

# **GOD'S PROPHETIC AGENDA**

## **The Appointed Time of Christ's Return**

**Jeffrey Horton**

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May this book further God's purposes in the earth and bring  
Him much glory.



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## Preface

This book is for the lovesick Bride who yearns to be drawn away by her Beloved; for those who have ears to hear, and who wish for their eyes to be anointed with salve.

It is designated for the spiritual recruitment and posting of those prospective watchmen who are willing to man the watchtower; for *chronos*-knowing Noahs who wish for a full Ark; for *chronos*-understanding Daniels who bring ends to captivities; and for those shoppers who wish to exchange their cheap trinkets of surprise and “any-moment” key chains for true *chronos* gems.

It is for Olivet hikers and mountain climbers, as well as those who love the taste of “high praise,” and who are worthy to brandish double-edged swords.

It is for those of honorable mention, for signers and boot-walkers, for pregnant women, those who *oida*, the wise, and those who just love a good mystery.

It is for those who love to watch the coming attractions; those who love not-so-private affairs; and for those who wish to remain silent. It is for the “us” and the “we,” as well as those who are often left behind. It is for those who now prefer soon to later, and whose dreams rival that of heaven on earth.

It is for those who journey, and those who stay; it is for those who go from mountain to mountain until the whole earth is full of His glory.

It is a wind blowing upon your garden and the costly scenting of your garments in preparation for your appearance before the King. May you touch the golden scepter! It is for those who start work at the eleventh hour in the vineyard. May you receive your full day’s pay!

And lastly, it is for all those who can perceive a kingdom exchange looming on the near horizon...and for anyone else who might be listening. Surely, you must be one of these!





## Introduction

In the summer of 1983, I experienced an unusual encounter with the Lord while praying one afternoon on my front porch. The call that resulted from that encounter eventually led to the book you are about to read.

He spoke with tender authority, and though it was nearly thirty years ago, His words still reverberate within me. The memory of that exchange and the impressions He left upon my spirit remain as fresh today as if it had happened just last week. Little did I realize that a seemingly insignificant time of meditation and prayer in the middle of an ordinary afternoon would become the defining moment of my life.

The Lord began by saying, “I want you to teach people about My return. This will become the emphasis of your teaching ministry. But I want you to teach them in such a way that they receive comfort, hope, and victory.” I distinctly remember pausing for a moment to reflect on the three words He carefully chose—comfort, hope, and victory.

They were three words I never would have put together on my own. And while I would have acknowledged that these were meaningful words at the time, in no way could I have perceived their unique significance with respect to His coming. I now realize that the proclamation of His return is meant to be a message of great comfort, enduring hope, and a profound sense of victory to those who believe on Him.

Up until that time I had only read a few books on the subject, but I was already sensing a desire to study more about end-time prophecy. The Lord continued, “I want you to spend your available free time studying about My coming.” And though it was not formally spoken at the time, I understood that His grace would overshadow this endeavor.

I was already concerned that my growing interest in the subject might cause some to think that I was becoming an end-time fanatic, so I expressed my concern by saying, “Lord, people will think that I am an end-time fanatic. They’ll think that I am neglecting to teach other things of more immediate importance. To be honest, most people don’t seem very interested.” He gently responded, “They will understand its importance as My return draws near. Besides,” He said, “I would not have placed so much information in My Word about My return if it were not important.”

Over the years I’ve found Him to be ever faithful, whether by placing the right book in my hands at just the right moment, or by leading me to read a footnote in an obscure translation of the Bible that I had somehow picked up along the way to show a crucial thought that I needed to see. But by far, it was His unrelenting willingness to answer every question I humbly brought before Him that humbled me. The answer rarely came immediately, but usually within a day or two a tidal wave of Scripture would suddenly rush over me providing both the answer and the necessary confirmations.

The Lord spoke to me again several years later saying, “I want you to prepare this generation for My return.” I wondered to myself, “How do you prepare a generation for the Lord’s return?” I found the answer in the fortieth chapter of the book of the prophet Isaiah:

The voice of one crying in the wilderness: “Prepare the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth; the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken.” The voice said, “Cry out!” And I said, “What shall I cry?”<sup>1</sup>

I understood that the Lord wants to make a highway of truth with respect to His return—a highway that is smooth and straight,

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<sup>1</sup> Isaiah 40:3-6

without any valleys, hills, or curves—a highway that leads to a revelation of His glory. This highway can only be built by the Spirit, and since Christ’s return is so near, it should come as no surprise that the time has come to level out the valleys, bring down the hills, straighten out the crooked places, and smooth out the rough places in our understanding of the end-times. There can only be one highway and so it is time for His Bride to come into the “unity of the faith and knowledge of the Son of God” concerning His return.<sup>2</sup>

There is a lot of confusion in the world today about the end-times, even in the church. We are not unlike the two disciples who journeyed from Jerusalem to Emmaus on the day that Jesus was raised from the dead. In the midst of their confusion, they were unknowingly joined by their risen Master. The gospel of Luke tells us that as they walked together, “Jesus expounded to them in all the Scriptures the things concerning Himself.” When His true identity was revealed at the evening meal, He vanished from their sight. Then they exclaimed, “Did not our hearts burn within us while He talked with us on the road, and while He opened the Scriptures to us?”

He appeared again later that same evening as more of the disciples were gathered together. Once again, “He opened their understanding that they might comprehend” what was prophesied about Him in the Law of Moses, the Prophets, and the Psalms (see Luke 24:13-47). By the day’s end, the disciples were no longer in a state of confusion. They were in agreement concerning what the Scriptures said about His first coming.

God’s agenda for this hour calls for a similar “opening of our understanding,” only this time, concerning what the Scriptures say about His second coming. This revelatory mission is intended to dispel our confusion concerning the end-times and unify His Bride for the mission at hand.

This highway will appear to contain some new perspectives on the end-times. It must be said, however, that although these perspectives may be new to us, these things were commonly taught in the early church. Thus, this end-time highway is not a new revelation, but a restoration of light that once burned

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<sup>2</sup> Ephesians 4:11-15

brightly within the early church. This light was dimmed as the centuries passed. But the time has come for this light to dawn upon us again, only with even greater intensity than ever before.

The mission to participate in this highway of truth has become the consuming passion of my life. I believe it will be the catalyst for one last great move of God on the earth through the Church before Jesus returns. The truths upon which this highway is constructed cannot be adequately presented in just one book. Therefore, this book is intended as the first in a series of three on the *Chronos* of His return.

*Chronos* is the New Testament Greek word that refers to the chronological passage of time. In prophecy it denotes a prophetic set time leading up to the fulfillment of a future prophetic event so marked by God.

In Isaiah 40:6 the messenger was told to “Cry out!” Oddly, the messenger’s response was, “What shall I cry?” It is significant to note that the messenger was commissioned to cry out before he even knew what to cry! He was first summoned, and then told what to speak. Why would the Lord command someone without a message to cry out? I think that the wisdom lies in the fact that the messenger will thereby always know that the message was not his own. The One who ordered the “cry” also ordered the “message.” I pray that this is the case with this book.



**Part 1**  
**The Mystery of the**  
**Last Days Revealed**

The voice said, "Cry out!"  
And I said, "What shall I cry?"

You who bring good tidings;  
Get up into the high mountain.  
You who bring good tidings;  
Lift up your voice with strength;  
Lift it up, be not afraid; Say to the cities of Judah,  
"Behold your God!"  
"Behold, the Lord God shall come with a strong hand  
and His arm shall rule for Him."  
"Behold, His reward is with Him and His work before Him."  
(Isaiah 40:6, 9-10)



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## Chapter 1

# Declaring the End from the Beginning

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**T**he unique characteristic of human beings is that our state of awareness compels us to confront the fundamental questions of our existence. We find ourselves asking: Why are we here? Where did we come from? What is our purpose? Are we just here by accident or are we part of a greater plan conceived by Someone greater than ourselves? These questions are especially pertinent to our generation, for the prophetic scriptures indicate that ours is the generation that will see the return of Jesus Christ.

The desire to peer into the future is as old as humanity. We need to know where we are going, not just where we've been. The mechanism through which the veil is lifted that separates this present moment from future-time is called prophecy. It is my personal conviction that the only Being who can reveal and predict future events with absolute and unfailing accuracy is God; more specifically, the God that is revealed in the Holy Bible. An important passage in Isaiah 46:10 states,

I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done.

The Bible contains a prophetic declaration of man's destiny from beginning to end. Its pages contain everything we need to know concerning future things, or as the prophet put it, "things not yet done." It boasts the "official" and "authorized" record of

what lies beyond the veil, as revealed by the One who can see the end from the beginning. This end-time declaration is thorough in that it contains no significant omissions. It was carefully and meticulously recorded such that we need not rely on any other source. It is our complete guide to the future.

The passage in Isaiah also affirms the fact that it is God's will to lift the veil and "show us things to come."<sup>1</sup> If this were not so He would not have openly "declared the end from the beginning." The fact that He has declared these things can only mean that He approves the pursuit of such knowledge. We can be assured that we are not violating holy sanctions, nor are we trespassing on forbidden ground when we investigate those things that He has declared concerning the future. It is proper to look when it is His hand that pulls back the veil.

## **The Appointed Time of the End**

Since the Bible contains God's official declaration of "the end from the beginning," one might ask how much of the end has He declared? Is this prophetic revelation limited to merely describing the events that will take place, or does it tell us when these events will take place as well? Those who are familiar with biblical prophecy would no doubt acknowledge that He has declared *what* will happen. Few realize that He has also declared *when* it will happen as well.

The book of Daniel tells us that there is an appointed or set time for the end of this age and, hence, the return of Christ.

And he said, "Look, I am making known to you what shall happen in the latter time of the indignation, **for at the appointed time the end shall be.**"<sup>2</sup>

The end of this age is predetermined to occur at an appointed time. It was set in advance on Heaven's calendar, in God's book of appointments, before the very foundation of the world. The

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<sup>1</sup> John 16:13

<sup>2</sup> Daniel 8:19

Psalmist also spoke of this set time when he declared, “You will arise and have mercy on Zion, for the time to favor her, yes, **the set time**, has come.”<sup>3</sup>

Since the Bible tells us that the end will come at an appointed or set time, does it give us any indication as to when that time might be? Is the time of this appointment labeled top secret in Heaven, reserved exclusively for His eyes only? Does God’s official declaration reveal when this age will end? Or have we been left to the mercy of “other voices?”

Contrary to what is popularly taught today, the Scriptures do tell us when to expect Christ’s return and the end of this age. This is accomplished through what could be termed “time-specific prophecies”—prophecies where the element of time is a significant part of the predicted event. Such prophecies not only tell us **what** will happen, but **when** they will happen as well. God has given us time-specific prophecies repeatedly in the past, the most notable being the prophecy in Daniel concerning when to expect the first appearance of the Messiah:

Know therefore and understand that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks.<sup>4</sup>

Here, the prophetic value of the sixty-nine “weeks of years” (62 “weeks” + 7 “weeks”) totals 483 years (69 x 7 = 483). Anyone who understood Daniel’s prophecy in the centuries leading up to the birth of Jesus would have known approximately **when** to expect the Messiah. The command to “restore and build Jerusalem” started the countdown. The passing of the “seven weeks and sixty-two weeks” designated the “fullness of the time” and His predicted arrival. God not only declared that the Messiah **would** appear, but **when** He would appear. Therefore, it should not disturb us to find time-specific prophecies concerning His

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<sup>3</sup> Psalm 102:13

<sup>4</sup> Daniel 9:25

second appearance. This would be consistent with Messianic prophecy.

The prophet Daniel encountered such a prophecy towards the latter part of his life. It predicted when their captivity in Babylon would end. “I, Daniel, understood by the books [Scriptures] **the number of the years specified by the word of the Lord** through Jeremiah the prophet, that He would accomplish **seventy years** in the desolations of Jerusalem.”<sup>5</sup> Daniel’s response to this *chronos* prophecy reveals why God grants such time-oriented prophecies in the first place. We will examine his response in the latter part of this book—for our faith plays a significant role in the fulfillment of such prophetic utterances.

This explains why God has given us time-specific prophecies concerning the end of the age. A kingdom exchange involving the return of Christ lies on the horizon. God wants our generation to “understand by the books” the number of the years specified by the word of the Lord concerning the “when” of the “end” and respond like Daniel.

We are drawing very near to the momentous conclusion of events of great magnitude. These events were set in motion in ages past and were precipitated by the rebellion of an anointed cherub we now call Lucifer. His rebellion resulted in a conspiracy of angels, fallen ones intent on challenging God’s rule over the earth. The Adamic race was created in response to these events; and regardless of what we may or may not believe, we are intimately involved in this climactic battle. Each of us must decide between one of two kingdoms. The deadline for making that decision is rapidly approaching.

The prophecy that appears in Genesis 3:14-15 predicted that God would come to the earth as a man, a descendent of Abraham, to put down this angelic rebellion once and for all. The judgment against these angels was pronounced when Jesus came the first time. He will come again to carry out that sentence. Accordingly, the eternal incarceration of these rebels is what the end of this age is all about. He came the first time as a Lamb to be slain. He will come the second time as a Lion to reign.

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<sup>5</sup> Daniel 9:2

Soon, God's "mountain" [kingdom] will displace all other mountains, and the kingdoms of this world will become the kingdom of our Lord.<sup>6</sup> It would appear that like Zerubbabel, who was charged with rebuilding the temple, we have a part to play in "bringing forth the Capstone" [Jesus] with shouts of grace.<sup>7</sup> If this were not so, Jesus would not have taught us to pray, "Thy kingdom come; Thy will be done; on earth as it is in Heaven."

## The "When" of the "End"

The evidence that God has revealed when Christ will return appears abundantly throughout the Bible. It is alluded to in the book of Genesis. It can be seen in various types and shadows throughout the Old Testament. It can also be found in the law of the Sabbaths, which is a shadow of things to come concerning Christ.<sup>8</sup> It was prophesied by the prophet Hosea and openly declared by Jesus Himself. Foundational apostles, such as Peter, James, and John steered the early Church towards this evidence. And for the first few hundred years, many in the early Church promoted this knowledge, as you will see in a subsequent chapter.

As the centuries passed, much of the light of the early Church was dimmed, including the evidence placed before you. It is now the popular belief of the modern Church that no one can know when Christ might return. Such knowledge is thought to be off limits and a secret that only the Father knows.

This belief is based on a couple of statements that Jesus made on the Mount of Olives just before His crucifixion. The modern Church has misinterpreted these statements as prohibitions against knowing the time of His return. But when examined in context, we find that Jesus was merely correcting the initial mindset of His disciples who thought He would be returning in their lifetime.

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<sup>6</sup> Revelation 11:15

<sup>7</sup> Zechariah 4:7

<sup>8</sup> Colossians 2:16-17

I encourage you to read this entire book before you pass judgment. Give the evidence a chance to speak. Our hesitancy to accept the proposition that God has revealed the general time frame for the end is understandable. It is a radical thought in lieu of what we have previously been taught. Also, the fact that there have been failed predictions in the past has not helped. I can assure you that those who made such predictions did not know what those in the early Church knew. Their predictions should never have been taken seriously.

This book is divided into four main sections—pretty much in the order in which I received it. The first section views the last Days as they were meant to be viewed—from the lofty realm of eternity. The second section is devoted to the *chronos*-specific prophecies that reveal the approximate time of Christ's return.

In section three we make our ascent to the top of the Mount of Olives. There we are afforded a grand view of what Jesus taught about the end-times in His famous "Olivet Discourse." Many today have stumbled while making this climb, wrongly supposing that Jesus prohibited us from knowing the *chronos* (time) of His return. We will examine why Jesus referred to the day and hour known only to the Father and why His disciples were instructed to "watch, for you know neither the day nor the hour in which the Son of Man is coming."

The haze surrounding Mount Olivet will clear once we realize that Jesus' comments were aimed at guiding His initial disciples into a revelation of the *chronos* agenda. We will reclaim the high ground and dispel many of the false notions that are so prevalent today.

The fourth and final section explains why God wants this generation to hear the cry of the *chronos* agenda. It contains a timely message for the Bride. She has a critical role to play in the manifestation of the coming Kingdom. It is time for her to blend her voice with the Spirit in saying, "Even so, come Lord Jesus!"

## Chapter 2

# A Pause for the Cause

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**W**e hear a lot these days about the end of the world, and in particular, **when** this might occur. The phrase sounds ominous, conjuring up images of the mass extinction of the human race and the total destruction of our planet. You should understand that when the Bible speaks of “the end,” it is referring to the end of this present age or world order, not the end of humanity altogether. It does not mean that the earth will cease to exist.

The end of the age in Biblical terms marks that point in time when Jesus Christ will visibly return to fully manifest the kingdom of God upon the earth. In effect, the earth is coming under new management! Scriptural terms such as “the last days” or “the appointed time of the end” must be viewed in this context.

This does not mean, however, that the transition into a “new heavens and a new earth” will be easy. In fact, the Bible teaches that everything that can be shaken will be shaken.

See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven? At that time his voice shook the earth, but now he has promised, “Once more I will shake not only the earth but also the heavens.” The words “once more” indicate the removing of what can be shaken – that is, created things – so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let

us be thankful, and so worship God acceptably with reverence and awe, for our God is a consuming fire.<sup>1</sup>

Many today, both religious and non-religious alike, perceive that we have entered a time of transition. The entire world structure seems to be shaking and on the verge of collapse. Political institutions, the economy, our resources, and weather patterns—nothing seems to be stable anymore. The earth is groaning with severe labor pains, struggling to give birth—but to what? The answer is found in the book of Isaiah. It is a Messianic prophecy concerning Jesus of Nazareth:

For unto us a Child is born, unto us a Son is given. And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, of the increase of His government and peace there will be no end. Upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this.<sup>2</sup>

At first glance, the prophecy sounds like it is one uninterrupted sequence of events: a child is born, he matures into manhood, and ascends to the throne of David at some point in his adult life. But take a closer look. The prophecy indicates that before this Child can rule the world, He must first be **given to the world**. The familiar verse in John 3:16 reads, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” He came the first time as a Son to be given. He will come a second time as the Prince of Peace to set up His throne.

It is obvious that there is an interruption or pause in the prophecy between the giving of the Son and His assumption of the mantle of divine government. This pause is for the purpose of preaching the gospel or “good news” throughout the world. It

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<sup>1</sup> Hebrews 12:25-29 (NIV)

<sup>2</sup> Isaiah 9:6-7



relates to the lapse of time between Christ's first and second coming. In terms of the prophecy's sequence of events, we are living in between the "giving of the Son" and the "government resting upon His shoulder." For nearly two thousand years the prophecy has been on pause.

During this pause mankind has been given a choice. A Kingdom is coming, and we can either do this the easy way or we can do this the hard way. It is now obvious, after all that has transpired over the course of nearly two millennia that we have decided to do this the hard way. Knowing this, Jesus predicted that unless He intervenes and "those days are shortened" (cut off), no flesh would be saved.<sup>3</sup> God warned us beforehand, but unfortunately, the world was not listening.

## The Escape

Jesus did, however, offer us an opportunity to escape the worst of what is coming upon the earth as it convulses in the final throes of labor.

But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and the cares of this life, and that Day come upon you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.<sup>4</sup>

The means whereby this escape will be accomplished is described in what is one of the most remarkable prophecies in the Bible.

For the Lord himself will come down from Heaven, with a loud command, with the voice of the archangel, and with the trumpet call of God, and the dead in Christ will

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<sup>3</sup> Matthew 24:22

<sup>4</sup> Luke 21:34-36

rise first. After that, we, who are still alive and are left, will be caught up with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.<sup>5</sup>

Many want to know when this event will take place. He was given to the world on a hill outside Jerusalem nearly two thousand years ago. How much time is left in the pause? How long will it be until He returns to take possession of the earth? Did God declare this set time from the beginning also? And if so, why has this been revealed?

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<sup>5</sup> 1 Thessalonians 4:16-17 (NIV)

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## Chapter 3

# It's About Time

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**M**any today would have us believe that God's declaration of "the end from the beginning" does not concern itself with the element of time. I would disagree. For one thing, the Old Testament writings contain an enormous amount of chronological data. These prophets meticulously recorded the life spans of the early patriarchs, the number of years that each king reigned, the years that lapsed from one event to another, as well as the age of key figures when various events transpired. Through Moses, God instituted the fifty-year cycles connected with the Year of Jubilee. Clearly, keeping track of time was a major emphasis in God's prophetic agenda.

The element of time also appears consistently in what I have previously referred to as time-specific prophecies—or as I like to say, when God reveals "the when." For example, in Genesis 6:3 we find a prophecy concerning the number of years that were left until Noah's flood: "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be **one hundred and twenty years.**" As the flood drew near, God revealed the "when" by telling Noah that the flood would come "**after seven more days.**" He further revealed that it would rain on the earth for "**forty days and forty nights.**"

God gave another time-specific prophecy to Abraham when He told him, "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them for **four hundred years.**"<sup>1</sup>

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<sup>1</sup> Genesis 15:13

After their exodus from Egypt, God informed the children of Israel that they would wander in the wilderness for **“forty years.”**<sup>2</sup> The Lord revealed the “when” through Jeremiah, by predicting that the children of Israel would be carried away as captives to Babylon, and that their captivity would last **“seventy years.”**<sup>3</sup> It is apparent that God consistently kept His people informed of the time frame of His agenda.

Further still, God revealed when the Messiah would first appear hundreds of years in advance in the great prophecy of the **“seventy weeks”** in Daniel 9. And then there is Daniel 12:11-12. Here we find the following prediction concerning the Siege of Jerusalem in 70 A.D.: **“From the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. Blessed is he who waits and comes to the one thousand three hundred and thirty-five days.”**

The list goes on. Revelation 12:6 predicts that Israel will flee into the wilderness, **“where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.”** Verse 14 of the same chapter refers to this same time period again by the expression **“time, times, and half a time.”** Revelation 13:5 tells us that the beast will be given a mouth speaking blasphemies and that he will be given authority to continue for **“forty-two months.”**

We could also note that Jesus predicted He would rise again on the **third day**, and that the book of Revelation predicts He will return to reign for **a thousand years**.

The point is this: The element of time appears again and again throughout this “end from the beginning” declaration in God’s Word. Are we to suppose that the return of His Son, the very climax of this prophetic declaration, would be any different?

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<sup>2</sup> Numbers 14:33-35

<sup>3</sup> Jeremiah 25:8-12

## The Chronos and the Kairos

The time factor that so often appears in prophecy is denoted by the Greek word *chronos*. The Greek language of the New Testament describes a certain period of time by either one of two words: *chronos* or *kairos*. The differentiation between the two words can be subtle at times, but basically *chronos* (the times) defines a certain period in terms of its **length**, whereas *kairos* (the seasons) emphasizes the **features or characteristics** that distinguish it from other periods.

*Chronos* denotes **quantity** (the amount of time) while *kairos* expresses **quality** (the signs). The apostle Paul used these two Greek words when he wrote to the Thessalonians about the “times [*chronos*] and the seasons [*kairos*]” with respect to the return of Christ.

Time-specific prophecies such as those mentioned above are always composed of two elements—the *chronos* and the *kairos*. The *kairos* tells us *what* to expect while the *chronos* tells us *when* it should be expected.

The difference between *chronos* and *kairos* is perhaps best exemplified by the natural birth of a child. A pregnant woman knows that there are generally nine months between conception and birth. This nine-month period would be defined as the *chronos*.

The mother-to-be is also aware of the signs of her pregnancy, which include bouts with morning sickness, the swelling of her belly, and eventually the contractions that begin when the birth is imminent. These signs are the *kairos*—the features and characteristics of being pregnant. Even though she cannot predict with absolute certainty the exact date on the calendar for the birth, the *chronos* and the *kairos* together ensure that there is no surprise on the mother’s part when the baby is about to be born.

Similarly, the Bible not only contains the *kairos* (the signs leading up to Christ’s return), but the *chronos* (the general length of time) as well. These *chronos*-specific prophecies concerning the second coming of Christ appear numerous throughout the Bible once you know what to look for.

## Chronos without Kairos

The question invariably arises, “But what about all the past predictions that failed, and what makes this supposed revelation any different?” This is an important question and worthy of our consideration.

As I said, an expectant woman’s awareness of the impending birth is predicated upon two things: the *chronos* and the *kairos*. It would be foolish on her part to expect a birth after the space of some nine-month period apart from any corresponding signs to affirm that she was pregnant. Any artificially designated *chronos* is meaningless without the appropriate *kairos* to affirm it.

This biblical requirement that the *chronos* must always be complemented by the corresponding *kairos* explains why past predictions concerning Christ’s return should never have been taken seriously. They were doomed to fail for the simple reason that they lacked the proper *kairos*. Jesus only prompted us to “look up and lift up our heads” once certain “things begin to happen.”<sup>4</sup>

In Biblical end-time prophecy there are unique and specific signs that are predicted to occur just before Jesus returns. These signs serve to indicate when His coming is “right at the door.” The stark absence of these signs in past predictions should have been a dead giveaway. Those who have fallen prey to these false predictions simply didn’t know the Scriptures.

## The “What” and the “When”

It is significant to note that Jesus’ disciples did not think it presumptuous to ask when He would return. They approached Him with this very question as He sat on the Mount of Olives just days before His crucifixion:

Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, **when** will these

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<sup>4</sup> Luke 21:28

things be? And **what** will be the sign of your coming, and of the end of the age?”<sup>5</sup>

Their question was twofold: (1) when will these things be and (2) what will be the sign of Your coming? In short, they wanted to know “the **what**” and “the **when**” of His return. They wanted to know the *chronos* and the *kairos*. Many in the Church today believe that Jesus gave them the “what” but forbade them from knowing the “when.” As will be shown later, Jesus had previously spoken to them about the “when.” He had already revealed the *chronos*. They were not able to perceive it, however, prior to the cross. It would require some time and the revelatory ministry of another Comforter [Holy Spirit] before they would be able to understand the *chronos* agenda.

### **At Any Moment? Or at an Appointed Time?**

One of the most popular misconceptions heavily propagated by recent generations is the supposed doctrine of the imminent return of Jesus Christ. This doctrine teaches that Jesus could return at any moment and apart from the prior fulfillment of any other prophecy. It is taught that this was the established belief of the early Church. Unfortunately, this belief lends itself to another false assumption—the idea that no one can know the approximate time of when that will be.

This was not however what the early Church eventually believed. It is not what the Scriptures teach, nor what Jesus taught while He remained on the earth. Jesus taught that the earth would experience the “beginning of sorrows” (or birth pains) yet cautioned us **not to think that the end was near**.

And Jesus answered and said to them: “Take heed that no one deceives you. For many will come in My name saying, ‘I am the Christ,’ and will deceive many. You will hear of wars and rumors of wars. See that you are not

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<sup>5</sup> Matthew 24:3, emphases added

troubled; for all these things must come to pass, **but the end is not yet.**<sup>6</sup>

Jesus told His disciples that this gospel of the kingdom must **first** be preached throughout the world as a witness to all the nations and that **only then, would the end come.**<sup>7</sup> He told them that Jerusalem would be destroyed and that the Jewish people would “fall by the edge of the sword and be led away captive into all the nations **until the times of the Gentiles are fulfilled.**”<sup>8</sup> Such statements do not imply an imminent return. He also taught:

And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men’s hearts failing them from fear and expectation of those things which are coming on the earth, for the powers of the heavens will be shaken.

He followed this statement by saying, “Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”<sup>9</sup> Obviously, Jesus taught that it would not be time to “look up” until **“these things begin to happen.”** The early Church understood that “these things” must happen first. They were not looking for Him at “any moment.”

Today, many think that His coming will catch everyone by surprise, like a thief in the night, **including those who obey His command to watch!** Nothing could be further from the truth. Instead, Jesus encouraged us to learn a lesson from the fig tree:

Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near. So you also, when you see all these things, know that it is near – at the doors!<sup>10</sup>

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<sup>6</sup> Matthew 24:4-6, emphasis added

<sup>7</sup> Matthew 24:14

<sup>8</sup> Luke 21:22-24

<sup>9</sup> Luke 21:25-28

<sup>10</sup> Matthew 24:32,33



The apostle Paul affirmed, “But you, brethren, are not in darkness, so that this Day should **overtake you as a thief.**”<sup>11</sup> Along these same lines, the book of Hebrews tells us that “**we can see the Day approaching.**”<sup>12</sup>

When the Scriptures are rightly discerned, we find that Jesus never associated the element of surprise with those who watch, only those who do not. In fact, He warned unwatchful churchgoers, “If you will not watch, I will come upon you as a thief, **and you will not know what hour I will come upon you.**”<sup>13</sup>

In His Olivet parables, Jesus revealed that His coming would not be imminent. He spoke of a Master **whose coming was delayed**; He spoke of virgin bridesmaids who would **fall asleep and run out of oil** while waiting for the wedding supper; He likened His return to a lord who traveled to a far country and didn’t return to his servants until “**after a long time**” (see Matthew 25).

The early apostles did not believe in an “any moment coming.” They taught that Heaven must retain the ascended Christ **until** the “times of the restitution of all things.”<sup>14</sup> They understood that there was an appointed time.

The apostle Peter did not expect a “soon return” either. He taught that Christ’s return would be so **seemingly delayed** that scoffers would arise questioning the very promise of His coming.<sup>15</sup>

The prophetic declaration states that Christ will come at a set or appointed time, not just any time. The *chronos*-specific prophecies you are about to read tell us when that set time will be. We would do well to learn a lesson from our pregnant woman analogy—the birth is not imminent until her nine-month *chronos*-wait has been fulfilled.

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<sup>11</sup> 1 Thessalonians 5:4

<sup>12</sup> Hebrews 10:25

<sup>13</sup> Revelation 3:3

<sup>14</sup> Acts 3:21

<sup>15</sup> 2 Peter 3:3-4

The key that unlocks the door to our *chronos* expectation concerns one of the most profound mysteries in the Bible—the mystery of the last Days!

## Chapter 4

# The Announcement – “This” is “That”

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“And it shall come to pass in the last days that I will pour out My Spirit on all flesh.”<sup>1</sup>

**T**he prophet Joel uttered this amazing prophecy hundreds of years before the first coming of Christ and the Pentecostal outpouring of God’s Spirit that followed His death and resurrection fifty days later on the Day of Pentecost. This spiritual outpouring was predicted to occur “in the last days.”

The modern church has really struggled to understand what is meant by “the last days.” Some would tell you that the last days pertained exclusively to the first century Church and are a thing of the past.

Others perceive the last days as some indistinct time leading up to Christ’s return. It is believed that the last days are a relatively recent thing, somehow tied to the prophetic events of the last hundred years or so, when the Jews began to return to the land of Israel. And then there are scholars who would say that the phrase has no specific meaning at all. To them it merely refers to “any general time in the future.” All too often, the phrase is nothing more than a “coming-soon” slogan for those in recent generations who are “in the know!”

It is time for our generation to come to grips with the question, “But how does God view the last days?” In order to find out, we must revisit the Day of Pentecost as recorded in the

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<sup>1</sup> Joel 2:28

book of Acts, for it was the occasion for an important announcement concerning the last days.

### **The Declaration**

Jesus told His disciples to wait in Jerusalem for the “promise of the Father,” when they would be baptized or anointed with the Holy Spirit and receive power. When the day of the Feast arrived, “suddenly there came a sound from heaven, as of a rushing mighty wind . . . and they were all filled with the Holy Spirit and began to speak with other tongues [unlearned languages] as the Spirit gave them utterance.”

In explanation of what was happening, Peter stood up and declared that “this is what was spoken by the prophet Joel,”

“And it shall come to pass in the last days,” says God, “that I will pour out my Spirit on all flesh. Your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on my menservants and on my maidservants I will pour out my Spirit in those days; and they shall prophesy.

I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome Day of the Lord. And whoever calls on the name of the Lord shall be saved.”<sup>2</sup>

It is apparent that the Divine will prompted Peter to use this enigmatic prophecy as the first proclamation offered by a small band of disciples as they made their debut from the Upper Room. That was nearly two thousand years ago. It is worthy to note that the Church emerged from the Upper Room with a “last days” proclamation concerning the coming Day of the Lord. It was theirs to open the end-time dialog. The Church will exit from the

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<sup>2</sup> Acts 2:17-21

scene to another “Upper Room,” but not until we have discharged our obligation to deliver the closing dialog of “the last days.”

Joel’s prediction concerned an outpouring of God’s Spirit scheduled to occur during a unique period termed, “the last days.” It will become evident in later chapters that God intended this term to mark a unique period of time, bracketed by a defined beginning and a defined end.

Quite remarkably, Peter announced that the fulfillment of Joel’s prophecy had come. In effect, it was an official declaration from God that the last days had come!

When the record of what happened that day is considered together with what the apostle Peter so passionately proclaimed, we are hit broadside by the unsettling truth that the Day of Pentecost was a “last days” event. There is no way to get around it. Joel’s prophecy predicted that God would pour out His Spirit during an exclusive and unique period of time called “the last or latter days.” The fact that God was pouring could only mean that **they were in the last days!**

Peter declared in no uncertain terms that, “This is that!” Since he had just been “filled with the Spirit,” we can rest assured that he was not speaking on his own accord. He was speaking under the direct inspiration of the Spirit. The realization that the Holy Spirit identified this event with the last days, even though it occurred nearly two thousand years ago, is our first clue as to what God intends to mean by “the last days.”

## **When Did the Last Days Begin?**

The answer is found in the book of Hebrews: “God, who at various times and in various ways spoke in **time past** to the fathers by the prophets, has in **these last days** spoken to us by His Son.”<sup>3</sup> The last days officially began with the anointed ministry of Jesus of Nazareth. They are indelibly connected with the mission of the Messiah. The anointing that was poured out on the Day of Pentecost enabled the Messiah’s anointing and

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<sup>3</sup> Hebrews 1:1

ministry to continue through the Church, that is, the Body of Christ.

Many Christians today view “the last days” as a relatively recent thing, though they are hard-pressed to say when exactly we crossed the mysterious threshold and stepped into this prophetic period. Such was not the case with the early Church. They understood that they were living in the last times. The apostle John wrote to the believers of his day, “Little children, it is the last hour [or time]; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which **we know** that it is the last hour.”<sup>4</sup>

The “Days of the Messiah” began with the ministry of Jesus. They were already in motion by the Day of Pentecost. And they have continued ever since. But how do we know that the “last days” did not end with the first century Church?

### **Are We Still in the Last Days?**

We know that we are still living in the last days by the fact that God is still pouring out His Spirit on all flesh. **Mark this well: the principle sign or *kairos* of the last days is nothing less than the outpouring of God’s Spirit upon all flesh.**

The prediction that this last-days outpouring would not end with the Church of the first century is apparent in that this latter-day promise was offered to succeeding generations. Peter closed His message that day with these words:

Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit, for the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.<sup>5</sup>

The outpoured Spirit was not only received on the Day of Pentecost, but was a promise for **their children** “and to all who

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<sup>4</sup> 1 John 2:18

<sup>5</sup> Acts 2:38-39

are afar off.” That expression meant “**generations in time,**” not those who were distant geographically from Jerusalem. The truth that this last-days outpouring was promised to future generations proves that the last days did not end with the early Church. Any attempt to reconfigure the definition of the last days so that they are taken to mean “the closing days of the Old Testament era” ignores the truth that the last days are indelibly linked to the outpouring of God’s Spirit. The reality that our “far off generation” is still availing itself of the promised anointing of the Spirit can only mean that we are still in the last days.

### The Angelic Assignment

Knowing that we might get confused on this issue, God sent two angels at a crucial moment in history with the Holy errand of teaching us exactly how to recognize the Second Coming. Such a Divine gesture implies that Heaven considers the message they delivered to be a vital piece of information in terms of our end-time awareness. He wanted to make sure that we would get it right! The two angels appeared to His disciples as they stood on the Mount of Olives, just moments after the Lord ascended from their midst.

Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, “Men of Galilee, why do you stand gazing up into heaven? **This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.**”<sup>6</sup>

This angelic mission was strategically designed to teach us how to recognize His return. The lesson was brief but surprisingly simple: this same Jesus will return in a manner identical to the manner in which you just saw Him depart. **His**

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<sup>6</sup> Acts 1:9-11, emphasis added

**return will be the exact reverse of His departure.** Just as you saw Him ascend, you will see Him descend. It isn't any more complicated than that.

When we examine the description of His ascension, we note that His disciples **visibly saw Him being taken up** from the Mount. They continued to view His ascent until a **cloud**—a manifestation of God's glory—enveloped Him.

His ascension was not a mystical event, invisible and undetectable to their natural senses. One moment He was standing with them, and the next moment He began to “go up.” And so it will be when He returns. They watched Him go up, and **we will watch Him come down!** He will personally descend in bodily form amidst a cloud-like manifestation of God's glory and it will be detectable to our visual and audible senses.

It should be extremely clear that the Second Coming has not yet occurred! Jesus remains in Heaven to this very hour. The end of “the end” is still before us. **And this means that the last days have continued uninterrupted until this present hour.**

[Author's Note: Whenever I mention the second coming of Christ, I am also referring to the event we now call the rapture. It is my conviction, however, that this event will occur before the final years of the Antichrist, before the mark of the beast, and before the wrath of God in the Day of the Lord. The explanation as to how this can be so is beyond the scope of this book. Please see our other resources for further study.]



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## Chapter 5

# The Riddle

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**T**he fact that Jesus has not yet returned, coupled with the evidence that God is still pouring out His Spirit, complicates our definition of “the last days.” It creates a dilemma in that the phrase in normal usage suggests a rather brief period of time. We can easily understand the phrase when we assign it solely to the time of the early Church. We can also understand the phrase when we apply it to recent times. We appear to have a problem though when the last days are applied to both the early and latter Church **at the same time**.

The unorthodox application of last-days terminology to multiple generations spanning not just centuries, but nearly two millennia, would seem to diminish the value of the phrase. Quite simply, how can the “last days” last so long? How can we ascribe a period that has run the course of nearly two thousand years to a phrase that implies such brevity?

We can even take this one step further. Since God cannot lie, how can it be honestly said that the early Church lived in the last days when Jesus did not return in their generation? How do we get around that paradox?

How can a last-Days outpouring of the Spirit be experienced by both the Church of the first century and the Church of today? How can the phrase remain viable when stretched to encompass such a vast amount of time? Not only that, who is to say when the last days will end? How long will it be until the last days lose their relevance to future generations?

It is as if God has presented us with a riddle: “How can both the Church of the first century and the Church of the twenty-first century be assigned to the last Days?”

**The solution to this riddle is the key to the *chronos agenda*.** It is a dilemma that God meant for us to ponder. He posed the riddle by using “last-days phraseology” in such a way that it has only one solution. Apart from that solution, it would seem to appear that God has lied; and we know that this is impossible, for God cannot lie (Titus 1:2).

Incredibly, the answer to the riddle reveals the approximate time of Christ’s return! It is a significant part of God’s declared “end from the beginning.” He has not left us to the mercy of foreign voices. He has pulled back the veil with His own hand to welcome us into this mystery so that we can know the end from the beginning.

### **When a Thousand is Reduced to One**

It is only fitting that God would use the apostle Peter to solve the riddle since he was the one who posed it in the first place by making a “last days declaration” on the Day of Pentecost. The initial mindset of the early disciples, soon after the confusion surrounding Jesus’ arrest, trial, and crucifixion dissipated, was that all Messianic prophecy concerning the Kingdom **would soon be fulfilled**. This is evident by the fact that when Jesus ascended from the Mount forty days later, they asked, “Lord, will you at this time restore the kingdom to Israel?”

In the early days following His resurrection, the Pentecostal proclamation that the last days were underway gave them the initial impression that some of them might live to see His return. It was in those early days that the rumor was widely circulated that at least John, the disciple whom Jesus loved, would not die before He returned.

Peter, seeing him, said to Jesus, “But Lord, what about this man?” Jesus said to him, “If I will that he remain till I come, what is that to you? You follow Me.” Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he

would not die, but, “If I will that he remain till I come, what is that to you?”<sup>1</sup>

By the time John penned this incident, he knew enough to squelch the rumor. Prior to the cross, Jesus told them, “I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come . . . things that the Father has are mine. Therefore I said that He will take of mine and declare it to you.”<sup>2</sup>

Peter was one of the four disciples who approached Jesus on the Mount of Olives asking, “When will these things be; and what will be the sign of your coming?” Eventually, the Holy Spirit was able to take the *chronos*-knowledge of Jesus and declare it to them. The key concept was how God views “a day.” This key resolves our present-day riddle of the last days. It provided the answer that Peter and the others had sought concerning “the when” of the “end.”

Sometime around 65-68 A.D., Peter provided the following as a key to when the Lord would return.

But, beloved, do not forget this one thing, that with the Lord one Day is as a thousand years, and a thousand years as one Day. The Lord is not slack concerning His promise . . . but is longsuffering toward us, not willing that any should perish but that all should come to repentance.<sup>3</sup>

Here we find the Spirit-inspired statement that “a Day is as a thousand years and that a thousand years are as a Day.” Furthermore, we are also told that this formula is the “one thing we should not forget” when the Lord’s return is called into question or said to be delayed.

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<sup>1</sup> John 21:20-23

<sup>2</sup> John 16:12-15

<sup>3</sup> 2 Peter 3:8-9

The “last Days” were meant to be viewed from God’s perspective, not our own. The phrase does not refer to common 24-hour days, but to thousand-year Days instead. We must therefore, substitute “great Days” for “common days” if we are to rightly define the last Days. When viewed from our perspective, the last days have spanned nearly two thousand years. But when viewed from His perspective, these two thousand years have only been **two Days**.

Redefining “the last Days” as thousand-year Days explains how the phrase can justifiably apply to multiple generations spanning some two thousand years. It explains a “last Days” outpouring of the Spirit, beginning as early as the first century, as well as a present-day outpouring in our generation. It explains both the “then” and “now” of the last Days.

When the expression “in the last Days” is reinterpreted according to this formula, not only is the viability of the phrase restored, but God’s grand purpose in selecting it becomes apparent: **use a day-term in such a way that it seems to denote a falsehood until thousand-year Days are inserted. Then the term will be seen to reveal the chronos of the appointed time of the end!**

But how does an expanded definition of the last Days reveal the *chronos* or set time of Christ’s return? In order to understand the end, we must return to the beginning.

[Author’s Note: Throughout the remainder of this book I will use an upper-case *D* to refer to prophetic thousand-year Days in God’s sight and a lower-case *d* to show common 24-hour days.]

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## Chapter 6

# The Genesis Effect

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**T**he apparent quandary over last-days terminology was especially intended by God to prod **this generation** to unravel the mystery of the last Days. We were meant to discover the glorious wealth of treasure buried throughout the pages of His Word concerning the *chronos* of the Lord's return.

The steps in this process are quite ingenious. As we have already noted, our normal understanding of the phrase “in the last days” fails us in that it suggests such a brief period of time. With the lapse of enough time, the phrase becomes virtually meaningless and appears to be a falsehood. It can even become a subject of mockery, i.e., “Those end-time fanatics have been trumpeting the last days for centuries. No one takes them seriously anymore.”

In that it is impossible for God to lie, and since He is certainly not a deceiver, there must be a loftier view of the last days. Since it is His term in the first place, the substitution of “Days in His sight” is perfectly justifiable. Thus, redefining the last Days as thousand-year Days explains the protracted length of the last Days from our point of view and restores credence to the phrase. At this point in the process though, it does not yet tell us anything about when to expect Christ's return—**only that these Days are long.**

The concept of thousand-year Days, coupled with the fact that they are the “last,” makes us wonder how many there can be. And if we have “last Days,” shouldn't there be some “prior Days” of equal duration?

## 4,000 Years and Counting

Anyone who has spent time reading the Old Testament has probably noticed that it seems to be cluttered with what would initially appear to be a lot of needless chronological detail. The number of years between patriarchs, kings, and various other events is an obvious feature of the Old Testament. At face value, this tedious attention to chronology might not seem relevant until we understand that **God put it there for a special purpose.**

When all is said and done, we find that the Old Testament faithfully records the number of years between enough births, kingly reigns, and major events, to form a continuous timeline leading up to the ministry of Christ. This timeline or sacred chronology spans no more than four thousand years.

### The Great Week

The chronological record of the Old Testament reveals that there were a four thousand years from the creation of Adam to the New Testament era. This record was given **so that we can verify that there were four thousand years between the creation of Adam and the appearance of the Messiah!**

As calculated in God's estimation, these four thousand years reduce to the equivalent of just **four Days in His sight.** These four prophetic Days are the "early Days that we anticipated would be necessary in order to have any "last Days." They encompass the entire era of the Old Testament and deposit us at the very doorstep of the Messiah.

It is now a fact of history, as well as the notational tally of our present calendar, that nearly two thousand years have lapsed since Jesus' ministry. This bundle of years conveniently converts to a mere **two Days in His sight. This brings the running total to six great prophetic Days.** Most significantly, the Bible predicts that when Jesus returns, He will bring Sabbath rest to the

earth and for no less than one thousand years.<sup>1</sup> Is this another coincidence?

This completes the tally of “great Days” yielding a Prophetic Week comprised of four early Days (the O.T. era) and three last Days. We can now determine that the exact number of “last Days” is three. The fifth and sixth Days have encompassed the entire time of the Church. Most importantly, the sixth Day is all but spent. The seventh great Day is set apart and unique from the other six just as we would expect, for it concerns the millennial reign of Christ.

The unique prophetic signature of this seventh or “last Day” is manifold. In the book of Revelation it is a Millennial Sabbath occupied with the thousand-year reign of the Messiah. In the book of Daniel it is “the end of the Days.” In the Psalms it is “His Day” and the “Day the Lord has made.” From the long view (from Adam), it is the seventh Day. But in terms of the shorter view from the start of Christ’s ministry, it is the third Day.

It is prophetically linked with resurrection in that Christ was raised from the dead on the third day. In the book of Malachi it is the “Day of His coming.” This “great and awesome Day of the Lord” was the text for the first message of the Church on the Day of Pentecost, and it will no doubt be the text for our last proclamation as we depart.

## The Chronos Revealed in Genesis

The very first chapter of the Bible sets the precedent for a seven-day period consisting of six days of work followed by a seventh day of rest. **It is no accident that this seven-day pattern is the first thing we encounter when we open the Bible.** It was deliberately portrayed in the opening pages of God’s Word in order to lay a prophetic foundation for a great Week lasting seven thousand years. In true “declare the end from the beginning” style, the “Genesis effect” introduces the Book containing God’s holy words with both a day-description of the beginning and a Day-prophecy of the end!

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<sup>1</sup> Revelation 20:1-7

The observance of this divine pattern was significant enough to be ranked among the Ten Commandments.

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God...Therefore, the Lord blessed the Sabbath day and hallowed it.<sup>2</sup>

Is it just a coincidence that this seven-day pattern has been so indelibly impressed upon the human race? Could it be that God is trying to show us something? This great Week of thousand-year Days reveals the full mystery behind the last Days.

The last Days are assigned a predetermined length of time in the mind of God. Each Day of the last Days encompasses a thousand years of our time. They are the latter component of a prophetic Week consisting of thousand-year Days equaling seven thousand years in all. The early part of the prophetic Week consists of four great Days. The three remaining great Days are prophetically noted as “the last Days.”

God utilized the mechanism of last-days terminology to reveal the *chronos* of the Lord’s return: at the beginning of the seventh great Day. The “Genesis effect” assures us that mankind has been granted six Days (six thousand years) to work in the governance of the earth. We failed miserably. But all is not lost. The Child that was born and subsequently “given,” will return to shoulder the mantle of government. Together, He and His Bride (the Church) will reign over the earth during the millennial Sabbath of man’s existence and bring true rest to the earth.

Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.<sup>3</sup>

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<sup>2</sup> Exodus 20:8-11

<sup>3</sup> Revelation 20:6



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## Chapter 7

# Who Needs a Title?

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**H**ave you ever read a chapter that doesn't need a title? Well, you're about to! If you think that's bad, I once wrote a book with no chapters. It was never published though on account of being too short!

In all seriousness though, this is a workable title for this chapter. I trust that everyone realizes that *Christ* was not Jesus' last name. Mary and Joseph did not send out Christmas cards imprinted with, "Merry Christmas from the Christ family!" I think most of us realize that **Jesus was His name and Christ was His title**. The distinction is necessary in order to understand the *chronos* of His return.

The solution to the riddle of the last days requires that we view them from the lofty realm of the Eternal One—as thousand-year Days. Seven such Days span the distance of seven millennia down here on earth. The prophetic pattern of Genesis consigns the plan of redemption to a period of no less and no more than seven great Days or 7,000 years. The mystery of God will be consummated by the end of the seventh great Day. The time of the end was declared from the beginning, just as He said.

Furthermore, the chronological record of years in the Old Testament is an indisputable part of the inspired Word of God. God put it there for a reason. That record tells us that there were four thousand years from the creation of Adam to the ministry of the Messiah—a mere four Days in His sight. (See our website for a detailed calculation of the four thousand years.)

With the first four Days spent, the remaining three Days are marked as "the last Days" or "the Days of the Messiah." Many assume that the four thousand years lapsed with Jesus' birth, but

this is not what the chronological record indicates. It is not what the Scriptures teach, nor what Jesus taught.

The question remains, “At what point in Jesus’ life did the fourth Day end and the fifth Day begin?” The issue comes down to whether the four Days ended with Jesus’ birth or with the commencement of His Messianic ministry. Since Luke 3:23 tells us that “Jesus Himself was about thirty years old when He began His ministry,” the misidentification of the proper starting point can mean a difference of thirty years.

If the fifth great Day began at His birth, then the sixth Day would end two thousand years later, somewhere around 2000 A.D. On the other hand, if the dawn of the fifth prophetic Day coincided with the commencement of His ministry (around 30 A.D.), then we can expect the sixth great Day to end sometime around 2030 A.D. **The proper determination of when the fifth Day began also tells us when the sixth Day will end.** If you miss the point of this chapter, you might erroneously conclude that the “third Day” has already arrived!

The Scriptures, however, are clear on this point. The event that initiated the countdown of Days five and six concerned His anointed ministry, not His birth.

## Until Messiah the Prince

The last segment of the sacred timeline in the Old Testament comes from a prophecy found in the book of Daniel. The prophecy predicted that after 69 prophetic weeks (483 years) the Messiah would appear. It is one of the most amazing prophecies in the Bible. It accurately predicted, nearly five hundred years in advance, when Jesus would first come.

Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks [weeks of years] and sixty-two weeks [weeks of years].<sup>1</sup>

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<sup>1</sup> Daniel 9:25

The “weeks” in this prophecy were “weeks of years,” not days. It was common to refer to a seven-year period as a “week” in the Hebrew language. This prophecy completed the chronological record in the Old Testament and marked the end of the four thousand years as counted from the creation of Adam. It is important to note that the 69 weeks end with the appearance of the Messiah, not the birth of the Child. The prophecy’s specific reference to “Messiah the Prince” is a vital piece of information **because this title marks the 4,000 years as ending with His ministry, not His birth.**

The Greek word *Christ* and its Hebrew counterpart, *Messiah*, are both formal titles meaning “**the Anointed One.**” Jesus was the Son of God at His birth, but He did not become the Anointed One until He was physically anointed by the Spirit. The gospel of Luke clearly describes the moment this spiritual anointing occurred. It happened just before Jesus began His ministry, when He came to John to be baptized.

When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, “You are My beloved Son; in You I am well pleased.” Now Jesus Himself began His ministry at about thirty years of age.<sup>2</sup>

It was at this moment in time that Jesus was anointed and officially presented as the Messiah, or Anointed One, in fulfillment of Daniel 9:25, “from the command . . . **until Messiah the Prince**, there shall be seven weeks and sixty-two weeks.” The day after Jesus’ baptism Andrew went and found his brother, Simon Peter, and said to him, “We have found the Messiah” (which is translated, the Christ) and he brought him to Jesus.<sup>3</sup>

The title of Christ (or Messiah) could not have been conferred upon Jesus until the baptism of John, when God anointed Jesus of Nazareth with the Holy Spirit. The apostle

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<sup>2</sup> Luke 3:21-23

<sup>3</sup> John 1:40-41

Peter spoke of this anointing when a preaching assignment, arranged by the dual combination of a vision from Heaven and an angelic visitation, placed Peter in the precarious position of addressing a group of Gentiles gathered together at the household of Cornelius. His message in part was,

That word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.<sup>4</sup>

Accordingly, the sacred timeline marks the four great Days of the Old Testament era as ending when Jesus was anointed with the Holy Spirit and officially presented as the Messiah. The last Days did not begin with His birth, but with His anointed ministry. We are not yet in the “third day.” The seventh day will not begin until approximately 2024-2030 A.D. We will see later that Jesus affirmed this truth in a prophetic statement He made to the Pharisees.

It is important to understand that the title of *Christ* did not infer divinity. In fact, to the Jewish mind, the merger of God and Christ did not make sense. They viewed God as the One who anoints, and Christ as the one who is anointed. They were expecting some great man or prophet to become the anointed one. This explains why it was so difficult for them to accept Jesus’ claim to divinity. They had no problem embracing Him as their Messiah. It was His claim that He was also the Son of God that they could not accept.

It had been ingrained in them throughout their history that there was only one God. So you can see how it must have troubled them to be confronted with the notion **that their Messiah and their God were one and the same**. They must have thought, “All these years we were commanded to worship but one God, and now suddenly, God has a Son? Besides, if He

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<sup>4</sup> Acts 10:37-38, emphasis added

were the Son of God, why would He even need to be anointed in the first place? Why would God need to anoint Himself?" I think you can understand their confusion.

We now realize that Jesus laid aside the glory He shared with the Father when He took upon Himself the form of a bondservant and came in the likeness of men.<sup>5</sup> It was therefore necessary to be anointed in order to minister with God's power, since this had been previously set aside.

### **His Name Shall Be Called Emmanuel**

We must be careful to remember that Jesus **always was, now is, and forever will be, part of the eternal Godhead.** The apostle John wrote of Him saying, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God."<sup>6</sup>

Jesus was no less God when He was born than when He was anointed. He was *Emmanuel* or "God with us" from the time of His birth in Bethlehem. But He did not become the Anointed One in terms of literal fulfillment until the Holy Spirit came upon Him at the baptism of John. There would have been no need for His anointing at the beginning of His ministry if He had been the Anointed One all along. The recent phenomenon of third-Day Christianity fails to take this into account.

The prophetic reference in Daniel, wherein a certain number of years are assigned until the appearance of the Messiah, therefore establishes the proper division between the fourth and fifth great Days. The dawn of the fifth day was decided by His christened ministry, not His celebrated birth. Jesus began His ministry when He was about thirty years of age, sometime between 24 and 30 A.D., depending on the exact year of His birth. It was at this time that God began to "speak to us by His Son" and when "these last days" commenced.

We are not yet "third-Day Christians." Trust me, when the third Day comes, you'll know it. So who needs a title? We do if

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<sup>5</sup> Philippians 2:5-8

<sup>6</sup> John 1:1-2

we are going to discern the proper endpoint for the *chronos* of His return!

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## Chapter 8

# The Time of the End

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**T**he truth that the last days prophetically refer to the final three Days of God's great Week can be seen in other Scriptures. Once these other passages are examined, it becomes clear that God has marked this prophetic period by a variety of other terms.

In Acts 3:24 we find, "all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold **these Days**." In Hebrews 1:1-2 we are told that, "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has **in these last Days** spoken to us by His Son." The passage in 1 Peter 1:20 tells us that Christ was "indeed foreordained before the foundation of the world but was manifest in **these last times** for you."

Perhaps one of the clearest statements is found in the writings of the apostle John. Bear in mind that John was writing to the Christians of the first century.

Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.<sup>1</sup>

This statement is both direct and to the point. **John and his contemporaries were living in the last hour.** There is no other way to take it but at face value. In the Greek, the word hour can mean "a time or period, especially a season." Obviously, John was not saying that it was the last hour of his generation. It was the last hour or time **for all who would read his letter until the**

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<sup>1</sup> 1 John 2:18

**Lord returns.** Thus, the Holy Spirit testified through John that they were living in the **last time**.

When the “last Days,” the “last time,” and similar expressions are viewed as specific terms having a special connection to the first and second appearances of Christ, we can easily discern that they began when Jesus was christened by the Holy Spirit and formally presented as the Messiah.

These phrases are intended to distinguish a unique span of time concerning the work of the Messiah. The “last Days” are marked with a fixed beginning and a certain ending. The phrase “in the last Days” effectively tells us that the end-times officially began with the ministry of Christ. They will end when He returns for His Bride and completes His thousand-year reign. Such concepts explain the extension of a “latter Day” outpouring of the Spirit well into the twenty-first century.

In the book of Daniel we find, “But you, go your way till the end; for you shall rest, and will arise to your inheritance **at the end of the Days.**”<sup>2</sup> The expression “at the end of the Days” refers to the completion of God’s great Week of thousand-year Days. The phrase conveys a sense of finality and closure. It is thoroughly weighted with the prophetic theme that binds it to “the appointed time of the end.”

## Sealed Versus Unsealed

The critical revelation that the end-times, and in particular, the last Days, actually began with the first appearance of the Messiah is further substantiated by the fact that Daniel was told to seal his prophecy whereas John was specifically told not to seal the book of Revelation! The prophecies of Daniel predated the cross of Christ by hundreds of years. As his final prophecies were being delivered, Daniel was told to do something most peculiar:

But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and

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<sup>2</sup> Daniel 12:13, emphasis added



knowledge shall increase...although I heard, I did not understand. Then I said, "My Lord, what shall be the end of these things?" And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end."<sup>3</sup>

Notice that Daniel's prophecy was to remain sealed and closed **until** the "time of the end." It is commonly assumed that the "time of the end" refers exclusively to a brief span of time just prior to Christ's return. Recent generations, including our own, erroneously believe that the "time of the end" is peculiar to our own time. It is not. John spoke by the Spirit when he told the early disciples that they were living in the "last time."

This scriptural perspective of the end-times is confirmed by the opposite command given relative to the book of Revelation. It stands in sharp contrast to the way Daniel's prophecies were delivered. Whereas Daniel was told to "shut up and seal the book," the angel commanded John, "**Do not seal the words of the prophecy of this book, for the time is at hand.**"<sup>4</sup>

The commands to seal and not to seal were both predicated on the time factor. Daniel was commanded to seal his prophecy because it was not yet "the time of the end." The revelation of Jesus Christ as delivered to John required no such sealing. The angel told John that the "the time was at hand."

Since the book of Revelation was written towards the end of the first century of the Church, the official word from Heaven was that "the time of the end" had come. Since then the end-times have been an "open book test!" That which was previously sealed in Daniel's time was unsealed **after Jesus' resurrection**. That which was previously shut up before the cross, has been revealed ever since. Accordingly, the time of the end began in the first century and extends into our present generation.

Daniel was assured that his prophecy would be fully revealed at the time of the end. I have been told that the English word that perhaps best captures the meaning of the word revelation in the Greek is our word burlesque. The book of Daniel first came to us

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<sup>3</sup> Daniel 12:4 and 8-9

<sup>4</sup> Revelation 22:10, emphasis added

as a covered item. The book of Revelation reverses this and **bare all!** It is a full and complete unveiling of Jesus Christ and the “time of the end!”

By now it should be obvious that God views the entire time associated with the first and second appearances of Christ as “the last time” or “time of the end.” What has been a span of nearly two thousand years in our sight is but a mere two Days in the view of God. We have tended to view the “last days” as being a rather recent thing in the program of God. In contrast, **He labels the entire history of the Church as “the end times.”**

The reason for this becomes clearer when we delve into one of the greatest mysteries of all—the continued presence of His Messianic anointing through that mystical group referred to in Scripture as “the Body of Christ!”

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## Chapter 9

# The Days of the Messiah

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**T**he concept of a great Day meaning a thousand years dates as far back as Adam when God said, “But of the tree of the knowledge of good and evil you shall not eat, for **in the Day** that you eat of it you shall surely die.”<sup>1</sup> Later, the Genesis account was faithful to record, “So all the days that Adam lived were **nine hundred and thirty years; and he died.**” Thus, he died **in the Day** that he ate of the tree. In fact, no one has ever lived beyond a thousand years. All have died in their Day.

The revelation that the last Days began with the spiritual anointing of the God-Man, Jesus of Nazareth, is quite foreign to many in the modern Church. We have tended to view “the last days” as a relatively brief span of time in the overall scheme of things. They are often viewed as something unique and peculiar to recent times. The New Testament view that the entire time of the Church, from the first century to our own, is properly labeled “the time of the end” conflicts with much of what we may have been taught.

We were accustomed to viewing the last days and the end-times as describing some special period **just prior** to Christ’s return. We thought that these phrases **only applied to recent generations**. The thought that the Church **has always lived in the last Days** is a radical departure from our traditional views,

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<sup>1</sup> Genesis 2:17 and 5:5, emphasis added

not to mention the biblical revelation that “the time of the end” has been going on now for nearly two thousand years.

These thoughts take some getting used to, but such a reorientation is facilitated once we see things from God’s perspective. Such a view also requires a redefinition of other end-time terms as well, such as “the tribulation of those days,” and “the days of vengeance.” We will examine these phrases in the second book of this series.

### **The View from Aloft**

From the lofty realm of eternity, the passing of a mere seven thousand years is but a week in the eyes of the Eternal One. The days of Adam, Noah, Abraham, Moses, David, and all the Old Testament prophets for that matter can be counted on one hand when viewed from that distant portal. Together, they only account for four great Days in the eternal perspective of time.

Our struggle to understand “the last days” and “the end time” is simply a symptom of those who are so intrinsically bound to the lower dusts from which we were fashioned. His thoughts are so much higher than our thoughts. But we are also God-breathed, which means we have the potential of keener vision by mounting up with the wings of an eagle.

When we view the mission of the Messiah with our feet planted firmly on the ground, we can only see a Messiah who came, then left, and who will come again. This vision is certainly accurate, but it is also quite limited. Consequently, as each century turned, and then a millennium, the first and second coming of the Messiah seemed to be further and further apart, such that His “end time” appearance on the cross became detached from anything having to do with “the end.” So we entertained thoughts that the end had not yet begun but would most certainly come someday.

I bid you to spread your wings for the remainder of this chapter and let the warm currents of God’s truth lift you up to a loftier place, wherein you can view a much broader landscape. From such heights, the last Days don’t stretch so far. From such elevations the end-times don’t appear so separate and distant.

And from this grand view the mission of the Anointed One takes on a somewhat different appearance.

Rather than spanning centuries, it appears to be no more than a mere **three-Day campaign** of shock and awe that catches the enemy by surprise. They are pinned down under heavy fire until a lightning fast Blitzkrieg invasion smashes all remaining resistance. In the end, their leader is banished to the confines of some pit in the ground!

The *chronos* or time of the Messiah was veiled just enough to keep it from the prying eyes of the enemy, but revealed just enough to allow the lead troops to know when to move—people like Anna, Simeon, the Magi, and John the Baptist. The Word walked among them until He was spiritually anointed with the Holy Ghost and power at age thirty. **And thus, the time of the Anointed One began.**

The book of Hebrews tells us that this occurred at the “end of the ages.” Speaking of Christ’s death on the cross, the writer wrote,

Not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another – He then would have had to suffer often since the foundation of the world; but now, once **at the end of the ages**, He has appeared to put away sin by the sacrifice of Himself.<sup>2</sup>

From a prophetic perspective, the sacrificial death of Jesus Christ happened at the end or close of the ages (plural). These ages or periods in time encompassed the entire Old Testament era (just four days in God’s sight). They correspond to the first, or former part of God’s grand week.

With these ages closed, a new age or time began. The apostle John referred to this new period as the last time. In Daniel, it is called “the time of the end.” The angel in the book of Revelation commanded the apostle not to seal the prophecy since “the time was at hand.”

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<sup>2</sup> Hebrews 9:25-26, emphasis added

In God's coms, this special period is also termed "the last Days." Those who ride upon the currents of the wind can peer down and easily detect that the institution of the last Days were nothing more than the logical transition of the first Days that had just ended. And though those who are earth-bound would insist that there is nothing prophetically significant with such phrases, those who soar above know differently. They can, for example, discern the *chronos*-significance of the phraseology in the following passage found in the first verse of Hebrews:

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in **these last Days** spoken to us by His Son... (emphasis added)

The "various times" in which God spoke through the Old Testament prophets answer to the ages that ended with Christ's first appearance. The first Days of God's week were finished. A new prophetic period called "these last Days" had begun. The ministry of Old Testament prophets was now a time that was past and accordingly, the last time or time of the end had begun. It represented a novel and unique time when God would speak to us by His Son.

A snake can see no higher than its own belly, but the eyes of an eagle can see all around and up and down. From above, these Days do not appear so common. We can rightfully observe that these are the Days of the Prophet! But these Days cannot be confined to the three and one-half years of Jesus' ministry either. For the presence of this Messianic anointing did not lift for good when Jesus ascended into Heaven; instead, it fell upon those gathered in an upper room, thus igniting a spiritual fire that spread throughout the world.

### **The Body of the Anointed One**

In a mystical and yet very practical sense, Christ's anointing did not leave the earth for good after His ascension. It continued upon the earth via that mystical, but most tangible group of people known as the Body of Christ. Jesus acknowledged that the

following prophecy in Isaiah was fulfilled in His own life by quoting it the day He read in the temple (see Luke 4:18):

The Spirit of the Lord is upon me, because He has anointed me to preach good tidings to the poor; He has sent me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable Year of the Lord.<sup>3</sup>

The fact that this spiritual anointing was meant to remain on the earth, even after the Lord's departure to Heaven, becomes evident when we hear the command He gave just before He ascended.

And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now...and you shall receive power when the Holy Spirit has come upon you."<sup>4</sup>

This spiritual anointing is not the indwelling of His Spirit, which every believer receives at salvation, but an impartation of the Christ-anointing. **The "Spirit upon" is not the same as the "Spirit within."** This impartation was necessary so that "the Days of the Prophet" might continue uninterrupted until the mission of the Messiah has been fully completed.

The apostle Paul revealed that God sees one new Man, with Jesus as the Head, and the Church as His Body, **the fullness of Him who fills all in all.**<sup>5</sup> He called this the mystery of Christ (the Anointed One), **not the mystery of Jesus.**

The continuation of His ministry by an apprentice (disciple) requires a spiritual anointing just as it did with the Master. In this

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<sup>3</sup> Isaiah 61:1-2

<sup>4</sup> Acts 1:4-8

<sup>5</sup> Ephesians 1:19-23, emphasis added

sense, the three great Days of the Messiah encompass a period of no less than the span of three thousand years.

### A Three-Day Mission

The Messianic mission began at the “end of the ages” when Jesus first came, was anointed, and offered His life on the cross for our redemption. Jesus said, “And from the days of John the Baptist until now the kingdom of God suffers violence and the violent [strong] take it by force.”<sup>6</sup> The truth that this kingdom violence commenced with the days of John the Baptist **is because it was at this time that the Christ-anointing infiltrated this planet.**

But the mission did not end there. Nor was there a pause in the continuance of the mission. That anointing was passed on to His disciples—and to their children, and their children’s children, and to all who were afar off. The full ops of this mission are listed repeatedly in the Scriptures. In Isaiah’s prophecy, it concerns an everlasting kingdom, ordered and established in righteous judgment and justice. Isaiah further prophesied, “Now it shall come to pass **in the last Days** that the mountain of the Lord’s house shall be established on the top of the mountains.”<sup>7</sup>

This “last and seventh Day” is of strategic importance in Scripture. In Revelation 10:7, it concerns the completion of the “mystery of God.” In Daniel 2:35, it is when a “stone strikes the image, only to become a great mountain [kingdom] that fills the whole earth.” In Ephesians 1:10, it links to His coming in the rapture, “the dispensation of the fullness of the times” when all things are gathered as one into Christ. In Acts 3:21, it encompasses “the times of the restoration of all things.” And finally, in 1 Corinthians 13:10, it resolves to the Day of Eternity when “that which is perfect [or complete] has come.”

The success of the mission calls for the elimination of the kingdoms of this world and the establishment of the Kingdom of God; the subjugation of every enemy, including death itself; the

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<sup>6</sup> Matthew 11:12

<sup>7</sup> Isaiah 2:2, emphasis added



reclamation of God's earth; and the end of the angelic conspiracy that was precipitated long before Adam. It will result in the binding of those renegade spirits who rebelled against God. There will be a complete lifting of the curse from which all creation groans to be delivered as everything is eventually made new!

The time allotted to this mission is just three Days. Fortunately, raising up destroyed temples within such a short time frame is the Messiah's specialty (destroy this temple and I will raise it in three days)! Accordingly, the "last Days" is not a nebulous term referring to the general passage of time. It is not a term of generality telling us something we in fact, already know—that time has passed. It does not refer to some indistinct and brief time in the future just before Jesus returns. Rather, it refers to a set time in the mystery of God. The last Days have a defined beginning and a defined end.

They specifically began when the Holy Spirit descended upon Jesus as witnessed by John the Baptist. This event occurred with the lapse of the first four great Days. At that point, only three Days remained until the completion of God's great Week. As the former ages came to an end, "these last Days" began. They are the Days or time of the Messiah—when the Messianic anointing is present upon the earth in order to bring about the fulfillment of the mission.

The shock and awe of the cross took Satan by surprise. It left him and his cohorts pinned down under heavy fire. They were judged and sentenced, but not yet confined to their prison cells. Christ's reign on the third (or seventh Day) though, will complete the mission.

These are the Days of which the prophets spoke. These are the Days of the Messiah. It is the time of the end when the Devil is altogether judged, spoiled, and incarcerated. Don't give up the high ground, for this is the *Chronos* Agenda!



**Part 2**  
**The Chronos of His**  
**Return**



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## Chapter 10

# Teach Us to Count Our Days

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The *chronos* agenda is the prophetic tool in which God has declared the end from the beginning, including the approximate time of His Son's return. I like to call it the "when" of "the end."

*Chronos* or time-specific prophecies not only predict what will happen, but when things will happen as well. But how are such prophecies given? Does God give us a specific date on the calendar? No, calendars are too clumsy. They are insufficient for the prophetic work at hand. Various cultures have used a variety of calendars over the centuries, and since no two calendars are alike, a calendar date just will not do.

Instead, He gives us the amount of time that will lapse from a clearly defined event until the prophecy is fulfilled. In the *chronos* prophecies, this amount of time is expressed in terms of days, except that these days are not common 24-hour days, but thousand-year Days. They are Days as they appear in God's sight, not ours.

So in one set of *chronos* prophecies, Jesus is predicted to return six Days (6,000 years) from the creation of Adam. Thus, He will return on the seventh great Day. In another set, He returns after two Days of Messianic ministry. We are to count two Days (2,000 years) from the beginning of His earthly ministry. Thus, He returns on the third great Day.

A third set of prophecies involve the Year of Jubilee, which occurs every fifty years. The Jubilee prophecies predicted that the Messiah would come on the 30<sup>th</sup> Jubilee. History proves that this

prophecy was fulfilled just as predicted. The 30<sup>th</sup> Jubilee marked the commencement of the anointed ministry of Jesus of Nazareth. He is predicted to return on the 70<sup>th</sup> Jubilee.

There are, then, three variations of *chronos* prophecies. The first group marks the Days from Adam. The second marks the Days from His ministry. The third set counts the number of Jubilee-cycles from the first Jubilee. Even though each set begins with a different event, they all end at the same point in time!

Therefore, it can be said that Jesus will return on the seventh Day, the third Day, or on the 70<sup>th</sup> Jubilee, depending on which starting point is chosen. It would appear then, that the “when” of the “end” was significant enough to warrant three separate witnesses to establish its validity. Because of this *chronos*-feature, the Scriptures place a great deal of prophetic emphasis on both the seventh and third Day. **In prophetic terms, both represent the last Day of God’s great Week.**

We know from Scripture that the seventh, or last Day, is the Day of resurrection. Jesus promised to raise up those who believe on Him at the last Day. The third Day is also associated with resurrection, for Jesus was raised from the dead on the third day. These seventh- and third-Day prophecies tell us that Christ will return in the rapture as this last Day begins with resurrection power. Once we understand how the *chronos* prophecies have been given, God’s *chronos* agenda can be seen throughout the pages of His Word, from beginning to end.

The first chapter of God’s Book, the book of Genesis, provided the key: there will be six Days of work, and then, a millennial seventh Day of Sabbath rest for the earth. In this fashion, He truly declared the end from the beginning.

The prophetic theme interwoven throughout the Bible is built around these *chronos*-specific prophecies. They appear numerous in both the Old and New Testaments. They depict the *chronos* agenda. You may not have noticed them before, but the early Church did.

The ending point of each of these three categories of prophecies falls within a narrow window of years from 2024 to 2030 A.D. The endpoint is best expressed as a window of years due to the fact that there is a certain degree of uncertainty

concerning the exact year of Jesus' birth, and thus, the start of His ministry.

### When a “Day” is not Considered a “day”

The principle that a “day” in any given passage of Scripture can sometimes refer to a thousand years is the key to these seventh- and third-Day prophecies. Many of these passages make little sense when mere common days are in view. The proper substitution of great Days for common days in select passages is the principle means through which God has revealed the *chronos* of the end.

We have, then, numerous statements in the Bible employing the word “day” in a sentence wherein the statement either doesn't make sense, or makes much more sense, when it is interpreted as a prophetic 1,000-year Day.

The prophetic mechanism of speaking in thousand-year Days is repeatedly used with respect to such terms as “the last Days,” “the end of the Days,” “the last Day,” “the third Day,” “the seventh Day,” and even “that Day.” This is not always the case in every passage, but often it is so, particularly when a passage emphasizes the prophetic theme of His coming.

This “*chronos* revelation” is also confirmed by numerous types and shadows depicted in both the Old and New Testaments, and by the prophetic shadows cast by the Sabbaths, the most notable being the timely occurrences of the Year of Jubilee.

These speak with one voice and tell the same message—the time of His return is nearly upon us. **Together, they mark our generation as the generation that will see the return of Christ.**





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## Chapter 11

# Nevertheless, I Must Journey

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**T**he resolution of the paradox concerning the extended length of the last Days taught us that we have prophetic permission on occasion to alter the length of a day in a given sentence from 24 hours to a thousand years. Since this is not to be done haphazardly at our own whim, we can expect to find a holy prompting in some form or another as to when it is proper to do so. Most often this comes to us in the form of a passage that contains prophetic end-time overtones of some kind and wherein the normal definition of a day strains the sense of the passage.

Whenever we find such a passage, it is as if He is prompting us saying, “Try substituting one of My Days and see if it doesn’t make more sense!” In doing so we often uncover rather precise statements concerning when Jesus will return. As more and more of these statements are collected, we eventually end up with a pile of evidence that, quite frankly, is nearly impossible to ignore.

Nowhere is this more evident than in the following statement Jesus made before the Pharisees. It is in my mind the weightiest piece of *chronos*-evidence we have, not only because it was spoken by Jesus Himself, but because He deliberately worded the prophecy in such a way that it can only be regarded as an open declaration of the *chronos* of His return!

On that very day some Pharisees came, saying to Him, “Get out and depart from here, for Herod wants to kill you.” And He said to them, “Go, tell that fox, ‘Behold, I cast out demons and perform cures today and

tomorrow, and the third day I shall be perfected.' Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem."<sup>1</sup>

Prior to our revelation of how God views the last days, various day-statements such as this would probably have gone unnoticed. In this passage, the peculiar wording may have been dismissed simply because we had no other choice than to associate the third day with His resurrection. Our limited perception could see no further than the boundary of that with which we were familiar.

But once we understand that God quite often intends such day-expressions to mean thousand-year Days, especially when there is a hint of prophecy involved, the blinders come off and we find ourselves peering beyond the veil to behold something significant concerning His future return.

To those whose eyes are heavy and who are penned in by a dulled perception, the statement just sounds a bit odd. But sharper eyes notice that His words **were carefully chosen and arranged to notify us that prophetic thousand-year Days are in view here**. We perceive that we need to make the appropriate our-days to His-Days conversion.

A drowsy eye sees little more than just a vague allusion to His work on the cross. And even though this is the most important thing to be seen in terms of salvation, He had already spoken of that elsewhere. The watchful eye sees a more subtle theme with respect to this passage—the *chronos* of His return.

The enigmatic part of His statement involves the contrast between two separate three-day periods as distinguished by the word “nevertheless.” The first three-day grouping, “today, tomorrow and the third day,” attaches prophetic significance to the third day by terming it a “day of perfection.” The second grouping makes no such distinction. Any idea of perfection (or anything else out of the ordinary) is peculiarly absent from the second grouping.

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<sup>1</sup> Luke 13:31-34

The first three-day set includes two days in which the work of healing the sick and casting out devils is performed. This two-day work is followed by a third day of perfection. In the second three-day set, there is no distinction between days one, two or three at all. They are merely occupied with His journey to Jerusalem.

To the observant eye, the Master obviously inserted the three days of journey in order to draw our attention to the prophetic nature of the first three days. This purposeful contrast prompts us to ask, “What do the first three days refer to from a prophetic standpoint?” Knowing that Jesus was resurrected on the third day might entice us to jump to the hasty conclusion that this is all that the prophecy concerns. However, the activities assigned to the first two days, specifically, the extraction of demons and the performance of cures, **rule out this notion altogether.**

When the account of His passion (arrest, trial, death, and resurrection) is considered, we remember that He hung on the cross from nine in the morning until three in the afternoon. Shortly thereafter, they placed His lifeless body in the tomb and sealed it shut. There was certainly no record of any supernatural ministry being conducted involving demons and disease during that day, or for the next day either.

The barest resemblance of this prophecy to His death and resurrection concerns His “perfection on the third day.” And yet, even here, the intentional substitution of the word **perfection** for **resurrection** tells us that He had something else on His mind.

In any direction we look, He seems to be barring us from settling on an interpretation that places us at the foot of the cross or in front of an empty tomb. When the specifics of this prophecy are carefully analyzed, it must be concluded that His personal resurrection on the third day **did not satisfy any of the predicted elements of the prophecy, save for the number three.**

If it was His intent merely to forecast His resurrection on the third day, why confuse the issue by telling us that He would be “casting out demons and performing cures” when we know that His body was locked away in the tomb? It doesn’t make sense. He was certainly not casting out devils and healing the sick while

He hung on the cross and while His body remained lifeless in the tomb.

Furthermore, why artificially restrict such supernatural activity to a mere today and tomorrow, when His entire 3 ½-year ministry was marked by such power? His prophecy clearly indicated that this third day of perfection would be preceded by two days of supernatural ministry. The fact that these works were not done during the two days prior to His resurrection means that this prophecy had nothing to do with His forthcoming death on the cross.

Quite clearly, this prophecy of third-day perfection was not a prophecy concerning His personal resurrection. He effectively barred us from making that assumption by the peculiar reference to the two days of anointed ministry. One day the Holy Spirit would remind the early disciples of this prophecy and reveal its true meaning. This other Comforter would tutor them concerning things no eye had previously seen, nor ear heard.<sup>2</sup>

## **Today and Tomorrow**

Since this prophecy cannot possibly refer to His forthcoming resurrection on the third day, what does the prophecy mean? What does the prediction of third-day perfection refer to? Any attempt to twist the meaning of this prophecy so that it refers to His resurrection is a dishonest attempt to alter His own words.

This is further confirmed by the fact that Jesus specifically labeled the two preceding days as being “today and tomorrow.” These two days could no longer be interpreted as being **just any two days in the future**. Instead, they were specifically identified as being a “today” (that same day) and “tomorrow” (the next day) in terms of the prophecy. For those who were standing there at the time, this assigned His third-day perfection to the day after tomorrow, meaning, 48 hours later. In essence, the prophecy meant, “I will be perfected after two 24-hour days.

Thus, the strict fulfillment of the prophecy, in terms of normal time, required that He be crucified that same day in order

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<sup>2</sup> 1 Corinthians 2:9-10

to be perfected on the third day. And yet, He already admitted that the remainder of that day would be spent traveling to Jerusalem, notwithstanding the other two as well. “Nevertheless, I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem.” It is apparent that Jerusalem was at least a three-day journey away at the time that Jesus made this statement. This fact alone would have made His crucifixion on that very same day impossible.

Since Jesus was not crucified later that same day to rise from the dead on the day after tomorrow, the prophecy can only be understood in terms of thousand-year great Days. Jesus intentionally worded the prophecy so that it could not be interpreted using common days. The prophecy could only be fulfilled in terms of great Days. Why would Jesus present us with such a blatant paradox if not to coax us into a thousand-year Day interpretation?

This is no doubt the clearest and most direct statement concerning the revelation of the *chronos* of His return. As far as evidence goes, it ranks supreme in that it comes to us directly from the Master Himself. Most importantly, it is obvious that He deliberately worded this prophecy so that it could only be interpreted as a prediction of when He would return.

His prophetic approach to the third Day presents us with the same dilemma we encountered with the phrase “in the last days.” Such statements only make sense when these days are viewed from God’s perspective—as thousand-year Days.

We find then this pattern often repeated in the Bible with respect to these day-statements: **The inappropriateness of defining “these days” in terms of common days prompts us to insert great Days instead. In doing so, we find that the passage was meant to reveal the chronos of His coming.**

At the time Jesus made this prediction, the first four Days (the four thousand years from Adam) had already passed. With four of the Week’s seven Days completed, only three Days remained. These last three Days are prophetically referred to in this passage as “Today, Tomorrow and the Third Day.” From God’s perspective, what has been nearly two thousand years of ministry to us is no more than a “Today and Tomorrow” to Him.

The stark realization that Jesus intentionally forced us into this interpretation can only mean that He has openly declared when He will return—no sooner, and no later, than after two great Days (two thousand years) of anointed ministry have been completed!

**This assures us that the fifth great Day did not begin with His birth, but with the commencement of His anointed ministry.** By His own admission, this third Day of perfection must first be preceded by two full Days of gospel ministry. **Otherwise, the prophecy fails.**

The mystical association of the Church being called the Body of Christ means that we participate in the continuance of this two-Day ministry. It is not surprising, then, that He commissioned us to pick up where He left by doing the works that He did:

Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.<sup>3</sup>

Since this ministry began in earnest when Jesus was anointed, somewhere between 24 and 30 A.D., the two prophetic Days of ministry (two thousand years) cannot possibly be completed until two thousand years later, sometime between 2024 and 2030 A.D.

This anticipated union of Jesus and His Church with respect to resurrection is slated for the third Day, when He will return to raise the dead in Christ and instantly clothe those of us who remain with immortality.

This also explains why Jesus spoke of third-Day perfection in preference to using the word resurrection. The Greek word *teleios* (perfection) signifies something that has reached its full end; that which is finished or has been made complete. It is used in terms of persons, primarily to denote the stage in their physical development wherein they have become fully grown and mature.

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<sup>3</sup> John 14:12 and Mark 16:17-18

The perfection that Jesus predicted would occur on the third Day did not refer to the resurrection of His own flesh and blood body, but to the completion and maturity of His spiritual Body. Or as the apostle Paul put it: “the exceeding greatness of His power...which He worked in Christ when He raised Him from the dead...and gave Him to be Head over all things to the Church, which is His Body, **the fullness of Him who fills all in all.**”<sup>4</sup>

We are nearing the completion of two thousand years since Jesus began His ministry at age 30. We can now perceive the prophetic impact of His statement to the Pharisees. “I cast out demons and perform cures Today (one thousand years) and Tomorrow (another thousand years), and the third Day (after two thousand years) I shall be perfected (My spiritual Body shall be completed).” Or to put it more simply, “I will return for My Church after two thousand years of ministry have been completed.”

One final observation: It is the common belief of many today that Jesus did not know when He would return. They base this on Jesus’ statement concerning the day and hour known only to the Father. The realization that Jesus understood the *chronos* agenda and openly declared the “when” of His return notifies us that we have misinterpreted what He meant by the unknown day and hour.

Jesus understood the thousand-years-to-a-day principle. It formed the basis of His third-Day prophecy. He was acutely aware that this third Day of perfection would be preceded by two Days of ministry. He was well acquainted with the “Genesis effect” and the special significance of the coming “millennial Sabbath” with respect to Daniel’s “end of the Days.”

Thus, His prophecy was an open declaration that He would return after two great Days. His disciples, however, would not be able to perceive this prophecy until well after His resurrection. Until then, He would commit them to the future ministry of another Comforter—the Spirit of wisdom and revelation in the knowledge of Him.<sup>5</sup>

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<sup>4</sup> Ephesians 1:19-23, emphasis added

<sup>5</sup> Ephesians 1:9-10 and 1:17-23





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## Chapter 12

# Awakened at Last!

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**I**n the previous chapter we examined Jesus' prophecy concerning a third Day of perfection for all believers. His prophecy was precisely worded so that this third Day could not be confused with His own resurrection. Jesus' personal third-day resurrection provided us with a new spirit. His third-Day return will provide us with a new body.

In the Gospel of John we find Jesus prophesying once again concerning the future resurrection of those who would believe on Him. And once again, we find ourselves beholding another Day-expression concerning the *chronos* agenda.

This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up **at the last Day**... And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up **at the last Day** . . . No one can come to Me unless the Father who sent Me draws him; and I will raise him up **at the last Day** . . . Whoever eats My flesh and drinks My blood has eternal life, and I will raise him **up at the last Day**.<sup>1</sup>

The redundancy of the phrase “at the last Day” is quite pronounced when the entire discourse is condensed as I have done above. There can be no doubt that this last Day refers to the time of His return in that our future resurrection is expressly in

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<sup>1</sup> John 6:39-40, 44-45, and 53-54, emphases added

view here. **Resurrection is the bridge that joins this last Day with His return and the rapture.** Follow the logic: In 1 Thess. 4:15-17, Paul linked resurrection with the coming of the Lord and the rapture. Yet, Jesus linked resurrection with the last Day in the passage above. When we combine their two-fold witness we get, The Lord will resurrect those who believe when He comes in the rapture at the last Day.

The fact that Jesus was also a Prophet is a consideration that is not as widely publicized today, as it should be. I cringe when I hear the accolades of people such as Nostradamus coupled with adjectives such as the greatest or most well-known prophet.

It was as the Feast of Passover drew near that Jesus multiplied a mere five loaves of barley, together with two small fish, to feed a hungry multitude of over five thousand as they gathered together in a mountainous wilderness to hear Him speak. By the time everybody was full, they were left with twelve baskets full of fragments from the original five loaves of barley.<sup>2</sup>

Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

The credentials of this amazing Prophet are impeccable, for they consist not just in word, but in miracle-working power as well. You will never hunger for prophecy when you feast at the feet of this Passover-Lamb-Prophet; for He not only feeds us with words that predict the future with clear and unfailing accuracy, but with words that can give us eternal life as well.

Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.<sup>3</sup>

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<sup>2</sup> John 6:1-14

<sup>3</sup> John 6:27

For sure, these other “so-called prophets” have absolutely nothing on the truly greatest Prophet of all time—Jesus of Nazareth!

After Jesus crossed the Sea of Galilee (in part, by walking on water) and saved His disciples from a raging storm, He came to the synagogue in Capernaum. When the same multitude that He had miraculously fed caught up with Him, He donned His prophetic mantle and delivered the discourse found in John 6, the select parts of which I already quoted concerning the last Day.

At first, we might not think that there is anything in the way of significant prophecy in the teaching He delivered, as it seems to concern itself with doctrine instead. The multitudes had recently proclaimed Him to be the Prophet and they were probably left wondering, “Is that the best He could muster?” In fact, the scriptural account tells us that many of His disciples found the teaching too difficult to understand, and so from that time on “went back and walked with Him no more.”

**It may be that the subtleties of veiled prophecy serve to weed out those who are not sincerely intent on seeking the Truth.** The disciples who remained with Him got to see the promise He so graciously offered those who were walking away, when, in one last attempt to change their minds, He said, “Does this offend you? What then if you should see the Son of Man ascend where He was before?”

The offer didn’t seem to sway them for they were already bent on leaving—deaf ears and all! His statement though might be rephrased and redirected to this generation in terms of another last ditch offer, “What if you should see the Son of Man **descend** from where He was before . . . **and I tell you in advance just when it will happen?** Would you be interested in what I have to say then?”

Sadly, so many of us today tend to place our confidence in things like Mayan calendars, new-age philosophies, supposed messages from aliens, and the Nostradamus effect. If you are not yet a believer/disciple, you should know that a resurrection shall occur “at the last Day.” I guarantee that you won’t want to miss it!

The subtle element of His prophecy is revealed when we consider the question, “When will this resurrection occur?” The correct answer is, of course, “At the last day.” But to most of us, the last day, never meant anything more than just some unknown time in the future whenever Jesus returns. We viewed the last day as nothing more than a vague term to merely mean someday, or even worse, any day. Therefore, we didn’t see any *chronos* significance to His revelation.

If Peter were here, he would probably prod us with, “Look at it again. You have forgotten the ‘one thing’ I told you not to forget concerning the promise of His coming. Don’t you remember: A Day is as a thousand years in His sight. Now do you see it?”

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## Chapter 13

# The “Us” and the “We”

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Jesus spoke of third-Day perfection and last-Day resurrection. In each of these phrases, the practice of altering the definition of the word “day” by substituting millennial days for common days, yields what could be called, **the *chronos* effect**. Such an exchange reveals the true meaning of these prophecies.

The redefinition of the word “day” is not only permitted practice, but also a divinely prescribed method for revealing the time of the end. This prophetic maneuver of altering the length of time assigned to a day was hinted at in the book of Genesis, when a seven-day pattern of Divine origin was so emphatically impressed upon the race called Adam.

The inevitability that a generation, standing far off in time from the Day of Pentecost, would wisely consider the paradox of a last-days early Church, and a last-days Church in our time, was the riddle God used to bring this revelation to light.

The riddle involved the last days: How could the Church of then, and the Church of now both be said to be in the last days? The only viable solution of course, is when we view the last days as being millennial great Days. The riddle was posed such that it could only be solved by applying the principle that God views a millennium of time as merely the passing of one Day.

God put this riddle before us in order to guide us towards the revelation of the *chronos* of man—6,000 years (six Days) of work, followed by 1,000 years (the seventh Day) of Sabbath rest. The opening chapter of Genesis baited us towards this concept, and the riddle’s solution closed the deal.

Furthermore, we found that this principle of substituting millennial great Days for common days could be used to solve other enigmatic passages as well. By doing so, God's *chronos* agenda for mankind, including the time of Christ's return, could be seen repeatedly enough in Scripture until the notion that this might be nothing more than happenstance is dispelled. The fact that such repetition occurs means that this is indeed a revelation from God.

The formula of a thousand-years-to-a-day becomes our great light, a holy lantern if you will, placed in our hands to hold over other passages wherein God has invested similar riddles. The following passage from the book of Hosea is worthy to be viewed under the light of just such a lantern.

Come, and let us return to the Lord; for He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us. On the third day He will raise us up, that we may live in His sight.<sup>1</sup>

In view of what we have seen thus far, the mere mention of two days followed by a third day should be sufficient enough to pique our interest. Could this be another *chronos*-specific prophecy?

Since this passage is set in the context of Jewish backsliding and restoration, we wonder why their backslidden condition would be awkwardly confined to the space of just three days. In other words, why would we be given a prophecy in which God's people return after only two days of spiritual delinquency? When did Israel fall away from the Lord for only two days?

We are beginning to learn how to identify passages that have been marked with the *chronos*. *Chronos*-markings appear when the common definition of a day, as in the passage above, strains the meaning of the passage. There is a hint of a riddle or enigma when the days are taken literally.

This prophecy in Hosea is predicting a reviving that will occur in the short span of just 48 hours. Therefor the prophecy

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<sup>1</sup> Hosea 6:1-2

doesn't make sense when viewed in terms of common days. This implies that these three days are probable candidates for being viewed as thousand-year Days. They are noticeably shaded with a definition of uncommon time.

### Third Day Resurrection

The phrase "He will raise us up" rings loud and clear with very definite overtones of resurrection. The thought appears almost verbatim amidst Jesus' comments concerning the resurrection of those who would believe on Him: "and I will raise him up at the last Day."

Hosea is quite clearly associating this third day with resurrection, but whose? The specific reference to the third day causes us to make Christ our first guess. But then, shouldn't the passage read, "After two days He will revive **Him**. On the third day He will raise **Him** up, that **He** may live in His sight?"

If the prophecy only concerned Jesus, these days would make sense as normal 24-hour days. It would be taken as a prediction of His own resurrection. **But how do we account for the "us" and the "we?"** Since this third day involves resurrection, how could we as believers be resurrected **all together after only two days?**

We now know that Jesus was raised on the third day, and even though this prophecy undoubtedly alludes to His personal and singular resurrection, how do we account for the plural pronouns of us and we? How can it be true that He will raise us up on the third day so that we might live in His sight? In other words, how could a group of believers be raised on a future third day, after having been dead for only two days? Hmm, sounds like another riddle!

We must conclude that, as far as common days are concerned, the pronouns rule out Jesus as being the lone subject of the prophecy—for the prophecy indicates that God will raise *us* up, not just Him.

It is apparent that the prophecy concerns the future resurrection of believers. But this presents another problem. Viewing the prophecy in terms of common days with respect to

future believers doesn't make sense either. The prophecy emphatically marks our time between death and resurrection as being no more than two days. It is evident that the bodies of those saints who have died since the time of Christ have already endured much more grave time than just two days!

How then, can all believers be raised on the third day? The only solution is to reinterpret the days as thousand-year great Days. Once this is done, it becomes quite apparent that the Master had this passage in mind when He spoke of third-Day perfection, after only two Days of ministry. It explains why He emphasized the promise that He would raise us up at the last Day.

In fact, it is evident that Jesus had this prophecy in mind when He spoke of last-Day resurrection. Even more, He took the liberty to alter the thought from "raise us up on the third Day" to "raise us up on the last Day." We now know that the third Day can also be called the last Day. This can only be true in the scheme of a great prophetic Week.

The crux of Hosea's prophecy is that the third Day is identified as the Day of resurrection, when He will raise us up. The prediction that a multitude of God's people will be resurrected on a future third day requires that this Day be synonymous with Jesus' last Day. It is another example where the meaning of the passage fails in every ordinary sense until we substitute millennial great Days for common days.

The ramifications of the conclusion forced upon us are enormous. It means that God has openly declared the *chronos* of Christ's return. This is because the resurrection of believers will occur when Jesus returns. Since the time of this resurrection is slated for the third Day, **Jesus must return on the third Day in order to fulfill the prophecy!**

### **A Third Day Return**

We can now see the *chronos* significance of the passage when we take it as a prophecy of Christ's return and the resulting resurrection of believers that will occur at that time. Whenever we as believers pass away, we become, as the apostle Paul put it, "the dead in Christ." This title only references our lifeless body,



which is said to be “sleeping” in the sure and hopeful prospect of being awakened again.

The spirit of a departed believer (the real you minus your earth-suit) does not sleep but remains conscious and is taken to Heaven to be with Christ. Therefore, in 1 Thess. 4:13 Paul taught:

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so, God will **bring with Him** those who sleep in Jesus. (emphasis added)

The departed spirits of those who are dead in Christ will accompany Jesus in His descent from Heaven and will be reunited with their newly awakened bodies! The truth presented in Hosea’s prophecy is that no matter when or in what century any given believer has died, all will have to wait for this third great Day before they are resurrected.

No reviving of this sort will occur until the two thousand years (two Days) have run their course. By the way, if you still think you’re already in the third Day, stop right now and check your body. If it’s still the one you were originally born with then you’re not in the third Day yet!

We must realize that only thousand-year Days can satisfy the strict requirement in the prophecy of a mass resurrection on a future third Day. The prediction that the resurrection of **all** believers will be confined to the same Day, forces us to concede that this passage is a prophetic declaration that Christ will return after two thousand years, at the onset of the third great Day!

Furthermore, the dual themes of Jewish revival and restoration, also a significant aspect of this passage, can now be understood in terms of a two-Day span of time as well. Their spiritual revival is predicted to occur at the time of Christ’s return, after a two-Day pause in which the Gospel has been extended and preached to the Gentiles.

The apostle Paul would later write concerning the future re-grafting of the branch of Israel by saying, “And they also, **if they do not continue in unbelief**, will be grafted in, for God is able to

graft them in again.”<sup>2</sup> The Bible predicts that believing sight will be restored to the remnant of Israel shortly after Jesus returns for His Church. Paul emphasized the prediction that their eyes will be opened to properly view Jesus as their true Messiah at the time of the end where he wrote:

For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?<sup>3</sup>

The prophecy in Hosea locates the time when Israel will return to the Lord, be healed, and be revived. It will occur after the lapse of two prophetic Days. The New Testament predictions that this will only happen **after** the rapture of the Church, definitively mark the time for this catching away as occurring no sooner or later than after a two-thousand-year wait.

This is precisely the same predictive truth that Jesus so cunningly brought to our attention when He indicated that third-Day perfection must first be preceded by two great Days of Messianic ministry. The historical fact that the Jews initially rejected Jesus as their Messiah and that, for close to two thousand years, the Gospel has been predominantly a Gentile program, means that Hosea’s prophecy is about to be fulfilled.

## Let Us Know

I realize that for many the material you have read thus far may have generated any number of reactions. Perhaps, like those in the multitude we saw in the previous chapter, you have already tossed the book and have walked away (in which case you are not even reading this right now!)

For those who are still here, I also realize that you may have a lot of questions and reservations, mainly because we always thought such knowledge was prohibited or dangerous. Our cultural perspective is that we are treading on holy, or perhaps

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<sup>2</sup> Romans 11:23, emphasis added

<sup>3</sup> Romans 11:15

even, forbidden ground. I know because I have shed my shoes many times over the years while researching these things! We will deal with these issues in the next section, but for now, please allow Hosea to speak. The next part of his prophecy might offer you some hope.

Let us know. Let us pursue the knowledge of the Lord. His going forth is established as the morning; He will come to us like the rain, like the latter and former rain to the earth.<sup>4</sup>

The knowledge of the Lord concerns His going forth. It has been assumed that the *chronos*-element of this knowledge is known only to God because of Jesus' statement concerning an unknown day and hour known only to His Father.

It is interesting to note that Jesus' disciples imposed no such limitations upon Him. They assumed that He knew! This is evident by the fact that they asked Him, "When will these things be, and what will be the sign of Your coming and the end of the age?" We will give Jesus' statement a thorough examination in later chapters, for it was not a prohibition against knowing as we have so wrongly supposed.

Already, the false assumption that only the Father knows (and not Jesus) when this will take place is crumbling before us. And though it may sound a bit unsettling at this point in the material, I trust that by the end of this book this false notion will be completely dispelled.

The Lord's knowledge of the *chronos* is quite evident in that He spoke of His return in the context of thousand-year Days. Not only was this **His** knowledge, in that He certainly had keen insight into the Old Testament Scriptures, but this is encouraged to be **our** knowledge as well. We are assured of this by the eloquently simple statement, "Let **us** know."

It is comforting to know that immediately following such a candid declaration of things previously considered to be off limits, our heavenly Father would be caring enough to affirm our

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<sup>4</sup> Hosea 6:3

right to know in the very next verse. From a contextual point of view, the knowledge we are encouraged to know and pursue concerns the coming of His Son. From Heaven's perspective He is going forth. From earth's perspective He is coming.

It is a remarkable prophecy for it clearly predicts that the Lord would come twice, just as the seasonal rains do in Israel. The rains in Israel fell in two distinct seasons known as the early and the latter rains. **The early rains depict His first coming. The latter rains speak of His second coming.** The implication is that the interval of time between these two comings would be two great Days. Otherwise, this statement would not have been made in the context of the passage.

It is now a fact of history that the *chronos* timing of the Messiah's first appearance was revealed through the prophet Daniel nearly 500 years in advance. **Since the Father deemed it proper to reveal the *chronos* of His Son's first appearance, would it be any less proper to reveal the second as well?**

Isn't this the knowledge He is encouraging us to pursue? Isn't this why He enlisted prophets such as Hosea and filled their mouths to speak things like the prophecy you just read? Is it not so that He can faithfully declare the end from the beginning and reveal Himself as your God?

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## Chapter 14

# A Close Encounter of the God Kind

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**T**he Scriptures give us the required precedent for the establishment of truth: “By the mouth of two or three witnesses every word shall be established.”<sup>1</sup> Together, the statements made by Jesus and Hosea concerning third-Day perfection, last-Day resurrection, and a raising up on the third Day can be viewed as the witnesses that God has provided to establish the revelation of the *chronos* agenda.

Their prophecies come to us as rather direct statements once the day-associations within their utterances are reconfigured as thousand-year Days. The evidence presented in the next several chapters comes to us somewhat differently in the form of types and shadows—a body of evidence that is not as direct as the statements we just considered, but nevertheless, just as profound!

These prophetic shadows and allusions to either the seventh Day or the third Day appear quite consistently throughout both the Old and New Testaments. They serve to lend their support to what Jesus and Hosea revealed with respect to the end of the days.

The way Almighty God can weave and orchestrate the circumstances of various events to highlight the prophetic significance of the third and seventh Day is a wondrous thing to behold. It is an object of fascination for me, for His handiwork serves to blend some sixty-six separate books into one unified

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<sup>1</sup> 2 Corinthians 13:1

story of which He alone is the Author. Amazingly, He often inserts what would seem to be the most unnecessary or trivial details into a passage with such prophetically weighted significance that it brings a thrill to the heart once it is discovered. Welcome to the world of types and shadows!

The first example comes from an encounter of the God kind. It took place between God and the children of Israel in the third month after they left Egypt. The prophetic *chronos*-shadow begins to form when we note the specific instructions as to how and when God would meet with them.

And the Lord said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the Lord. Then the Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes. And let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people."<sup>2</sup>

It had been less than three months since the children of Israel had rushed out of Egypt to become desert wanderers. The thrilling images and impressions of God's awesome power—evident in the way He broke the hold of the Egyptian Pharaoh, delivered them from years of bondage, miraculously parted the Red Sea, and saved them just in the nick of time from the pursuing Egyptians—still burned within their hearts. It was now time to encounter this awesome God close up, and at His invitation. Yet the RSVP came with some rather odd instructions.

They were instructed to wash their clothes and consecrate themselves for two days in preparation of their forthcoming encounter with the great "I Am." They were told to be ready for the third day, "For on the third day the Lord will come down upon Mount Sinai in the sight of all the people."

Can you imagine the anticipation they must have experienced during their two-day wait? For two full days their

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<sup>2</sup> Exodus 19:9-12

minds must have run wild, wondering what they might expect as this magnificent Being comes down to meet with them!

The *chronos* implications of this encounter are not difficult to see. There seems to be little rationale in deferring their meeting to the third day as opposed to perhaps, the second or fourth day—**except to attach prophetic significance to the third day.** It obviously had nothing to do with scheduling conflicts on the part of either party! This third-day appointment was an appointment made in Heaven.

Why was it important for the children of Israel to be consecrated for exactly two days? Does it really take two days to get fully consecrated? The Lord's command to "go to the people and consecrate them today and tomorrow" sounds oddly similar to Jesus' statement, "I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected."

It should be evident that the washing of their garments was intended to cast a prophetic shadow upon the last Days. The implied revelation is that the world would have **two Days to get washed in the soul-cleansing blood of the Lamb in order to be prepared for a third-Day encounter with God.** In Revelation 1:5, the Apostle John referred to Jesus as the One "who loved us and washed us from our sins with His own blood." This garment washing has been going on now for almost two thousand years. The parallel is unmistakable.

The prophetic shadow of Christ's return is quite evident when the account of God's appearance is compared to what the New Testament predicts concerning the Second Coming. This is how Moses recorded the event:

Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.

Now Mount Sinai was completely in smoke, because the Lord descended upon it in fire. Its smoke ascended

like the smoke of a furnace, and the whole mountain quaked greatly. And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice. Then the Lord came down upon Mount Sinai, on the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up.<sup>3</sup>

Notice the striking similarities to the apostle Paul's account of the Lord's return in his first letter to the Thessalonians (emphases added):

"And Moses brought the people **out of the camp to meet with God**" (Exodus)

"We who are alive and remain shall be **caught up together to meet the Lord**" (Thessalonians)

"And a **thick cloud** on the mountain" (Exodus)

"Caught up together with them **in the clouds**" (Thessalonians)

"When the **blast of the trumpet** sounded long and became louder and louder..." (Exodus)

"For the Lord, Himself will descend...**with the trumpet of God**" (Thessalonians)

"God answered him **by voice**...and the Lord **called Moses**" (Exodus)

"The Lord, Himself descends from heaven with a **shout**, with the **voice** of an archangel" (Thessalonians)

"Then the Lord **came down** upon Mount Sinai" (Exodus)

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<sup>3</sup> Exodus 19:16-20



“For the Lord, Himself will **descend from heaven**”  
(Thessalonians)

“And Moses **went up**” (Exodus)

“And the dead in Christ will **rise first**...we shall be  
**caught up**” (Thessalonians)

God orchestrated an encounter with the children of Israel in just such a way so as to impregnate our hearts with the seed of a future third-Day encounter. So when will the Lord return? Perhaps, like the children of Israel in this passage, we should be ready for the morning of the third Day!



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## Chapter 15

# Up to the Mountaintop

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The glint of another *chronos*-revelation appears in the twenty-fourth chapter of Exodus when God arranged a meeting with Moses and his elders at Mount Sinai. The chapter begins:

Then He said to Moses, “Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, but Moses alone is to approach the Lord.

The next day this chosen band of elders did as they were instructed and saw the God of Israel appearing with something like a pavement made of sapphire, clear as the sky, under His feet. It is worthy to note that these men were told to worship at a distance, and that only Moses was ultimately bidden to the top of the Mount itself. As they worshiped, the Lord said to Moses, “Come up to Me on the mountain and stay here, and I will give you the tablets of stone...”<sup>1</sup>

The outline of the *chronos*-shadow materializes when we read what happened next, noticing that once again the incident was divinely orchestrated around a specific number of days. It is obvious by now that it was written so as to make these days a significant part of the story.

Then Moses went up into the mountain, and a cloud covered the mountain. Now the glory of the Lord rested on Mount Sinai, and the cloud covered it six days. And

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<sup>1</sup> Exodus 24:12

on the seventh day He called to Moses out of the midst of the cloud. The sight of the glory of the Lord was like a consuming fire on the top of the mountain in the eyes of the children of Israel. So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.<sup>2</sup>

There is nothing haphazard in God's book. The truth that it was inspired by His Spirit assures us that every detail was thought out and intentionally inserted. Nothing is truly trivial or incidental. This particular account could just as easily have been written without any references to the fact that Moses was forced to wait for **six full days**, or that on the **seventh day** He called to Moses out of the midst of the cloud. We would have been none the wiser.

What was the purpose for the six-day delay? Surly, it wasn't because God was so busy with angelic appointments that He just couldn't break away any sooner! Rather, the time element was imposed upon this incident to extend prophetic significance to the seventh Day.

Apart from the *chronos*-element, various allusions in Scripture to the third day might easily be explained as nothing more than prophetic hints of Jesus' third-day resurrection. In that sense, the *chronos*-interpretation of a third-Day return might be discounted in the eyes of many in favor of a third-day resurrection.

We might be able to get away with the hasty dismissal of a third-day return by attributing such shadows to His resurrection alone, but how then do we account for the prophetic emphasis so often attached to the seventh day? These seventh-Day shadows are prominently linked with His return also. We must remind ourselves that there was no seventh-day resurrection from the cross! Accordingly, our excuse for divorcing His return from the third Day becomes rather meager **once a seventh-Day emphasis is added to the mix**.

The unusual warning to "be ready for the third day" (from the previous chapter) makes little sense when His resurrection is

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<sup>2</sup> Exodus 24:15-18

the **only thing remarkable** about the third day. Why would we need to be ready for a resurrection that concerns **His** dead body? It seems instead that my correct posture would be one of believing, not readiness. Being ready, though, makes a world of sense when we associate it with a third-Day return and a rapturous ascent that will enable us to escape the “snare of that Day!”

But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and the cares of this life, and that Day come on you unexpectedly; for it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.<sup>3</sup>

God did not cast this prophetic shadow in Exodus 24 in order to deceive us. He is alerting this end-time generation to the truth that we should expect His Son’s appearance on the seventh great Day from Adam. It should be obvious from Jesus’ warning above that it is not His intention that this Day should come upon us unexpectedly. If it does, it will be our fault, not His! A passage from the New Testament book of Hebrews reads:

For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, and the sound of a trumpet . . . but you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem.<sup>4</sup>

Moses, together with the children of Israel, represent people throughout the centuries who by faith, have viewed His glory from a distance—from below the heavenly Mount Zion. The inference is that this faith-look from below will continue for six Days, or as we have come to understand, six thousand years.

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<sup>3</sup> Luke 21:34-36

<sup>4</sup> Hebrews 12:18-22

I noted towards the beginning of the chapter how the elders were instructed to worship “at a distance.” As far as the actual event was concerned, “distance” was measured in terms of **geography**. The prophetic shadow, on the other hand, measures the distance in terms of **time** (six great days).

The collective worship of mankind has continued now for the “distance” of nearly six thousand years. By the end of the sixth Day however, if Moses is to teach us anything, we should expect to hear God’s “seventh-Day call.”

**Those who are listening** will “enter the midst of the cloud” and “go up into the mountain.” In the Exodus 19 encounter of the previous chapter, the distance to His return was expressed as “two Days of garment-washing.” However you figure it, whether seven Days or three Days, it all comes out in the wash at the end as “the last Day!”

A final thing though before we leave this mountain: The shadowy implications crafted into this incident offer us one other panoramic view we should take in before we climb down; for as we look again, we find that we are afforded a breathtaking view of the “gathering of the saints” (or rapture) at Christ’s return.

Those who are looking for His return will also see “the God of Israel” as we are “caught up” to meet Him in the air. In case we are confused as to where we all go from there, may I suggest that this prophetic shadow provides the answer. We will go “up into the mountain.” At that time we will experience His glory on that “Heavenly Mount” first hand, just as Jesus promised when He said,

Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.<sup>5</sup>

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<sup>5</sup> John 14:1-3

Moses remained **on the mountain** for another **forty days** after the Lord called out to him. The number forty reminds us of Jesus' time of testing when He was tempted for forty days in the wilderness. The Bible teaches that there is an hour (or time) of severe trial coming upon the world at the time of the end. This passage assures us that, like Moses, we will be taken to the safety of His holy Mountain during that hour of trial.





## Chapter 16

# These Boots Are Made for Walking!

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**S**ome might be thinking that a couple of shadowy references to a third Day or to a seventh Day are nothing more than a coincidence. But when we find the same pattern being repeated throughout numerous portions of Scripture, I find it difficult to believe that this was not intentional. To me, the “coincidence theory” no longer holds up. I may have been born at a young age as they say, but it wasn’t yesterday! I am familiar enough with God’s ways to know that He does not deliver a sloppy message. He pays attention to the details.

This same pattern crops up again in another incident in the lives of the children of Israel, this time from the famous battle of Jericho. You may remember it from Sunday school as the occasion when the army of Israel marched around the walls of Jericho and the walls fell down flat.

This particular seventh-Day shadow emerges when you realize that the plan for taking the city did not come from men, but from Heaven. The battle plan was devised to ensure that the walls would not fall until the seventh day of the siege. This is how the book of Joshua records the account:

Now Jericho was securely shut up because of the children of Israel; none went out, and none came in. And the Lord said to Joshua: “See! I have given Jericho into your hand, its king, and the mighty men of valor. You shall march around the city, all you men of war; you shall go all around the city once. This you shall do six

days. And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times; and the priests shall blow the trumpets. It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."<sup>1</sup>

The city of Jericho can be taken to represent another greatly walled city, the heavenly Jerusalem. The book of Hebrews tells us that there is a celestial city "whose builder and maker is God."<sup>2</sup> Man, in his sinful state, is barred from entering that City. In and of ourselves, we do not possess the spiritual strength to claim it as our inheritance. But Jesus, our Joshua, and the Captain of our salvation, has removed the barrier of sin (the insurmountable walls) by His sacrificial death on the cross.

Naturally speaking, it was all but impossible for the army of Israel to take Jericho. The book of Joshua informs us that the walls of the city were so large that some of the inhabitants dwelled on the wall in houses, and that the city was securely shut up because of the children of Israel. Furthermore, the children of Israel were former slaves and desert nomads, lacking both the skills and siege-works to conquer such a formidable city.

It reminds us of the encounter between Jesus and a wealthy young man who, when invited to join their growing band of disciples, declined and went away sorrowful because he could not bring himself to part with his wealth. When Jesus noted that it is easier for a camel to go through the eye of a needle (small, narrow gate) than for a rich man to enter the Kingdom, his disciples were astonished, and asked, "Who then can be saved?" Jesus replied, "With men this is impossible, but with God all things are possible."<sup>3</sup>

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<sup>1</sup> Joshua 6:1-5

<sup>2</sup> Hebrews 11:10

<sup>3</sup> Matthew 19:25-26

There was only one way for the army of Israel to take Jericho—God’s way. We face the same situation today with respect to that Celestial City, with its great and high wall made of jasper that measures 144 cubits in height (about 200 feet high).<sup>4</sup> Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me.”<sup>5</sup> Clearly, He is our only means of advance beyond those sacred walls.

The Jericho campaign not only alludes to our spiritual disbarment from that glorious City apart from Christ, but hints that the predicted union of that City with Earth is barred in terms of time as well. And while the spirits of departed believers are already enjoying access to that City (“to be absent from the body is to be present with the Lord”<sup>6</sup>), John foresaw a time when the tabernacle of God would be with men.

Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”<sup>7</sup>

The *chronos*-inference strategically inserted into the battle of Jericho is that this will occur at the end of the seventh great Day from Adam, after all mankind’s marching is done.

The battle for Jericho is another typical example of God influencing the affairs of men to reveal the *chronos* of the end. It was God who predetermined the time element so significant to the story. The number of days the siege would last was set in advance of the battle. They were not determined by the ebb and flow of the battle itself. The day of victory was identified as day number seven before the battle even started. There would be exactly seven days of marching around the city. This assured that the city would not be taken until the seventh day.

This seven-day pattern is obviously incredibly significant to God. He commanded Israel to faithfully observe it through the law of the Sabbath. He interjected it into the affairs of men, as in

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<sup>4</sup> Revelation 21:10-27

<sup>5</sup> John 14:6

<sup>6</sup> 2 Corinthians 5:6-8

<sup>7</sup> Revelation 21:2

the battle of Jericho, and in His meeting with Moses on Mount Sinai. He commanded a Sabbath rest for the land surrounding Jerusalem every seven years.

Likewise, there are seven Sabbath years of such rest until the Year of Jubilee. Is this seventh day so important simply because God worked for six days? I do not wish to be irreverent, but was it that exhausting? Absolutely not! It is not God's nature to become weary. This seven-day pattern is prophetically significant because it alludes to man's allotted time on the earth. We have been given six Days to march as well as a seventh. When it is my turn, I intend to go with my boots on!

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## Chapter 17

# Get Me to the Church on Time

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**T**he *chronos* shadows thus far have formed phantom outlines of either the third Day or the seventh Day. This next example is rather unique in that its shadowy presence looms large enough to depict **both at the same time**. The shadow emerges in John's gospel when we examine the events leading up to the famous wedding feast in Cana of Galilee, where Jesus performed His first miracle by transforming ordinary water into choice wine.

The second chapter of John begins by saying, "On the third day there was a wedding in Cana of Galilee and the mother of Jesus was there." By now we are experienced enough in the hunt for the *chronos* that our eyes suddenly widen as we glimpse another sighting of the third day. Instantly, our prophetic instincts kick into gear.

The mere mention of the third day in connection with a marriage feast immediately conjures up images of the Marriage Supper of the Lamb, predicted to occur at the end of God's great Week. Already there is prophetic tension in the air. The shadows seem to be gathering about. We have that eerie sense that another shadowy revelation of the *chronos* is somewhere lurking around the corner!

With the hunt on, our pace quickens. But as we scurry down the trail, we find that the third day seems to have eluded us. It's just gone. We find nothing in the remainder of the wedding account about the third day. Something seems amiss because it was spotted just moments earlier, at the beginning of the chapter.

The sight of a third-Day wedding was well worth the hike. We cannot help but wonder, though, if the trail doesn't offer us anything more.

The opening verse would have read just fine with, "There was a wedding in Cana of Galilee and the mother of Jesus was there." Why did we need to know that the feast occurred on the third day? Just what happened two days earlier to mark it as such?

We should understand that John did not originally pen this account with chapter divisions. The translators generously inserted these chapter breaks much later for ease of reference. The chapter divisions enable us to find a selected verse more quickly, which is greatly appreciated when your pastor has you turning from one passage to another during a message! Unfortunately, these arbitrary divisions can interrupt the flow of thought, which is what we have here with the wedding feast.

The seemingly odd reference to the third day only makes sense **when it is read as a continuation of events from the previous chapter**. Therefore, we must backtrack up the trail into the previous chapter in order to understand why John associated the wedding feast with a third day.

## The First Four Days

We pick up the day-trail in verse nineteen of the first chapter where we find John the Baptist getting the once over from the priests and Levites. They had undertaken a desperate trek into the wilderness just to find out who this man claimed to be. When they found him, they badgered him with questions, such as, "Are you the Christ?" "Are you the Prophet?" "Are you Elijah?"

Becoming more and more impatient with his responses, they finally said, "Who are you that we may give an answer to those who sent us? What do you say about yourself?" John replied by quoting the familiar passage in Isaiah, "The voice of one crying in the wilderness; make straight the way of the Lord."<sup>1</sup>

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<sup>1</sup> Isaiah 40:3-5

Then they asked, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet? John answered them by saying,

I baptize with water, but there stands One among you whom you do not know. It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.

The tense interchange over this segment concludes with verse 28 which says, “These things were done in Bethabara beyond the Jordan, where John was baptizing.” We were obviously meant to consider this opening segment as **day one** in the events leading up to the wedding for the next verse reads, “The **next day** John saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world.” Jesus was baptized and anointed with the Spirit that day, while John testified, “this is the Son of God.” This is **day two** in the narrative.

**Day three** begins with verse 35, which reads in part, “Again, the **next day**, John stood with two of his disciples . . .” Andrew was one of several disciples that decided to follow Jesus on that day. His brother, Simon Peter, decided to follow as well.

**Day four** begins with verse 43, wherein Jesus recruits more disciples and prepares to depart for Galilee. The verse reads, “The **following day** Jesus wanted to go to Galilee, and He found Philip and said to him, ‘Follow Me.’”

Notice that the Author was careful to notify us each time another day passed by inserting: “The next day John saw Jesus” (verse 29); “Again, the next day” (verse 35); and “The following day” (verse 43). While such details are not always necessary to the telling of a story, they apparently were in this case. We were meant to discern the fact that four days had transpired up to this point.

### The Next Two Days

By the end of the fourth day, the recently recruited band of disciples included such notables as Andrew, Simon Peter, Philip,

and Nathanael. The invitation to accompany Jesus on His way to Galilee meant that they would have to trek from the Judean wilderness in the south of Israel to the northern region of Galilee. Whether or not this journey required two full days to complete on foot, one thing is certain—the wedding was marked to have occurred two days later, on the third day. These three days would properly be noted as **days five, six, and seven** in the narrative.

Now we can understand what John meant when he wrote, “On the third day there was a wedding in Cana of Galilee.” The wedding occurred on the third day following **Jesus’ departure** from Judea. Jesus spent two days with His disciples before arriving to join the other guests at the feast. John was simply accounting for this two-day pause between His departure and the feast.

Oddly enough, the wedding was also marked as the seventh day from the true start of the narrative! The “third day” was none other than the “seventh day,” albeit from a different perspective. This sly literary feature allows us to properly assign the marriage feast to either the seventh day (as counted from John’s prophetic ministry) or the third day (as measured from Jesus’ departure). The entire narrative was precisely worded in order to form an account wherein a wedding could be consigned to **both the seventh and third day**.

### **A Microcosm of the Time of Man**

Even more striking, the whole narrative from start to finish provides us with the essential elements of a 6,000-year plan put in motion at the creation of Adam. These elements are: (1) the proclamation of a coming Messiah throughout the entire Old Testament era by God’s prophets, of which John the Baptist was their chief representative, (2) the Messiah’s timely appearance as the Lamb that takes away the sin of the world and the Gospel injunction to, “Behold the Lamb,” (3) the response to follow Him and become disciples by those He beckoned, (4) a two-Day pause (two thousand years) between His departure and His arrival at the wedding feast, and (5) the consummation of a third-Day marriage supper marked by the miracle of transformation—a marriage that



can just as easily be assigned to the seventh great Day from Adam!

The fortunate “blunder” of inserting a chapter break just before John’s remark concerning a third-day wedding, clued us in on the thought that we should consider the lapse of days leading up to this event. Otherwise, they may have gone completely unnoticed.

For those of us who may still be clinging to the alternate theory that these Day-statements are nothing more than haphazard occurrences, you can add this incident to your growing list of coincidences! The decision by John to number the day of the feast as marked by their recent departure was prompted by the Spirit in order to ready our hearts with the anticipation of both a third- and seventh-Day wedding feast.

There was no actual literary need to keep us informed of the count of days apart from the design of prophetic import. Much like the chapter break in the middle of this narrative, the continual insertion of third- and seventh-day notations into the events as recorded causes us to ponder why they keep re-appearing. We surmise that these divine blunders are not blunders at all, **but a meticulous effort to notify mankind that his Days are numbered!**

We find the same effort displayed again when we note that there were **six** water pots miraculously transformed from tasteless water into the finest of wine (John 2:6-9, emphasis added):

Nearby stood six stone water jars; the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. Jesus said to the servants, “Fill the jars with water”; so they filled them to the brim. Then He told them, “Now **draw some out and take it to the master of the banquet.**” They did so, and the master of the banquet tasted the water that had been turned into wine.

Was this miracle to assure us that every person drawn from this six-thousand-year era (six stone jars of water), when “taken

to the Master of the banquet,” will experience the miraculous transformation from mortality to immortality?

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell 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 trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.<sup>2</sup>

Finally, if the revelation under consideration is nothing more than a corrupt interpretation, then God seems to have gone to great lengths to deceive us. I suggest just the opposite, that this view is golden, and that God has gone to great lengths to enlighten us. With that said, I reckon that this is a good spot for a chapter break!

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<sup>2</sup> 1 Corinthians 15:50-53

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## Chapter 18

# A Preview of Coming Attractions

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Once our eyes are properly opened, the *chronos* emphasis placed upon the third and seventh Day throughout scripture becomes very apparent. His book opens with a presentation of the overall paradigm: a six-day work culminating in a seventh-day rest. The *chronos* prophecies depict a great Week of thousand-year Days. Each piece of *chronos*-related prophecy offers us a preview of coming attractions. Here is yet another:

Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him.<sup>1</sup>

The chapter begins with Jesus leading three of his disciples up on a high mountain, wherein He is transfigured into His future glorified form, a glory far surpassing even that of Moses and Elijah, who coincidentally, are seen standing next to Him.

The *chronos*-markings appear when we note that this vision took place **after six days**. In other words, **we were meant to understand that His transfiguration took place on the seventh**

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<sup>1</sup> Matthew 17:1-3

**day.** The dazzling truth that He was transfigured on the seventh day is highly significant in light of the brilliant glare of the other third-, seventh-, and last-Day passages that have illuminated our minds.

The phrase “now after six days” leaves us hanging though, for once again the chapter division has interrupted the continuity of thought. When we retreat a few verses into the previous chapter, we discover that the transfiguration took place six days after Jesus made the following declaration to his disciples:

For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom. Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them.<sup>2</sup>

When we eliminate the interruption, we realize that the vision of the transfiguration was granted on the seventh day, six days after Jesus declared that He would come in the glory of His Father.

Again, it is prophetically significant that God directed the timing of this mountaintop-experience to occur exactly six days after Jesus prophesied that He would come again. The six-day delay meant that this **preview of coming attractions** (the Son of Man coming in His kingdom), would not be witnessed until the seventh day. **The Divine implication is that mankind will witness the Son of Man coming in the glory of His Father after six thousand years, on the seventh great Day.**

### **Some Standing Here...**

Many have struggled to understand the thought Jesus meant to convey when He said, “Assuredly, I say to you, there are some

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<sup>2</sup> Matthew 16:27-17:1

standing here who shall not taste death till they see the Son of Man coming in His kingdom.” When the statement is lifted from its context and divorced from the surrounding events, it would appear to suggest that some of the disciples would live to see Christ’s return. And yet we now know that this didn’t happen. Eventually, each of the disciples passed off the scene, and the century lapsed devoid of a second coming. None of the disciples witnessed Him “coming in His kingdom.” Or did they?

The solution to this mystery statement is that the promise of witnessing the Son of Man coming in His glory was kept six days later in the vision on the Mount. As we have rightly discerned, this seventh-day event was an anticipatory vision of His glorious return, which explains why Moses and Elijah were also in attendance (the two witnesses).

This mountaintop view not only afforded Peter, James and John a breathtaking glimpse of His future glory, but also assured their hearts that they were following the right Man, for the vision was accompanied by an audible Voice that said, “This is My beloved Son, in whom I am well pleased. Hear Him!” The observation that this fulfilled their pre-death sighting is not just an assumption on our part. It is the very testimony of Peter himself. In His later years he wrote,

For we did not follow cunningly devised fables when we made known to you **the power and coming of our Lord Jesus Christ**, but were **eyewitnesses of His majesty**. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” And we heard this voice, which came from heaven **when we were with Him on the holy mountain**.<sup>3</sup> (emphasis added)

When these three men testified about the power and coming of the Lord, their testimony was not the contrivance of some cunningly devised fable, for they were first-hand witnesses of His majesty. They witnessed the power and coming of the Lord when

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<sup>3</sup> 2 Peter 1:16-18, emphasis added

they were with Him on the holy mountain. **And once again, the Father apparently orchestrated the timing of this event to ensure that we would associate this “power and coming” with the seventh Day!** The Psalmist declared, “So teach us to number our Days that we may gain a heart of wisdom.”<sup>4</sup>

### **Shall not Taste Death until They See...**

The peculiar promise that some standing here would not taste death before seeing the Son of Man coming in His kingdom was partially fulfilled six days later, on the Mount of Transfiguration. The vision on the Mount was an outward vision. But there was more to be seen concerning the Son of Man coming in His kingdom. They had not yet perceived the *chronos* of His return.

Peter, James, and John were not on that mountaintop by accident. They were specifically chosen to be there. It was also no coincidence that these same three men would later pull Jesus aside privately on the Mount of Olives, just days before His crucifixion, anxiously asking “When will these things be and what will be the sign of your coming?”

Their minds were struggling to understand: (1) why Jesus was going away and that they could not follow; (2) why the Temple must become desolate; and (3) why Jerusalem must be destroyed. Previously, Jesus told them that He would be killed in Jerusalem, but they didn’t understand. Where did the throne of David fit into this scenario? Soon, the thrones they had so eagerly sought would give way to back alleys as each of them would split up and flee after seeing Him arrested. They would think twice before answering if they even knew the Man!

The assurance that He would return was comforting, but somewhat perplexing. How can He return if He dies? Will He truly arise from the dead as He said? And if so, when will He return to restore the kingdom to Israel? Surely, it will be soon. The Master’s response while they sat together on the Mount of Olives was not what they were expecting to hear. “The Son of Man is coming at an hour you do not expect.” In so many words,

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<sup>4</sup> Psalm 90:12

He told them that they had not yet perceived the day and hour of His return. His parables suggested that it would be later, not soon—in fact, much later.

There was apparently more to the hopeful promise that some would not taste death before **seeing** His coming than merely observing His transfigured appearance. There was something else just as vital to be seen. Only this vision would not come so easily. It would have to be sought out under the patient tutelage of the invisible Helper, God's Spirit.

The phrase that they “would not taste death until” insinuated that they would see something again later, perhaps towards the latter part of their lives. The promise also insinuated that they would comprehend something about His coming, not just see it visually. Initially, they understood so little about the full mission of the Messiah, including the hour of His return. And even though the visual sighting of Him in His glorified form was most impressive, it still didn't satisfy their question of when these things would be.

Apparently, the vision was not finished yet. It had just moved to another mountain. That which was initiated on the Mount of Transfiguration was to be continued on the Mount of Olives. The prophecy allowed for both a near and far fulfillment.

The Mount of Transfiguration was an outward vision; a near fulfillment kept just six days later. The Mount of Olives, on the other hand, beckoned them to an inward vision, one that would answer the question of “when.” This vision would not appear so quickly. It would not come until much later, after their eyes were sufficiently opened.

God had a unique mission for these three, one that required their presence on both Mounts. They would soon become the lead apostles of a newly emerging Church. It would be their mission to eventually understand the revelation of God's *chronos agenda* as presented in this book and pass it on to others.

These men would steer the Church into this revelation and give it the status of sound doctrine as perceived by the foundational apostles of the church. This would affirm the revelation of the *chronos* to those living at the end of the sixth

great Day, when the light of these truths would need to burn brightly once again.



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## Chapter 19

# The Wise Shall Understand

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And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.”<sup>1</sup>

**T**he prediction in Daniel stated that the wise would eventually come to understand things that had previously been sealed, but not until the time of the end. The appearance of the Messiah meant that the time of the end had finally come. Accordingly, Jesus declared, “There are some standing here who shall not taste death until they see the Son of Man coming in His kingdom.”

The next verse alludes to the partial fulfillment of that promise by stating, “Now after six days Jesus took Peter, James, and John, led them up on a high mountain by themselves, and was transfigured before them. His face shone like the sun, and His clothes became white as the light.” Curiously, these three men were the same ones that sought Him out privately as He sat on the Mount of Olives, their hearts burdened with questions about His coming.

I find it quite interesting that Jesus personally selected these three disciples to witness a thrilling mountaintop vision of the Second Coming, and that they reappear with Him again atop a different Mount, one associated with the Garden of Gethsemane.

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<sup>1</sup> Daniel 12:9-10

“Gethsemane” literally means “oil press.” Can there be any doubt that both the Master and these disciples felt pressed in their souls on this other mountain?

It was here that Jesus fervently prayed concerning a cup He must drink until His sweat became blood. Two days prior, on this same Mount, these three disciples had come to Him privately, their souls pressed to get some answers. They were not just inquisitive individuals bent on getting the inside scoop. Instead, they were compelled by the Spirit to seek things pertaining to the coming Kingdom, which unbeknownst to them at the time, concerned a strategic *chronos*-assignment.

The Olivet indictment that they had not rightly perceived the time of His return must have seemed par for the course relative to everything else they had been hearing that week—bewildering over-their-heads statements that just left them more baffled. The startling revelation on the Mount of Olives meant that He would return at an hour they were not expecting. What hour would that be?

His teaching did offer them a glimmer of hope though, for He referred them to the days of Noah. Interestingly, Noah was an example of someone who had perceived the *chronos* of his time—he knew **when** the flood was coming, even if the others didn’t. The unexpected rebuttal, “You do not know when your Lord will come,” apparently did not mean that they would **never** know when the Lord would return.

Soon, the confusion recently experienced on Mount Olivet would subside in the light of greater vision, for some forty days later they would descend this Mount once again, only this time with the shared joy of having witnessed the ascension of the resurrected Christ. As He “went up,” they would “come down” better prepared to fulfill their respective destinies.

### **The *Chronos* Assignment**

In the days following Jesus’ resurrection, their query concerning a restored kingdom was met with the response, “Get you to the upper room instead!” They entered that room with a

blazing flame (the Spirit) **within**; they would emerge from that room with flaming tongues of fire **upon** their heads!

Prior to that empowering room, the *chronos*-assignment of these three men got off to a slow and shaky start. Peter was responsible for instigating a false *chronos*-rumor concerning the Lord's return by asking, "Lord, what about this man [John]?" Rumor had it that John would live to see it.

They were faithful, however, to recount what they had heard on the Mount of Olives to men like Matthew, Mark, and Luke, the physician. Still, there was much to assimilate. It would be another ten years before they understood that the Gospel was meant for the Gentiles also. This revelation would require the forceful combination of a rooftop vision and an angelic visit in order to move Peter beyond the confines of a Jewish Gospel to one that also included Roman centurions, such as Cornelius.

The *chronos*-flame had already been ignited though, for Peter was Spiritually empowered to stand up on the Day of Pentecost and boldly declare that the last days were already in motion as evidenced by the outpoured Spirit. And in time, that inner flame (the Spirit) would begin to speak of wondrous things, patiently guiding them through the same passages that we explored earlier in this book. This revelatory ministry would continue until their hearts were adequately overlaid with clear and indelible impressions of the *chronos agenda*.

Eventually these men would discover such passages as those in Exodus and Hosea, Scriptures emphasizing the third day and the seventh day. Their perusal of these prophecies would be faithfully attended to by that now familiar Voice, saying, "Do you not remember when Jesus spoke of resurrection on the last day? Don't these two days of garment washing by the children of Israel in preparation of a third-day encounter sound strangely similar to what Jesus said concerning a today and tomorrow followed by a third day of perfection? It was only inevitable that one of them would stumble upon Psalm 90:4.

For a thousand years in your sight are like a day that has just gone by, or like a watch in the night.

Eventually, the extended presence of the Master, through the third Person of the Trinity (Holy Spirit), would make good on the promise of “seeing” the Son of Man coming in His kingdom. The *chronos*-connections and thousand-year Day conversions became **their new vision**. They no longer saw “soon;” they now saw the *chronos* of later.

Towards the latter part of his life, Peter would provide **the key to the *chronos*** to explain the truth that Christ’s return was not tardy. He penned the following in his second epistle to the Church:

**But do not forget this one thing**, dear friends: With the Lord **a Day is like a thousand years**, and **a thousand years are like a Day**. The Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.<sup>2</sup> (emphasis added)

He was faithful to point out the “one thing” that explained later, not soon. James contributed his part as well. In the latter part of his life he wrote,

Be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.<sup>3</sup>

He properly understood that the Lord’s return would result in the earth receiving “another rain”—the distant showers described as “the latter rain.”

The association of the Lord’s two-fold appearance with the early and latter rain was a direct reference to the sixth chapter of the prophet Hosea. Any disciple worth his or her salt would immediately make the connection. They were not ignorant of the Scriptures and what Hosea wrote:

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<sup>2</sup> 2 Peter 3:3-4, and 8-9 NIV, emphases added

<sup>3</sup> James 5:7, emphases added

Let us know. Let us pursue the knowledge of the Lord. His going forth is established as the morning. He will come to us like the rain, like the latter and former rain to the earth.<sup>4</sup>

Is it just a coincidence that the preceding verse reads, “After two Days He will revive us; on the third Day He will raise us up that we may live in His sight.” James also understood “later” and pointed the Church to one of the chief *chronos*-passages that begged to be interpreted in the light of thousand-year Days.

Towards the end of his life, the apostle John was granted a grand vision of the distant future. The record of this vision would form the concluding chapters of God’s written Word—**the Revelation of Jesus Christ**. Quite notably, the blatant use of the number seven, appearing repeatedly throughout the vision, is one of the most conspicuous items of the book. God’s official declaration of the “end from the beginning” opens with the Genesis account of a prophetic seven-day period. John’s contribution would ensure that this same declaration closes with a revelatory vision of the end summarily based around the number seven.

## The Chronos and the Early Church

Because of these men, the early Church eventually understood the things I have merely reiterated in this book. This is not a subject of speculation on my part, but a fact of recorded history. Take the epistle of Barnabas for example. Many early Church leaders, including Origen and Jerome, believed this document to be a genuine letter written by the Barnabas we know from the book of Acts. And even though it was never incorporated into biblical canon, it is valuable in that it reflects commentary and teaching that was in circulation at that time.

And God made in six days the works of His hands; and He finished them on the seventh day, and He rested on

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<sup>4</sup> Hosea 6:3

the seventh day and sanctified it. Consider, my children, what that signifies, He finished them in six days. The meaning of it is this: that in six thousand years the Lord God will bring all things to an end, for with Him, one day is as a thousand years; as Himself testifieth, saying behold this day shall be as a thousand years. Therefore children, in six days, that is, in six thousand years, shall all things be accomplished. And what is it that He saith, and He rested the seventh day? He meaneth this; That when His Son shall come and abolish the season of the wicked one, and judge the ungodly, and shall change the sun and the moon, and the stars, then he shall gloriously rest in that seventh day.<sup>5</sup>

Irenaeus, another Church father, wrote the following concerning the book of Genesis in 150 A.D.

This is an account of the things formerly created, as also it is a prophecy of what is to come. For the Day of the Lord is as a thousand years; And in six days created things were completed; it is evident, therefore, that they will come to an end at the sixth thousand years.<sup>6</sup>

Lactantius, a Christian scholar writing around 300 A.D., echoed the same thoughts when he wrote:

Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages - that is six thousand years. Because having finished the works he rested on the seventh day and blessed it; it is necessary that at the end of the six thousandth year all wickedness should be abolished out

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<sup>5</sup>Barnabus, *The Epistle of Barnabus—The Anti-Nicene Father*, (Eerdmans Publishing Co., 1987), Vol.1, pp. 146-147

<sup>6</sup>Irenaeus, *Against Heresies – The Anti-Nicene Fathers*, (Eerdmans Publishing Co., 1987), Vol. 1, p. 557

of the earth and justice should reign for a thousand years.<sup>7</sup>

In A.D. 1552, Bishop Latimer stated his belief that the present age would end around 2000 A.D. Although his assumption concerning the year 2000 was incorrect, the statement is significant for two reasons. First, the fact that he wrote this as late as the 16th century indicates that this teaching was still in circulation long after the early Church had passed from the scene. Second, it also reveals that this teaching was widely accepted by his remark, “as all learned men affirm.”

The world was ordained to endure, as all learned men affirm, 6000 years. Now of that number, there be passed 5,552 years (as of 1552 A.D.), so that there is no more left but 448 years (ending in 2000 A.D.).

What began as a bewildering vision witnessed by three men on a mount called Transfiguration, and a private but enigmatic lesson on the Mount of Olives, barely perceptible to them at the time, eventually yielded the firm knowledge of the “when” they had so persistently sought to know.

In the end, they saw the *chronos* of the Son of Man coming in His Kingdom. They fulfilled that peculiar *chronos*-aspect of their destiny! Their *chronos* mission was accomplished, and because of them, **the wise can now understand.**

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<sup>7</sup>Lactantius, *The Divine Institutes – The Anti-Nicene Fathers*, (Eerdmans Publishing Co., 1987), Vol. VII, p, 211





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## Chapter 20

# And He Stayed There Two Days

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**T**he *chronos*-treasures we have unearthed so far provide us with a major sampling of the prophetic gems that lie buried beneath the surface of events and sayings throughout the Bible. Those that I have highlighted by no means exhaust the rich vein from which we have been mining. I would encourage those who are so minded, to keep digging!

I will leave you with one last nugget before we move on. I have chosen this final example because it emphasizes the two Days of pause between Christ's first and second appearance—what Jesus referred to as “Today and Tomorrow.” This two-Day parenthesis in His mission to the Jews has allowed salvation to come to the Gentile nations.<sup>1</sup>

The shadow forms as a result of a chance meeting between Jesus and a Samaritan woman at Jacob's well. The Samaritans were not well regarded by the house of Israel even though they were co-inhabitants of the land at the time. So the loving offer of living water from Jesus, a Jew, to this thirsty Samaritan, was considered by some to be an unnecessary diversion from His true mission.

Convinced that she had encountered the promised Messiah, she returned to her city and said to the men, “Come see a Man who told me all things that I ever did. Could this be the Christ?”

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<sup>1</sup> Romans 11:11-15

When the others came out to see Him, a two-day revival broke out!

And many of the Samaritans of that city believed in Him because of the word of the woman who testified, “He told me all that I ever did.” So when the Samaritans had come to Him, they urged Him to stay with them; and **He stayed there two days**. And many more believed because of His own word. Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world . . . **Now after the two days** He departed from there and went to Galilee.”<sup>2</sup> (emphasis added)

Jesus declared that He was not sent except to the lost sheep of the house of Israel.<sup>3</sup> In spite of this, **He turned aside from the Jews for two days to preach the gospel to this Samaritan city**. This two-day “time out” from the nation of Israel becomes especially significant when viewed from the vantage point of our generation, for history has shown that nearly two thousand years have lapsed since this event took place. Furthermore, it is very apparent to anyone who is familiar with the ministry of the Church that the advance of the Gospel has been primarily, a Gentile affair.

The similarity between this Samaritan revival and the past two thousand years of the Gospel is not difficult to discern, especially since the duration of both campaigns can be expressed in terms of two days—two common days for the Samaritans and two great Days for the Church. Apparently, the *chronos* of this prophecy was important enough to mention twice, therefore the account closes with, “Now **after the two days** He departed from there and went to Galilee.”

The fact that this two-day stay is mentioned twice in such a brief account can only mean that God meant for us to make the prophetic connection between “then” and “now.” It portrays the

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<sup>2</sup> John 4:39-43, emphases added

<sup>3</sup> Matthew 15:24

same truth as when Jesus said, “I cast out devils and perform cures today and tomorrow,” and when Hosea prophesied, “after two days He will revive us.” Apparently, this two-day Samaritan encounter with the Christ was especially written with our generation in mind! The implication is that “after the two Days,” Jesus will once again depart (this time from Heaven) and return to minister to the lost sheep of the house of Israel.

## The Precious Fruit

For two days Jesus was not seen among the house of Israel. He was busy tending to **other sheep**. Likewise, for nearly two thousand years, He has not been visible to the nation of Israel as “their true Messiah.” The Samaritan shadow implies that they will see Him though after two Days!

These two Days are nearly over, but not all of His “other sheep” have been gathered yet. A passage in the book of James reads:

Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand.<sup>4</sup>

Here God is likened to a natural farmer who, with respect to the land of Israel, understood all too well that a bountiful harvest required two full seasons of rain—the early rain for planting and the latter rain for harvesting. The injunction for patience on the part of the brethren indicates that Jesus will not return until His heavenly Father’s expectation for a harvest of souls has been satisfied. Just as in the natural, such a bountiful spiritual harvest also requires two full seasons of rain.

It is now evident that this two-Day pause between His first and second coming would be bookmarked on either side by the early and latter rains.

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<sup>4</sup> James 5:7-8

Spiritual rain, by the way, is nothing less than the outpouring of God's Spirit, complemented by unusual manifestations of God's presence, together with an ample supply of angelic assistance to those preaching the Gospel!

The prophet Joel described the extent of harvest-expectation burning in the Father's heart as a result of these holy rains when he prophesied:

Be glad then, you children of Zion, and rejoice in the Lord your God; for He has given you the former rain faithfully, and He will cause the rain to come down for you - the former rain, and the latter rain in the first month. The threshing floors shall be full of wheat, and the vats shall overflow with new wine and oil. So I will restore to you the years that the swarming locust has eaten."<sup>5</sup>

Before Jesus returns, this Spirit-empowered harvest will reach such a magnitude that it will make up for all the years of meager and lost harvests in the past. In this sense it will ultimately become a time-redemptive harvest before it is finished. With such a great harvest prophetically in view, and with Christ's return so near, this final hour of labor by the Church in the ripened fields will no doubt result in the "mother of all harvests!"

## **The Eleventh Hour of Harvest**

Jesus taught a parable specifically with this last hour of harvest in mind. It is the parable of the vineyard. The parable begins, "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard." Because the work was so great and the available laborers were so few, he continued to look for others to hire as the day wore on.

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<sup>5</sup> Joel 2:23-25

And he went out about the third hour and saw others standing idle in the marketplace, and said to them, "You also go into the vineyard, and whatever is right I will give you." So they went out. Again he went out about the sixth and the ninth hour and did likewise.

And about the eleventh hour he went out and found others standing and said to them, "Why have you been standing here idle all day?" They said to him, "Because no one hired us." He said to them, "You also go into the vineyard, and whatever is right you will receive."<sup>6</sup>

The parable continues that when evening had come and the work was finished, those who were hired at the **eleventh hour** received a full day's pay even though they had only labored for one hour. Since the owner agreed to pay them "what was right," they obviously accomplished a lot in that one hour, enough to move the landowner to pay them for a whole day's work.

So when evening had come, the owner of the vineyard said to his steward, "Call the laborers and give them their wages, beginning with the last to the first." And when those came who were hired about the eleventh hour, they each received a denarius.<sup>7</sup>

I am convinced that Jesus devised this parable particularly with our generation in mind. It teaches us that there will be those who will enter the harvest at the "eleventh hour," when the day is nearly spent. They will work but one hour, but it will be a quick work. They will reap as much in this last hour as all the other hours put together. Thus, it will be right to give them a full day's wage.

This is the eleventh (or last) hour of harvest before the rapture, and those who agree to work with the Master in this hour are the eleventh hour laborers. You were born for just this hour. You have come into the kingdom for just such a time as this. You

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<sup>6</sup> Matthew 20:3-7, emphasis added

<sup>7</sup> Matthew 20:8-9

were not hired at the beginning of the day. You were not even hired at the third, sixth, or ninth hours. You have entered the vineyard with the day nearly spent, when only one hour remains.

The laborers who work this last hour will be **peculiarly anointed** to reap in such a way so as to fulfill the Father's expectation for a full and overflowing harvest. **His floors will be full, and His vats will overflow.** No doubt about it.

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## Chapter 21

# Shadows of Things to Come

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So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, which are a shadow of things to come, but the substance is of Christ.<sup>1</sup>

**T**he children of Israel were not only instructed to observe a weekly Sabbath, but also the sacred holy days associated with the seven Feasts of the Lord.<sup>2</sup> These Feasts included: (1) Passover, (2) Unleavened Bread, (3) First-fruits, (4) Pentecost, (5) Trumpets, (6) the Day of Atonement, and (7) Tabernacles.

These sacred festivals differ from our own secular holy days (holidays) for two reasons. First, they were not placed on the calendar by men, but by God Himself. They were given to Moses when he met with God on Mount Sinai.

Second, these Feasts were not designed to commemorate some event from the past, **but future events** concerning the coming Messiah. God's Holidays are prophetic shadows of things to come. Together, these Feasts and Sabbaths spoke of the coming Messiah: His mission, His ministry, **and the *chronos* of His return.**

The first four Feasts (Passover, Unleavened Bread, First-fruits, and Pentecost) were fulfilled at Christ's first coming. The three remaining Feasts will be fulfilled when He comes again.

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<sup>1</sup> Colossians 2:16-17

<sup>2</sup> See Leviticus 23

The integration of the element of prophecy with the concept of holidays was a clear invention of the One who declares “the end from the beginning.” It yielded, in effect, a prophetic calendar available for all of mankind to inspect and consider, particularly as certain “Holy days” began to be fulfilled. As we will see shortly, these prophetically shadowed Feasts not only predicted **what** would be accomplished, but **when** things would be fulfilled as well.

It has long been understood that the Sabbaths speak of the redemptive work of Christ in bringing rest to mankind. This rest has nothing to do with being tired, but of a completed work—one that is thoroughly finished and that cannot be improved upon. Thus, we can enter into His rest by partaking of the benefits provided by His finished work on the cross. Truly, He is our Sabbath rest in every sense—spirit, soul, and body!<sup>3</sup>

The revelation that the Sabbaths also depict the *chronos* of His return, however, has not been as apparent. The Sabbath not only speaks of rest, **but of a designated time for the end as well**. It is the seventh and final day in terms of weekly time. It does not occur until six days of equal duration have transpired first.

Therefore, the law of the Sabbath prophetically marks the last great Day of God’s Week of Redemption. It points to the coming millennial Sabbath when Jesus Christ will reign for a thousand years. Therefore, the prophetic shadows cast by the Sabbath mark His return in terms of the *chronos* times—that is, on the seventh great Day from Adam.

Consequently, the Sabbaths not only cast a shadow upon our hearts in that they help us understand **what Jesus has done**, they also cast a predictive shadow upon our calendars in that they tell us **when He will come**. This becomes abundantly clear when we consider the prophetic shadows that form around the Sabbath of all Sabbaths—the Year of Jubilee.

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<sup>3</sup> 1 Thessalonians 5:23



## The Acceptable Year of the Lord

The law of the Sabbath was not limited to the weekly Sabbath, for every seventh year was designated as a year of rest for the land also. Even further, God commanded the children of Israel to celebrate a year-long Sabbath following each complete cycle of seven Sabbath years ( $7 \times 7$  years = 49 years in all). This fiftieth year is called the Year of Jubilee.

And you shall count seven Sabbaths of years for yourself, seven times seven years; and the time of the seven Sabbaths of years shall be to you forty-nine years. Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. And you shall consecrate the fiftieth year and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.<sup>4</sup>

The prophetic significance of this fiftieth year is unparalleled in Scripture. It is the Sabbath of all Sabbaths. The Year of Jubilee was a unique Sabbath in that it expanded the definition of rest to include such themes as redemption, liberation, and restoration. Verse 13 states, “In this Year of Jubilee, each of you shall return to his possession.” In the Year of Jubilee, debts were cancelled, bondservants were freed, and lost inheritances were redeemed.

The Year of Jubilee is also called “the Acceptable Year of the Lord.”<sup>5</sup> Jesus deliberately chose this Acceptable Year as His text when He stood up to read in His hometown synagogue towards the beginning of His ministry. When they handed Him the book of the prophet Isaiah, He opened the book and “found the place where it was written,”

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<sup>4</sup> Leviticus 25:8-10

<sup>5</sup> Isaiah 61:2

The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed **and to proclaim the acceptable year of the Lord.**<sup>6</sup> (emphasis added)

Luke's account continues, "Then He closed the book and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him." It is significant that the Master did not remain standing but sat down before speaking any further. In an obvious posture of rest, He proceeded to announce, "Today this scripture is fulfilled in your hearing!"

Thus, Jesus deliberately identified Himself with the Year of Jubilee from the onset of His ministry. Whenever we preach healing, liberty, recovery, and deliverance we are, in essence, preaching God's Jubilee. The Year of Jubilee is the ultimate Sabbath, for in its ultimate sense and in its fullest expression, it speaks of none other than Jesus Himself. **Truly, He is our Year of Jubilee!**

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<sup>6</sup> Luke 4:16-21, emphasis added

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## Chapter 22

# Fifty Years and Counting

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**H**aving already noted that the law of the Sabbath not only foreshadows Christ's finished work, but the time of His return as well, we would expect to find a weighty revelation of the *chronos* with respect to the Year of Jubilee, since it is the highest of all Sabbaths.

Therefore, should not the calendar occurrences of the Year of Jubilee (every fifty years) relate to the **time** of His return? In other words, did the Year of Jubilee coincide with His first appearance? And if so, would we not expect a future Jubilee to mark His second appearance also?

To find if this is the case we only need to determine when the first Jubilee occurred. From there we can count the number of Jubilees forward to determine if one occurred at any point in His life. But how do we locate the first Jubilee? The Jewish nation was severely negligent in honoring its commemoration. It was no longer celebrated in Jesus' time, nor is it in observance today. If this Sabbath Year were meant to forecast the *chronos* of His return, **it would be necessary for God to give us a sure and certain starting point.**

### The First Jubilee

The observance of the first Jubilee was marked in a most unusual and dramatic way. Apparently, God thought it was important for us to know when to start counting the Jubilees.

God's command to observe this Sabbath was first given to Moses after the children of Israel came out of Egypt. So we know that there were no Jubilees before then. We also know that the Jubilee cycles did not commence during the forty years they wandered in the wilderness, for the Lord's command specifically stated, "When you come into the land which I give you, **then the land shall keep a Sabbath to the Lord.**"<sup>1</sup>

Since this Sabbath was to be kept when they **entered the land**, the normal period of time preceding such a Sabbath, whether six days, six years, or forty-nine years, was dismissed. God's decree meant that the land would enjoy an immediate Sabbath, thus bypassing the usual preceding period of work.

This odd dismissal of work, coupled with a complimentary Sabbath, free of charge, foreshadowed the time when future believers would enter the Sabbath rest of Christ's finished work apart from any works on their own part. The apostle Paul would later write, "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast."<sup>2</sup>

The gift of Sabbath rest (salvation) apart from any possible works on our part is the very heart of the Gospel. It is the reason why Jesus was manifested, and why He suffered on the cross. Since the Year of Jubilee is the one shadow that expresses this most fully, there can be little doubt that this was the Sabbath they were intended to keep upon their arrival.

The initiation of the Jubilee cycles must start here, when Joshua gave a repeat performance of Moses' Red Sea parting by leading the children of Israel on a dry-ground crossing of the River Jordan and into the Promised Land. We would therefore expect to find explicit confirmation in the book of Joshua that the Year of Jubilee commenced at this point in time.

With Moses dead, Joshua proceeded to lead the tribes of Israel into their promised inheritance just over the Jordan. The sixth chapter of the book of Joshua tells us that the campaign against the city of Jericho was waged shortly after they entered

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<sup>1</sup> Leviticus 25:2, emphasis added

<sup>2</sup> Ephesians 2:8-9

the land. An examination of the tactics employed in taking this city serves to identify this strategic battle as the **commemoration of their first Jubilee—the Sabbath to be kept upon their formal entrance into the land!**

Most significantly, this Sabbath coincided with their return to the land (inheritance) of their forefathers. Accordingly, Moses wrote, “and in the Jubilee it shall be released, and he shall return to his possession” and again, “he shall return to the possession of his fathers.”<sup>3</sup> The Jubilee spoke of regained inheritances, and they had just returned to the land of their ancestors.

### **The Battle Typified the Jubilee**

The strategy for taking this city was devised in Heaven and hand-delivered under the most unusual circumstances:

Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?” “Neither,” he replied, “but as commander of the army of the Lord I have now come.” Then Joshua fell facedown to the ground in reverence, and asked him, “What message does my Lord have for his servant?” The commander of the Lord’s army replied, “Take off your sandals, for the place where you are standing is holy,” And Joshua did so.<sup>4</sup>

This Supreme Commander then proceeded to give the precise instructions as to how the campaign was to be conducted. As we will see, these battle instructions were nothing less than a **representative re-enactment of the forty-nine years leading up to the Year of the Jubilee.**

Normally, the Jubilee was preceded by a period of forty-nine years, including seven Sabbath years of rest for the land. But on this special occasion, God made an exception. Instead, seven priests, bearing seven rams’ horns, were to march around the city

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<sup>3</sup> Leviticus 25:28 and 41

<sup>4</sup> Joshua 5:13-15

for six days.<sup>5</sup> Each day the priests were instructed to march around the city in one complete circuit and make a blast with their trumpets. These six days of encirclement, together with a daily blast of the seven trumpets, resulted in a total of no less than forty-two trumpet soundings.

On the seventh day they were instructed to march around the city seven times—one circuit for each of the seven Sabbath years of rest credited to the land. On the seventh circuit, they were commanded to sound their trumpets one last time. These final seven blasts, together with the forty-two blasts from the six days prior, yielded a grand total of forty-nine trumpet blasts.

This peculiar battle strategy was no doubt designed to mark this as the first Jubilee. And from a prophetic standpoint, the implications are tremendous. This singular Jubilee, never to be repeated in this fashion, pointed to a future covenant of grace wherein God would provide a Sabbath of salvation (Jubilee) apart from any accumulation of work. The “march of faith” would be the lone requirement necessary to experience this Sabbath.

The typical requirement of a forty-nine-year cycle, with its alternating years of work and rest, was symbolically portrayed via the forty-nine blasts of the priests’ trumpets.

These forty-nine blasts, however, did not account for the fiftieth blast required in the Year of Jubilee. The Jubilee celebration called for its own trumpet blast per God’s explicit instructions: “Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.”<sup>6</sup>

Therefore, a faithful rendition of the Jubilee would not be complete without such a trumpet sounding. It would seem that God left them one blast short. Since the priests were only charged to sound forty-nine times, the fiftieth blast certainly did not come from them. Why would God command a Sabbath to be kept upon their arrival, egg them on with a *de facto* representation of a Jubilee cycle, and then suddenly drop the ball by failing to depict

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<sup>5</sup> See Joshua 6

<sup>6</sup> Leviticus 25:9

the most important blast of all—the one blast that truly initiates the Year of Jubilee?

## The Fiftieth Blast

**I have come to the firm conclusion that God provided the critical fiftieth blast Himself.** This would be consistent with the concept of salvation in that, “with men, this is impossible, but with God, all things are possible.” There is a hint of another trumpet blast when the account is read carefully. The twentieth verse of chapter six begins by saying, “So the people shouted when the priests blew the trumpets (plural).”

Our first impression might be to assume that the people shouted immediately upon hearing the seven trumpets of the priests. The verse continues though by saying, “And it happened when the people heard the sound of the trumpet (singular), and the people shouted with a great shout, that the wall fell down flat.”

To some, this may be too subtle a distinction, but allow me to suggest the following possible scenario for what might have happened. The fifth verse of Joshua 6 describes God’s final instructions regarding that moment.

It shall come to pass, when they [the seven priests] make a long blast with the ram’s horn [Hebrew: *yobel qeren*], **and** when you hear the sound of the trumpet [Hebrew: *shofar*], that all the people shall shout with a great shout; then the wall of the city will fall down flat.

In conjunction with this, Joshua commanded the people, “you shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, ‘Shout!’ Then you shall shout” (Joshua 6:10). Young’s *Literal Translation of the Bible* refers to a “prolongation of the horn of the Jubilee.” It is quite probable that Joshua gave pause after the sounding of the ram’s horns for all to hear one more blast—the blast of a lone *shofar* from Heaven.

The camp of Israel had heard this heavenly trumpet once before. It occurred shortly after they had left Egypt, when the Lord came down upon Mount Sinai to meet with them on the third day. Their previous encounter with this awesome manifestation of God's presence would later prepare them for the day, some forty years later, when they would stand against the impenetrable walls of Jericho and need to know that God was still with them.

If you remember, Moses described that previous encounter by saying:

Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain. And the sound of the trumpet was very loud, so that all the people who were in the camp trembled . . . and when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.<sup>7</sup>

The word translated as trumpet in the Hebrew text of this passage is *shofar*, the same Hebrew word in Joshua's text where it says, "and when you hear the sound (or voice) of the *shofar*, all the people shall shout . . ."

These newly freed slaves would never forget that third-day encounter with the presence of God. They would speak of it to their children afterwards. They would not forget how they were warned not to come too near, "lest He break out against them and they perish."

They remembered how greatly the mountain quaked. They could still hear the mighty peals of thunder echoing in their minds. They could still visualize the thick cloud from which came the ominous sound of a lone *shofar*, so exceedingly loud that everyone in the camp trembled.

They recalled how the Lord descended upon the mountain with smoke, while the *shofar* continued to reverberate through the core of their being, ever louder and louder, until it was almost unbearable. Indeed, they had heard that heavenly blast once

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<sup>7</sup> Exodus 19:16,19



before. It was when God invaded their meager desert camp with His mighty presence.

The march around Jericho was now complete. They had blown their trumpets forty-nine times, just as the Lord had commanded. Still, they were one blast shy of a Jubilee. And the walls of Jericho remained as stout as ever, barring them from their promised possession. If ever there was a time to hear from Heaven, it was now.

So when Joshua paused after the priests blew their ram's horns, and in the eerie silence that followed, the sudden and singular blast of **a lone Shofar** must have sent shivers up and down their spines. As this heavenly blast broke through the deafening silence, and at that precise moment, the entire camp was instantly possessed by one singular thought: "Our God has joined the battle!"

The walls of Jericho could not stand, for the Lord was coming down to break out against the city. The shofar of the Jubilee had spoken. This "shofar-shout" from Heaven elicited a mighty **shout of faith** from the camp below. I figure we would shout too upon hearing such a supernatural blast from Heaven! Then Joshua said to the people, "Shout, for the Lord has given you the city."

It is significant that the trumpet of the Jubilee in Leviticus 25:9 literally means "**a trumpet of shouting.**" Young's *Literal Translation of the Bible* renders this passage as:

And thou hast caused a trumpet of shouting ["Jubilee" in other translations] to pass over in the seventh month. . .

This Jubilee shout can never be initiated by a mere man. It can only originate from "the Man from Heaven." Only this Man, the Lion of the tribe of Judah, is capable of such a roar. Only He is worthy to trumpet such a word of power. He will return with this same trumpet of God, through which the walls of our human mortality will be felled in an instant, allowing the camp to "go up into the city."

The Jubilee trumpet is consistent with the principles of faith—He speaks, we hear, faith comes, and we repeat (or echo

the word from Heaven). Thus, the trumpeted Word in its final form is fashioned into a two-edged sword (His edge and our edge), piercing this earthly realm with the will of Heaven. Once **God shouted** (the fiftieth trumpet), Joshua gave the command for the people to **join the shout**. This is always how faith works.

This, then, was the first Jubilee. God did not instruct Joshua to take Jericho in such a peculiar manner just to provide kids with a fun Sunday school lesson. The battle was ordered this way to mark a most strategic point in history—**the beginning of the Jubilee cycles**.

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## Chapter 23

# At Thirty, He was Thirty

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**A**ccording to my understanding of the sacred chronology, so meticulously recorded in the Old Testament, the children of Israel left Egypt in 1462 B.C. When we subtract the forty years spent in the wilderness, we arrive at the year 1422 B.C. for the approximate date of the battle of Jericho. This year marks the occurrence of the first Jubilee and the correct starting point for the remaining fifty-year cycles.

We can be assured that each Jubilee cycle encompasses fifty years (and not forty-nine years as some Jewish authorities contend), for the nation of Israel was commanded not to sow their land in both the 49<sup>th</sup> and 50<sup>th</sup> years. Accordingly, a new cycle of sowing for six years could only commence with the 51st year (year number one in the new cycle). It is only proper then to assign a full fifty years to each Jubilee cycle.

We can project future occurrences of the Year of Jubilee by counting the year 1422 B.C. (the battle of Jericho) as Jubilee #1, and then counting every fifty years from that date. By doing so, the addition of another 29 cycles brings us to the year 28 A.D., which just so happens to coincide with the approximate time when Jesus began His ministry ( $29 \times 50 = 1450$  years minus 1422 B.C. = 28 A.D.)

There is no firm and complete consensus among scholars as to the exact year of Jesus' birth. It has always been a subject of debate. The majority of opinions range from as early as 4 B.C., to as late as 1 B.C. Since Jesus began His ministry at age 30, the date for the beginning of His ministry would properly be assigned to a window of years ranging from 26 A.D. to 30 A.D.

Since our projection of Jubilee cycles marks the year 28 A.D. as a Year of Jubilee, it is evident that our projection falls within this narrow window of years. When we consider the battle of Jericho as Jubilee #1, the addition of 29 more cycles marks the year 28 A.D. as Jubilee #30. This would indicate that Jesus began to proclaim the acceptable year of the Lord (when He stood up to read in the synagogue) **precisely on the 30th Jubilee, Himself being 30 years of age!**

If you remember, Jesus was given the scroll of Isaiah in the synagogue, upon which He deliberately found the passage concerning the “acceptable year of the Lord.” When He finished reading, He boldly announced, “Today this Scripture is fulfilled in your hearing!” It is now evident that His bold declaration was a true statement on all counts. It was not only the Year of Jubilee in terms of spiritual fulfillment, but in terms of the calendar as well. Their Jubilee had truly come!

It appears that the Year of Jubilee was not only given to foreshadow the **truth that the Messiah would come**, but to announce **when He would come** as well. Should it really surprise us that the cycles of years associated with this High Sabbath were designed to predict the *chronos* of His appearance? Is this not the prophetic purpose of the Sabbaths, to show us things to come (both the *chronos* and *kairos*) concerning Christ?

We could conclude, then, that God entered the 30<sup>th</sup> Jubilee on His sacred calendar as a “redemptive appointment,” such that the apostle Paul could later write, “when the fullness of the time had come, God sent forth His Son.”<sup>1</sup>

## **First Coming - Four Feasts**

The correlation between Jesus’ ministry and the thirtieth Jubilee would indicate that the prophetic shadows cast by the Sabbaths are even more pronounced than what we may have first supposed. Many are aware that these shadows outlined His work and ministry. It would now appear that **they also mark His ministry in terms of dates and time.**

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<sup>1</sup> Galatians 4:4

Consider for a moment the following coincidences with respect to the Feasts and Sabbaths, for these Feasts were celebrated at appointed times throughout the year by divine design: (1) Jesus preached the acceptable year of the Lord in conjunction with the 30<sup>th</sup> Jubilee; (2) He was crucified at the same time that the Feast of Passover was being observed; (3) He was in the grave during the Feast of Unleavened Bread; (4) He was raised from the dead on the Feast of First-fruits; and (5) His Spirit was poured out fifty days later, during the Feast of Pentecost.

While the nation of Israel slew their Passover lambs in preparation for the Feast, the true Lamb of God was being slain upon a cross. At the same time that the Feast of Unleavened Bread was being observed, Jesus was in the lower parts of the earth, purging our lives from the leaven of sin.<sup>2</sup> And when Israel waved their first sheaves of the year's harvest before God on the Feast of First-fruits, God was waving Jesus before the world as the first-fruits of those who have been raised from the dead.<sup>3</sup> And finally, as the crowds gathered at the Feast of Pentecost to offer a new grain offering to the Lord, God was pouring out His Spirit upon an offering of newly harvested souls in Jerusalem.

Each of the four Feasts was fulfilled **both in terms of substance and in terms of time**, according to their respective calendar dates. God has not missed a single appointment yet, and we can be sure that He will not miss any in the future either. We can also conclude that His second appearance will correspond to the remaining three Feasts in similar fashion—both in terms of content and in terms of time. This would also include the remaining cycles associated with the Year of Jubilee. **We might expect the 70<sup>th</sup> Jubilee to mark the time of His reappearance, just as the 30<sup>th</sup> Jubilee marked the time of His first appearance.**

God gave Moses the dates of observance for these Feasts and Sabbaths so that we would recognize and acquaint ourselves with the Plan. He orchestrated the battle of Jericho in such a way that

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<sup>2</sup> 1 Corinthians 5:7-8

<sup>3</sup> 1 Corinthians 15:20

we could identify the first Jubilee and confirm the true count of future Jubilee cycles. He deliberately chose to sanctify the fiftieth year and set a series of *chronos*-cycles in motion, such that the 30<sup>th</sup> cycle would match the beginning of Jesus' ministry. He marked the major accomplishments of the Lord's work (crucifixion, resurrection, and outpouring) with Feasts and Sabbaths so that they would be celebrated at the very moment in which this work was being accomplished.

God established the Sabbath of the Jubilee to foreshadow things to come concerning Christ. He also promised that the Year of Jubilee would be preceded by a time of commanded blessing upon the harvest.<sup>4</sup> It would be profitable then, to determine where we stand with respect to the Jubilee cycles. When will the next Jubilee occur? What number will it be? Most importantly, how will it relate to the coming of the seventh great Day?

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<sup>4</sup> Leviticus 25:21

## Chapter 24

# When Seventy and Seven Meet

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Since the 30th Jubilee was marked as occurring in the year 28 A.D., the passage of another 40 Jubilee cycles would mark the year 2028 A.D. as the 70th Jubilee. As you might remember, Jesus' statement concerning third-Day perfection requires two great Days of ministry in order to validate His prophecy. These two prophetic Days of ministry (Today and Tomorrow) began with His anointing, sometime between 26 and 30 A.D., and include the ongoing ministry of the Body of Christ to this day. We can therefore project that the two great Days of ministry will end sometime between 2026 and 2030 A.D. These two last Days complete man's six Days of work (6,000 years) and prepare us for the dawn of the seventh Day.

According to Biblical chronology, the 70th Jubilee is projected to occur in 2028 A.D. This date just so happens to fall within the window of time allotted for the beginning of the seventh great Day from Adam. **This means that the seventh great Day and the 70<sup>th</sup> Jubilee will commence at the same point in time!**

As expected, the fifty-year cycles associated with the Year of Jubilee relate to Christ's first and second appearances. There was a total of 30 Jubilees until His first appearance; and apparently, there will be another 40 Jubilees until He appears again. Just as Jesus was in the wilderness for forty days in preparation for His earthly ministry, so the Church must spend 40 Jubilees in the wilderness of this world in preparation for our millennial ministry in which we will co-reign with Christ.

The dual appearances of the Jubilee-proclaiming Messiah were set in advance on Heaven's calendar to coincide with the 30<sup>th</sup> and 70<sup>th</sup> Jubilees. Most notably, the 70th Jubilee also marks the dawn of the seventh great Day from Adam!

### Why So Many Sevens?

We have seen that the number seven carries great significance in the Bible, not the least of which is its association with the Sabbath concept of rest. Rest speaks of the cessation of a work that is thoroughly finished, such as when God ceased from His creative work on the seventh day.

The concept of rest finds its fullest expression in the redemptive work accomplished through Jesus in His death, burial, and resurrection. To "enter His rest" means to partake of the benefits of a completed work we ourselves did not accomplish. This redemptive rest provides for a newly created spirit, a renewed mind, a restored soul, a healed body, and the hope of immortality.

**The number seven not only tells us that His work is thoroughly finished, but when it will be completely manifested as well.** For now, all creation is groaning with labor pains, anticipating the manifestation or revealing of the sons of God (Romans 8:19) It is my personal conviction that He will return at the dawn of the seventh great Day from Adam. Since this number speaks so wonderfully of Christ in terms of the "what" and the "when," it is little wonder that we find this number being repeated again and again in associations linked with both, the Messiah, and the end of the age.

King David, for example, is a type of the reigning Messiah. The Biblical record takes care to point out that he was the **seventh son** of Jesse.<sup>1</sup> Jude 14 emphasizes the fact that Enoch, who prophesied of the Lord's return, was the **seventh from Adam**. The fact that he was the seventh hardly seems like a point worth mentioning, unless there is a prophetic connection between the Lord's return and the number seven.

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<sup>1</sup> 1 Chronicles 2:13-15



Such details seem unnecessary, yet they appear again and again in the narratives. It is as if they were intentionally inserted as confirmations of a 7th-Day return. The description of Solomon's throne, for instance, states that six steps led up to the throne. Does the fact that the throne of Solomon occupied the **seventh level** relate to a seventh-Day throne of the Messiah?<sup>2</sup>

In Genesis 7:1-4, Noah was instructed to bring **seven** of each clean animal and **seven** of each species of birds into the ark, "For after **seven more days** I will cause it to rain on the earth." When you come to the book of Revelation, the number seven is even more pronounced. John beheld **seven stars** and **seven lampstands**, which are the **seven angels** of the **seven churches**.<sup>3</sup> In chapter four, he beheld **seven lamps of fire**, which are the **seven Spirits of God**, thus signifying the fullness of the Spirit. Later on we are presented with **seven seals, seven trumpets and seven bowls**.

God keeps bringing the number seven before our eyes, as if to say, "Make sure you get this—it is important!" If the Bible were viewed merely as an assortment of writings from various men of a certain culture, the overt use of the number seven could be explained as just a certain style of writing. But when the Bible is correctly understood to be a message from God Himself, the persistent use of the number seven projects a prophetic emphasis that is difficult to dismiss.

The number six stands in stark contrast to the number seven. The number six is the number assigned to man apart from redemption, for the sum of our most noble efforts and our highest achievements can never add up to anything higher than six. Man, in himself, always falls short and can never reach the lofty attainment of a "seven" apart from Christ. God's purpose in this hour is to lift you up from the unrepentant strivings of a "six" to become a "seven" by entering the rest of His Son!

The seventh Day is almost upon us. The specific year is open to debate, for it depends on when Jesus was born. He was about 30 years old when He began His ministry. Allowing for the two

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<sup>2</sup> 2 Chronicles 9:18

<sup>3</sup> Revelation 1:20

great Days (2,000 years) of prophetic ministry, the time for His return is best expressed as a window of years occurring sometime between 2026 and 2030 A.D. **The identification of the exact year becomes unnecessary with respect to our lives and this message.**

Since the 70<sup>th</sup> Jubilee is projected to occur within this same window of years, what might the dawning of the seventh Day hold for us? What can we expect when seventy meets seven?

### **A Summoned Journey**

The *chronos* journey thus far has taken us down a path wherein most have not dared to venture. We have tread well beyond the point at which many have turned back, for fear of trespassing on what might be considered holy and sacred ground concerning the time of the Lord's return.

We have not stepped there arrogantly, however, or without any regard for Another's property. Instead, we ventured forth only because we felt beckoned. We walked softly, not presuming that we had a rite of passage. Our strides only became more confident to the degree that His quickening Presence welcomed us.

The journey has taught us much. "Last things" have apparently lasted much longer than expected; for a Day is not necessarily a day in this neck of the woods. And so we learned to make our "common to great Day conversions." We beheld new vistas too: cycles of time that not only speak of where we have been, but where we are going. We have enjoyed times of Jubilee and restful Sabbaths. And perhaps most of all, we have come to the realization that the One who declares the end from the beginning is much wiser than we could possibly have imagined!

The journey, though, is not complete. There remain some unsolved mysteries to explore and some unsettled questions to be answered. This trail has brought us to the foot of a mountain known as the Mount of Olives. It was on this mountain that Jesus' disciples queried Him about the *chronos* and the *kairos* of

His return when they asked, “When will these things be; and what will be the sign of your coming and the end of the age?”

The climb may require some effort, but we really need to make the ascent. We need to revisit the Mount of Olives and hear what the Master really said that day, nearly two thousand years ago.



**Part 3**  
**The View from Mount**  
**Olivet**



## Chapter 25

# Stumbling Blocks or Steppingstones

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It should be noted once again that setting an exact date for Christ's return is quite unnecessary in view of the evidence before us. As in the case of childbirth, an expectant mother does not need to fixate her attention on the exact day of the baby's arrival in order to achieve a successful birth. The generality of a nine-month wait, coupled with the advancing signs of her pregnancy, are sufficient enough to enable her to make all the necessary preparations. The awareness of "her *chronos*-time" is heightened as the *kairos*-signs of her pregnancy increase. This is also true with respect to the *chronos* and *kairos* of the Lord's return.

The evidence that God has revealed the equivalent of this "nine-month period" with respect to His Son's return, however, would seem to be at odds with much of what we have been taught. It has been our understanding that we were prohibited from knowing "the when" of "the end." The opinions of those in the past made it seem as if God had "no trespassing" signs posted whenever our thoughts crept too close to this forbidden territory.

Also, the unfortunate fact that there have been many date-setters, especially in recent decades, who predicted a premature birth, in spite of the fact that the mother's belly was not even swollen, gave us ample reason to avoid that "no man's land" altogether.

Furthermore, it has been reported that some stone tablets exist upon which are carved several commandments that say in effect, "Thou shalt not know the time of the Lord's return." Some

believe, in effect, that Jesus Himself handed down these tablets when He taught His famous Olivet Discourse on the Mount of Olives. Others say they were merely chiseled by men. These supposed tablets apparently contain prohibitive statements against knowing the time of His return despite all the *chronos* evidence we have seen thus far. We need to revisit Mount Olivet and see just what kind of view the Mount affords us once we reach the top.

### The Olivet Discourse

Unlike the tablets of Moses, our “thou shalt not know” commandments did not actually come to us as literal stone engravings, carved out by the finger of God. Nor were they handed down from a fiery mountaintop in the Sinai wilderness. Instead, they were etched into our minds as “Bible scholars” formulated their own opinions of certain statements uttered by Jesus as He taught from another mountaintop—the Mount of Olives.

This masterful teaching is referred to as the Olivet Discourse since it was delivered while Jesus sat on the Mount of Olives with four of His most trusted disciples. This teaching is mainly recorded in Matthew 24-25, Mark 13, Luke 21, and Luke 17. The full teaching comes into view when all three accounts are considered together.

**It is extremely significant that each of our supposed “anti-*chronos* commandments” have been derived solely from this unique discourse, for such prohibitive statements appear nowhere else in the Bible.**

When we call these contrived prohibitions to mind, we discover that it was during this teaching that Jesus quoted the obscure prophecy in Zechariah concerning **a day and hour known only to the Father**. Can you quote the verse?

It is in this lone discourse that we are introduced to the concept of **thief-like surprise** as it relates to His return, by referring to the victims of Noah’s flood and the firestorm that rained down upon Sodom and Gomorrah. Rarely, does anyone



admit to the glaring omission in their theology, the fact that Noah was not surprised.

It is here that we also encounter the confusing contradiction that His coming would be at an **unexpected hour**, even though His own teaching instructs us that by simply noting the telltale signs of the fig tree, we can know that His coming is near, “even at the door.” This begs the question, “How can it be unexpected for those who have followed His advice and are now acutely aware that His coming is very near?”

If I were Shakespeare, this would probably be the place to insert, “To know, or not to know, that is the question!” Most certainly, God does not contradict Himself. So any apparent contradiction we may **think we see**, is merely the result of something we have as yet, **neglected to see!**

## The First Commandment

The first of these prohibitive commandments reads, “No one can know the day of hour.” This ill-conceived prohibition is based on the statement, “Heaven and earth will pass away, but My words will by no means pass away, but of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father.”<sup>1</sup>

Few realize that Jesus was referring to an obscure passage from the book of Zechariah. The passage reads, “It shall come to pass in that Day that there will be no light; the lights will diminish, it shall become one [eternal] Day which is known to the Lord—neither day nor night, but at evening time it shall happen that it will be light.”<sup>2</sup>

Can this “day” be confined to a square on the calendar marking the exact time of the Lord’s return in the rapture? If so, the next verse is a bit perplexing, for the thought continues, “And in that Day it shall be that living waters shall flow from Jerusalem . . . in both summer and winter it shall occur.”

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<sup>1</sup> Mark 13:31-32

<sup>2</sup> Zechariah 14:6-7, emphases added

The misidentification of “that day and hour” to mean the moment of His coming not only imposed a severe restriction upon **our knowledge**, but upon the **knowledge of Jesus** as well. We thought the passage meant that Jesus doesn’t even know when He will return. And yet His cryptic statements about third-Day perfection and last-Day resurrection reveal that He understood the time very well.

What unknown feature was Jesus enticing us to consider concerning “a day and time” in the distant future once heaven and earth have passed away and all things are made new?

## The Second Commandment

The second hewn commandment against knowing is a misapplication of the prediction that Jesus will return like a thief in the night. We have several legitimate passages that express this predictive element of His return, such as:

“Behold, I am coming as a thief . . .”<sup>3</sup>

“For you yourselves know perfectly that the Day of the Lord so comes as a thief in the night . . .”<sup>4</sup>

“Therefore, if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.”<sup>5</sup>

The mistaken assumption that the unknown day and hour refers to the second coming of Christ has distorted our understanding of His return. We think that everyone will be surprised by the rapture, **including watchful believers**.

I still remember the popular bumper stickers ominously posted on the rear of our automobiles that read, “In case of rapture, this vehicle will be unmanned!” It was our perception that even watchful believers will have no clue when the rapture is

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<sup>3</sup> Revelation 16:15

<sup>4</sup> 1 Thessalonians 5:2

<sup>5</sup> Revelation 3:3

about to occur. We could be driving to the grocery store when suddenly we disappear from our vehicles without warning, endangering all the other drivers who were unfortunately left behind.

Have we over-expanded the element of surprise by extending it to include “watchful believers” as well? Is it proper to dismiss the possible benefits of being awake and attentive? Have we forgotten Paul’s words when he taught, “But you, brethren, are not in darkness, so that this Day should overtake you as a thief?”<sup>6</sup>

Will we all really end up surprised or will the knowledge of the *chronos*-times, together with the *Kairos*-signs, prevent us from making that one last trip to the grocery store?

### The Third Commandment

The third stony commandment weighs in with the force of a heavy-weight boxer. It enters the ring with a flurry of punches flung from several statements Jesus made as He taught on the Mount of Olives. The following statements were made in the context of that teaching:

“Watch, therefore, for you do not know what hour your Lord is coming.”<sup>7</sup>

“Therefore, you also be ready, for the Son of Man is coming at an hour you do not expect.”<sup>8</sup>

“Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.”<sup>9</sup>

On the surface, these statements would appear to be the equivalent of a boxer’s knock-out punch to the head of his *chronos* opponent, leaving his competitor dazed, face down on the mat, and down for the count. When these statements are

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<sup>6</sup> 1 Thessalonians 5:4

<sup>7</sup> Matthew 24:42

<sup>8</sup> Matthew 24:44

<sup>9</sup> Matthew 25:13

lifted out of context, they would appear to be the final crippling blows to the revelation of the *chronos*, resulting in a quick ten-count, and the end of the match. It has been said however, “When you take the text out of context, all you have left is a con!”

It is important to ask to whom were these comments directed? Do they apply indiscriminately to all and to everyone for all time? Does watching play any role in the final determination? Could it be that, instead, these statements were the Master’s honest evaluation of the limited perceptions held by His disciples just prior to the cross?

Could it be that He was merely pointing out the obvious, that in their pre-cross haze they were expecting an immediate kingdom, not a late-returning Lord? Could it be that He would be returning at an hour **they were not expecting at that time**, or did He mean to include us as well? Is it proper to alter “you do not yet know” to mean “**no one can ever know?**”

The ten-count might not be over, for I detect a stir in this worthy *chronos*-opponent. And the referee has not yet signaled the end of the match.

## The Fourth Commandment

This last imposing commandment (I can only come up with four) cannot be traced to a specific Scripture as with the other three, but is a concept that has more or less evolved from the opinions of men into one of the premier doctrines of the end-times. It is the doctrine of the imminent return of Christ.

Imminency is a theological term referring to the belief that the Lord could come for the Church at any unexpected moment, without the slightest warning, and apart from the prior fulfillment of any other predicted events. Reduced to its simplest form, it states, “Jesus can come at any moment, perhaps today, next week, or even next year. We just don’t know. In fact, no one knows. Only the Father knows!”

The certainty that there would be significant signs in advance of His return is a matter the Master Himself acknowledged on numerous occasions. It was what prompted Him to say, “Now

when these things **begin to happen**, look up and lift up your heads, because your redemption draws near.”<sup>10</sup> The supposed doctrine of a sign-less, any-moment coming alters His words to say, “Keep looking up, always, for nothing needs to happen before your redemption draws near.”

## **Breaking the Holy Chronos Bond**

The combined effect of these unholy commandments was to completely shatter the Scriptural bond between the rapture and the seventh Day. The official title of this “last Day” that Jesus so emphatically linked with the resurrection of believers is “the Day of the Lord.”

The holy connection between His coming and His Day is critical to end-time prophecy. Thus, the breaking of this bond paves the way for mass confusion, and ultimately, the deception of an imminent return that could happen at any moment, apart from any signs, and to the surprise of all. This unfortunate doctrine utterly fails once the bond between His coming and that Day is restored.

For example, the rapture cannot possibly happen at any moment, because a seventh-Day return requires the prior fulfillment of six full Days of equal length. Otherwise, a seventh-Day return a.k.a. a last-Day resurrection is meaningless. Do Bible teachers think that Jesus was deceived?

The rapture cannot be a sign-less event either, for the Day of the Lord has plenty of clear and certain signs, including the regathering of the Jews to their homeland, reclaiming control of the city of Jerusalem, the rebuilding of a Temple for the resumption of the daily sacrifices, the rise of a man who epitomizes lawlessness, and finally, a sun as dark as sackcloth of hair, a blood-red moon, and the diminishment of all starlight. Only then can He come.

Furthermore, the linkage between the rapture and the seventh, third, or last Day was not intended to surprise any

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<sup>10</sup> Luke 21:28

watchful saint worth their salt either, for we have been exhorted to “see the Day approaching.”<sup>11</sup>

Unfortunately, the doctrine of imminency is a deep-seated deception in the Body of Christ today. In essence, it challenges the veracity of Jesus’ own testimony concerning the *chronos* and *kairos* of His return.

Finally, for those who think that a rapture linked to the start of the Day of the Lord portends a post-tribulation coming, you need to read our second book in this series entitled, *Rapture Realities: The Bride’s Timely Ascent*. Such a view is as dangerous as the doctrine of imminency.

### **A Fork in the Trail**

So here’s the issue: God’s end-time declaration has revealed much about the *chronos* of His Son’s return. This *chronos*-revelation is, in my opinion, too significant to ignore. It is what the early Church eventually believed. On the other hand, the dubious man-made tablets with their supposed commandments against knowing seem to be shouting, “Go back, you are not welcome on this trail!”

So either we dismiss the *chronos* evidence altogether or we reexamine the authenticity of the “stone tablets” that have been so revered by recent generations. In my estimation, the *chronos* evidence warrants an honest reevaluation of what Jesus taught on the Mount of Olives.

We have come to a fork in the trail. If you are still up for the climb, and if you are still feeling adventurous, we can see if these stumbling blocks cannot be made into steppingstones instead.

And then there is always the exhilarating prospect that our tour Guide might have some incredible vistas yet to show us. The only way to know for sure is to take the high trail!

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<sup>11</sup> Hebrews 10:25

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## Chapter 26

# A Not So Private Affair

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The *chronos* agenda would seem to be at odds with our stonework of commandments containing our rather abbreviated list of prohibitions against knowing the time of the end. Curiously, all these supposed prohibitions can be traced back to the end-time teaching Jesus gave on the Mount of Olives. This teaching was delivered during some very distressing circumstances. We must understand the background of events that led to these circumstances if we are to rightly interpret the message Jesus intended to convey.

The Olivet Discourse, as it has come to be called, was Jesus' specific response to two questions posed to Him by four of His closest disciples at a very critical moment in their lives—for after two days, the lifeless body of this Messiah-King would be hurriedly extricated from its nailed posture on a blood-stained cross and carefully laid in a rock-hewn tomb—along with all their hopes and dreams.

Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, “Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?”<sup>1</sup>

The circumstances that led up to this private encounter concerned the dashed hopes of a nation who had thought their Messiah had truly arrived. The celebrated appearance of the Messiah sparked new hope that the repressive regime of the Romans was about to be broken. And yet, even with the miracles,

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<sup>1</sup> Mark 13:3-4

this Messiah's message was difficult to embrace. Unheard of concepts from His Sermon on the Mount, such as loving your enemies, going the extra mile, and turning the other cheek, did not seem to mesh with a military commander poised to break the grip of these Roman despots.

Such seeming inconsistencies in this would-be Messiah were enough to prompt even John the Baptist to question if Jesus was truly the One. The Gospel of Matthew states, "And when John had heard in prison about the works of Christ, he sent two of his disciples and said to Him, 'Are you the Coming One, or do we look for another?'"<sup>2</sup> John knew there would be no pardon forthcoming, and his head would probably end up on a silver platter shortly, so he needed the assurance that his life hadn't been in vain and that he hadn't misled his former disciples.

Since it was assumed that the Messiah would rally the people and unite the nation, the growing rift between Jesus and the leaders of Israel only created more confusion. The scribes and the Pharisees continually questioned His credentials. And Jesus was not shy in exposing their hypocrisy. The division between the leaders of Israel and this enigmatic Messiah reached its breaking point when Jesus brought His disciples to Jerusalem one last time to keep the Feast of Passover.

By now the Jewish leaders had rejected His Messianic claim altogether, and they did not appreciate His presumptuous parade into Jerusalem amidst waving palm branches and accolades of "Hosanna to the King." They reckoned that His time had come, and they were fully intent on murdering Him.

For His part, Jesus had a few choice words for them in return, calling them such things as, hypocrites, blind guides, fools, whitewashed tombs, serpents, a brood of vipers, and murderers (see Matthew 23). He then concluded His denunciations with the fatalistic pronouncement (verses 38-39) of Jerusalem's forthcoming desolation by declaring, "See! Your house is left to you desolate; for I say to you, 'You shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'"

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<sup>2</sup> Matthew 11:2



His disciples must have been dumbfounded by this drastic turn of events. It was further exasperated when, as they descended the Temple Mount, Jesus politely informed them that “not one stone would be left standing” of this impressive edifice.

It was amid these trying circumstances that four of Jesus’ disciples, Peter, James, John, and Andrew, approached Jesus in private and asked, “When will these things be? And what will be the sign of your coming and the end of the age?” Their questions were posed with an underlying sense of urgency and bewilderment, for they were still not completely clear on why He was about to depart, much less why they could not go with Him.

If we are going to understand Jesus’ response in the teaching that followed, we are going to have to get into the minds of these disciples, for even though this teaching would eventually speak to future generations, it was spoken especially for the benefit of their perplexed souls. Jesus would need to prepare them for the bumpy ride ahead—for the hour in which the Shepherd would be smitten and the sheep scattered.

We make a grave mistake when we read the Olivet Discourse from the perspective of our present-day knowledge alone. We tend to impose what we now know upon those early disciples.

We often lose sight of the fact that at the time of this teaching, they could not see the coming dispersal of Israel into the nations, a future re-gathering of their people many centuries later, or the ministry of a new covenant of grace that included the Gentiles. And they especially did not see a delayed return, one that would not occur for nearly another two thousand years.

We will not understand why Jesus referred them to an unknown day and hour, the days of Noah, or why He constructed the parables He did, unless we understand what was going through their minds when they approached Him with their not so private concerns!

### **A King to Reign or a Lamb to be Slain?**

A few years earlier these two pairs of brothers had traded their former lives for the exciting prospect of participating in the

kingdom work of this newly found Messiah. They had high hopes for the future, which included the very real possibility that they would be granted to sit next to Him as He ascended the throne of David! Now, though, as they sat with Him on the Mount of Olives, their hearts were filled with turmoil. Their minds were perplexed, and they needed some answers.

It is important to understand that the Jews of their time were expecting a Messiah coming to reign, not a Lamb destined to be slain! And even though the prophets of old had spoken of a “suffering Messiah,” such prophecies remained veiled in their time, being completely overshadowed by the oft repeated predictions of a conquering Messiah.

The Jews expected a Messiah who would deliver their nation from centuries of oppression, of which the Romans were simply the latest installment. The promised Messiah would ascend the throne of David, deliver them from their enemies, exalt their nation to become the head and not the tail, and eventually convert all nations to Judaism. Then the world would have peace at last. And in this sense, all the nations of the earth would be blessed.

No one at that time understood the spiritual implications that before this Child could reign, the Son would have to be slain so that all who would believe on Him might have **everlasting life!** They did not realize that their real enemy was a spiritual foe named Satan, and that their true deliverance would require the sacrificial offering of God’s own blood.

And even though Jesus spoke of His impending death and subsequent resurrection on numerous occasions, such notions were difficult to accept. So when Jesus began to show His disciples that He must “go to Jerusalem and suffer many things, be killed, and be raised on the third day,” Peter took Him aside and began to rebuke Him saying, “Far be it from You, Lord; this shall not happen to You!”<sup>3</sup> Jesus immediately rebuked him for being mindful of the things of men and not the things of God.

Just days before His famous Olivet teaching, Jesus went over this point once again with His disciples on their final approach to Jerusalem:

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<sup>3</sup> Matthew 16:21-23

Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them, "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again."<sup>4</sup>

It is significant that the very next verse tells us that the mother of Zebedee's sons petitioned Jesus by saying, "Grant that these two sons of mine may sit, one on your right hand, and the other on the left, in your kingdom."

The prospect of a dead Messiah was difficult to reconcile with One who would be King. If He dies, how will He reign? It should be noted that Peter left the "last supper" packing a weapon. Peter's amazing display of swordsmanship the night of Jesus' arrest, however, was rather brief and unimpressive. Jesus simply reached out and put the servant's ear back on!

The Gospels faithfully record that upon commanding them to put their swords away, "then all the disciples forsook Him and fled." And we all remember how Peter would thrice deny even knowing Him later that night.

Earlier that week, the crowds had shouted their Hosannas as He entered Jerusalem in fulfillment of Messianic prophecy: "Tell the daughter of Zion, 'Behold, your King is coming to you, lowly, and sitting on a donkey.'"<sup>5</sup> But when presented with the jarring image of a beaten and humiliated man, standing speechless and naked before Pontius Pilate, their Hosannas quickly turned to, "Crucify Him!" Apparently, this was not the Messiah they had been looking for.

They continued to taunt Him while He hung on the cross saying, "If you are the Son of God, come down from the cross," and, "He saved others; Himself He cannot save. If He is the King

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<sup>4</sup> Matthew 20:17-19

<sup>5</sup> Matthew 21:1-5

of Israel, let Him now come down from the cross, and we will believe Him.”<sup>6</sup>

## Where Are You Going?

Earlier, Jesus had spoken to His disciples about the fact that He was going away. The following account of one of those episodes reveals how much we take for granted when we study the Olivet teaching from our vantage point alone.

Now I am going to Him who sent Me, yet none of you asks Me, “Where are you going?” Because I have said these things, you are filled with grief. But I tell you the truth: It is for your good that I am going away...I have much more to say to you, more than you can now bear...in a little while you will see Me no more, and then after a little while you will see Me.

Some of His disciples said to one another, “What does He mean by saying, ‘In a little while you will see Me no more,’ and ‘Then after a little while you will see Me,’ and ‘Because I am going to the Father’?” They kept asking, “What does He mean by ‘a little while’? We don’t understand what He is saying.”<sup>7</sup>

It is safe to conclude that Jesus’ disciples did not perceive the need for the cross. But before we pass judgment, we must acknowledge that we would have fared no better had we been in their shoes. It was necessary that this part of the plan remain shrouded for, “had the rulers of this age known, they would not have crucified the Lord of glory.”<sup>8</sup> The Devil did not realize that the Messiah would willingly suffer a bruised heel in exchange for a crushed head.

Quite obviously, the Lord’s cryptic utterance of a “Today and Tomorrow” followed by “a third Day of perfection” was a

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<sup>6</sup> Matthew 27:39-42

<sup>7</sup> John 16:5-18 NIV

<sup>8</sup> 1 Corinthians 2:8

prophecy they had not yet even begun to perceive. How could they? Jesus, however, would entrust them to that marvelous revelatory ministry of the Holy Spirit, yet to come!

It is not until we understand the context of the Olivet teaching, of which I have so briefly described, that we can understand the truths Jesus intended to convey. Otherwise, we can misapply statements directed primarily to these early disciples as statements pertaining to our time. This should be clear by the end of this part of the book.

For now what we need to see is that Jesus approached this teaching with some very deliberate objectives in mind—objectives that would ensure that the newly ignited faith of this zealous band of disciples would not be snuffed out, and that once they passed through the dark days of sifting, they would emerge with greater light than they would have ever deemed possible.

These objectives included sowing the seeds of a Gospel enterprise that would empower them to become witnesses unto all nations. **They would need to understand that the visible aspect of His kingdom would not be coming as soon as they had expected.** Most importantly, He needed to plant the idea that **He would be returning much later than what they were expecting.** In short, He needed to prepare them for a New Covenant of grace that would **soon** turn the world upside down. For it turns out that this private affair would not be so private after all!



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## Chapter 27

# Now Do You Oida?

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**T**he mindset of the disciples on the day Jesus arose from the dead was best expressed by the two who unknowingly were joined by the Risen One on the road to Emmaus. When this “Stranger” asked what things they were discussing, they responded, “the things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. **But we were hoping that it was He who was going to redeem Israel.**”<sup>1</sup>

Even after the chilly haze of the crucifixion subsided, and the blazing light of the resurrection began to warm their hearts, it is evident that they were still looking for the rather immediate inauguration of the Messianic Kingdom. As late as 40 days after His resurrection, His disciples asked Him again, “Lord, will you at this time restore the kingdom to Israel?”<sup>2</sup>

He answered by saying, “It is not for you **to know** times or seasons [*chronos* and *kairos*] which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

His statement was not a prohibition against knowing **about** the times and seasons, for the Greek word (*ginosko*) translated “to know” in this context means **the kind of knowledge that is gained by experience**. We have an expression, “You can’t possibly know what I’m going through unless you’ve walked in

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<sup>1</sup> Luke 24:19-21, emphasis added

<sup>2</sup> Acts 1:6, emphasis added

my shoes!” The expression doesn’t mean that others don’t know about your circumstances, just that they haven’t experienced them.

Jesus conveyed a similar thought to His disciples. Their immediate experience would not be occupied with the restoration of the Kingdom. Instead, their lives would be spent preaching His resurrection “in demonstration of the Spirit and of power.”<sup>3</sup> They were about to experience (know) this “Spiritual empowerment” in an upper room a few days hence, not the restoration of the kingdom to Israel!

It was no secret that the disciples initially expected a soon-coming kingdom, not a late coming Lord. Jesus was aware of this. And even though He had already spoken to them about the *chronos* of His return, they were not yet able to perceive it. His *chronos*-statement about third-Day perfection being preceded by a Today and Tomorrow went unnoticed at the time. Neither did they perceive the *chronos*-significance of a last Day resurrection.

In time, they would understand, but not now. There was too much to assimilate in the days prior to the cross. This explains why the promise of another Comforter was such a point of emphasis in the final days of Jesus’ ministry. The Holy Spirit would offer a review course of all that the Master had taught, and then they would understand.

This was the challenge then that Jesus faced when four of His closest disciples pulled Him aside privately, just days before the cross, and asked some rather abrupt questions about the end. Specifically, they wanted to know when it would happen.

Knowing that they were expecting a rather immediate kingdom, **He patiently began to steer them towards an understanding of the *chronos* agenda.** In one brilliant stroke, He encapsulated the major points of Old Testament prophecy concerning the last times and packaged them into a New Testament perspective. He told them that the Gospel must first be preached throughout the world before the end could come.

He informed them that the Jewish people would “fall by the edge of the sword and be led away captive into all nations” in

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<sup>3</sup> 1 Corinthians 2:1-5



fulfillment of the “days of vengeance” (see Luke 21). He referred them to the prophetic concept that there would be a “shaking of the powers of the heavens” just prior to His return. This “shaking” would produce signs in the sun, moon, and stars—our final cue to “look up and lift up our heads” in the certain knowledge His return is at hand.

He provided them with the assurance that future believers would not be left in the dark concerning the time of His return, but that there would be **significant signs to indicate when His return was near**, even at the door. **He constructed several parables around the thought of a long departure in order to remedy their crippling belief of a soon return.**

**Finally, in order to dispel the notion of a soon return, He made several direct statements to the effect that, “You do not yet perceive [know] the day or hour in which I will return.”** This critical revelation would eventually awaken them to the revelation of the *chronos* of His return.

## **Who was Jesus Speaking To?**

There are some basic rules to keep in mind whenever we read the Bible. It is important to understand the background of the people and events, to keep things in context, and to discern the intended or primary audience. Jesus, for example, was not speaking to His disciples when He said, “Serpents, brood of vipers! How can you escape the condemnation of hell?” He was speaking to the scribes and Pharisees who were plotting His murder during His final days in Jerusalem. It is especially important to keep these rules in mind when we examine Jesus’ comments on the Mount of Olives.

It is easy to misinterpret some of the statements that Jesus made during His response unless we understand the background and the mindset of His disciples. It is important to understand which statements were directed to those in the distant future as opposed to those in His time. Especially since they were the ones expecting an immediate kingdom.

Our failure to do this has resulted in a lot of confusion concerning the following statements:

Watch therefore, for you do not know what hour your Lord is coming.

Therefore, you also be ready, for the Son of Man is coming at an hour you do not expect.

Watch therefore, for you know neither the day nor hour in which the Son of Man is coming.<sup>4</sup>

At first glance these statements **would appear** to cancel out any possibility of knowing the *chronos* of His return. They stand in sharp contrast to what we find throughout the rest of Scripture wherein the revelation of the *chronos* appears again and again. Obviously, both cannot be true.

Should we throw out the *chronos* just because we have a few statements that **seem** to contradict it? Shouldn't we, instead, look for a better way to understand these statements? Isn't it possible that we have misinterpreted these statements to mean something other than what they were intended to mean?

We have a problem when we attempt to apply these statements to the watchful saints of our own time. How can the hour be unexpected when the signs of His return are everywhere to be seen? **Jesus' lesson of the fig tree was specifically intended for the generations of our time.** The gist of the lesson was, "When you see all these things, know that it is near, even at the door!" To say that we will not know the hour (time) of His coming, or that He will come at an hour we are not expecting destroys the whole purpose of the fig-tree lesson. How can the hour be unexpected when you already know that it is at the door?

Obviously, these statements were not meant to be applied to latter-day believers who have already witnessed the dispersion **and subsequent re-gathering of the nation of Israel.** We who paid attention to the fig tree are most certainly not the ones to whom the statements concerning not knowing were directed. The statements were made for the benefit of His early disciples—**those who were thinking soon nearly two thousand years ago.**

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<sup>4</sup> Matthew 24:42, 44, and 25:13

After all, they were the ones jockeying for position as to who would be seated next to Him on His throne shortly!

### Why *Oida*?

“Watch therefore, for you do not **know** what hour your Lord is coming.” The word “know” in this statement is the Greek word *oida*. The Greek language also used another word for knowledge, called *ginosko*. These two words have distinctive meanings in the Greek language. Unfortunately, they appear as the same word in most English translations.

*Oida* comes from a root word meaning “to see.” It means “to have seen or perceived.” It refers to what you either know or don’t know as of that **present** moment. With respect to *oida*, you either presently see it or you don’t. It doesn’t mean that you **never** will. In other words, it is a statement of a present condition. It does not infer or imply that this condition will remain permanent. To say, “You do not *oida*,” simply means that, **as of this moment in time, there is something that you have not yet perceived.**

A classic example of the contrast between *oida* and *ginosko* appears in the passage wherein Jesus washed the feet of His disciples. Peter asked, “Lord, are you washing my feet?” Jesus responded, “What I am doing you do not *oida* [presently understand], but you will *ginosko* [come to know] after this.”<sup>5</sup> Peter did not perceive its significance at the time, but he would come to know afterwards.

In the case of *oida*, the lack of perception **does not mean that the knowledge is unavailable or restricted**, just that it has not been perceived yet. In Mark 4:13, Jesus followed up a parable with the question, “Do you not *oida* [presently perceive or understand] this parable? How then will you *ginosko* [come to understand] all the parables?”

So when Jesus told the disciples, “You do not *oida* [know] what hour your Lord is coming,” He meant, “You have not yet seen, nor do you presently know the time of my return.” The

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<sup>5</sup> John 13:6-7

statement did not restrict them from ever knowing in the future. It simply meant that, as of that moment in time, they had not yet understood.

Today, this simple statement is twisted to mean, “No one can know,” “No one will ever know,” and, “We are forbidden to know.” If this is the thought that Jesus meant to convey, He would have used the word *ginosko* instead of *oida*. That would have stated, “You will not *ginosko*, or come to know.”

Not knowing with respect to *oida* is a present and temporary condition. It does not imply a permanent condition in which you will never know.

**It is highly significant that Jesus used *oida* as opposed to *ginosko* to describe their lack of knowledge.** It meant that even though they had not yet perceived, one day they could, hence, the command to watch and stay attentive. Young’s *Literal Translation of the Bible* translates the passage above as, “Watch, therefore, because **you have not known** in what hour your Lord doth come.” *The Amplified Bible* reads, “Watch therefore (give strict attention, be cautious and active), **for you do not know in what kind of a day (whether a near or remote one) your Lord is coming.**”

Jesus told them it would be at an hour “you do not expect.” The motive behind Jesus’ statement becomes apparent when we ask, “What hour were they expecting?” Clearly, they were thinking “soon.” **This needed to change if they were ever going to comprehend God’s *chronos* agenda.** Therefore, the statements concerning their temporary lack of perception were entirely true because they were expecting a soon coming kingdom, not a late coming Lord!

The statement, “for you do not *oida* [know] what hour your Lord is coming,” did not imply that they would never know any more than Peter’s lack of perception with the foot washing meant that he would never understand why Jesus washed his feet. Somewhere along the way, the simple and straightforward statement “you do not yet know (presently perceive),” became, “no one will ever know.”

As we will see later, the use of the word *oida* explains why Jesus presented His perplexed disciples with the side by side

comparisons of the “unknown day associated with a new heavens and a new earth” and the “time of Noah.” In effect, He was telling them, “You have not yet perceived the time of My return or when these things will come to pass. But I can tell you this much right now, it will be in a day and hour that you are presently not expecting.

Presently, it is beyond your capacity to understand, just as men cannot presently perceive the glory of a new heavens and a new earth. But stay attentive and consider Noah. In time, you will understand the *chronos* of the end **just as Noah did in his time.**”

As you can see, it is wrong to impose the disciples’ lack of perception prior to the cross upon today’s generation. We know from their commentaries that they were wise enough to eventually perceive God’s *chronos* agenda. The question is, “Why don’t we?”

In summary, the statements concerning the Lord coming at an unexpected hour do not apply to the watchful saints of our time. Instead, they concerned the disciples of His time, those who were not quite ready for a prime-time discussion of when He would return. Jesus did not intend for us to get conned by people who take His statements out of context. The only way you can be unaware of the hour today is by snubbing His lesson on fig-tree signs, or by forgetting the “one thing” Peter reminded us not to forget—the principle of thousand-year Days.

Jesus indicated that He would return after two great Days of ministry—on the third Day when counting from Christ. Those who have paid attention also know that the fig tree is already in bloom. Summer is almost here. Consequently, we are expecting Him to come shortly. His disciples, on the other hand, initially thought He would be returning in their lifetime. Guess who was expecting the wrong hour? Now do you *oida*?



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## Chapter 28

# Later, Not Soon!

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**T**he Olivet Discourse was designed to speak to both the near and far—those who were there then, and those who are here now. To those of us who are far off from that time, the message is simple. You can know when the Lord is at the door, **for there will be an abundance of *kairos*-signs to confirm the *chronos* of His return.** You need not be surprised—no more than a pregnant woman is surprised by the birth of her baby. The mounting signs of her pregnancy during her nine-month wait assure her of that.

To those in Jesus' time, the *chronos*-objective required an honest evaluation of their current lack of understanding: “You have not yet perceived the time of My return. It will be at an hour you presently do not expect.” The Master did not pull any punches. They asked two honest questions and they got honest answers. The four who sat with Him that day would relay the message on to the others: “He says that He will come at an hour we are not expecting!”

The revelation that He would come at a different hour from what they had been expecting, however, did not give them any indication **as to what hour that might be.** They needed to be told one last thing. It would not only be an unexpected hour, **but a much later hour as well.** The thousand-years-to-a-Day revelation would be difficult to embrace without the additional clue that He would be gone for a long time.

To accomplish this, Jesus devised several parables to express the notion that His coming would be delayed for a long time. At this point in the Olivet teaching, Matthew's account next records a succession of parables devised around wise and evil servants,

wise and foolish virgins, and productive and unproductive laborers. Interspersed among these parables were reminders that they had not rightly perceived the time of His coming.

### **Sowing the Seed of “Later,” not “Soon”**

Jesus rightly perceived that even after His resurrection, the early Church would still have “coming soon” on their minds. This would be inevitable amidst the honest declaration that the last days had begun. What else were they to think? The phrase itself meant soon in terms of normal usage. The use of last days phraseology would one day open their eyes to behold the *chronos*, but initially, the phrase only served to blind them—at least until the Holy Spirit could illumine their minds to the concept of prophetic thousand-year Days.

In order to make that prophetic leap, He would need to redirect their thinking towards a very lengthy wait for His return. He knew that as long as they were thinking soon, they would not perceive the knowledge they were seeking. They would need to think later in order to see it. In fact, much later! Accordingly, the parables that He offered were deliberately constructed around **hypothetical situations expressing the concept of a long delay**.

He began with a parable about masters and servants. The element of delay appears in verse 48:

But if that evil servant says in his heart, “My master is **delaying his coming**,” and begins to beat his fellow servants, and to eat and drink with the drunkards, the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of.<sup>1</sup> (emphasis added)

Incidentally, if you still think that Jesus will come at a day and hour in which you are not aware, you might want to consider just who was not aware of the hour in the passage above. The

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<sup>1</sup> Matthew 24:48-50, emphasis added



verse attributes the lack of awareness to the “evil servant” who failed to watch.

Jesus then proceeded to liken the Kingdom of Heaven to foolish and wise virgins, waiting for the arrival of the bridegroom. He continued:

But while the bridegroom **was delayed**, they all slumbered and slept. And at midnight a cry was heard: “Behold, the bridegroom is coming; go out to meet him!”<sup>2</sup> (Emphasis added)

Notice that the cry of the approaching bridegroom **came at midnight**, and not earlier in the day. The bridegroom would be delayed such that virgin maidens would fall asleep and lamps would run out of oil.

His next parable begins in verse 14, in which He compared the Kingdom of Heaven to a “man traveling to a **far** country.” One day the Holy Spirit would open their eyes to such seemingly trivial details, and they would understand that distance in terms of miles meant **distance in terms of time**.

In confirmation of that interpretation, they would also pick up on the part that reads, “**After a long time the lord of those servants came** and settled accounts with them.”<sup>3</sup>

Each illustration was carefully constructed to plant the idea that His return would come much later, so much so that evil servants would beat their fellow servants, waiting virgins would fall asleep, and unfaithful servants would misuse their talents because their master had been gone so long.

The uncanny repetition of the element of delay serves to identify this as His main objective. As with the statements concerning an unexpected hour, these parables were spoken primarily for the benefit of the early Church—those who were thinking “soon.”

The apostle Peter eventually got the message. He warned the Church that scoffers would come in the last days with the

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<sup>2</sup> Matthew 25:5-6, emphasis added

<sup>3</sup> Matthew 25:14 and 19, emphasis added

insinuation that the return of Christ was an empty promise. Peter advised us not to think in terms of tardiness, but in terms of thousand-year Days! The Olivet Discourse would not fall upon deaf ears and dull eyes, for the persistent ministry of the Spirit would eventually enable them to see (*oida*) the truth of “later.”

We can now see the Olivet teaching in a much clearer light. Jesus sowed the *chronos*-altering thoughts that He would come in a day and hour that they were not presently expecting. It would be much later than what they had been thinking, in fact, so much later that it could be expressed as a long delay.

One day Peter would muse, “I wonder how long is long?” And the Holy Spirit would speak up, “Have you read Psalm 90 lately? You should try thinking in terms of thousands of years.” Peter would respond, “You mean He’s not returning for thousands and thousands of years?” And the Holy Spirit would answer back, “No, not that long, just a couple of Days. Remember when Jesus spoke of a Today and Tomorrow? Remember? Can you see it? Now do you *oida*?”

### **All Along the Watchtower**

You may have noticed throughout the Olivet Discourse that Jesus placed great value on the concept of watching. In the book of Revelation, Jesus told unwatchful church-goers in Sardis, “Therefore, if you will not watch, I will come upon you as a thief, **and you will not know what hour I will come upon you.**”<sup>4</sup> We might ask ourselves the following question: If not watching results in thief-like vandalism at an unknown hour, does watching yield a timely deliverance at a known hour? Of course it does, otherwise watching has no significance!

The concept of spiritual watching is drawn from the secular activity of a soldier on guard duty or of a watchman manning the watchtower in ancient times. Watching requires two things. First, you must be alive, for a dead man sees nothing. Those who are spiritually dead cannot see the things of the Spirit for they must be spiritually discerned. Second, a watchman must be awake and

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<sup>4</sup> Revelation 3:3, emphasis added

alert. You may be alive, but you still won't see anything if you're asleep at your post!

Furthermore, spiritual watching does not entail standing on the highest hill and **looking up** towards the sky. Instead, we ascend the highest vantage point from which to watch when we **look down** into the pages of God's Word. From there, we can see great distances and behold things that the sleepers and dreamers could never have imagined!



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## Chapter 29

# The Unknown Day and Hour

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Heaven and earth will pass away, but My words will by no means pass away. But of that day and hour no one knows, not even the angels of Heaven, but My Father only.<sup>1</sup>

**A**side from John 3:16, perhaps no other verse in the Bible is so often quoted by believers and unbelievers alike. Unfortunately, most people only quote the last sentence. The passing away of Heaven and earth is rarely mentioned even though there is a “but” in the middle of the passage connecting the two thoughts. They fail to realize that “that day” concerns the passing away of Heaven and earth, not the time of Christ’s return.

The passage has been widely adopted, for the most part, as a **prohibition** against knowing when Jesus will return. Somehow, “the day” was reduced to mean a specific date on the calendar, while “the hour” was lessened to a mere sixty minutes on the clock. “No one can know the day or the hour” became the expected rebuttal whenever any believer became bold enough to declare that Christ’s return was near.

The appearance of this statement in the Olivet Discourse raises several important questions. What exactly does this “day and hour” refer to? Also, what is it that is unknown? Is it really the time of the Lord’s return or something else? Most importantly, why did the Master even mention this unknown day

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<sup>1</sup> Matthew 24:36

in the first place? What did He hope to accomplish by referring us to a day and time once heaven and earth pass away and all things are made new? The answer becomes apparent once the mystery concerning this day and hour is unraveled.

### **Zechariah's Unknown Day**

Most people are unaware that Jesus was referring to a rather obscure passage (at least to our culture) found in Zechariah concerning the passing away of heaven and earth. The emphatic qualification that only the Father knows of this day and hour is what makes this prophecy so peculiar. The passage in question is found in Zechariah 14:6-7.

It shall come to pass in that day that there will be no light. The lights will diminish. It shall be one day, which is known to the Lord, neither day nor night, but at evening time it shall happen that it will be light.

Since the New King James translation of this passage is a bit unclear, it is helpful to read the verse as it is rendered in a few other translations.

On that Day there will be no light, no cold or frost. It will be a unique Day, without daytime or nighttime—a Day known to the Lord. When evening comes, there will be light. (NIV)

And it will come about in that Day that there will be no light, the luminaries will dwindle. For it will be a unique Day, which is known to the Lord, neither day nor night, but it will come about that at evening time there will be light. (NAS)

On that Day there shall be neither cold nor frost. And there shall be continuous Day (it is known to the Lord), not day and not night, for at evening time, there shall be light. (RSV)

The sun and moon and stars will no longer shine. Yet, there will be continuous Day! Only the Lord knows how! There will be no normal day and night—at evening time it will still be light. (TLB)

This is quite an unusual passage, wouldn't you agree? Our objective is to determine just what day the prophet was describing. When we consider all the nuances of meaning, we realize that the prophecy pertains to a day (or time) in the future where there will be no visible distinction between **day and night**.

The fact that some translators chose the rendering “neither cold nor frost,” hints to the fact that the normal temperature fluctuations between daytime and nighttime, especially in the wintertime, would be peculiarly absent in that day as well.

Since all the lights (plural) will be diminished, our first impression is that darkness will prevail. A synopsis of the various translations, however, exposes a subtle contradiction. For even though the lights we are accustomed to (the sun, moon, and stars) will be diminished, light will somehow continue! Even in the evening, the time we would normally associate with darkness, light remains as the distinguishing feature.

This day will be unique, without daytime or nighttime. The prophecy also points out that this day is “known to the Lord.” Since it is understood that the Lord knows everything, the emphatic Hebrew expression, “He knows this day,” means that “He, and He only, knows this day.”

This is the part that Jesus quoted in association with the passing away of the heavens and the earth. We wonder, just what is it about this day that only the Father knows? Is it the timing of its occurrence or something else? What exactly is this day and hour?

## The Continued State

*The Living Bible* takes the liberty in stating that the sun, moon, and stars will **no longer shine**. This would indicate that this peculiar trait will not be confined to one day on the calendar,

for it will remain as a **continued state of existence**. A companion passage in Isaiah provides even more insight.

The sun will no more be your light by day, nor will the brightness of the moon, shine on you, for the Lord will be your light, and your God will be your glory. Your sun will never set again, and your moon will wane no more. The Lord will be your everlasting light, and your days of sorrow will end. Then will all your people be righteous, and they will possess the land forever.<sup>2</sup>

When we compare the two passages, we find that the one in Isaiah is an amplification of the elements briefly described in Zechariah. The “diminishment of the lights” found in Zechariah is more fully described in Isaiah as, “The sun will no more be your light by day, nor will the brightness of the moon shine on you.” Also, the quandary of how there could be continuous light since all the celestial lights will be diminished is answered; “For the Lord will be your everlasting light and your God will be your glory.”

We also find that the disruption of the normal day-night pattern, hinted at in Zechariah by the feature, “at evening time there will be light,” is more fully described in Isaiah as, “Your sun will never set again, and your moon will wane no more. The Lord will be your everlasting light.” This enables us to understand why Zechariah hinted that it would be one continuous day, neither day nor night. Or as other translations read, “Without daytime or nighttime,” “not day and not night,” and “there will be no normal day and night.” This feature, of course, is what makes this day so unique, differentiating it from any other time in our history.

Isaiah also further confirms our initial observation in that these features will not be limited to a mere day on the calendar, for they refer to a continued state of existence wherein the sun will **no more be your light**, the sun will **never set**, the moon will **wane no more**, and the Lord will be our **everlasting light**.

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<sup>2</sup> Isaiah 60:19-20 (NIV)



There is one more significant clue to be gleaned from Isaiah, and a most important one at that. It helps us identify just **when** this state of existence, or “day and hour,” will occur. It concerns a time in the future when “our days of sorrow will end,” and when “all the people will be righteous.”



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## Chapter 30

# When the Days of Sorrow End

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The setting for this unique “day” cannot be confined to one day on the calendar. Instead, it describes an extended time in the future when “our days of sorrow will end.” Our thoughts at once turn to the closing chapters of the book of Revelation. Specifically, to the passage that reads:

And God will wipe away every tear from their eyes; there shall be no more death, **nor sorrow**, nor crying. There shall be no more pain, for the former things have passed away.<sup>1</sup> (emphasis added)

The closing chapters of the Bible also describe a time when: (1) we will no longer depend on the light from the sun, moon, and stars for illumination; (2) when the luminous lights will no longer be necessary in lieu of the light proceeding from His glory; (3) when the Lord, Himself, will be our light; and (4) when our days of sorrow will end.

Here we find the full amplification of what both Zechariah and Isaiah briefly glimpsed so long ago. They prophesied of a time when the righteous (the redeemed) would dwell in a City characterized by the diminishment of all celestial light, the discontinuance of the day-night pattern, and yet, have continuous Light, nevertheless.

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<sup>1</sup> Revelation 21:4, emphasis added

As Jesus was careful to point out, this day and hour known only to His Father concerns **a new heaven and a new earth**, after the first heaven and the first earth have passed away!

## **When Heaven and Earth Flee Away**

It is important to mark this unknown day and hour in terms of prophetic time, otherwise we will confuse it with the coming of the Lord. We will foolishly try to pin it to a square on some page of the calendar or a random hour on the clock. The final chapters of Revelation present us with the following scenario:

- The defeat of the Beast at the Great Supper of God – Rev. 19.
- The millennial reign of Christ referred to – Rev. 20:1-6.
- The final rebellion and destruction of Satan as he is cast into the lake of fire – Rev. 20:7-10.
- The great white throne judgment at the end of the thousand years – Rev. 21:11-15.

Towards the end of chapter 20, we find this amazing prediction: “Then I saw a great white throne and Him who sat on it, **from whose face the earth and the heaven fled away. And there was found no place for them**” (emphasis added). After this, chapter 21 begins:

Then I saw a new heavens and a new earth, for the first heavens and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the New Jerusalem, coming down out of Heaven from God, prepared as a bride beautifully dressed for her husband.

And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and He will live with them. They will be His people, and God Himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or

crying or pain, for the old order of things has passed away.” He who was seated on the throne said, “I am making everything new!”<sup>2</sup>

The first feature that ties in with the passage in Isaiah is the promise that there will be “no more death or mourning or crying or pain,” which is an expansion of Isaiah’s statement that, “your days of sorrow will end.” The second feature is that those who dwell in this new heavens and new earth will be “His people,” which corresponds with Isaiah’s prediction that, “all your people will be righteous.” Even more similarities are evident in the description that follows in verses 22-26 of the same chapter.

I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

The nations will walk by its light, and the kings of the earth will bring their splendor into it. On no day will its gates ever be shut, for there will be no night there. The glory and honor of the nations will be brought into it.

John was viewing the same unique day that both Zechariah and Isaiah previewed. The same three features, hinted at by Zechariah and amplified by Isaiah, are again repeated in this passage. There is a diminishment of light from the luminaries for, “The city does not need the sun or the moon to shine on it.” Despite this, both the city and the earth are provided with continuous light, “for the glory of God gives it light and the Lamb is its lamp . . . the nations will walk by its light.”

Finally, the normal intervals between day and night are conspicuously absent, “for there will be no night there,” or as Zechariah said, “at evening time it shall happen that it will be light.”

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<sup>2</sup> Revelation 21:1-5 (NIV)

These same characteristics are reiterated again in chapter 22, the last chapter of the Bible.

And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. They shall see His face, and His name shall be on their foreheads. There shall be no night there. They need no lamp, nor light of the sun; for the Lord God gives them light. And they shall reign forever and ever. Then he said to me, "These words are faithful and true."<sup>3</sup>

This, then, is the day and hour known only to the Lord. It concerns a new heaven and a new earth after the first heaven and the first earth have passed away. This was the day and hour to which Jesus referred when He drew on the prophecy in Zechariah by saying,

Heaven and earth will pass away, but My words will by no means pass away. But of that day and hour no one knows, not even the angels of heaven, but My Father only.

It should be clear by now that this unknown day and hour does not refer to the time of Christ's return and the rapture, but to an unperceived time of future glory in a new heavens and a new earth—after God has made all things new!

Since the Bible tells us that this day and hour will begin at the end of the seventh and last Day, when heaven and earth pass away, we can longer say that no one knows **when** this day and hour will come. Obviously, it can no longer be used as an excuse to mean that we cannot know the time of the Lords return. Quite simply, "the when" is not the issue.

So, the question remains, "What is it about this time that only the Father knows?"

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<sup>3</sup> Revelation 22:3-6

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## Chapter 31

# No Eye Has Seen

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**T**he improper association of the unknown day and hour with the calendar date of Christ's return led us to believe that we could not know the approximate time of the rapture. It meant that last-Days terminology, Jubilee cycles, third Day perfection, Sabbath shadows, and thousand-year Days are nothing more than a wild goose chase—nothing more than just the product of those who have an overactive imagination.

It created the strange notion that Jesus could come at any moment and apart from any signs. It lent credence to the idea that all would be surprised, including watchful saints. It devalued the signs that Jesus taught us to look for in order to know when summer is near!

But when the unknown day and hour is properly understood, the question as to how much or how little we can know about the time of Christ's return is finally resolved. It removes the confusing notion that Jesus would allude so convincingly to the *chronos*-time of His return through last-Days terminology, thousand-year Days, Sabbath shadows, and Jubilee cycles, only to reprimand us for pursuing such knowledge in the end.

### Got Sunglasses?

This unknown day and hour cannot be confined to a mere date on the calendar or to one hour on the clock. It does not pertain to the date of the Lord's arrival. This "day and hour" extends well beyond time as we know it, into the distant realms of eternity future, when those of faith will reign with Christ

forever and ever. Revelation 22:5 states, “There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. **And they will reign forever and ever**” (emphasis added). One could ask, “After we reign for the thousand years, then what?” About the only thing we know is that we will reign forever. Aside from this, little is known.

The prophets could see no further than the millennial reign of the Messiah. Beyond that, the future is mostly veiled. The apostle Paul quoted a passage in Isaiah and wrote, “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love Him.”<sup>1</sup> He appropriately applied this passage to the present work of the Spirit in revealing New Covenant truth.

But the Old Testament seer spoke of an even more distant time—a time in which the glory of what God would ultimately create has never been contemplated, much less seen or heard. Isaiah went on to prophesy, “For behold, I create new heavens and a new earth, and the former shall not be remembered or come to mind. Be glad and rejoice forever in what I create.”<sup>2</sup> Revelation 21:5 reads:

Then He who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful.”

These last words are what Jesus emphasized when He affirmed that the passing away of the heavens and earth would not cause His words to pass away—His words are eternal. So also is this unknown day and hour.

It is therefore not the timing, but **the glory** of that day and hour (time) that remains unknown. So if you have ever been dazzled by this present creation, with all of its varied and exquisite landscapes; or of the vastness of the universe and its myriads of galaxies, what unspeakable glories will His creative

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<sup>1</sup> 1 Corinthians 2:9 (NIV)

<sup>2</sup> Isaiah 65:17-18



handiwork come up with after in effect telling us, “You ain’t seen nothin’ yet!”

What can we expect once God makes all things new? Does anybody really know? Have the eyes of the prophets ever beheld such wonders? Has any tongue fully uttered its glory? Has any ear heard such profound mysteries? Has any mind ventured into the depths of the prepared glory that awaits us in the distant realms of eternity?

We have a saying that, “My future is so bright I need sunglasses to see it!” Well, not to burst your bubble, but this future is bright enough **to melt your sunglasses completely!**

I venture to say that, for now, no eye can gaze into that future light and endure the brightness of that prepared glory—not for one moment! No tongue can yet speak of that which is unspeakable and full of glory. No mind or spirit presently has the capacity to embrace or even begin to comprehend the joys that await us in that day and hour. For who can fathom the glory that lies before us when God makes **everything** new! **It seems that only the Father knows!**



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## Chapter 32

# The Chronos-Knowing Noah

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**W**e now know that the unknown day and hour does not refer to the time of the Lord's return, but to a time of eternal glory after heaven and earth have passed away and God has made all things new.

The question remains though, **“Why then did Jesus mention this unknown day of future glory in a teaching that was all about His return at the end of this age?”** The answer begins to emerge when we consider what He said next.

He then referred them to the time of Noah. Immediately following His comment about the passing away of heaven and earth, Jesus emphasized the point that His coming **would mirror the days of Noah.**

Heaven and earth will pass away, but My words will by no means pass away. But of that day and hour no one knows, not even the angels of heaven, but My Father only. **But as the days of Noah were, so also will the coming of the Son of Man be.**<sup>1</sup>

The days of Noah defined a generation that was unaware that their world was about to end. And even though they had plenty of warning, they simply refused to see it coming. Therefore, Jesus pointed out the fact that they “knew not until the flood came and took them all away.”

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<sup>1</sup> Matthew 24:35-37, emphasis added

Many take this to mean that this is all there is to learn from the days of Noah. Everyone will be surprised, believers and unbelievers alike. But this does not tell the whole story, for the flip side reveals that Noah and his family were certainly not surprised. In fact, the book of Hebrews tells us that, “By faith, Noah, being divinely warned of things not yet seen, moved with godly fear, and prepared an ark for the saving of his household.”<sup>2</sup> Did you get that? Noah was **divinely warned**.

He didn’t keep it a secret either. He told his generation that the flood was coming. Now here’s the million-dollar question: To what extent was Noah warned? How much did he know? Did he merely know that the flood was coming someday, or did he know the time frame as well? **The question is important to us because Jesus said it would be like that when He returns.**

The Scriptures reveal that Noah not only knew that the flood was coming, but when it was coming as well. He knew, for instance, that it would come in his lifetime. Genesis 6:3 reveals that he knew 120 years in advance, providing enough time to prepare the ark. Furthermore, he knew that he was not preparing the ark for some future generation, for God said:

But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons’ wives with you.<sup>3</sup>

Noah knew that He and his family would ultimately escape the flood in the ark. And as the time drew even closer, God kept him informed of the *chronos* of the end, saying, “For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.”<sup>4</sup>

Contrary to the way many view the rapture today, Noah was not expecting the flood at any moment. He knew the *chronos* of his time. He had God’s witness. He knew **when** the flood was

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<sup>2</sup> Hebrews 11:7

<sup>3</sup> Genesis 6:18

<sup>4</sup> Genesis 7:4

coming and that it would come **upon his generation**. Jesus said that it would be like that when He returns.

The book of Genesis also mentions the fact that Noah's grandfather was Methuselah. Methuselah lived for a total of 969 years. In the language of their time, Methuselah's name meant, "In the year he dies it will break forth." Loosely translated, it meant, "When I am gone the end will come."

We have all seen those cartoons with the beatnik carrying a sign saying, "The end is near." Well, for 969 years, Methuselah had to introduce himself to people by saying, "Hey, how ya doing? My name is 'when I'm gone the end will come,' pleased to meet ya!" Incidentally, Methuselah died just one month before the flood waters came.

Most would probably agree that the flood was the central feature of the days of Noah. Few may realize, however, that this period was peculiarly marked with its own unique features of both the *chronos* (time element), and the *kairos* (signs). The fact that God kept them abreast of the *chronos*-timetable of the flood, even to the point of reminding Noah when only seven more days remained, is hardly ever mentioned when people speak of the days of Noah. And yet, their knowledge of the *chronos* is one of the defining characteristics of the righteous in those days!

Therefore, the days of Noah were an example of something in which the time-element (when the flood would occur), was known in advance by those of faith. Thus, the days of Noah stood in sharp contrast to the example of the unknow day and hour.

### **A Missed Opportunity?**

The statement that the Lord's coming will be like the days of Noah presents us with an unexpected twist, for we were taught that the rapture would be like the unknown day and hour, not the days of the *chronos*-knowing Noah. We were taught that only the Father knows when Jesus is coming back.

If Jesus genuinely wanted to express the notion that no one will know the general time of His return in the rapture, then He missed the perfect opportunity to do so. His reference to the unknown day and hour could have been followed by a statement

likening His return to that unknown day rather than the days of Noah.

In that case, He would have said, “But of that day and hour no one knows, not even the angels of Heaven, but My Father only. And as in that unknown day and hour, so also will the coming of the Son of Man be.”

The fact that Jesus made no such statement at this point in His teaching speaks volumes. Instead, He likened His coming to the days of Noah. This is critical, for when we take an honest look at the days of Noah, and set aside the unenlightened views of past generations, we find Jesus telling us that just as Noah knew when the flood would come, we can know when He will come.

I wonder how many people realize that Jesus’ return will be like the time wherein the righteous knew the timing of the events ahead of them. Is this not the opposite of how the rapture is portrayed today?

Therefore, we must concede that the “when” of the “end” was not hidden from the generation of Noah. And since Jesus likened the time of His return to the time of Noah, we must allow for a knowing of God’s *chronos* agenda among the righteous in this hour!

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## Chapter 33

# Calling All Noahs

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The unknown day and hour was the perfect example to describe the lack of perception in His disciples at the time of His teaching. They were seeking to understand His second coming before they had even fully grasped His upcoming departure. With the cross and their time of sifting still before them, they would not be in a position to perceive future things until after His resurrection was accomplished.

The simple message conveyed by the unknown day was this: “There are some things that cannot be perceived or known until the appropriate time—when your capacity to understand has increased.”

Similarly, the declaration of the *chronos* could not be fully perceived prior to the cross. Such things would remain veiled and sealed until after Jesus was raised from the dead. Only then could disciples, such as those who sat with Him on the Mount, have the spiritual capacity to perceive the *chronos* of His return.

The example of the unknown day reinforced the fact that Jesus had many things to tell them, but that they were not able to bear (understand) them at the time. It did not mean that the knowledge of the *chronos* was forbidden any more than Peter was forbidden to ever know why Jesus washed his feet at the last supper. The apostle’s understanding of the foot-washing would come in due time. And so would the knowledge of God’s *chronos* agenda.

So in effect, Jesus was telling them that they had not yet perceived the “when” of the “end.” And even though He had previously alluded to the time of His return via *chronos-*

statements concerning the last Day and the third Day, He did not expect his disciples to fully perceive those statements at the time. Their perception would have to wait until after His resurrection, when the promised Comforter would come and give them a refresher course on all that He had taught.

Thus, in response to their pressing concerns about when He would return, His truthful reply was, “You have not yet perceived the time of My return. It will be in a day and hour that you do not expect. It will be later, not soon. For now, it is beyond your present capacity to *oida*, just as men cannot presently perceive the glory of a new heavens and a new earth.

The Master’s choice to include this in His response was to show them an example of something that was not presently known. This was a set up. It spoke to the unenlightened state of His disciples as they sat with Him on the Mount, just days before His crucifixion.

He would next refer them to the time of Noah. As we have seen, Noah was an example of someone who knew the *chronos* of his time. Together, the lesson to be gained from the two examples placed side by side was this: Even though you presently do not know the time of My return, watch and stay attentive. In due time you will come to know just as surely as Noah knew in his day!

By comparing this unknown day and hour with the next part of His lesson, the *chronos*-knowing Noah, He could offer them hope that the things they presently did not know could ultimately be known. In time, they would understand the timing of His return just as Noah understood the timing of the flood.

The example of Noah served as a reminder to the early disciples that God does not hide the *chronos* from His faithful servants. This assured them that their present lack of perception was only a temporary condition. It gave them hope that the knowledge of the *chronos* of His return was within reach. In our day, the comparison between the time of Noah and the return of Christ implies that the “Noahs” of this generation should know “the when” of “the end,” for in Noah’s time, only the unrighteous were surprised!

We can now understand the purpose of referring us to the unknown day. It was not meant to confuse us, but to enlighten us.



It was not a prohibition against knowing but a clear invitation to know.

We can now understand that the side by side comparison of the unknown day with the days of Noah was ingenious. The two examples conveyed one message to those who watch and a separate and distinct message to those who do not. Which message you hear depends on whether you have an ear to hear the *chronos* of the end.

The unknown day was an example of those **who are not yet able to know**. In contrast, the days of Noah distinguish between those **who do not care to know** and those **who eventually knew**.

For the early church, those who were making the transition from sealed to unsealed prophecy, the unknown day and hour conveyed a message of hope. “There is a time of future glory that only the Father has the present capacity to fully perceive. But someday, we will. Similarly, you do not have the present capacity to fully perceive ‘when these things will be.’ And even though I am coming at an hour that you do not presently expect or perceive, you will eventually understand if you pay attention and continue to watch. Like Noah, you will know the *chronos* of your time.”

The example of the unknown day of glory followed by the example of the *chronos*-knowing Noah effectively steered the early disciples towards the revelation of the *chronos*. The lesson of the unknown day **effectively convinced them that they did not know**. The example of Noah **affirmed their right to know**. They would understand that He was beckoning them to be like the *chronos*-knowing Noah, not consigning them to the ignorance of the unbelieving.

### Prohibited Knowledge?

In reflection, it is important to note that in each example, whether the unknown day or the days of Noah, **neither poses a situation in which knowledge is prohibited**. In the case of the unknown day, the knowledge was simply beyond their present capacity to know. The Olivet disciples did not realize that their dream of a soon-coming Kingdom was about to be nailed to a

tree, then shuffled off into a tomb, only to be resurrected into a newly unfolding Covenant that would forever change the world. Nor could they have anticipated, as they sat with Him that day on the Mount, that His earthly Kingdom would be postponed for nearly two millennia.

In the case of Noah's flood, the knowledge was not only available, but was being broadcast as well. The unbelieving masses were just not listening. Only a few were tuned in. In neither case was the knowledge labeled top secret. The Olivet Discourse should not be used as an excuse for such labels either. It is time for our generation to know the *chronos* of this hour.

The modern corruption of the unknown day of glory to mean the calendar date of the Lord's return diminishes the message of the Olivet Discourse. It conveys the following false message:

"No one can know the day or hour of His coming. Jesus Himself doesn't even know. Only the Father knows. It will be at an hour that **we are not expecting**, for we do not know what hour our Lord will come. So just stay ready to go because we're all going to be surprised, just like those in Noah's time. It could happen at any unexpected moment, so just keep looking up!"

These inferior notions add thoughts that Jesus did not intend to convey and represent a subtraction from the truth of God's Word. Such notions not only contradict Jesus' own statements—how can it be at an unexpected hour when we can know His coming is at the door—but ignore the revelation of the *chronos* agenda that appears throughout the Bible. It is time for deaf ears to be healed.

### **Jesus' Olivet Strategy**

The revelation of these things gives us a fresh perspective on His teaching. Jesus obviously knew when He was coming back. He would return at the dawn of the seventh Day. He told them this in His teaching about last-Day resurrection. He patterned His response to the Pharisees about third-Day perfection to point them to the account in Exodus 19 and to be ready for the third Day.

He gave them a seventh-Day preview of coming attractions on the Mount of Transfiguration. He changed water into wine on a third-day wedding. He emphasized the fact that they had participated in a two-day revival with the Samaritans. And if that were not enough, He spoke often of the coming Day of the Lord and how He would shine in His Day.

He said and did these things knowing full well that his disciples would not perceive these things at the time. So when His disciples asked when He would return, **they had not yet realized that He had already told them.** God's *chronos* agenda was still a mystery to them.

Someone might ask, "Why didn't Jesus just tell them that He would not return for nearly two thousand years?" Why not just tell them point blank? The reason is this: It was of utmost importance that they discover God's *chronos* agenda in its entirety. They did not need a terse response or a quick answer that revealed so little. They needed to see the big picture—the great Week, the early Days, the last Days, and the special significance of the third and seventh Day.

The revelation of the great Week would help them to understand their role as the Bride and to look for a third-Day wedding. It would enable them to see themselves as living stones and to look for a third-Day Temple. Finally, it would help explain the concept of the new Man, how they were His body, and that the Gentiles had a part in this glorious mystery. It taught them to look for His future perfection on the third Day.

They needed to see the prophetic agenda in the Scriptures, from beginning to end. They were to be His witnesses, and the world would need to see this witness—especially the generation that would live to see the dawn of the seventh Day.

That generation would need to be warned, just like the generation of Noah. They would need to know that the great Week was not a new-fangled revelation, dreamt up by fanatics and sensationalists. They would need to know that the foundational apostles saw it also, that they embraced it, and were bold to preach it. To just tell the number of years would have cheated the world of such a rich revelation.

We now find ourselves positioned in a place in time comparable to that of Noah. **We are an age-ending generation.** And just like Noah before us, we have a responsibility to warn this generation and extend the same mercy that was extended to his generation. The *chronos*-proclamation is meant for this hour. May those who have an ear to hear fulfill their “Noah Directive” such that we embark with a full ark.

Since the *chronos* of the end was not hidden in Noah’s time, why do we think God is hiding the *chronos* from ours? It is time for the Noahs of this generation to arise and proclaim God’s timely agenda!

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## Chapter 34

# God's Agenda to the Rescue

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The false assumption that no one can know the approximate time of the Lord's return misled us to believe that the rapture could happen at any unexpected moment. It promoted the irrational idea that watchful believers would be just as surprised by the Lord's return as everyone else.

This interpretation seemed to jive with our other Olivet conclusions. For example, the belief that the unknown day referred to the specific moment of Christ's arrival, and hence, could not be determined in advance. Or that Jesus' statements intended to express the lack of perception on the part of His immediate disciples supposedly meant, "no one will ever know." Thus, we emerged from our shopping spree at the "Olivet Gift Shop" with a pocket full of injunctions against knowing the time of His return and a souvenir T-shirt that read, "I could disappear at any moment."

By bartering the priceless gems of the *chronos* for the cheap trinkets of surprise, we effectively reduced the rapture to a signless event for the most part. But that was okay by us, for we still had our coming soon souvenir key chains to admire!

The exchange, though, left us poorer. We not only forfeited our awareness of God's *chronos* agenda, but the attending *kairos*-signs that indicate the ever-approaching nearness of His coming in that Day as well. Like the signs posted along the Interstates, these prophetic postings tell us when we are nearing our intended destination.

A passage found in the book of Hebrews reads:

Let us hold unswervingly to the hope we profess, for He who promised is faithful. And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and even more **as you see the Day approaching**.<sup>1</sup>

The Scriptures present an entirely different scenario, when it comes to our awareness of the time of His coming, than what was derived from our careless reading of the Olivet Discourse. The passage above indicates that we can see the Day approaching. Note that it doesn't merely say that we know the Day is approaching, but that the approach of this Day **can in fact be seen and monitored!**

This truth becomes even more pronounced once we understand how this approaching Day relates to God's great prophetic Week.

### **The Official Title of the Seventh Day**

The early disciples' eye-opening revelation that a thousand years are equal to one prophetic Day in God's sight enabled the founding apostles to see the *chronos* implications of the last Day, the seventh Day, and the third Day with respect to the return of Christ.

They also perceived that the Day of the Lord, a term given much prominence in Scripture, was actually the formal title for this last prophetic Day of God's great Week. Accordingly, this Day would last a thousand years [a perception that many scholars today shun for the fact of its *chronos* implications].

These early disciples rightly understood that the Day of the Lord referred to a coming millennial Sabbath, in which the Lord alone would be exalted. They understood that the Messiah, together with His raptured Bride, would reign over the earth

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<sup>1</sup> Hebrews 10:23-25, emphasis added

during this thousand-year Day until every enemy, including the Antichrist and the nations seeking to destroy Israel, have been put completely underfoot.

They also understood that this explained the very purpose of the rapture, for His thousand-year reign would not commence until His completed Bride was officially seated with Him at His Father's throne in Heaven.

Thus, the founding apostles properly identified the word "day" in these Day of the Lord expressions to be nothing less than the seventh great Day—the culmination of God's great Week in which the restoration of all things would be accomplished. The prophet Malachi called it "the Day of His coming." In the passage highlighted earlier from the book of Hebrews, it is none other than "the Day we can see approaching."

It is significant that all of God's creatures, including humans, have been created with two eyes (I cannot think of any one-eyed creatures!) Two eyes seem to be the minimum requirement for forward vision. The peripheral vision of the left eye, together with the peripheral vision provided by the right eye, gives us a complete panoramic view of all except what lies behind us.

And for prophetic purposes, the dual vision of the *chronos* (duration of time) and the *kairos* (seasonal signs) are also both required for the fullest view.

This is the crux of God's revelation involving a great Week of thousand-year Days, for the approach of this seventh Day can be monitored in terms of measured time, in that six thousand years must pass before Jesus returns.

On the other hand, the approaching nearness of this Day can also be noted with each passing sign, for the Scriptures assign a variety of clear and certain signs leading up to the start of the Day of the Lord.

The fundamental revelation broadcast throughout this book is that Jesus Christ will return at the start of this last Day with resurrection power to catch His Church, Body, and Bride up to Heaven. Today, we call this the rapture. Unfortunately, the misconceptions derived from an ill-conceived interpretation of Jesus' Olivet Discourse did much damage to this simple truth.

## An Unnecessary Invention

It is strange that so many end-time prophecy students came down from the Mount with the view that Jesus could return at any unexpected moment and that no one can know when that might be.

This is especially ironic in light of the fact that: (1) He assured us we could know if we would but watch for the budding fig-tree signs; (2) that He delineated the other major signs we would see along the way leading up to His return; (3) that He assured us we could know just as surely as Noah knew; and (4) that He linked His coming with the *chronos* and *kairos* markings associated with the Day of the Lord.

How is it that recent generations have been so quick to teach that we cannot know, when the writers of the New Testament taught just the opposite, that we can see the Day approaching? Or to put it bluntly, why did we feel the need to invent a secret, signless, any-moment rapture in the first place?

I believe it is because sincere believers in past generations recognized the dangerous and unscriptural implications of a post-tribulation rapture, wherein Jesus would allow His Bride to remain down here, thereby subjecting her to the worst of what is coming upon the earth, including the wrath of God in that Day.

Other rapture positions were difficult to defend against those that held tenaciously to a post-tribulation view, especially when all sides clung to the corrupted terminology that resulted from a faulty interpretation of Daniel's seventieth week.

The death knell of the post-tribulation rapture position should have been decided long ago, with the simple reading of the passages containing the weighty promise for believers to be delivered from the wrath to come in that Day. This "rock of revelation" should have defeated the post-tribulation giant.

Still, few dared to issue the obituary because they could not differentiate between a lengthy period of great tribulation and the first few years of God's wrath occurring after a seventh-Day rapture, as Scripture reveals.

Amid the confusion, our Lord's promise to deliver His Bride from the wrath to come became so muffled that it could hardly be



heard. The best some could offer was to voice the puzzling comment about an unknown day known only to the Father—which we now know refers to a future time at the end of the seventh Day when God creates the new heavens and earth.

Yet, the inward witness of the Spirit within us beckoned us to shun a post-tribulation scenario in which living believers would never be taken to Heaven and would be required to navigate the mark of the Beast. Would the Bridegroom actually abandon His Bride by leaving her here to endure the brunt of God's wrath?

Surely, the passage in John 14:1-3 promised more than just a personal "welcoming committee" to escort you to Heaven when you die, despite what the post-tribulation subscribers teach.

And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.

All this happened once the Church lost track of God's great Week and the critical revelation provided by a working knowledge of the Day of the Lord. Consider the ramifications of the following two passages: The first is the passage from Romans 2:4-5 directed against those who do not acknowledge Christ:

Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the Day of wrath and revelation of the righteous judgment of God.

The second comes from 1 Thessalonians 1:10 and 5:9-10, in which the apostle Paul reiterates one of the great promises Jesus made to His Church:

...and to wait for His Son from Heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come...for God did not appoint us to wrath, but

to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him.

It is important to realize that that this “Day of wrath and revelation of the righteous judgment of God” is none other than the seventh and last Day we have been expounding upon throughout the pages of this book. The resounding message of this Agenda is that Jesus will come for His Bride in the rapture as this final prophetic Day begins. Therefore, we will be caught up there to be with Him, as the wrath of this Day comes down upon the nations.

This means that His Bride will be caught away from this planet as the snare of that Day comes upon the entire earth.

But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth.

Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.

My point is this: The invention of a pre-tribulation rapture as it is commonly taught today **was completely unnecessary**, for a seventh-Day return in which we will be caught up to Heaven, before the wrath of that Day, and before His enemies have yet been put underfoot, assures us that we will enjoy every benefit and blessing provided by a supposed pre-tribulation rapture. We lose nothing. **The only difference is that now we have a truly scriptural way to present these truths.**

Therefore, the truth that those of us who are looking for His return will miss the worst of what is coming on the earth, including the final years of the Antichrist, the mark of the Beast, the image of the Beast, and the wrath of that Day, becomes perfectly clear once we have a proper revelation concerning the Day of the Lord.

## The Agenda to the Rescue

Our knowledge of that Day leads us into the proper conclusions regarding many end-time questions. For example, consider the following question: “Are the seven trumpets and bowls of wrath in the book Revelation poured out on the Antichrist **before** Christ’s thousand-year reign begins **or after**?”

Most of today’s end-time teachers would probably say before. This is because it is commonly accepted that the Antichrist will be destroyed at the second coming of Christ, at which point Jesus will begin His thousand-year reign.

But what does our knowledge of the Day of the Lord tell us? First, we know that the coming of the Lord and the rapture are slated for the start of the Seventh Day. Officially, this Day is called the Day of the Lord.

Second, we know that the wrath of God is reserved for the coming of this Day of wrath. But because we have a promise that Jesus will return and deliver us from this future wrath, it cannot be poured out until after we are gone.

Third, since the seven trumpets and bowls in the book of Revelation depict this wrath being administered upon the Antichrist and his beastly empire, we must conclude that the Antichrist and his armies are still on the earth as this seventh Day begins. After all, who are these bowls of wrath reserved for if not the Beast and his bandits!

As you can see, the truths surrounding this last and seventh Day give us the assurance that we will not be here for the snare of that Day, the hour of trial, and the conflict between the nations over Jerusalem. Instead, we will be joyously gathered to our new home in our Father’s House. And the beautiful thing is that we won’t even need an Olivet-twisting, any-moment, signless, secret coming to get there!

[By the way, such truths as these are more fully developed in our second book in this series entitled, *Rapture Realities*. It reveals how His Church, Body, and Bride, relate to the scheme of end-time prophecy. I believe it will bless you immensely!]

## The Rapture and the Day of the Lord

The separation of the rapture from the Day of the Lord was the device used to fabricate a rapture-coming that could gel with an any-moment get-you-to-Heaven scheme that misses the mark of the Beast. Our hearts wanted to say, “Amen,” but inside we knew there were too many apparent contradictions—and we have a surer Word of prophecy to just let it slide.

Thus, the loss of God’s *chronos* agenda with its third-Day, seventh-Day, and last-Day implications, together with the untimely invention of an any-moment rapture that was completely disconnected from the coming of that great and notable Day of the Lord, led to much of the confusion and division we have suffered over end-time prophecy.

We can dispel this confusion and end the division by simply embracing the restorative message of God’s timely agenda. I like to tell people that if end-time prophecy were a jigsaw puzzle: begin building the puzzle with the pieces that form His great prophetic Week, the rapture, and the Lord’s return with the Day of the Lord. Do that, and the rest of the puzzle will pretty much solve itself.

### Can I Get a Refund?

Our hasty transactions at the Olivet Gift Shop were not the bargains we once supposed them to be. Fortunately, the store has a return policy in place. Perhaps it is time to exchange our trinkets for some real merchandise! We now know that a unifying revelation from above, especially with respect to official titles, can be priceless—unlike our disunity that has been quite costly.

And the souvenir T-shirt that we sport on Sundays about disappearing at any moment? That would make for a good work shirt, and we all know that workers are always needed in the fields. You might want to hang on, though, to your “coming soon” keychain. That’s a keeper!

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## Chapter 35

# The Appointed Day

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**M**ost people do not realize how much we are influenced by the misperceptions of prior generations. We have been taught for instance that Jesus could come at any moment, apart from any signs, and to everyone's surprise, even watchful believers.

In contrast, the Scriptures actually teach that Jesus will come in that Day, not at any moment. His return has never been imminent. It was pre-appointed for the seventh great Day before God even created the heavens and the earth. To think that Christ's return is imminent means that we have done the one thing that Peter warned us **not to do** – failing to consider that with the Lord a Day is as a thousand years.

Since this seventh Day is none other than the Day of the Lord in Scripture, it also has plenty of signs (see Acts 2:19-20 for example). So when you hear someone teach that the rapture will not be preceded by any signs, it means that they have not yet learned to number our Days.

Finally, since we can see this Day approaching, it should not come upon us with thief-like surprise. If it does, then we failed to take Jesus' words seriously when He said, "Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you" (Rev. 3:3).

Considering these things, try this next passage on for size:

Because He [God] has appointed a Day on which He will judge the world in righteousness by the Man whom He has ordained.<sup>1</sup>

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<sup>1</sup> Acts 17:31

When this verse is read in terms of **our time**, we get a false impression about judgment day. We think that it refers to a date on the calendar or some vague undefined time in the future.

The founding apostles, however, understood such terms in the context of God's great Week. So when Paul wrote that God has appointed a day, He meant a Day, not a day. How do we know? **Because the length of this appointed Day can be determined by however long it takes Him to judge the world in righteousness.**

## The Old Testament Judges

So what does it mean to judge the world? In our culture, we see the word "judge" and conjure up the image of a magistrate pounding his gavel and saying, "This court is now in session." The evidence is presented, and the judge passes sentence. It is over and done with. But there is more to it than that. To the Jewish mind, a judge meant "a ruler" or "a deliverer," as in the book of Judges.

Before Israel had kings, they had judges. In those days God judged **or ruled Israel** through His designated prophets and judges. They were God-appointed. When Israel wanted to have a king like the other nations, God made it clear that this was not His best. They would end up with kings of their own choosing and suffer the consequences.

These Old Testament judges delivered Israel from the hand of their enemies and brought peace to the land. Othniel, for example, was Caleb's younger brother. He became Israel's first judge. The passage in Judges 3:10-11 states, "The Spirit of the Lord came upon him and **he judged Israel. He went out to war** and the Lord delivered the king of Mesopotamia into his hand. So the land had rest for forty years."

Othniel was a true judge. He was not confined to a courtroom. Instead, he stood up against Israel's oppressors. He went to war against the king of Mesopotamia and messed him all up! He turned people back to God so that they could have peace during his rule.

Likewise, Jesus will not only bring rest to the earth by rendering a judgment from the courts of Heaven, **but by going forth into battle to deliver the nation of Israel from the Antichrist**. The world will experience true rest from its enemies during Christ's reign in that Appointed Day.

In the New Testament, the Greek verb "to judge" can also mean "to rule and govern." Jesus used it this way in Matthew 19:28 when He said, "In the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel."

"Judging the twelve tribes of Israel" means to rule over God's people. When will this happen? Jesus promised that they would judge their own nation **in the regeneration**.

Since the word "regeneration" refers to resurrection, we can conclude that those of us who have believed will also rule over our respective nations once He has come and we have been resurrected. This is the same word that Paul used when he said that Jesus would judge the world in righteousness. As a side note, there is nothing that implies we must reside on the earth to reign over the earth. The throne of Jesus and our heavenly Father will do just fine.

We can say then that to judge the world means to "rule the world." So if we know how long His rule will last, we will also know how long that appointed Day will last.

## **The Length of His Reign**

The length of this future reign is no secret. Revelation 20 reveals that He will reign for a thousand years. In the Greek it literally reads "for **the** thousand years." This is because they are not just **any** thousand years, standing alone and disconnected from God's appointed times and seasons.

Quite obviously, these thousand years are none other than the Day we can see approaching, or as the Spirit of God likes to call it, **the Day of the Lord**.

And as we have just seen, those who have followed Him will reign with Him in the regeneration. In confirmation of this, the passage in Revelation 20:4, states, "And they lived and **reigned**

**with Christ for the thousand years.”** This promise is repeated in verse 6: “Blessed and holy is he who has part in the first resurrection...they shall be priests of God and of Christ and shall reign with Him the thousand years.”

For those who take a non-literal view of the thousand years, I have one question: If the thousand years are not literal, and if Jesus is already reigning, whether in Heaven, or on the earth via the Church, where is your new body? What happened to **the regeneration?**

It is significant that God’s appointed “times and seasons” came under attack from two avenues. The first attack came from those within the Church. It became popular to teach that the thousand years are not literal and that the expression should only be taken figuratively.

The second attack came from those in the world. They began to teach that we were not created. Instead, we merely evolved over millions and millions of years. **One group threw away the key to the prophetic times, while the other group re-numbered our days.**

### **By the Man?**

Notice also that God said He would judge the world by the Man whom He has ordained. Most of us would have said something like “by the Lord,” or “by Jesus Christ,” Why did the Holy Spirit say “by the Man” instead? Isn’t Jesus the Man?

Of course He is, but there’s more to it than that. The expression not only refers to Jesus Himself, but to those who form the Body of Christ as well. The New Testament reveals that believers are joint heirs with Christ and that we will reign together with Him in that Day.

The passage in Ephesians 2:11-15 states that even though the Gentiles were aliens from the commonwealth of Israel, Christ has eliminated the distinction between Jew and Gentile by “creating in Himself **one new Man** from the two.” In Ephesians 1:22-23, we learned that Jesus is the head of this new Man and the Church is His Body, “the fullness of Him who fills all things.”



We have also seen that upon the completion of two prophetic Days of ministry, the third Day will result in the completion of this new Man. And finally, in Ephesians 4:11-13, we learned that Jesus has been giving gifts of Himself “until we all come to the unity of the faith and of the knowledge of the Son of God, **to a perfect Man**, to the measure of the stature of the fullness of Christ.”

When God looks at this new Man, He doesn't just see a head floating around apart from a body. Nor does He see a “headless horseman” either. He sees the Head [Jesus] and the Body [the Church] fitly joined together, full and complete. In short, **He sees the Man!**

### **Whom He has Ordained**

The statement in Acts 17:31 also reveals that God has *ordained* this new Man. The Greek word for “ordained” is *horizo*, from which we get the word horizon. It means to “mark out, limit, and set the boundary.” Used figuratively, it also means “to appoint, declare, and decree.”

Just as the horizon sets the boundary, limiting the part of the earth that we can see with the naked eye, the Man that God has ordained is also limited by the boundary of such a horizon. This is because the Body of Christ will be full and complete by the dawning of the third Day. In other words, the invitation to become a member of Christ's body will only last until Jesus comes. **Once the third Day crests the horizon, His Body will be complete.**

Jesus said, “Upon this rock I **will** build My Church.” This means that the Church did not exist prior to His ministry. We also know when church-building will end, for He also said, “Destroy this temple, and in three days I will raise it up.”<sup>2</sup>

Even though Jesus was directly referring to the temple of His own body, the same truth can be said of His “other temple” – His temple of living stones (see Ephesians 2:19-22 and 1 Peter 2:4-5). Since we will be conformed to His image, our resurrection will

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<sup>2</sup> John 2:19

be marked by the number three as well, a third-day resurrection for Him, and a third-Day resurrection for us.

In terms of His Bride, she is also marked and limited by a third-Day boundary, for John's inspired account of the wedding feast in Cana of Galilee projects third-Day transformation upon the marriage supper of the Lamb. Jesus will take His Bride to Heaven when He comes. Once that happens, His wife will be fully consummated.

In other words, the call to become part of Christ's Body, Church, living Temple, and Bride **is a limited time offer!** Once the third Day crests the boundary of the prophetic horizon, all these things will be complete. God's Man will have been ordained.

## **The Hope of His Calling**

Jesus made the following promise in His letter to the seven churches:

To him who overcomes I will grant to sit with Me on My throne, as I also overcame (death) and sat down with My Father on His throne.<sup>3</sup>

While anyone can be saved after Jesus comes, those who miss out on the rapture through unbelief will lose what was potentially theirs – to sit with God on His throne – to be part of His heavenly government of immortals. Paul called this “the heavenly calling.” The next resurrection will not occur until the end of the thousand years, or as it is called in Daniel 12:13, the end of the Days.

It is one thing to stand among the redeemed of all the ages; but it is another thing to sit with Him on His throne. Only the Man whom He has ordained will do that.

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<sup>3</sup> Revelation 3:21

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## Chapter 36

# The Empowerment of Knowing

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**T**he prohibitive injunctions against knowing the time, purportedly handed down by Jesus from atop Mount Olivet, were not commandments at all, but merely a list of misperceptions. They were not truly authoritative tablets as we once thought. They were the sincere, howbeit, defective calculations of men and women in pursuit of the truth. They were not deficient in and of themselves, but merely suffering from the sometimes-unavoidable effects we all experience at one time or another of peering through a darkened glass.

The strategic assistance of that divine Helper is always required to un-dim such a glass. I estimate that such a brightening is happening even now, and at this critical hour, because Christ's return is so very near. While such end-time clarity may not have been as necessary in former generations, ours can ill afford to continue in the blurred vision of the past.

Having heeded the Master's counsel to "buy eye salve to put on our eyes"<sup>1</sup> our vision is being healed. We can now see the Day approaching much better. And with our eyesight restored, the Olivet landscape looks much different now. Keener eyes can now perceive that the unknown Day did not refer to the time of Christ's return, nor was it a prohibitive injunction against knowing. Instead, it was a sure and certain promise that the things not presently perceived could actually be seen when it is time.

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<sup>1</sup> Revelation 3:18

The lesson of the fig tree was intended to establish us in the truth that the nearness of Christ's return could be discerned, if only we would pay attention to the signs. The similarity of the days of Noah with the time of Christ's return did not define us as potential victims of destruction. Nor did it rank us among a listing of those who will be surprised, for a contingent of *chronos*-knowing Noahs are guaranteed to be on hand, busying themselves with the task of ensuring that the ark sails off with a full load of passengers.

Enlightened eyes can now understand that the seemingly ironclad statements restricting future knowledge were merely the honest evaluations concerning those early disciples who had not yet perceived the time of His coming. Their lack of perception was merely a temporary condition. In time, their present incapacity to know would yield to heart-burning revelation with the timely help of another Tutor. It is now apparent that the blunt statement, "You do not know," was never intended to mean "we would never know."

Sharper eyes also understand that the Olivet parables were not forecasting a future in which none would know. Instead, they were constructed to convince "certain ones" [the disciples] that the Kingdom would be later and not soon. The insistent exhortations toward attentiveness and alertness throughout those parables can now be viewed as treasured commodities by those who take watching to heart, and who hope that others will soon join them atop the lofty walls of the watchtower.

Furthermore, restored eyes can no longer be distracted by "any moment" contrivances. They ignore the graffiti that so unlawfully and mischievously marred our town's signage, such that the signs along the road could no longer be read.

Our eyes have seen the summit of Mount Olivet. And we have come back down from that lofty place to report that the "no trespassing" signs were not placed there by the Master. Someone else placed them there. We can confidently report that there is a sure path leading up to the summit, and while we cannot speak for all the other hikers, once we were there, it seemed that we could see for miles, and miles, and miles!

## The Truth Shall Make You Free

I anticipate that some will fault the knowledge of the *chronos* by suggesting that it will lead to careless living or that it will influence some to delay their time of salvation, thinking that they can still fit in some more party-time before they need to get ready.

As far as the latter group is concerned, they have no sure promise or guarantee that they will live to see a tomorrow, let alone, another twenty years. This promise only belongs to those who stand in covenant with their God and know how to avail themselves of His great promises. A life filled with regrets and continual refrains of, “I wish I’d made this choice instead,” are difficult enough to manage in this life, let alone for eternity. The last time I checked, eternity seems to run for a very, very long time. Is it really worth the gamble?

I can certainly understand why many have a jaded view of what it is to be a Christian. All too often, it has been little more than the practice of a boring religion filled with do’s and don’ts, empty rituals, angry hypocritical preachers, money begging ministries offering cheap gimmicks, and long drawn out church meetings containing little relevance to our lives.

Let me assure you that **true Christianity** is a real, fully satisfying relationship with what is by far, the most interesting Person in the universe! Not to mention the fact that He is the only One who truly loves you—up and down, inside and out, just as you are, and with no conditions attached. You don’t have to become a Christian, **you get to!**

You can do so without subjecting yourself to the inferior notions of those who practice a religion instead of a relationship. Knowing and walking with Him is the supreme joy of this life. In fact, a life without Him is not really living at all. I trust that soon many more will figure that out.

As far as the careless-living scenario, I have this to offer: God’s ways often seem contrary to our ways. For example, our ways dictate that if I give away my time or resources that I’ll surely be poorer, when in actuality, I become richer. Again, our carnal thinking reasons that the offer of God’s radical grace

through Jesus will only give people a license to sin. I don't know about you, but I never cared whether I had a license or not; such lawful paperwork means nothing to a sinner! In truth, though, a true encounter with His grace will generally have the opposite effect. His unconditional love motivates us towards more righteousness in thought, word, and deed.

The divine principle at work here is that knowing God's truth **always releases us from our destructive ways**. And even though we will never attain a state of perfection in this life, the glory of His truth compels us ever higher, from one step of glory to another. We don't change overnight, but we do change! While some may disagree, I believe that the revelation of the *chronos* is properly assigned to the category of God's liberating truth.

Did Noah's sons revert to riotous living upon receiving the *chronos*-knowledge that they would see the end of their world? Since Noah obviously did not build the ark by himself, we can be assured that there was no late-night partying or "I'll believe it when I see it" going on with these three sons. They got their tools out and pitched in. Apparently, knowing the *chronos* did not make them slothful. Instead, they rolled up their sleeves and went to work!

### **Seeing Brings More, Not Less**

I am personally convinced beyond any reasonable doubt that the Bride's increased awareness of the *chronos* will become a strategic and significant catalyst for revival as we draw ever nearer to His return. The previously quoted passage in Hebrews suggests that the fervency of our love, the fruitfulness of our good works, and the frequency of our fellowship will be characterized as, "so much the more as you see the Day approaching." I don't know about other Bibles, but mine reads "more," not "less!"

I would not label myself a prophet, but I perceive that the very real probability of seeing all the signs as we near the true dawning of the seventh Day will greatly impact all watchers. Just like our example of the pregnant woman, the dual vision of the signs (*kairos*), together with the knowledge of the appointed time

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(*chronos*), will enable us to know that His coming is at the door. By then, it will pretty much be, as we say, “a no-brainer.”

Since the element of surprise on behalf of watchful believers is no longer part of the equation, our knowing will permit us to take advantage of the hour by implementing **the most miraculous and efficient harvest this world has ever seen**. Our last-minute appeals to loved ones, friends, co-workers, and anyone else nearby, will be strengthened by a greater sense of urgency and by the certainty that the time has come. The heavily weighted evidence that prophecy is being fulfilled before our very eyes will aid our witness. It is no wonder that the things accomplished in this eleventh hour will move the Landowner to reimburse us for a full day’s work!





**Part 4**  
**The Response of the**  
**Watchmen**



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## Chapter 37

# When the Flame Appears

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I have presented the scriptural evidence that the mystery of redemption encompasses a total time-scale of seven thousand years. From Heaven's perspective, this period reduces to seven great Days. The length of time associated with this great mystery was prophetically introduced in the opening pages of Genesis. It can be seen in numerous types and shadows from the Old Testament. Finally, the Lord Himself openly declared it when He spoke of third Day perfection. The prophet Daniel referred to the consummation of this great prophetic week as "the end of the Days" in Daniel 12:13.

The phrase "end of the Days" is only valid when applied to prophetic thousand-year Days since the earth will certainly not cease spinning relative to the sun. The seventh great Day, or millennial Sabbath, no doubt answers to the 1000-year reign of Christ referred to in the book of Revelation. This is the "Day we see approaching" in Hebrews 10:25.

The mystery that God has spoken to us in the context of thousand-year Days explains the protracted length of the last days, beginning with the earthly ministry of Jesus, and extending to this present hour. It is the only rational explanation for a last-Days outpouring of the Spirit upon both the Church of the first century and the Church of today. Furthermore, this time-oriented revelation effectively tells us when to expect the return of Jesus Christ—at the end of six thousand years as marked from the creation of Adam.

The message of this book concerns time-specific prophecies, where the element of time is a significant part of the predicted event. Such prophecies not only tell us **what** will happen, but **when** they will happen as well. God has given us time-specific prophecies repeatedly in the past, the most notable being the prophecy in Daniel 9:25 concerning when to expect the first appearance of the Messiah. This *chronos*-prophecy marked the first appearance of the Anointed One in terms of earthly time. It revealed when mankind should expect to see the Messiah. It should, therefore, not disturb us to find time-specific prophecies concerning His second appearance, since this would be consistent with Messianic prophecy.

Accordingly, I have devoted a number of chapters in this book to dispel the false notions that such knowledge is forbidden and that His Bride is not allowed to know the general time frame of her Groom's arrival. I have endeavored to show that this knowledge is not only permissible, but that there is a heavenly mandate upon this generation to understand the *chronos* of this mystery. I am well aware of the controversial nature of this material, particularly in view of the deeply ingrained notion that His coming could happen at any moment and to our utter and complete surprise.

## Why Now?

I must now pose the rather obvious and fundamental question raised by this material: **Why would God choose to give us a time-specific revelation concerning the end of this age? In other words, why would He want this generation in particular, to perceive the appointed time of Christ's return?**

There must be a divine purpose in operation here, one that far surpasses the mere fact that men are curious about the future. This knowledge must contribute greatly to the fulfillment of God's purposes with respect to this hour, otherwise, why would it be given?

I have already mentioned some highly significant reasons in justification of the material you have just read. The first is simply that God's mercy requires such a revelation. In His mercy, He

warned the generation of Noah that the flood was coming upon them. They were told that their time was up! He cannot be any less merciful to this generation. Accordingly, the message contained in this book effectively tells us that our time is nearly spent. This is, in all probability, the generation that will experience the return of Jesus Christ and the end of this age. This revelation is, therefore, a merciful warning to the nations in this present hour.

A second notable reason concerns the “workers in the vineyard.” The revelation that this is the eleventh or last hour of work in the vineyard is intended as a catalyst for revival among believers, inspiring us to expect the mother of all harvests promised in Scripture prior to Christ’s return. It is a revelation designed to prioritize our lives such that we become the anointed reapers of this last hour. Quite simply, the work cannot be left for a later hour, for there will be none.

These are weighty reasons enough to warrant the revelation that the end of this age is upon us. There are other reasons that we have not yet touched upon which are equally as significant. They lie at the very heart of why God gives time-specific prophecies in the first place and may very well explain why the message of this book is so critical to this generation.

God does nothing without a purpose—He does not do “random!” And He does not make mistakes! So what does He wish to accomplish by revealing the “when” of the “end” in advance? What does He expect from us once we understand that it is time for a prophecy’s fulfillment? Do we contribute anything to its fulfillment or are we nothing more than passive bystanders waiting for Jesus to return? Does our faith play any role whatsoever in Christ’s return? And when we pray, “Thy kingdom come,” does this actually facilitate the coming of the Kingdom?

The basic question becomes, “Does a prophetic word from Heaven automatically come to pass apart from any faith released on the part of those who inhabit the earth?” Or to say it another way, “Does God’s will above require any invitation from the earth below in order to be fully manifested?” At issue is the fundamental purpose of prayer. Apparently, it is either a vain exercise altogether (God will perform it anyways), or an

important catalyst for the accomplishment of His will on the earth.

The responsibility of those whose lives intersect with the closing moments of a date-specific prophecy can best be understood when we consider the response of the prophet Daniel. He also found himself living on the brink of just such a prophecy, one that was crucial not only to his own generation, but to a greater plan to be played out centuries later on a hill outside Jerusalem.

### **Daniel's *Chronos*-Encounter**

Daniel was among the first of the Jewish captives carried off to Babylon when King Nebuchadnezzar invaded Israel and ultimately destroyed Jerusalem, together with Solomon's Temple. Prior to its destruction, the prophet Jeremiah predicted that the children of Israel would remain as captives in Babylon for a period of seventy years. The actual prediction in Jeremiah 29:10 reads:

For thus says the Lord: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.

Note that the prophecy not only predicted the fact that they would return, but that this would occur after a specified number of years—"after seventy years are completed at Babylon."

Daniel was a young man when the Babylonians carried him away to Babylon. And yet, it was not until the seventy years had all but lapsed, after the Medes and the Persians had conquered Babylon, that we find the following amazing admission by the prophet:

In the first year of Darius of the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans – in the first year of his reign I, **Daniel, understood by the books the number of the years specified by the word of the Lord** through

Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.<sup>1</sup>

By Daniel's own admission, he had not known that there was a time-specific prophecy concerning their return from Babylon prior to this. I find it most significant that God directed his attention to this *chronos*-revelation just as the time of the prophecy's fulfillment drew near. The peculiar aspect of time-specific prophecies is that the Holy Spirit ensures that the knowledge of the *chronos* is quickened to the proper people as the fullness of the time draws near.

This process of delivering a time-specific prophecy well in advance of the prophesied event, and then quickening it to those chosen to aid in its fulfillment as the *chronos* comes due, is apparent in the life of Moses. The *chronos* was first delivered back in the days of Abraham when God told him that his descendants would dwell in a foreign land (Egypt) and that the Egyptians would oppress them for **four hundred years**.<sup>2</sup>

The seventh chapter of Acts tells us how the Angel of the Lord appeared to Moses in a "flame of fire" via a bush that burned, but was not consumed. The seventeenth verse informs us that this burning-bush encounter happened "when the time [*chronos*] of the promise drew near which God had sworn to Abraham." When Moses saw this incredible sight, he marveled, and drew near to observe it. It was at this time that God spoke to him from the flame and sent him forth to fulfill his *chronos*-destiny in bringing an end to their years of bondage.

The timely appearance of "the flame" is the unique characteristic of time-specific prophecies. The burning light of *chronos*-revelation always appears at the critical moment of the prophetic agenda. In the case of Moses, the flame appeared as the four hundred years of bondage drew to a close. In the case of Daniel, the understanding came as the seventy years of captivity were nearly fulfilled. I believe this explains why the flame of

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<sup>1</sup> Daniel 9:1-2, emphasis added

<sup>2</sup> Acts 7:6

Christ's *chronos*-marked return is appearing now—for we stand near the dawn of the seventh great Day of the Adamic race.



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## Chapter 38

# On Earth, As in Heaven

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**D**aniel's timely observance of the *chronos*-flame, as it related to his hour, revealed that the "time of the promise" was near. Jeremiah's prophecy stated that, "after seventy years are completed at Babylon, **I will visit you** and perform My good word toward you, and cause you to return to this place" (emphasis added).

Those of us who are familiar with prophecy would think that such a sure prophetic promise, the promise that God would visit them, perform His good word, and cause them to return to Jerusalem, would elicit a great sigh of relief from Daniel. He realized that the seventy years of captivity were all but over and it was obviously time for God to make good on His word. It was time for the prophecy to be fulfilled.

We would therefore expect Daniel to breathe a prayer of thanksgiving, relax, set the book of Jeremiah back on the shelf, and merely wait in the confident expectation that the prophecy would happen. After all, God said it, so it's just going to happen automatically, right? God's word never fails, right? Well, that's true, His word never does fail, but it is critically important in this hour to understand **why** it never fails! Daniel was greatly beloved by the Lord because he responded properly to God's time-specific prophecy.

The next verse tells us how Daniel responded once he understood the time frame of the prophecy. "Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes."

In my mind, this was an unexpected response. Particularly when we examine the content of his prayer as recorded in verses

4-19. Here we find him specifically asking, and most fervently too, that God would bring Jeremiah's prophecy to pass. Curiously, we find Daniel saying such things as, "O my God, incline Your ear and hear . . . open your eyes and see our desolations, and the city which is called by Your name . . . O Lord, listen and act! Do not delay for Your own sake!" When we analyze his prayer, we find that essentially he was saying, "Do it now, Lord!"

His reaction to the prophetic revelation is probably not what most students of prophecy would have expected. His response was not passive. The appearance of "the *chronos* flame" warmed his heart with the knowledge of "the when." It was a timely revelation because the time of the prophecy had come. Since Daniel by this time was no beginner as far as prophets go, but a wise old seer instead, the fact that he felt compelled to respond in this manner is worthy of our most careful consideration.

The fervent intensity of his prayer takes on even greater significance when we realize that Daniel was, in fact, asking God to do something that He had already promised He would do. This promise was a prophetic utterance, being spoken and recorded in God's Word by the prophet Jeremiah before their captivity even began. It was a "thus saith the Lord." **So why did Daniel sense the need to fervently pray for its fulfillment?** Did he seriously think that his prayer was somehow necessary in order for this prophetic word to be fulfilled? Or did Daniel understand something about time-specific prophecies that we often miss?

### Faith on the Earth

Does the revelation of God's will require some response from earth for it to be manifested here? An interesting question would be, "How would Daniel respond in this present hour, having just understood from the books the number of years specified in God's word concerning the return of Christ?" Would he still set his face towards God in prayer even though the Bible already predicts that Jesus will return?

Jesus posed an enigmatic question concerning the end times in His parable about the unjust judge:

Then He spoke a parable to them that men always ought to pray and not lose heart, saying, "There was in a certain city a judge who did not fear God nor regard men. Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.' And he would not for awhile; but afterward he said within himself, 'Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.'

Then the Lord said, "Hear what the unjust judge said, and shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. **Nevertheless, when the Son of Man comes, will He really find faith on the earth?"**<sup>1</sup>

At first, we might find the question about finding faith on the earth a bit redundant. Our hasty response would probably be, "Of course He will find faith on the earth. He knows that there will be believers present when He returns. He wasn't concerned that Christianity would die out! Was He?"

Since the entire parable was fabricated to teach the concept of the tenacity of faith as released through prayer, the thought we were meant to consider did not concern whether believers would be in existence at the time of the end, but whether those believers **would be releasing such tenacious faith when He returns**. In terms of the *chronos*, this thought might be expressed as: Will there be some Daniels at the time of the end praying, "Do it now, Lord!" Will His Bride add her voice to that of the Holy Spirit in saying, "Even so, come Lord Jesus?"

Believe it or not, we do play a significant role in the fulfillment of prophetic utterance. This is evident when we consider the fact that Jesus taught us to pray, "Thy kingdom come; Thy will be done, on earth as it is in heaven" (Matthew 6:10, KJV). Consider the implications of the Lord asking us to

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<sup>1</sup> Luke 18:1-8, emphasis added

pray such a prayer. If such a prayer does not contribute anything to the coming of His kingdom and to the accomplishment of His will on the earth, then why did He teach us to do it? Why bother if His kingdom is certain to come without it? Would His kingdom come if no one prayed?

Does such a prayer, faithfully ascending from the faith-filled hearts of enlightened believers, affect the spiritual forces encapsulating this planet? Are there not renegade spirits inhabiting the unseen realm above us? The apostle Paul spoke of wicked spirits in the heavenlies, the rulers of the darkness of this world, principalities, powers, and dominions (Ephesians 6:12). Is there not a question of legitimate authority hanging in the balance?

Does not such prayer elicit a specific response from God's Heaven? Or are we just deceived into supposing that such prayer actually contributes anything to the manifestation of God's will on the earth? Was Jesus honest and sincere in His exhortation that we invest our words in the promotion of a kingdom exchange? Did He consider that the voice of a believer crying out, "Let your kingdom come" would truly make a difference?

**The answer can only be that such Spirit-inspired intercession does indeed move the heavens and earth.** God is not wasting our time with meaningless and vain exercises. Our faith-filled words do promote the ultimate fulfillment of a prophetic utterance, including the prophecies related to Christ's return, the transference of the kingdoms of this world to the Kingdom of the Messiah, and the binding of the Devil and his angels. The revelation of the time-element associated with Christ's return in this hour is intended to bring about a fervent release of faith from God's people for a "Kingdom not of this world."

## **Thy Kingdom Came, Thy Kingdom Come**

To be sure, the **invisible** aspect of God's Kingdom has already come for those who have believed on His Son. The Lord's Prayer is already a done deal in that respect. His name **has** been hallowed, for Jesus has been given a name above every

name. His Kingdom of righteousness, peace, and joy in the Holy Spirit **has** come and **is within us**. God's will **was** done, for Jesus did not let "that cup pass away from Him." We **have** the bread of His Word to feast upon on a daily basis and our trespasses **have been** forgiven. We **have been** delivered from evil and **were** translated into the Kingdom of His dear Son. In this sense, the Lord's Prayer has already been fulfilled! Believers can reign in this life over sin, sickness, disease, poverty, fear, depression, and every other form of spiritual oppression on account of a present Kingdom now functioning.

There is, however, a **visible** aspect of the kingdom with respect to the nations that is yet to come. Most importantly, it concerns the implementation of the judgment that has already been pronounced upon the "ruler of this world," together with "his angels." Jesus openly declared that the Holy Spirit would convict the world of judgment, "because the ruler of this world is judged."<sup>2</sup> That sentence will be formally carried out when Jesus returns and "the dragon, that serpent of old, who is the Devil and Satan," is bound with a great chain and cast into the abyss.<sup>3</sup>

Jesus' testimony before Pilate was, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; **but now** My kingdom is not from here."<sup>4</sup> This "but now" is nearly over. And the time for Him to visibly return and take His Bride to begin the process of putting every enemy underfoot is nearly upon us (1 Corinthians 15:25).

## Let Them Have Dominion

Apparently, our spiritual participation is required for this visible Kingdom to come. The reason for this can be traced to the account of man's creation in the book of Genesis. The account was not intended to merely teach that God created us, but that He created us to be the "guardians of the earth"—the delegated rulers

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<sup>2</sup> John 16:7-11

<sup>3</sup> Revelation 20:1-3

<sup>4</sup> John 18:36, emphasis added

of this planet. It is no coincidence that the first mention of man in the Bible reads:

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion...over all the earth."<sup>5</sup>

We were intended to exercise earthly authority in proportion to our proper submission to the authorities of Heaven. We were created for the purpose of ascertaining God's will from above and seeing that it is implemented here on the earth below. Fortunately, Adam's forfeiture of this authority was restored to those who are "in Christ." We exercise that authority through the words that we speak, which explains why we were created in the image and likeness of a Being whose words are creative, who framed the worlds with His **word**,<sup>6</sup> and who upholds all things by the **word** of His power.<sup>7</sup>

The heavenly declaration that dominion be given to the human race was not a token pronouncement merely to inspire us to respect the planet. It was a legitimate grant of authority by the all-powerful word of a Supreme Being. It was spoken over a newly created, God-breathed, earth-bound creature, created in near duplication of that Being's image and likeness. Furthermore, this new Adamic race was given the shared assignment of cooperating with God to root out the illegitimate squatter of this planet—the Luciferian rebel, together with his fallen cohorts.

This assignment was not repealed when Adam sinned. It was ordained to be fulfilled by the Man from Heaven. He (Jesus) is the Second Adam. He is also the Last Adam, in that none will ever be required again. It is important to understand that these truths do not diminish the fact that God is sovereign. It is not a question of God's sovereignty, but how He has chosen to **administer** His sovereignty. We have been given the awesome privilege and responsibility of participating in the administration of His sovereign rule.

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<sup>5</sup> Genesis 1:26

<sup>6</sup> Hebrews 11:3

<sup>7</sup> Hebrews 1:3

The timely revelation of the *chronos* provides the restored guardians (believers) with the knowledge that it is now time to join with the Spirit in a faith-filled declaration of, “Even so, Come Lord Jesus!” It is time to say come with a heart full of conviction—with words of authority. It is a fervent invitation by the true dominions of this planet for the visible manifestation of His Kingdom.

These declarations are much more than mere scholarly expressions in which we give mental assent to the promise that He will come someday. They are the emboldened declarations of those who are both in authority and under authority. It is the authoritative announcement that, “Thine is the Kingdom, and the power, and the glory forever.” These are the Daniels of this hour, boldly requesting, “Lord, do it now!” In the divine order of things, these words count heavily in terms of the Kingdom business transacted here on this planet.

Daniel, that beloved and wise old seer, understood. The tenth chapter of his prophecy describes a “certain Man” who appeared to him after a time of prayerful fasting. He was “clothed in linen, whose waist was girded with gold of Uphaz! His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.”

This majestic Being came to deliver a prophetic message (Daniel 10:12, emphasis added). The message began:

Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; **and I have come because of your words.**





## Chapter 39

# I Have Set Watchmen upon Your Walls

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**A**n important passage in Isaiah 62:6-7 confirms the fact that believers play a strategic role in the return of Christ at the end of this age. It reads:

I have set watchmen upon your walls, O Jerusalem, who will never hold their peace day or night; you who (are His servants and by your prayers) put the Lord in remembrance (of His promises), keep not silence, and give Him no rest until He establishes Jerusalem and makes her a praise in the earth. [Amplified Bible]

**The first response that God is looking for with respect to a time-specific prophecy is its timely perception by His watchmen.** That is, those who are attentive to His Spirit, and who can “understand by the books the number of the years specified by the word of the Lord through His prophets.” This is where we stand today. God is opening our eyes to understand the “when” of the “end.” The Spirit is causing us to understand that the time of Christ’s return has come. The *chronos* evidence reveals that we are the chosen generation. Our lives are presently intersecting with this set time in the plans and purposes of God.

It is important to comprehend the magnitude of the appointed time looming before us. It is the consummation of the ages. It is the time for a kingdom shift—the transference of the kingdoms of this world to the Kingdom of God’s Lord and Christ. It is when “the mystery of God will be finished, just as He declared to His

servants the prophets.”<sup>1</sup> It is the time when the “Pilates” of this world will tremble in anticipation of the coming King. They will not be able to simply wash their hands and be done with Him this time. His inaugural reign as the seventh Day begins will spell the end of their pitiful dominion.

The passage above states that it is God who “sets the watchmen on the walls.” The Holy Spirit is presently causing the beloved of the Lord in this hour to understand the number of the years with respect to the return of Christ. Through this revelation, **the watchmen are being recruited and posted on the walls.** Their posting and assignments do not come from men, but from God.

Furthermore, these watchmen are not stationed upon the walls as mere bystanders, only to watch events as they unfold. Nor is their heavenly posting **merely** to warn those below of what is approaching. Their ultimate role and their supreme task is to cry out day and night to God, to give Him no rest until He establishes and makes Jerusalem a praise in all the earth. The Devil’s agenda is just the opposite—to surround the city of Jerusalem with hostile kings bent on eradicating the planet of its inhabitants.

Heaven’s desire for the city of Jerusalem requires that the kingdoms of this world be broken and that the spiritual rulers of the darkness of this world be cast down from their exalted positions. The will of Heaven is for every enemy to be put underfoot. This millennial assignment will be initiated by the timely return of Jesus Christ to gather His Bride to His Father’s House. In effect, like Daniel in his time, these watchmen are calling out for the performance of God’s sure prophetic word. They are calling for the return of the King, and they will give Him no rest until He comes.

As we saw with Daniel, this ministry of intercession is a necessary part of the process concerning the fulfillment of predictive prophecy. It becomes especially intense with respect to time-specific prophecies as the set time draws near. This is clearly evident from the fact that this ministry is initiated by God,

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<sup>1</sup> Revelation 10:7

and not men: “I have set watchmen on your walls, O Jerusalem.” The role of the watchmen has been ordained by God and can only be faithfully administered by the revelation and empowerment provided by His Spirit. It is what Jesus taught us to do by praying, “Let your Kingdom come.”

## Keepers, Not Gardeners

One of the Hebrew words for watchmen is *shamar* (shaw-mar), meaning “to hedge, guard, protect, or keep.” An extended use of the verb appears in covenantal contexts in the sense of watching over to ensure that a covenant is kept. The word **first appears** in Genesis 2:15 wherein Adam was delegated the authority to keep or tend the garden. His task was not agricultural. He was not placed there to be a glorified gardener! He was stationed there to be a guardian. His assignment was to ensure that the state of affairs in the garden continued to mirror Heaven above.

Such faith-filled declarations from the spiritual guardians of the earth are necessary—otherwise God would not be posting them on the walls in the first place. Nor would He call for their continued ministry until what He had promised was fulfilled. The watchmen ensure that Jesus will find faith on the earth when He returns. **The role of the watchmen is necessary for Christ to return.**

At this point, let me make something **emphatically** clear. The return of Christ is **sure** to happen. Nothing in the heavens above or in the earth beneath can prevent His return. There is no way for this prophetic word to fail. He **will** return and rule over the nations. There can be no doubt about it. God’s Word never fails. The setting of the watchmen is the final piece, ensuring the performance of His Word.

## For Such a Time as This!

Even now, His watchmen are manning the walls! They will not hold their peace until it is done. And their effectual ministry

will only become more and more pronounced as His return draws near. The beckoning prayer of, “Even so, Come Lord Jesus,” uttered in unison by both Spirit and Bride, is even now ascending before Heaven, day and night from around the globe. And as we will see shortly, the fervent yearning of this Bride for her Groom is only going to intensify in the years ahead. She is growing more and more lovesick. And shortly her impassioned desires will be denied no longer.

This, however, does not diminish your role in this hour. Every believer is called to be a watchman to one extent or another. It does not alter your assignment or lessen your responsibility. The fact that other watchmen are in place does not relieve you from your assigned post on the wall. It is your destiny to stake out your position on the watchtower and add your strength to the spiritually infused voice of the Bride as she calls for the return of the Bridegroom. We are like Esther in this hour, called to appear in the presence of the King, intercede, and foil the plot of the wicked Haman.

In terms of our own individual response, Christ will come either with or without our participation. In this regard, Mordecai’s response to Esther’s hesitancy in interceding on behalf of their people sums it up best (Esther 4:14, emphasis added). His reply to her initial wavering as to her involvement was:

Do not think in your heart that you will escape in the king’s palace any more than all the other Jews. **For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place**, but you and your father’s house will perish. Yet who knows whether you have come to the kingdom for such a time as this?

The fact that we have been born in this unique day and hour sparks the same question that was presented to Esther: “. . . for how do you know that you haven’t come to the Kingdom for just such a time as this!”

We are the equivalent of Simeon and Anna who played such a vital role when Jesus came the first time. Simeon was waiting for (earnestly expecting) the Consolation of Israel (the Messiah), **for it had been revealed to him by the Holy Spirit** that he would not see death before he had seen the Lord's Christ.<sup>2</sup> When Simeon saw the Child, he blessed God and boldly declared, "My eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel." And having thus spoken, his faith decree went forth throughout all of Israel and ascended before God's throne in Heaven.

We learn from the same chapter that Anna, a widow of about eighty-four years, served God day and night, not departing from the Temple. She was certainly not there hosting bingo parties every night! The passage says that she served God with fastings and prayers night and day.

The 70-week prophecy in Daniel indicated that it was time for the Messiah to appear, and God ensured that His watchmen were duly posted in the Temple as that time drew near!

## **Do You Hear What I Hear?**

Now most of us are not called to such intense and sacrificial ministry as that of Anna. We are not called to leave our jobs or families and spend all day and all night in the Temple praying for His appearance, as did Anna. But we can, in times of prayer and praise, join in with the seraphim around God's throne and add our voices to their bold declarations.

The prophet Isaiah beheld these magnificent beings when he received a vision of Heaven. He saw the Lord sitting on a throne and above it stood the seraphim, a special order of angelic beings of the highest rank stationed around God's throne as overseers of His creation. Isaiah recorded:

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<sup>2</sup> Luke 2:25-26, emphasis added

And one cried to another and said, “Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!”<sup>3</sup>

Note that these noble creatures did not say, “the earth **will be** full of glory,” but, “**is** full of His glory.” These mighty and eternal proclamations of Heaven are intended to become the “faith-echoes” of the watchmen of the earth.

A true watchman will always speak what he or she hears Heaven saying. From below, the “pavement crowd” nervously complains, “The world is falling apart. Just what is this world coming to?” But all the while the “tower crowd” is rejoicing and declaring the manifest glory of the King! God “calls those things that be not, as though they were,” and His watchmen are no different (Romans 4:17).

The seraphim appear again in the fourth chapter of Revelation:

And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and back...and they **do not rest day or night**, saying, “Holy, holy, holy, Lord God Almighty, Who was and is and **is to come!**”<sup>4</sup>

It would appear that God has a dual company of watchers, a company positioned around His throne above, and a company set “upon the walls” beneath. Neither camp is silent. Neither gives Him rest day or night until Jerusalem is established as a praise in all the earth, until the whole earth is full of His glory! It is not only appropriate, but entirely necessary for those down here to be declaring what is being spoken up there!

Whenever we as believers, either individually or collectively in a gathering, praise Him by declaring that He is “the Lord God Almighty,” or that, “His is the kingdom, and the power, and the glory forever,” we are fulfilling the role of the watchmen! Such high praises coming forth from the camp are the expressions of faith that Jesus is looking for. Most certainly, such declarations of

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<sup>3</sup> Isaiah 6:1-3

<sup>4</sup> Revelation 4:8, emphasis added

faith-filled praise are presently ascending before the throne from all around the world day and night.

I predict that before Jesus returns the Church will enter into a higher realm of praise and worship than has ever been experienced before. It will reach a crescendo of declared faith, inexpressible joy, exuberant exultation, and reverential homage to the King that has yet to be experienced up to this present hour.

It will be a realm that none have ever fully experienced before. This praise is not necessary to feed God's ego. Nor is it merely for our own spiritual edification. The ramifications of what we are accomplishing are much broader than what we may think. It is nothing less than the catalyst that causes a chain reaction in the spiritual realm, resulting in an explosion of God's kingdom, power, and glory in this earthly realm below.

The Devil cannot prevent the affirmations of those glorious and exalted beings in Heaven, so he must seek to still the voice of the watchmen below. The timely revelation of the appointed time for Christ's return is the equivalent of the timely understanding that Daniel received concerning the duration of their captivity. It is a faith-producing *rhema*-word from Heaven, enabling us to make the critical leap from hope to faith with respect to His return.

The *rhema* is a God-selected and God-breathed word for this moment. It stands in contrast to the *logos* or general body of His Word in total. It is this *rhema* of the *chronos* that has the enemy so disturbed. Accordingly, he is opposed to us knowing the "when" of the "end."

Hope has hitherto been the proper posture of the Church as it concerns His coming. Hope is the posture for believing what **will be** in the future. Faith, on the other hand, is the posture for believing what **can be now or in the near present**. Consequently, the faith of Abraham to become the father of many nations required a similar hope-to-faith transition as described in Romans 4:18, "who, contrary to hope, in hope believed, so that he became the father of many nations."

It would not have been appropriate in times past to release faith for the Lord to return. It was not something that could have been received at that time. Therefore, we stood in hope. It would

have been inappropriate to pray, “Lord, come now.” That time is nearly over. And soon, the walls will be crowded with watchmen, from shift to shift, all day, and all night! The time has come to say, “Lord, do it now!”



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## Chapter 40

# Seven Fishermen at the Third Time

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...of the sons of Issachar who understood the times, to know what Israel ought to do...<sup>1</sup>

**A**s far as the time that is left until Jesus returns, those who **understand the times** know exactly what to do, for the years that remain are prophetically marked for revival, not survival.

So what should the Church be doing with the time that is left? Peter had a good idea—he found six of his fishing buddies and said, “I’m going fishing.” They said, “Well if you’re going, we’ll go with you.”

It is significant that the Gospels record two similar miracles in which Jesus’ disciples caught a great catch of fish—once when they first met Him, and again after His resurrection. In both instances (Luke 5 and John 21) they had fished all night but had caught nothing. But when they cast their nets at Jesus’ word, their nets were filled with fish.

The first account occurred near the start of Jesus’ ministry, when Jesus borrowed the boat of some simple fishermen so that He could preach to the crowd that had assembled on the shore.

When He had stopped speaking, He said to Simon, “Launch out into the deep and let down your nets for a catch.” But Simon answered and said to Him, “Master, we have toiled all night and caught nothing; nevertheless, at Your word I will let down the net.” And

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<sup>1</sup> 1 Chronicles 12:32

when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.<sup>2</sup>

The second miracle catch of fish occurred at the end of Jesus' ministry, shortly after His resurrection. John's account in chapter 21 (verses 1-14) tells us that there were **seven fishermen in all** and that it was **the third time** that Jesus showed Himself to His disciples after He was raised from the dead.

Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing.

But, morning now coming on, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them, "Children, have you any food?" They answered Him, "No." And He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast, and now they were not able to draw it in because of the multitude of fish.

Therefore, that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea...Simon Peter went up and dragged the net to land, full of large fish,

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<sup>2</sup>Luke 5:4-10

one hundred and fifty-three; and although there were so many, the net was not broken.

Since nothing in the life of Jesus could be attributed to happenstance, it is prophetically significant that this same miracle occurred at both the beginning of His ministry, and again at the end. It means that we who stand at the end of this age should expect a repeat of the miraculous catch of men featured in the book of Acts, but this time, even greater.

Why were there exactly seven men in the second instance? Why were we told that it was the third time that Jesus had appeared to them? Could it be that this miracle catch was especially orchestrated for those who would find themselves fishing near the morning of the third Day and seventh Day?

In the first miracle, they caught “a great number of fish,” but we were not told how many. In the second miracle they caught “153 large fish.” Why did we need to know that they caught exactly 153 fish? Why would this number be significant to us today? My sister researched this and found there were 153 known varieties of fish at that time. Could it be that this second miracle refers to a worldwide catch out of all nations, tribes, peoples, and tongues? I believe so.

In the first instance, their nets began to break. The second miracle emphasizes the mighty work of the Spirit as we near the Lord’s return by the fact that “their net did not break.”

Once the second miracle catch had been safely pulled to the shore, Jesus bid them to come and eat with Him (John 21:12-14).

Then Jesus said to them, “Come and eat breakfast.” Jesus then came and took the bread and gave it to them, and likewise the fish. This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.

Since breakfast is the first meal of a new day, does this imply that our night of fishing will end in the morning of the “third time” (or Day), with seven fishermen (the fullness of His Church) sharing breakfast with our re-appearing Lord?

## Rumor Has It

After the second miracle catch, the Lord referred to the end of Peter's life, signifying that he would be crucified as Jesus had been. When Peter inquired about John, Jesus responded with a rather curious statement, saying, "If I want him to remain alive until I return, what is that to you?"

Why did Jesus say that? Some mistook His statement to mean that John would not die before Christ's return. Why would Jesus even suggest such a possibility? Jesus knew that John would not outlive the Today and Tomorrow of anointed ministry. He knew full well that John would not live to see the third Day. So why did He risk such a rumor?

Could it be that His statement was spoken **with our generation in mind**? Was it designed to highlight the significance of the prophetic shadow involving the second miracle catch of fish?

Jesus' cryptic statement revealed that while this last miracle catch would begin well enough in advance for some "fishermen" to pass from the scene (those typified by Peter), some of their own fishing partners (as typified by John) would remain alive until His return. In other words, the last great catch of fish would involve no more than a few generations all working together at the end of this age.

And since there are always at least three generations on the earth at any given time, those who remain until He comes will have known those who fished with them but departed to be with Christ during their lifespan.

Since the start of this miracle catch can be attributed to the outpouring of the Spirit in the early 1900's, this can only mean that we are in the final years of this miracle catch. It will not continue for several more generations. **In fact, the majority of those reading this book will live to see the return of Jesus Christ.**

I personally believe that this realization, coupled with the end-time events that we are about to witness, will become a great catalyst for harvest in the days to come.

How did 153 fish suddenly end up in the net of the disciples? Where were these fish during their long night of tedious labor? Who knows? Who cares? Jesus drew them into the net once the disciples obeyed His word. We are witnessing a similar miracle in this hour.

The prime directive for the Church in this hour is remarkably simple: “Go fishing!” For those who feel like they have fished all night and have caught nothing, rest assured that a net full of fish **has been decreed for this hour**. This miracle was not recorded just to fill up pages in God’s Book. It was directed particularly to our end-time generation. If those in your household are still “swimming around far from the boat,” whether parents, spouses, sons, daughters, or even grandkids, rest assured that God will draw them into the net. The promise is yours for the taking.

Noah did not build the ark just for himself. His family sailed with him. And God did not grant the miracle catch of fish without your loved ones in mind. Only believe. God will make it so.

It is time to “put on our outer garment” (the anointing of the Spirit) and “plunge into the sea” (of humanity). The Lord will cause the fish to swim into the net. He will supernaturally draw them. He will also provide the strength and finances required to draw them to shore.

So get your nets out. We’re not done yet. And the best is yet to come. Breakfast will be served shortly!



## Epilogue

# From Beginning to End

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*We began by seeking what tomorrow might lend,  
 From the One who can see both beginning and end.  
 From sages and prophets, and apostles, not few'  
 Came the chronos of when the end would be due.  
 For the time can be known, if we'd but ponder to see,  
 The Day that's approaching is not hidden from thee.  
 We heard of chronos and kairos; what the pregnant can teach,  
 We learned that expecting can make up the breach.  
 We encountered a mystery, of which days are last,  
 A riddle of old, through which all men must pass.  
 In prophetic time, a day is not common,  
 One day to a thousand, that's how we should count them.  
 With this lantern we ventured, to behold the unseen,  
 And saw that Day three marks the "us" and the "we"!  
 We saw two Days of work, 'ere that which is perfect is come,  
 A third and last Day all bound up into one.  
 From third Day perfection, to last Day revival,  
 With two Days but spent, to expect His arrival.  
 From a close encounter—"I'll come the third Day;  
 Make sure to be washed, and not be dismayed."  
 A mountain-top meeting, delayed until seven,  
 Was the lesson of old delivered from Heaven.  
 And so for seven times, they marched 'round the walls,  
 Six times **we** must circle, on the seventh they fall.  
 A prophetic wedding on both seven and three,  
 When water yields wine and miracles are free.*

*There were coming attractions with Jesus as host,  
A glorification to which we should toast.  
Hail to the Third, hail to the Seventh,  
We've entered the vineyard just at the Eleventh.  
And a two-Day pause, herding other lost sheep,  
Foreshadowed the appointment, the Master must keep.  
Now as Sabbath shadows fell within view,  
The light of those castings meant prophecies were due.  
For Jubilation, count thirty—and then He appears,  
The One who is known as the "Acceptable Year."  
Count forty more, and examine the way,  
That multiples of seven, resolve to one Day.  
Up the mountain we climbed, with our tablets in hand,  
To see if the Helper would permit them to stand.  
He mentioned the fig tree, the season it brings,  
And what lies at the door, with the appearance of "things."  
He spoke of a Day, that no eye hath seen,  
And the message it mustered, "You have not yet perceived!"  
He offered another, a day that was known,  
When the ark was constructed, and the time had been known.  
This glimmer of hope, with its bidding to watch,  
Was meant to enlighten, not toss out the clock.  
The ancients thought soon, but later they'd see,  
That from Heaven's perspective, the "Day" is the key.  
We learned to respond to a time and a season,  
The chronos revealed, for this very reason.  
For when this flame appears, the Daniels take heart,  
And lift up their voices, to give it a start.  
On earth as in Heaven, a kingdom exchange,  
Recruit all the Watchmen, it's time to be named.  
They will repeat what was heard, in heavenly refrains,  
And continue their guard, till the earth is reclaimed!  
Let high praise be uttered, with hearts filled with joy,  
For this sword must fetter, those bent to destroy.  
It's the look of desire, our Beloved must see,  
To which He responds, "Come escape with Me!"  
Beware of the winds that diminish the promise,  
That teach us the worst will soon be upon us.*



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*Shun also the breezes that say “all has been done,”  
That teach us to say, something other than, “Come.”  
The trinkets of “moments,” we once held in esteem,  
But only true gems can adorn the redeemed.  
So as breakfast draws near  
And some pass from the scene  
Those that remain, seal up the redeemed.  
Not one shall be lost of those that are dear,  
Just hold to the promise that this is the year.  
And at the third time—what the seven began  
Will end up on shore, at the Master’s Command.*

Thank you for your interest in reading this book. May the blessings of Heaven be poured out upon your life, and may you continue to abound in the knowledge of Jesus Christ and in His unfailing love for you!

For more information about Chronos Ministries please visit our website at [www.chronosministries.org](http://www.chronosministries.org).