

How Long Shall It Be to the End?

The unsealing of Daniel 12:5-12

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Biblical Chronology

The table below presents a series of Bible texts revealing an *unbroken* chain of historical time periods from the creation of Adam to the beginning of the siege of Samaria (2Ki 18:9), an unbroken inspired chronology. We must believe the words in these texts are true (Ps 33:4; Jn 17:17). This belief together with a survey of historical sources giving the possible date range 723 – 721 B.C. for the commencement of the siege of Samaria, provide us with all we need in order to know with surety such chronology facts as the B.C. date of Creation, the current age of the earth, and so many others with margin of ambiguity of only eight years!

To best appreciate the table, check its accuracy and continuity for yourself by the Bible and your pocket calculator. First add the years after Creation until you reach the siege of Samaria all the while keeping a lookout for any disconnect in the chronology chain according to the texts given. Next, move from the date range 723 – 721 B.C. backward using each period duration to back-calculate B.C. years toward Creation. Remember to always account for the range of possibility (e.g. the Flood began sometime between 2354 and 2346 B.C. according to the table).

(The remainder of this booklet should make sense even if one does not have time to fully appreciate the chronological study in the table below.)

Text	Period Duration in Years	Period's Years After Creation (A.C.)	Period's Years B.C.
Ge 5:1-3	130	0 – 130	From as early as 4009.7 – 3879.7 to as late as 4001.7 – 3871.7
Ge 5:6	105	130 – 235	From 3879.7 – 3774.7 to 3871.7 – 3766.7
Ge 5:9	90	235 – 325	From 3774.7 – 3684.7 to 3766.7 – 3676.7
Ge 5:12	70	325 – 395	From 3684.7 – 3614.7 to 3676.7 – 3606.7
Ge 5:15	65	395 – 460	From 3614.7 – 3549.7 to 3606.7 – 3541.7
Ge 5:18	162	460 – 622	From 3549.7 – 3387.7 to 3541.7 – 3379.7
Ge 5:21	65	622 – 687	From 3387.7 – 3322.7 to 3379.7 – 3314.7
Ge 5:25	187	687 – 874	From 3322.7 – 3135.7 to 3314.7 – 3127.7
Ge 5:28	182	874 – 1056	From 3135.7 – 2953.7 to 3127.7 – 2945.7
Ge 7:11	599.2	1056 – 1655.2	From 2953.7 – 2354 to 2945.7 – 2346
Ge 7:17, 24; 11:10	2	1655.7 – 1657.7	From 2354 – 2352 to 2346 – 2344

Ge 11:12	35	1657.7 – 1692.7	From 2352 – 2317 to 2344 – 2309
Ge 11:14	30	1692.7 – 1722.7	From 2317 – 2287 to 2309 – 2279
Ge 11:16	34	1722.7 – 1756.7	From 2287 – 2253 to 2279 – 2245
Ge 11:18	30	1756.7 – 1786.7	From 2253 – 2223 to 2245 – 2215
Ge 11:20	32	1786.7 – 1818.7	From 2223 – 2191 to 2215 – 2183
Ge 11:22	30	1818.7 – 1848.7	From 2191 – 2161 to 2183 – 2153
Ge 11:24	29	1848.7 – 1877.7	From 2161 – 2132 to 2153 – 2124
Ge 11:26, 31-32; 12:1-4	130*	1877.7 – 2007.7	From 2132 – 2002 to 2124 – 1994
Ge 21:5	100	2007.7 – 2107.7	From 2002 – 1902 to 1994 – 1894
Ge 25:25-26	60	2107.7 – 2167.7	From 1902 – 1842 to 1894 – 1834
Ge 47:7-9, 28	130	2167.7 – 2297.7	From 1842 – 1712 to 1834 – 1704
Ex 12:40	215**	2297.7 – 2512.7	From 1712 – 1497 to 1704 – 1489
1Ki 6:1	480	2512.7 – 2992.7	From 1497 – 1017 to 1489 – 1009
1Ki 6:1; 11:42-43	37 (or 35 when back-counting B.C.)	From as early as 2990.7 – 3027.7 to as late as 2992.7 – 3029.7	From 1017 – 980 to 1009 – 974
2Ch 12:13, 16	17	From 3027.7 – 3044.7 to 3029.7 – 3046.7	From 980 – 963 to 974 – 957
2Ch 13:1-2; 14:1	3	From 3044.7 – 3047.7 to 3046.7 – 3049.7	From 963 – 960 to 957 – 954
2Ch 16:13; 17:1	41	From 3047.7 – 3088.7 to 3049.7 – 3090.7	From 960 – 919 to 954 – 913
2Ch 20:31; 21:1	25	From 3088.7 – 3113.7 to 3090.7 – 3115.7	From 919 – 894 to 913 – 888
2Ch 21:20; 22:1	8	From 3113.7 – 3121.7 to 3115.7 – 3123.7	From 894 – 886 to 888 – 880
2Ch 22:2; 22:10-11	1	From 3121.7 – 3122.7 to 3123.7 – 3124.7	From 886 – 885 to 880 – 879
2Ch 22:12	6	From 3122.7 – 3128.7 to 3124.7 – 3130.7	From 885 – 879 to 879 – 873

2Ch 24:1, 25	40	From 3128.7 – 3168.7 to 3130.7 – 3170.7	From 879 – 839 to 873 – 833
2Ch 25:1; 26:1	29	From 3168.7 – 3197.7 to 3170.7 – 3199.7	From 839 – 810 to 833 – 804
2Ch 26:3; 26:23	52	From 3197.7 – 3249.7 to 3199.7 – 3251.7	From 810 – 758 to 804 – 752
2Ch 27:7-9	16	From 3249.7 – 3265.7 to 3251.7 – 3267.7	From 758 – 742 to 752 – 736
2Ch 28:1, 27	16	From 3265.7 – 3281.7 to 3267.7 – 3283.7	From 742 – 730 to 736 – 725
2Ki 17:1	9	From 3276.7 – 3285.7 to 3279.7 – 3288.7	From 730 – 721 to 725 – 716
2Ki 18:1	2 to 3 (to beginning of Hezekiah's reign)	From 3276.7 – 3278.7 to 3279.7 – 3282.7	From 730 – 727 to 725 – 723
2Ki 18:9	3 to 4 (to the beginning of the siege)	From 3278.7 – 3281.7 to 3282.7 – 3286.7	727 – 723 [<i>Smith's Bible Dictionary</i> (1884)]. 723 – 721 [<i>The Reconstructed Chronology of the Divided Kingdom</i> (2005)].

* We know Abram's birth was 130 years into the life of his father Terah since Acts 7:4 tells us Abram left Haran "when [as soon as] his father was dead."

** This point is controversial and has apparently been so among Bible students at least since the time of the apostles. However, I am convinced that the words of God in Genesis 15:16 tip the weight of evidence in favor of the short-period (215 years as opposed to 430 years) for the Israelite sojourn in Egypt. It is mathematically and biblically impossible for the "fourth generation" from Jacob to leave Egypt with Moses 430 years after Jacob moved to Egypt. For further information, see www.answersingenesis.org/bible-questions/how-long-were-the-israelites-in-egypt

Some of the first things I wanted to know when I discovered the Bible's unbroken chronology chain were the current age of the earth and the year the earth entered its seventh millennium.

Simple arithmetic based on the table above gives the answers...

Earth's Millenniums	First Year of Millennium Somewhere in Range...
1st Millennium	4009.7 – 4001.7 B.C.*
2nd Millennium	3009.7 – 3001.7 B.C.
3rd Millennium	2009.7 – 2001.7 B.C.
4th Millennium	1009.7 – 1001.7 B.C.
5th Millennium	0009.7 – 0001.7 B.C.
6th Millennium	991.3 – 999.3 A.D. (recall there is no year 0)
7th Millennium	1991.3 – 1999.3 A.D.

* Interestingly, this *does not disagree* with 17th-century chronologer James Ussher's deduction of 4004 B.C. being the year of the Creation Week. His deduction was at least very close to precisely correct.

According to the Bible, the Earth is now between 6026 and 6034 years old (as of 2025): it is more than 6 millennia/"days" old, yet the blissful 7th millennium/"day" of rest – the Millennium of Revelation 20 – has not yet begun. Apparently, the Bridegroom is tarrying (Matt 25:5). But is there any further explanation of this delay?

Sexta-septamillennial Construct

Literally true: a day in the Lord's eyes is as a thousand years (Ps 90:4, 2Pet 3:8). Right after saying this, Peter seems to reassure those experiencing the great delay: "The Lord is not slack concerning his promise [no doubt referring to the prophesy which *is* Genesis 1], as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2Pet 3:9).

I pray that what I am about to present next will seal your assurance of how to understand human history – past, present, and future. I hope that you will see, as never before, how God has clearly declared the end (with a high level of precision) using the beginning (Isa 46:9-10). Creation Week was indeed *the* detailed, narrative prophecy summarizing the entire Story of Human Redemption, each day of Creation representing a millennium.

One oft-overlooked Bible fact is that Creation *Week* began in Genesis 1:3 and not with the chapter's first verse. There was "the beginning" in which God created the earth a watery void encased in darkness even as His Spirit moved upon the face of its waters (vs. 1-2). Then *later*, God called into existence the beginning of light upon the Earth, which God called "Day" (vs. 3) – by definition, the *first day* of Creation Week. And just as Earth's existence commenced before the beginning of Creation Week, so too, *humanity was created before the beginning of the Story of Human Redemption*. Humans were created sinless, perfect. Initially, there was no need for their redemption. The Story of Redemption began *later*, when Adam and Eve sinned and received the protoevangelium (Ge 3:15).

As seen in the previous section, we can have confidence that God created mankind somewhere inside 4009.7 – 4001.7 B.C. The Bible does not directly say how long after his creation Adam lived in perfect innocence before he plunged humanity into sin. The Bible does, however, tell us approximately how long the Second Adam (Rom 5:14, 1Cor 15:22, 45) – Jesus Christ – lived on Earth in perfect innocence before He was laden with the sins of the whole world in Gethsemane. Let us take this as a clue and suspect that Jesus' life of innocence chronologically corresponded with Adam's; that is to say, let us suspect that Adam was thirty-some years old when he sinned. Here is how that *could* look: Adam was created in 4003 B.C. and fell into sin in 3969 B.C. (about 33 years later) then, exactly 4000 years after each of these dates, Jesus Christ was born and died in 3 B.C. and 32 A.D. respectively.

We could then take 3969 B.C. as the very beginning of the Story of Redemption, also, the year of the most important event of the Story's first millennium – the giving of the protoevangelium (Ge 3:15). Spiritual darkness had come upon humanity with Eve's and Adam's sin, but when the Lord gave this

initial presentation of the Gospel, He effectively said “Let there be light” in reflection of Creation Week’s first day commencement.

Inside the Story’s second millennium, two Biblical stories of extreme importance stand out – the Flood and the Tower of Babel. On the second day of Creation Week, God “divided the waters which were under the firmament from the waters which were above the firmament” (Ge 1:7). In the Flood, this exact division collapsed when “all the fountains of the great deep [were] broken up, and the windows of heaven were opened” (Ge 7:11). And when we consider that waters Biblically represent “peoples, and multitudes, and nations, and tongues” (Rev 17:15), we see that confusing the language at the Tower of Babel was a great dividing of the waters, spiritually speaking. Thus, the second millennium of redemption’s Story was foreshadowed by Creation Week’s second day in more ways than one!

Millennium three began shortly before the call of Abram and ended shortly after Solomon’s reign began. So much biblical history took place in this period. You know the story... Abram received the promise of land. After a sojourn in Egypt, he returned to this land. Israel and his children left the Promised Land. The children of Israel sojourned in Egypt for centuries. The Lord delivered them and brought them back to the Promised Land by the hand of Moses. Israel entered victoriously but only made a partial conquest of the Land because of faithlessness. The period of the judges began. This period was marked by a pattern of sin, defeat, outcry to God, and delivery followed by peace in the Promised Land...again and again. Finally, Israel made complete and decisive conquest of the entire Promised Land under David and made it the glory of the Earth under Solomon. On Creation Week’s third Day, God made the fruitful land, separating it out from the barren sea; likewise, on the third millennium of the redemption Story, God made His own special people and their Promised Land distinct from the gentile world.

Redemption Story’s fourth millennium contains the births of Jesus the Messiah, John the Baptist, and the twelve apostles. The fourth day of Creation was all about creating the Sun, the Moon, and the stars. The first chapter of John tells of how Jesus was “that Light” in whom “was life; and the life was the light of men...which lighteth every man that cometh into the world” while John the Baptist “came for a witness, to bear witness of the Light” (vs. 1-9). According to Psalms 89:37 “the moon” is “as a faithful witness in heaven.” Even though every righteous prophet is a “faithful witness” for Jesus, the Lord said, “verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist” (Matt 11:11). Scripture generally highlights the Baptist as *the* Moon of the Story. In Daniel 12:3 we read, “they that turn many to righteousness [shall shine] as the stars for ever and ever.” In Revelation 1:20 Jesus said, “stars are the angels of the...churches” (angels = messengers). All this being the case, the twelve apostles were *the* “stars” of redemption’s Story. See also Rev 12:1. No wonder there are twelve foundations of the Holy City to be named after the apostles (Rev 21:14).

Creation Week’s fourth day ended with the first-ever sunset; the fifth day began with the very first sunrise (Ge 1:14-19). This is how we *know for sure* that the fourth millennium ended and the fifth millennium began exactly when Jesus Christ – the “Sun of Righteousness” (Mal 4:2) – lay down and

then took back up His life again! The year was 32 A.D. as we shall see in a later section. This is the most sure and precise anchor point of the Sexta/Septa-Millennial Construct in history. More than any other events do, Jesus' death and resurrection reveal just when the seven millennia begin and end in terms of Gregorian Calendar years! Genesis 1 is such that chronological precision of the overall understanding of biblical timing is literally obtained by the death and resurrection of Christ!

On the fifth day of Creation, "God said, Let the waters bring forth abundantly the moving creature that hath life" (Ge 1:20). Clearly, this represents how, in the Story's fifth millennium, humanity (the "waters" as per Rev 17:15) would bring forth abundantly individuals "born again" to spiritual, eternal life. So abundantly did "the waters bring forth" that within less than three hundred years, Christianity went from being a tiny new counter-cultural religion deemed dangerous and illegal by Rome to being the official religion of the Roman Empire. Hence, the popular symbol of Christianity – the fish – is more biblically appropriate than many ever knew.

Also, on the fifth day of Creation God said, "let fowl multiply in the earth" (Ge 1:22). We recall from our consideration of the third day and third millennium that the term "earth" now represents the dry land in the creation narrative which represents the Jews' Promised Land in the Story. Birds in Scripture most notably represent devils/demons (Lk 8:5, 12; Rev 18:2). Thus, the fifth day predicted that demons would multiply in the Promised Land during the Story's fifth millennium. While we cannot directly see this fulfilled (demons usually hide themselves and we only see their effect), we can note horrific catastrophes in the land of Israel during millennium five: the absolute destruction of Jerusalem in 70 A.D. by the Romans, the massacre and enslavement of a large percentage of the Jewish population in Judea, and the Jews finally becoming a minority group in their own land.

On the sixth day, "God made the beast of the earth" (Ge 1:25). A beast is a symbol of a kingdom, nation, or people in Scripture (Num 23:23-24; Dan 7:17), and as we have repeatedly noted, "the earth" stands for the Promised Land. Not so long ago, here in the sixth millennium of redemption's Story, ethnic Jews were established and internationally recognized as a full-fledged nation in their Promised Land (1948-1949). Since then, the State of Israel has become one of the most societally prosperous and militarily powerful nations on the planet.

Furthermore, "God said, Let us make man" (Ge 1:26). Surely, the creation of Adam and Eve on the sixth day must have been the foreshadowing of the resurrection of Adam and Eve near the close of the sixth millennium, and all their children and grandchildren who likewise believed on the Lamb of God for salvation will be resurrected as well! Just after creating mankind, God told them "Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Ge 1:28). The sixth millennium will close around the time of the Second Coming of the Messiah when the resurrected saints will be "made...unto our God kings and priests and...shall reign on the earth" (Rev 5:10). Then, exactly six thousand years after Adam sinned, exactly two thousand years after the Second Adam took the penalty for all human sin and rose victorious over it...*precisely in the year 2032 A.D....*"the time came that the saints possessed the kingdom" (Dan 7:22).

“And I saw thrones, and they sat upon them, and judgment was given unto them...and they lived and reigned with Christ a thousand years” (Rev 20:4). This is the seventh and final millennium of the Story of Redemption. This is the Story’s great Sabbath rest! It will conclude with the ushering in of the Eternal State in 3032 A.D. when sin will be no more and “God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away” (Rev 21:4).

Now, I don’t want to end this section without some discussion of what this Sexta-septamillennial Construct accomplishes – so very much! First, the symbolism of the days of Creation Week in the millenniums of Redemption’s Story is surprisingly *obvious*. Once one has seen it, one can hardly unsee it. Hence, the conclusion that “the thousand years” of Revelation 20 is a literal seventh (and Sabbath-rest) millennium of the Redemption Story becomes rather *inescapable*. Amillennialism is *obviously* invalid. Furthermore, the clear symbolism of the sixth day conclusively shows Postmillennialism to be wrong. *Only* Premillennialism, among the great eschatological theories of Christianity, remains acceptable. *Maranatha!* The Construct’s third- and sixth-day symbolisms combine to show all versions of Premillennialism which accept Replacement Theology (saying the Jews, having been replaced by the Christians, are no longer important as a people eschatologically) to be invalid. Hence, *only* the understanding of Daniel 9:24-27 which sees the Seventieth Week as the literal seven years of *Jacob’s* Trouble, the Tribulation, immediately preceding the Second Coming is available for acceptance.

Because of all the Bible’s chronology verses, we can have a surprising degree of certainty that Adam was created sometime in 4009.7 – 4001.7 B.C. Thus, history tells us that the Second Adam was born at least *very nearly* 4000 years later. Yet I just can’t believe Jesus was born 4002 or 3999 years after Adam was created. Since you know a thing or two about God and His perfect timing, I think you will agree with me that the Second Adam was born *exactly* 4000 years after the First Adam came into existence. Yet, the seventh millennium, “the thousand years” of Revelation 20, which is to commence at the end of Daniel’s Seventieth Week, did not begin exactly 2000 years after the birth of the Second Adam. We can all testify that Jesus did not come in the clouds of glory in the 1990’s. Therefore, the Sexta-septamillennial Construct, if it is valid, must overlay history differently than has often been thought in the past. In suspecting that the Second Adam’s earthly life of perfect innocence corresponded 1-1 in time with the first Adam’s life of innocence in the Garden of Eden, and in further suspecting that the Second Adam died, the Sun of Righteousness set, exactly 4000 years/four Days after the first Adam fell into sin and received the protoevangelium, we obtain a historical overlay of the Construct...an overlay of incredible symbolic beauty...which points to sometime in 2030 – 2034 A.D. for the conclusion of Daniel’s Seventieth Week (depending on when you believe Jesus was crucified within the period 30 – 34 A.D.). This overlay makes perfect sense given how we see the modern world rapidly sliding towards the greatest crisis of human history!

If the Resurrection of Christ happened in 32 A.D., then seven years before the Millennium begins is sometime in 2025, and that would be very exciting to say the least! But can we know for sure exactly which year Jesus rose? I believe we can, if we recognize a great sign in the heavens for what it was...

Sign in the Moon

And God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs..." (Ge 1:14). Jesus said, "And there shall be signs in the sun, and in the moon, and in the stars..." (Lk 21:25). The most notable recurrent "sign in the sun" is the total solar eclipse, and the most notable recurrent lunar sign is the total lunar eclipse, the "blood moon". As the Bible puts it, "The sun shall be turned into darkness, and the moon into blood..." (Joel 2:31, Acts 2:20).

These natural signs were intelligently designed by the Lord. We know this because the odds of the sun, moon, and earth being exactly the right sizes, distances, and rotations relative to one another to make any total solar and lunar eclipses possible at all by mere random coincidence are infinitesimal. It was the Lord's enacted purpose that we see these great astronomical signs as we do from time to time. These signs must mean something very important.

It isn't that hard to see what a total lunar eclipse means when you know how this astronomical sign is made, what it looks like, and what the Bible says the moon represents.

When the full moon is fully eclipsed by the earth's shadow, it appears red in color. The only light reaching the moon at such times from the sun must first pass through Earth's atmosphere which mostly scatters away colors of the spectrum with shorter wavelengths like violet and blue. Colors with longer wavelengths like red and orange are able to reach and reflect back off the moon's surface. This is why a total lunar eclipse is also called a *blood* moon.

According to the Bible, the moon is "a faithful witness in heaven" (Ps 89:37). This exact term – "faithful witness" – appears as a title of Christ in Rev 1:5 and 3:14. So the moon represents Jesus, who reflects upon us the light of the "greater light" (Ge 1:16), His Father, throughout this dark night of human history. Note how Jesus described his reflection of the Father:

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak...even as the Father said unto me, so I speak (Jn 12:49-50).

He that hath seen me [Jesus] hath seen the Father (Jn 14:9).

So then we ask, was there ever a time when the whole earth/world came between and separated the Father's light from shining upon the Son? Of course there was, and the event was the most remarkable in His-story! Sin separates from God (Isa 59:2). The sins of the world were upon Jesus while He hung dying on Calvary's cross (Isa 53:6, 1Jn 2:2). This is why He then felt utterly forsaken by (separated from) the Father (Mat 27:46). The guilty world was between Father and Son casting the fullness of its shadow upon the *bloodied* body of Christ. *This was surely the antitypical blood Moon!* Could any Christian honestly doubt that this is what Jesus ultimately looked forward to when he originally created the sign of the total lunar eclipse on day four of Creation Week?

Understanding all this, we can see the meaning of the total solar eclipse. It is encapsulated in 1 Timothy 2:5: "For there is one God, and one mediator between God and men, the man Christ Jesus." Also, "It is of the LORD's mercies that we are not consumed, because his compassions fail not" (Lam 3:22). Jesus and what He did/does for us as our Mediator, our go-between, are the sum total of the "mercies" and "compassions" that prevent us from being "consumed" by the just and righteous glory of the Father, the ultimate Light. When the Father looks our way instead of seeing us He sees

Jesus who took our place. When we look to the Father we see Jesus instead. No sinful mortal on earth can see the Father directly and live (Ex 33:20, Jn 1:18; 6:46, 1Tim 6:16).

In summary, Jesus dying in our place on Calvary was the antitype of the total lunar eclipse, and Jesus mediating between us and the Father in Heaven is the antitype of the total solar eclipse.

We know that Jesus died on Passover, and we know that Passover always fell when the moon was full. Each Hebrew month began with the sighting of a new moon, and Passover was always Nisan 14-15, midway through the first month, the time of the full moon. We know that total lunar eclipses can only occur when the moon is full. As we saw in the previous section, the total lunar eclipse/blood moon was created by God to represent Jesus' Passion. Therefore...

If there was ever a time for the ultimate "sign in the moon" to manifest, if there was ever a time for the moon to be fully eclipsed, it was on the very Passover when Jesus died!

Historical scholars generally agree that Jesus died between 30 and 34 A.D. though they cannot agree upon which year exactly. As I see it, they cannot agree because they are not prioritizing the very signs the Lord created for the purpose of telling time – astronomical signs (Ge 1:14). As it happens, within the years 30, 31, 32, 33, and 34 A.D., there is only *one year* which saw *any* total lunar eclipse. Astronomers know this for certain...it is not a debated point. The year 32 A.D. saw a blood moon on April 14 (as per our modern calendar reckoning*). This date is widely believed to be Passover of that year.

It bears repeating: no total lunar eclipses whatsoever appeared in the years 30, 31, 33, or 34 A.D., yet *a blood moon* in 32 A.D. appeared on *Passover* that year!

This fact fully settles the matter for me. I can no longer have any doubt that Jesus died in the Spring of 32 A.D. and will therefore begin his 1000-year ("seventh day") reign as Messiah upon the earth in the Spring of 2032 A.D., exact 2000 years ("two days") after the Sun of Righteousness rose commencing the fifth millennium (day five of Creation Week began with the very first sunrise) of the Great Week as per the sexta-septamillennial understanding shared in the previous section.

I repeat: the Millennium spoken of in Revelation 20 will begin in the Spring of 2032!

*Even though astronomers today mark the first total lunar eclipse of 32 A.D. as happening on Monday, April 14, the actual day of the week and day of the month on the Julian calendar as *perceived by those* living at that time *cannot be determined today*. The primary argument against a 32 A.D. Passion Week – that Jesus could not have died on a Monday or Tuesday according to the Bible and Passover was Monday in 32 A.D. – is *completely invalid* because Passover was *not* necessarily perceived by Jews at the time as occurring on Monday in 32 A.D. after all. If the current Gregorian calendar system had been in play exactly as it is today throughout the last 2000 years without any alterations or differences, the date of the 32 A.D. eclipse would have indeed been Monday, April 14. Astronomers today can accurately determine how many 24-hour periods elapsed between that eclipse and the present day. But the calendar in use in Jesus' day was the Julian calendar, not the Gregorian. In the Julian calendar each leap year saw one 48-hour period counted as a single date and day of the week, February 24, unlike how leap years work today...an extra day (Feb 29) with corresponding additional day of week added. This ancient manner of handling leap years existed for over a thousand years after Jesus' lifetime even into the days of the popes. If Feb 24 was a Tuesday on a given leap year, then the following day was not Wednesday, Feb 25 as we would expect, but was instead Tuesday, Feb 24 yet again. So every four years the weekly cycle of seven weekdays was thrown off what we would expect by one week in February

containing an extra 24 hours. This according to Duncan Steel's 2000 book *Marking Time: the Epic Quest to Invent the Perfect Calendar*. See his summary of leap year history at www.theguardian.com/science/2000/feb/24/technology

Second Coming in Relation to Millennium's Commencement

Just why would anyone reading the Torah get the idea that the day of Yom Teruah (usually Tishrei 1) = the day of Yom Kippur = Tishrei 10 *at the beginning of any Jubilee year*?

When ye [children of Israel] come into the land which I give you... thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you... Lev 25:2, 8-10.

Here the phrase "trumpet of the jubilee" is actually "shofar teruah" in Hebrew. It simply means "trumpet alarm." In the Torah's law regarding Yom Teruah/Feast of Trumpets we have Yom Teruah described as "a memorial of blowing of trumpets" where "blowing of trumpets" is simply "teruah"/alarm in Hebrew (Lev 23:24).

So each first day of Tishrei in 48 consecutive years heard the "shofar teruah" because of the Feast of Trumpets. But according to Lev 25:9, on the 49th year Tishrei 10 heard this same trumpet alarm. On that special commencement of the 50th year Tishrei 10 was not just Yom Kippur but also Yom Teruah. At least this is a plausible way to interpret the biblical law.

As it happens, the Bible gives an example of Jews considering a Tishrei 10 to be Rosh Hashanah/Yom Teruah/Feast of Trumpets. Enter Ezekiel 40:1. Here we find the only appearance of the Hebrew phrase "Rosh Hashanah" in the entire Bible...

In the five and twentieth year of our captivity, in the beginning of the year ["Rosh Hashanah" in Hebrew], in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

Notice that this Rosh Hashanah was not the first but the tenth day of some month.

In researching this verse online I discovered that ancient Jewish documents such as the *Seder Olam* (written in the second century A.D.) and Talmud (compiled by the sixth century A.D.) have some very interesting things to say about it. According to the Associates for Biblical Research website,

The Talmud agrees that Ezekiel saw his vision on the Day of Atonement at the beginning of a Jubilee year (*Arakin* 12a). The Hebrew text of the *Seder Olam* (chap. 11) states that Ezekiel saw his vision at the beginning of a Jubilee without citing the part of Ezekiel 40:1 saying that it was Rosh Hashanah and also the tenth of the month, indicating that the *Seder*

Olam's statement may have been based on historical remembrance and not on just the textual argument.*

So I see all this as strong confirmation that ancient Jews indeed interpreted the Torah such that when a Jubilee cycle began it happened on Tishrei 10 which was considered both Day of Atonement/Yom Kippur and Feast of Trumpets/Yom Teruah/Rosh Hashanah at once.

But didn't the biblical Jewish year begin with Nisan (Abib), not Tishrei you ask? Yes it did, but a *Jubilee* year and hence Jubilee cycles were counted Tishrei to Tishrei. Consider the following from the biblical scholar Rodger Young...

"You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land" (NASB). Since this was to be done in the seventh month of the forty-ninth year of a Jubilee cycle, according to a calendar that measured the months from Nisan, it might be conjectured that the Jubilee year did not start until six months after the blowing of the ram's horn, that is, in Nisan of the next year. This idea that the Jubilee did not start when the ram's horn was blown is contradicted by several factors, one of which is that the Talmud specifically says (b. Rosh Hashanah 1a) that Sabbatical and Jubilee years began in Tishri. Some reflection on what the Leviticus passage is saying would also dictate that the year began on the tenth of Tishri. Surely the dramatic effect of the blowing of the ram's horn throughout the land would indicate an immediate event, not one that was to be deferred six months. For these and other reasons, the Talmud must be correct when it says that the Jubilee year started when the ram's horn was blown on the tenth of Tishri, the Day of Atonement. This was the only time in the history of Israel when Rosh Hashanah was not on the first of Tishri, and, therefore, the information in Ezek 40:1, by saying that it was both Rosh Hashanah and the tenth day of the month, establishes that the date of the vision, Tishri 10 of 574 B.C., marked the beginning of a Jubilee year.**

And this would explain why the Torah presented Nisan (Abib) 1 as the beginning of the Hebrew year (Exo 12:1-2) and *then also said* the Feast of Ingathering (Sukkot, beginning on Tishrei 15) occurred "in the end of the year" (Exo 23:16) or "at the year's end" (Exo 34:22). Both Nisan and Tishrei marked the end of a year and the beginning of the next. The Torah recognized both manners of counting the years.

It is widely understood that Jesus fulfilled the symbolism of the first four Spring "feasts of the LORD" (Lev 23:1) at his First Advent – Passover, Unleavened Bread, Firstfruits, and Weeks – and that He will fulfill the symbolism of the last three Fall feasts – Trumpets, Atonement, and Tabernacles – at his Second Advent at the end of the seven-year Tribulation. I fully believe this...

But since Jesus died and rose from the dead in the Spring of 32 A.D., and since the "seventh day"/Millennium (Rev 20) must begin exactly "two days"/2000 years later according to the Sexta-septamillennial Construct, the Millennium must begin in the Spring, not the Fall. The Spring of 2032, to be exact.

So then the antitypical Jubilee will commence when jubilee years always did, on Tishrei 10, “in the end” *not only* “of the year” but of the 2520 days of Tribulation, at the Second Coming of Jesus (this would be Sept 27, 2031) while the 1000 years of Christ’s Messianic reign on the earth (Rev 20) will begin near the beginning of the biblical year the following Nisan (2032). Just as a US president can be elected (November) and yet not take office for another several months (January), so Jesus can return (Fall) and yet not officially commence his reign of peace for another six months (Spring). And this, I believe, we will find to be the case September 2031 – March 2032.

[*www.biblearchaeology.org/research/exodus-from-egypt/2662-evidence-for-inerrancy-from-a-second-unexpected-source-the-jubilee-and-sabbatical-cycles](http://www.biblearchaeology.org/research/exodus-from-egypt/2662-evidence-for-inerrancy-from-a-second-unexpected-source-the-jubilee-and-sabbatical-cycles)

[**www.academia.edu/2158901/Ezekiel 40 1 As a Corrective for Seven Wrong Ideas in Biblical Interpretation](http://www.academia.edu/2158901/Ezekiel_40_1_As_a_Corrective_for_Seven_Wrong_Ideas_in_Biblical_Interpretation)

When is the End?

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. (6) And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? Dan 12:5-6.

Notice that the main topic of this final section in the book of Daniel is the answer to the question “How long shall it be to the end...?” That is exactly what you and I want to know.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Dan 12:7.

The “time, times, and an half” = 1260 days; these days are finished precisely when the Lord is finished with the scattering of Israel’s power, precisely when the time comes for this lost power’s regathering.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? (9) And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Dan 12:8-9.

So if we are now in the end times, this passage should no longer be sealed...it should be understandable to “the wise”.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. (11) And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. (12) Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. (13) But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 12:10-13.

I believe there are at least two different Heaven-intended unsealings/interpretations of this passage for us “wise” living here at the “time of the end.” These two interpretations point, respectively, to 1) a Rapture in 2024 and 2) a Rapture on Feast of Trumpets 2024. I’m going to call these two interpretations “To 2024” and “To 2031” and discuss them one at a time.

To 2024

We noted how the passage says the 1260 days are finished precisely when the Lord is finished with the scattering of Israel’s power, precisely when the time comes for this lost power’s regathering. Well, history says this time arrived 1948-1949. Israel became a nation in 1948 but did not win her war for independence and get recognized by the UN until 1949. So Israel’s first Hebrew year as a victorious nation widely recognized by the international community began Rosh Hashanah 1949. With respect to the biblical day-for-a-year principle (Eze 4:5-6) we count back 1260 years from 1949 (when the 1260 “be finished” as per Dan 12:7) bringing us to the year 689. According to the vast majority of sources, the Dome of the Rock’s construction began 688 or 689 over the very site on which the Lord’s Temple had formerly stood. It seems an equal number of sources point to each of these years. Prior to 689, at least by 70 A.D., the daily animal sacrifices had been “taken away” by the general destruction of Jerusalem. But only by the beginning of the Dome of the Rock’s construction (689) was it true that both the daily animal sacrifice had been taken away *and* the abomination that makes desolate, the Dome of the Rock, had been set up. Therefore 689 is the exact “time” in Dan 12:11 from which to count forward 1290 years to an unspecified, significant Israel-related event. $689 + 1290 = 1979$. In the spring of 1979 the Egypt-Israel peace treaty was signed. This meant that the state of war which had existed between Egypt and Israel continually since Israel became a modern state ended. This also meant Egypt became the first Arab state to recognize Israel’s statehood. Best of all, this meant our manner of interpreting Daniel 12, wherein we begin the 1260 day-years and the 1290 day-years at the beginning of the construction of the Dome of the Rock in 689, is fully confirmed. Naturally, the “1335 days” may also be considered 1335 years extending from 689. So here is some very exciting math: $689 + 1335 = 2024$. The historic significance of Israel’s destruction of their archenemy’s two most powerful proxies, Hamas and Hezbollah, especially in 2024 further confirms. “Blessed is he that waiteth, and cometh” to 2024 (Dan 12:12)! Were you waiting for a Coming whereupon you expected a blessing in 2024? I know I was! Jesus is the ultimate “Blessed” One who “waiteth for the precious fruit of the earth” (Jas 5:7) and “cometh” to “reap...the harvest of the earth” (Rev 14:14-15).

To 2031

It is widely believed, and for very good reason, that Jesus’ Second Coming will occur on the Day of Atonement, Tishri 10, some year. I have personally believed this for years.

And the Second Coming will be the *ultimate* end of the scattering of Israel’s power...it will be the ultimate end of the 1260 literal days (Dan 12:7), the last half of the seven-year Tribulation period predicted in Daniel 9:27.

A quick Google search will show that in 2031 the Day of Atonement will be sunset 9/26 to sunset 9/27. A nod to Daniel 9:27, perhaps? Exactly 1260 days before this date is sunset 4/14/28. A bit of googling shows this to be the exact center of the Passover holiday 2028 (sundown 4/10 to sundown 4/18). Hold the date 4/14/28 in mind...we are coming back to it.

“And from the time the daily shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days.” Dan 12:11, KJV, supplied words removed. Where does this fit in?

One of the original time watchers looking for the soon coming of Jesus in modern times, William Miller, discovered that the biblical key to understanding this passage was in 2 Thess 2 (especially verse 7): “He who now letteth [restrains] will let [restrain], until he be taken out of the way.”

I think just about everyone who believes in the pre-Trib Rapture of the Church understands that this verse is about the (daily) Holy Spirit in the Church which (daily) restrains the forces of evil so that the antichrist (an ultimate “abomination that maketh desolate”) cannot be revealed until the “Spirit and the bride” (Rev 22:17) be “taken away”/Raptured. Therefore, Dan 12:11 is clearly telling us pre-Trib folk that the 1290 literal days begin at the Rapture of the Church!

Another Google search shows that Feast of Trumpets 2024 began at sundown on Oct 2, 2024. Exactly 1290 days later is sundown 4/14/28, that Tribulation midpoint I said we would return to. And 1335 days after that is the first day of the Hanukkah 2031.

So if the Rapture had happened Feast of Trumpets 2024, then the seven-year Tribulation would have begun very early November 2024 (just a few days before the US election of the last Trump presidency), the Tribulation midpoint would be precisely the middle of the Passover holiday 2028 exactly 1290 days after the Rapture, and the Tribulation would end 1260 days later at the Second Coming on the Day of Atonement 2031 which happens to be 9/27 like Daniel 9:27, a special blessing having been promised those who make 1335 days past the Tribulation midpoint to Hanukkah 2031. So perfect!

Because historians agree that Jesus died and rose somewhere between 30 and 34 A.D., we know from Genesis 1 that the Second Coming must happen somewhere between 2030 and 2034 as per the Sexta-septamillennial Construct. So I carefully checked to see if it is possible to similarly interpret Daniel 12:5-12 against the positions of Jewish holidays in the year-sets '23-'27-'30 and '25-'29-'32 and '26-'30-'33 and '27-'31-'34. I am most happy to announce that it is *not* possible. Only in the year set '24-'28-'31 does Daniel 12 fit perfectly like this!

As far as I can tell, all this constitutes truly compelling biblical evidence that the watching, ready Bride of Christ should have been “changed” at the “last trump” and “caught up” to meet her Groom in the air on Feast of Trumpets 2024 (Oct 2-4)! The Tribulation should have begun exactly 7 x 360 days before Sept 27, 2031 (day-of-atonement Second Coming) on Nov 2, 2024. *We have now passed the times biblically appointed for the Rapture of the Church and the beginning of Daniel’s 70th Week.*

Delay

Yet “those days [of Tribulation] should be shortened” (Matt 24:22). Ever since Fall 2024, our Bridegroom has been tarrying (Matt 25:5). Rev 8:12 describes the shortening of days in more detail: “the fourth angel sounded, and the...day shone not for a third part of it, and the night likewise.” This fourth angel has a trumpet (Rev 8-9), not a vial (Rev 15-16). Rev 8:12 is talking about one of the first plagues widely believed to be experienced in the first 3.5 years of the Tribulation, not one of the Last Plagues to be experienced in the last 3.5 years. So the shortening of each day to 66.6% its normal

length (ensuing days are all 16 instead of 24 hours long) as per Rev 8:12 will occur sometime in the first 1260 days of the seven years. Because of this and because the time of the Second Coming is fixed at Tishrei 10, 2031, we can know with certainty that the (shortened) Tribulation period must begin sometime between Dec 27, 2025 and Feb 20, 2027*.

Therefore, the shortening makes the overall seven-year Tribulation at least over one year shorter if not two. This comports well with the prophecy in Proverbs 10:27 which says “the years of the wicked shall be shortened.” The ultimate “years of the wicked” are the seven years of the Tribulation. And the verse indicates the *number of these years* will be lessened, will become less than seven.

Wouldn't it be perfect if the “years of the wicked” were shortened from 7, representing completion, to 5 representing grace? This is *my personal suspicion* – the commencement of the Tribulation in the Fall of 2026.

As we saw in the last section, Daniel 12:5-13 indicates that the Rapture will happen 2550 days before the Second Coming and 30 days before the commencement of the Tribulation. Accordingly, I look to late Summer of 2026 for the Rapture.

* If all 2520 days are shortened, then the total number of 24-hour (regular) days in the Tribulation is $2520(2/3) = 1680$ since each of the 2520 days is actually $2/3^{\text{rds}}$ the length of a normal day. 1680 regular days before Sept 27, 2031 is Feb 20, 2027 as per Google. If only half of the 2520 days are shortened, then the total number of 24-hour days in the Tribulation is $1260 + 1260(2/3) = 2100$ since the first 1260 days of the 2520 are 24-hour days each and the last 1260 days are each $2/3^{\text{rds}}$ the length of a normal day. 2100 regular days before Sept 27, 2031 is Dec 27, 2025 as per Google. Since more than half but less than all the days of the Tribulation will be shortened (as per Rev 8:12 describing a trumpet judgement, not a vial judgement) the beginning of the shortened Tribulation will fall somewhere between Dec 27, 2025 and Feb 20, 2027.

Mystery of God

A delay of the Second Coming and seventh Millennium commencement with respect to the Genesis 1 prediction. Also, a delay of the Rapture and seven-year Tribulation commencement with respect to the Dan 12:5-13 predictions. Might not all this be referenced and spoken to in the obvious similarity between Dan 12:7 and Rev 10:5-7...

And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished. Dan 12:7, ESV

And the angel whom I saw standing on the sea and on the land raised his right hand to heaven and swore by him who lives forever and ever, who created heaven and what is in it, and the earth and what is in it, and the sea and what is in it, that there would be no more delay, but in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets. Rev 10:5-7, ESV.

Especially note how “the angel...swore...there would be no more delay.” This clearly implies there *was* delay!

Daniel 12:5-13 is all about the encrypted answer to a specific question, a specific *mystery*: “How long shall it be to the end of these wonders?” *How long is the delay?* A “man clothed in linen” stands with *upheld hands swearing* about a number of *days* leading up to the point of ultimate *fulfillment* (vs 7). Yet the *servant-prophet* Daniel still does not understand and is told this is because the “words are *closed up* and sealed till the time of the end” (vs 8-9). Thus, Daniel 12 is clearly the key to understanding Rev 10:5-8 in which all manner of intimately related concepts appear: an “open”/unsealed book (vs 8), “servants the prophets” (vs 7), fulfillment (vs 7), some “days” (vs 7), an angel with upheld hand swearing about “time no longer”/“no more delay” (vs 6), and a “mystery of God” (vs 7). Given all these literary parallels, we can be certain that the specific “mystery of God” referred to in Rev 10:7 is precisely the divine secret of “How long shall it be to the end of these wonders” (Dan 12:6) – the very mystery Daniel wanted to see explained (vs 8) yet could not because it was a sealed mystery until the time of the end (vs 9). The phrase “mystery of God should be finished, as he hath declared to his servants the prophets” (Rev 10:7) is a clear request that Amos 3:7 be the interpreter: “Surely the Lord GOD will do nothing, but he revealeth his secret [mystery] unto his servants the prophets.” Letting the Bible interpret itself, we see that Revelation 10:7 is saying that “in the days of the voice of the seventh angel” God’s long-held secret/mystery about how long it will be to the end times will finally be announced/opened/revealed to his last-day servants. Exactly what “days” of the seventh angel’s voice are these? By context they must be the very days referred to in the parallel passage in Daniel 12 – the 1260, 1290, and 1335 days. I trust you will agree that all these are indeed days within which the seventh angel of Revelation will begin to blow his trumpet. The 1290 + 1260 consecutive, literal days from the Rapture of the Church until the Second Coming – these days *are* the ultimate “time of the end,” so of course within them the divine secret/mystery of “How long until Jesus comes?” (Jesus comes at the end/“last day” as per Jn 6:39,40,44,54; 11:24; 12:48) will become a “fulfilled”/revealed fact!

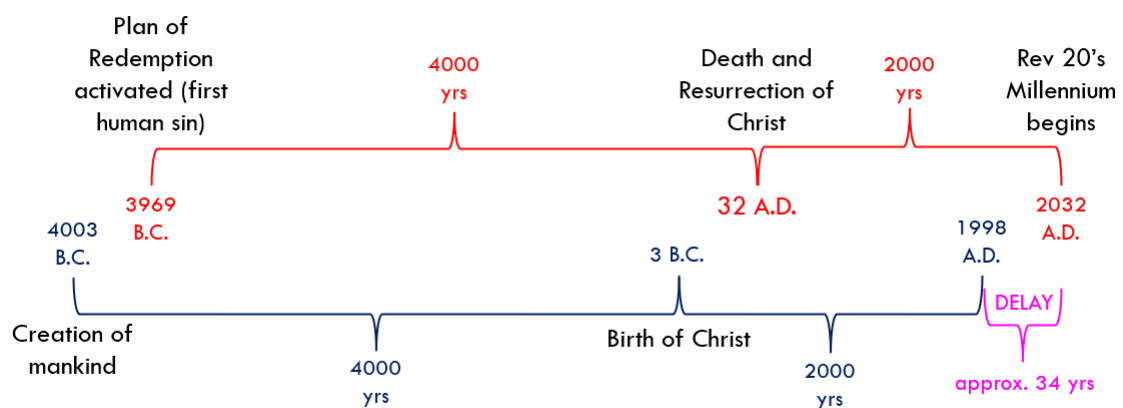
But what about the 1335 days (Dan 12:12)? Please recall our discussion of how they point to 2024 A.D. within the vein of truth that the 1260, 1290, and 1335 symbolic “days” all commenced in 689 A.D. with the building of the Dome of the Rock. So what exactly happened in 2024 to fulfill Dan 12:12? Again, we look at the verse’s immediate literary context in Daniel 12 for understanding. A question/mystery is posed in verse 6. The divinely encrypted answer is given (vs 7), yet the prophet still does not understand (vs 8) and is told to “Go thy way” for the full explanation won’t arrive “till the time of the end” (vs 9). A promise is given that eventually “the wise shall understand” (vs 10). Then we read that those who are waiting and come to the end of the 1335 days will be blessed (vs 12). What were they waiting for? Naturally, the fulfillment of the promise just given. Dan 12:12 predicts that as of 2024 God’s servants would be able to understand the mystery of the days!

And that is my personal testimony. On Sept 27, 2024, exactly seven years before the Second Coming, I came to understand for the first time that the 1260, 1290, and 1335 days of Dan 12 point to 2024 A.D. at one level and that the Rapture of the Church will occur 1290 + 1260 days before the Second Coming on Yom Kippur 2031 at another level as we discussed in a previous section. A few days later

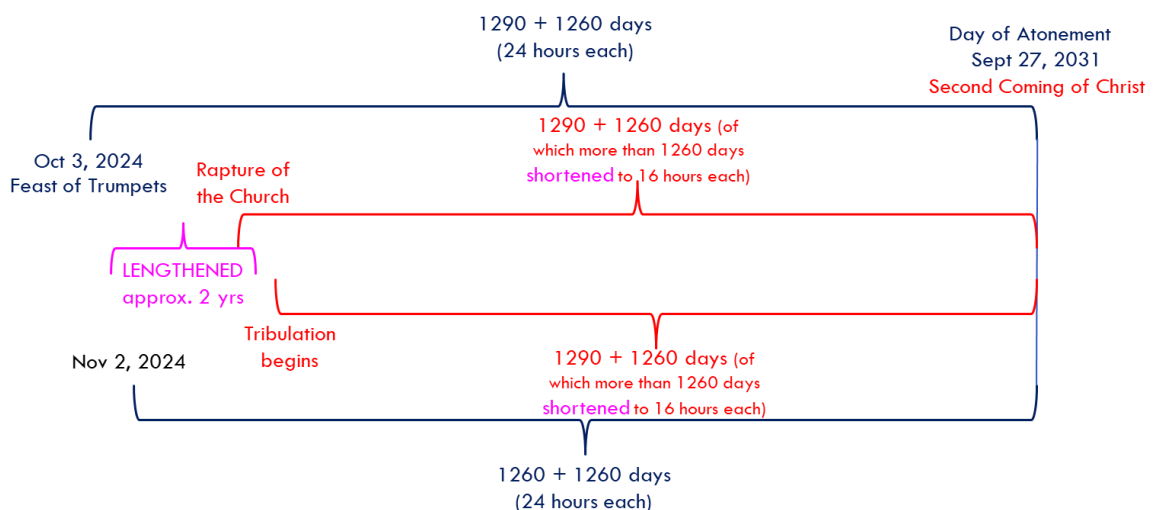
on Yom Teruah 2024, exactly $1290 + 1260$ *commonly reckoned* days before the Second Coming, I first discovered the Rapture significance of the parallelism of Dan 12 and Rev 10 as discussed above. And now I simply await the Rapture at the commencement of the $1290+1260$ -day, *shortened* prophetic period preceding the Second Coming. I await the revelation of the last aspect of the “mystery of God” (Rev 10:7) as yet still sealed – the very day and hour of Jesus’ coming. Only at the Rapture will the “mystery of God” be fully fulfilled, fully revealed. And only at the Rapture will the “time of the end” have fully come.

Even so, come, Lord Jesus!

Delay of Second Coming and Millennium commencement with respect to the Genesis 1 prediction:



Delay of the Rapture and Tribulation commencement with respect to the Dan 12:5-13 predictions:



The Lord once told Solomon (the wisest), “If thou wilt walk in my ways...then I will lengthen thy days” (1Ki 3:14). Solomon would later write, “The fear of the Lord prolongeth days: but the years of the wicked shall be shortened” (Pro 10:27). The days of the righteous were lengthened and

the days of the wicked shortened... No wonder we read “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand” (Dan 12:10) immediately prior to the Bible’s only mentions of the 1290- and 1335-day prophecies! Those prophetic days’ fulfillment have everything to do with a lengthening (of our pre-Trib) and shortening of (their post-Trib) days. I say this to the wise.

Epilogue

I am sure the “one week” referred to in Daniel 9:27 will *begin* sometime within the period from Dec 27, 2025 to Feb 20, 2027 and *end* at the Second Coming of Jesus on Day of Atonement 2031 (according to Google, on 9/26-27 that year). Furthermore, I am sure the pre-Trib Rapture of the Church will take place 30 days before whenever this “week” commences. I expect to be “caught up” (1 Thess 4:17; Rev 12:5) in 2026!

To argue successfully against this assurance, you would need to argue against at least one of seven points critical to my confidence...

1. The KJV Bible’s unbroken chain of chronological periods revealing a close approximation of the B.C. date of Creation Week as presented.
2. The Sexta-septamillennial Construct as presented.
3. The year of the Cross being 32 A.D. as per the total lunar eclipse of April, 32 A.D. as presented and hence...
4. The necessity of the Millennium of Rev 20 commencing in the Spring of 2032 A.D....
5. The Second Coming occurring on Day of Atonement 2031 as per the Feasts of the Lord symbolism.
6. That “the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up” (Dan 12:11) is the *same time* that the Restrainer “be taken out of the way” and “then shall that Wicked be revealed” (2 Thess 2:7-8) which refers to....
7. The actuality of the pre-Trib Rapture.

I think the booklet “How Long Shall It Be to the End?” has shown the essence of my reasons for great confidence in points 1-4, though there is much more I could say. Unapologetically, I leave to the reader the work of confirming points 5 and 7 as much convincing material supporting these points is available elsewhere. In what follows I present more regarding point 6, a point that will no doubt be the booklet’s most controversial within the rapture-watch community.

The “time” in Daniel 12:11 is commonly seen as the same referenced by “the midst of the week” when the antichrist will cause “the sacrifice and the oblation to cease” (Dan 9:27). Dan 12:11 is seen as a final reference in the book to the same event spoken of by Dan 8:11-13 and Dan 11:31 where these passages mention the “daily sacrifice.” The most common (and literal) interpretation is that in the middle of the Tribulation the antichrist will cause the yet-to-be-built Jewish Third Temple’s sacrificial services to be stopped. From the time this happens “there shall be a thousand two hundred and ninety days” (Dan 12:11).

What could be wrong with that, and how could I say Daniel 12:11 speaks of the pre-Trib Rapture? Actually, I don’t see anything wrong with that. I *believe* the more literal interpretation, based on Old Testament reasons, *to be Heaven-intended*. I believe the “daily sacrifice”

biblically means the yet-to-be-instated Jewish Third-Temple animal sacrifice routine. Yet I know for certain that a single prophetic passage often has *more than one* correct interpretation! Recall that Dan 12:7-12 fulfilled as 1260, 1290, and 1335 literal years all extending from the year 689 A.D. *and will also* be fulfilled as periods of 1260, 1290 and 1335 literal days in the Tribulation. When I look to the New Testament for the meaning of “daily sacrifice” I find Jesus saying, “If any man will come after me, let him deny himself, and take up his *cross daily*, and follow me” (Lk 9:23) and Paul saying “I *die daily*” (1Cor 15:31). So I believe the “daily sacrifice” can and does biblically mean the self-sacrificial lives of real Jesus-followers as confirmed by the parallelism of Dan 12:11 and 2 Thess 2:7-8; this “daily” restraint on global evil is to be “taken out of the way” by the Rapture of the “sacrifices”/Christians so the “abomination that maketh desolate”/“that Wicked” can be “set up”/“revealed”!

Not only do I accept as valid the more literal interpretation of the “daily sacrifice” being taken away (Dan 8:11-13) – that it represents the Third Temple sacrifice service halted – but I also believe that it explains what the 2300 “evenings and mornings” of Daniel 8:14 are about. Dan 9:27 says the antichrist will halt the sacrificial service “in the midst” of the Tribulation. This middle does not have to refer to the exact midpoint of the 2520 days...it could mean the approximate center. Dan 8:14 says that after 2300 evenings and mornings “then shall the sanctuary [Third Temple, by context] be cleansed.” We read in the Torah,

Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day [daily] continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even (Ex 29:38-39).

The “daily sacrifice” was morning and evening. I believe Daniel 8:14 is specifying how many total evening and morning sacrifices will be missed (2300) until Messiah Jesus rides in to cleanse the Temple at the Second Coming. After 1150 days 2300 evening and morning sacrifices would be “taken away.” So the exact day the “daily” is “taken away” is not 1260 days but instead 1150 days before the Second Coming...still approximately in the middle of the Tribulation.

I find this understanding to be an incredible confirmation of our overall end-timing construct. This because Dan 12:11-12 leads us to see the commencement of both the 1290 days and the 1335 days at the time when it is true that both a) the daily sacrifice is taken away and b) the abomination of desolation is set up (recall how both 1290 and 1335 periods began on the year 689 A.D.). Both a) and b) will be true in their most literal sense precisely at the beginning of these 1150 days until the Second Coming. The difference between 1335 and 1150 days is 185 days. So in its most literal and final sense Dan 12:12 is pronouncing a blessing upon whoever waits for and finally reaches the point in time 185 days after the Second Coming.

If Sept 26-27, 2031 (Day of Atonement 2031, day of the Second Coming) is counted as Jewish day 1, then day 185 is Mar 28-29, 2032 as anyone with the internet can confirm. In 2032 this just happens to be Nisan 16-17, exactly 2000 years *to the very Jewish day* after Jesus rose from the dead, *the very day we would expect the Millennium of Rev 20 to commence as per our end-timing construct!*