

“The Year of My  
Redeemed  
is Come”

WATCHING DANIEL’S PROPHETIC TIMELINE  
AUTUMN 2024 - AUTUMN 2031

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This book contains the findings of a Bible study done by the author. *All that read this material are responsible for their own reactions and decisions.* Each one has the privilege and personal responsibility to study this subject from the Bible and decide for themselves what they believe and how they will respond.

First Printing - April 2024

First Revision – June 2024

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*“Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength?”*

*This who says, “I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. Isaiah 63:1-5*

## PREFACE

In keeping with His promise, Jesus Christ has declared the year of His redeemed. He has heralded 2031 as the year of final deliverance. This increase of knowledge, God has kindly given to His people; and it is greatly needed by those about to enter into a climactic spiritual warfare here at the end of the world. Finding the year that will bring the end of the world is exciting, to say the least. Knowing which year marks the final deliverance of God's people, admittedly, is both invigorating and vitally important. But there is another crucial reason for increasing our knowledge regarding which year the end is to come. Knowing the ending point is the anchor for prophecy. And prophecy is that which enables us to walk with practical certainty and spiritual confidence.

Daniel's prophetic timeline extends to the end, and knowing this end date is essential in order to properly locate his prophecies of the last seven troublous years. We need to understand when our final work is to begin. We also need the prophetic checkpoints which are to illuminate our path during the last stretch of the journey, and which are to guide our footsteps out of this present evil world; for these waymarks have been given to

strengthen our faith all along the way. Like our Example, Jesus Christ, His people in these last days need timing guidance; that they may more efficiently foresee what is coming, and know with surety what they are to do throughout the whole prophetic period encompassing their ministry. In short, both the 2031 end date and the time prophecies that lead up to it are important. These are the subject of this book.

An effort has been made in this booklet to avoid long and endless proofs for that which will very soon speak for itself. Because of our faith in the Word of God, and because we continue to work to understand it, we believe that the things presented in this small work will indeed happen on time. And with brotherly affection, we ask the reader to watch the timeline of events listed near the end of this book. For as the events unfold, according to the prophetic delineation of timing, the truth regarding the future will be confirmed. All who are prayerfully paying attention can then have confidence that each coming event in the prophetic sequence will take place at the time specified, all the way to the end; and they will know for sure when the end is near, even at the doors. May these things find lodging in the reader's heart, for the Saviour's sake.

## **The Two Primary Things We Plan to Expose within this Study:**

1) The End Date: The Bible, using figurative time, teaches us that after 2000 years from the death of Christ, the end of time and deliverance will come. And His death, without impeachment, was in the spring of A.D. 31. This introduces 2031 as the year the world will end. Bible chronology further confirms this end date. And certain prophecies reveal the actual time of the year.

2) Daniel's Time Layout: The end date of item #1 allows us to solidly locate the prophetic time layout of last day events, showing us when the waiting time of Matthew 25:5 is over; specifically that the last seven years begin in autumn of 2024. In Chapter 8, we will give the delineation of timing for these last day events from Daniel's little book; that all who will, may watch. And this, so that as the events foretold come to pass, they might see the urgency, and make the necessary practical decisions.

If ever there was a time to get serious about having the smile and approval of God, it is now. The modern thing that is termed "Christianity" too often teaches that God approves nearly everyone; that He will accept

almost all into His presence and save nearly all into His kingdom. This, the Bible does not teach. The fact that God has a deep and relentless love for souls is true. But whether or not these individuals are approved by Him to be taken to His kingdom, is not the same subject, and should not be confused. Searching and seeking, both in the Bible and by personal talks with God is the best place for the reader to find the real answer to one's status with God. But take caution and beware of modern religion! Most of the mainstream established churches in our day have become little more than political money machines that survive by assuring the people that they are accepted and approved of God; regardless of endless compromise and heinous sins. And adding to the evil, intolerance is growing exponentially toward those who possess sound reason and who follow good conscience in obeying the true God.



## Chapter 1

# Hosea Proclaims the Year of Final Deliverance using “Figurative Time”

### What is Figurative Time?

The Bible teaches us how God, in His longsuffering, reckons time. We refer to this as “figurative time”. In figurative time, “*one day*” as seen by Jehovah, is equivalent to “*a thousand years*”. Moses prayed: “*For a thousand years in thy sight are but as yesterday when it is past*” “*So teach us to number our days, that we may apply our hearts unto wisdom.*” Psalm 90:4, 12. Peter expands on this theme. He pleads with us not to be ignorant regarding this important “figure of time” the Holy Spirit has given: “*Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day*” 2 Peter 3:8.

One of the primary things the Bible teaches us regarding “figurative time”, is that six thousand years have been allotted for God’s dealings with sinful humanity; that it is six thousand years from the fall in the Garden of Eden to the day of vengeance. It is well

known, as appointed by the LORD himself, there are but seven days in a week; “six days” for work and “the seventh” is a day of rest (see Genesis 1 and 2). There are no other days known or in existence to which we may apply the “thousand year” per day timing. But we may and do apply it to these. God is using this figure to teach us that He will work for this planet for six days of “one thousand years” each; a total of six thousand years. And then in the book of Revelation, He speaks of one additional “thousand year” period (the seventh) when the work of our LORD is complete; when Satan is bound and the saints are in the kingdom: *“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years ... And I saw thrones, and they (the redeemed) sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”* Revelation 20:2, 4.

## Hosea Proclaims the Year of Deliverance

*“Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up” Hosea 6:1.*

Since the Bible has used “figurative time” to tell us the longsuffering of God with humankind would continue for six thousand years, it is reasonable, and not surprising, that the Bible uses the same “figurative time” to tell us **when** the six thousand years **will end**; when God’s people will be delivered and afterward receive their inheritance. It is in the following prophecy that Jehovah gives us both the length and beginning point of the last two thousand years which extend to the end of the six thousand years. These words from Hosea 6, present the single year which is at the division line between the first four figurative days (the initial four thousand years after the entrance of sin) and the last two figurative days (the last two thousand years of God’s longsuffering with sin). Notice:

*“Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days (after two thousand years) will He revive us: in the third day (the third one thousand years) He will raise us up, and we shall live in His sight” Hosea 6:1, 2.*

Let's consider the evidence that these three days of time are to be measured in figurative time. When saying "two days" and in "the third day", it would surely not be some indefinite amount of time. And that common literal days, or even years, are meant is improbable as they would have long since passed away and His people are still not resurrected and living in His personal presence. And "living in His sight" cannot refer to His presence as given by His Spirit, for this form of His presence has no time limitations; it is continually there for us. This leaves us only one Bible way to explain each of these days, and that is as figurative days - "*one day*" is equivalent to "*a thousand years*". Surely it is no coincidence that this is "*the one thing*" His beloved have been commanded not to be ignorant of (2 Peter 3:8).

So let's pursue the result as we apply this rule of Bible time to our text. The people of God are depicted here as entering into the last two thousand years of God's longsuffering with this evil world. And a call to "Come", and "return to the LORD" is being given during this same period. When this period ends, the faithful who are still alive will be "*revived*", meaning rescued or kept alive. And at the beginning of the third one-thousand years, "*the dead in Christ*" (1 Thess.4:16) will be raised up or made alive; the text says, "*He will raise*

*us up, and we will live in His sight*". This "third" one-thousand years of Hosea's prophecy, when "we shall live in His sight", is plainly the same as John's one-thousand years as given us in Revelation 20, when the saints will "live and reign with Christ a thousand years" Rev.20:4. And consider it: If Hosea's third day is one thousand years, then the other two days being associated with the third, must each reasonably be understood to be of the same length.

### **The Beginning Point of Hosea's Prophecy**

Having fairly established that the three days which we have been discussing are figures, if we can but discover the beginning point of the "two days" or two thousand years, we can know the year which contains the definite endpoint of God's longsuffering with the planet. The desired beginning point is given in the subject text:

*"Come, and let us return unto the LORD: for **He hath torn**, and He will heal us; **He hath smitten**, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight."*  
*Hosea 6:1, 2.*

Firstly, this exhortation is a sincere call to repentance. But the reason given for this invitation to

*“return unto the LORD”, is the “tearing and smiting” mentioned. This is what, in the prophecy, begins both the call to repentance and the period of healing and binding up of the people who are truly repentant. Then this “tearing and smiting”, whatever it is, must be the beginning point of the first “two days” or two thousand years of our prophecy. And we think the evidence is strong that Hosea is here speaking of the maltreatment which happened at the crucifixion of Jesus Christ. For the Bible says:*

*“We did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.” Isaiah 53:4, 5. Christ was “torn” that we might be “healed”. Simply put, “the LORD hath laid on Him the iniquity of us all” (vs. 6).*

The prophecy of Hosea regarding our Messiah being “torn” and “smitten”, is also given us in the experience of Job: *“he teareth Me in his wrath, who hateth Me: he gnasheth upon Me with his teeth ... They have gaped upon Me with their mouth; they have smitten Me upon the cheek reproachfully; they have gathered themselves together against Me. God hath delivered Me to the ungodly, and turned Me over into the*

hands of the wicked” Job 16:9-11

The above passage is plainly prophetic of Christ. Job said, “*God hath delivered Me to the ungodly, and turned Me over into the hands of the wicked”*. And the Angels at the tomb reminded Christ’s followers how He had said to them, “*The Son of man must be delivered into the hands of sinful men”*. Jesus’ answer to Pilate also makes the point: “*Thou couldst have no power at all against Me, except it were given thee from above*” that is to say “*from My Father*” Luke 24:7; John 19:11.

The words of Hosea 6:1, as reflected in this experience of Job, is a prophecy about Jesus Christ being given over by His Father into the hands of sinful men to “smite” and “tear” Him. All our iniquities were “*laid on Him*”, that in the subsequent two thousand years His people might be “healed and bound up”. Our text is teaching us, to some degree, the extent and longevity of the power of gospel grace secured at Christ’s trial, death, and resurrection to heal and bind us up. But it does more than this.

The text says “*after two days*”, teaching us that the two days of our prophecy are measured from when our LORD was torn and smitten; measured from the death of Christ. This is the beginning point given in the verse and we see no other from which to begin our calculation.

Then, based on the above solid Scriptures, we can begin counting at the crucifixion and *“after two days”* or two thousand years from this time, God’s people will be “preserved alive” or delivered. Two-thousand years from the year A.D. 31 is simply in the year 2031. Are we not told that as we near the end, *“knowledge shall be increased”* regarding when the end will be and that *“the wise shall understand”* how long it will be? (Dan.12:4, 10). Be careful about thinking that these three days in Hosea don’t represent 1000 years each; especially that the third one is not a prophecy about God raising His people up to be with Him and live in His sight. The duration of this third day must be a full one thousand years, for the Bible explicitly says, *“They lived and reigned with Christ a thousand years”* (Rev.20:4).

### **He Shall Come Unto Us as the Rain**

Hosea continues his discourse. Verse 3 says: *“Then shall we know, if we follow on to know the LORD: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.”*

In A.D. 31, Christ was not only crucified, but He ascended back to heaven. And the text is telling us that His *“going forth”* to His mediatorial work would result



with certainty in His *“coming to us as the rain”*. The Master said it this way: *“It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you”* John 16:7.

In effect, Hosea 6 invites us, *“Come, and let us return unto the LORD”*. And after we do this, *“He shall come unto us.”* In the words of other Scripture: *“Return unto Me, and I will return unto you, saith the LORD of hosts”* Malachi 3:7. *“Draw nigh to God, and He will draw nigh to you”* James 4:8. And Isaiah 44:22: *“I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee.”*

*“He hath torn”*. *“He hath smitten”*. The *“tearing”* and *“smiting”* came first, causing His church to *“return”* to Him. And our coming to Him results in Him coming *“to us as the (healing) rain”*. This is the same promise that was prophesied by Joel: *“Turn ye even to Me with all your heart”* *“Rend your heart, and not your garments, and turn unto the LORD your God; for He is gracious”* *“And it shall come to pass afterward (after you do this), that I will pour out My Spirit upon all flesh”* I will *“cause to come down for you the rain, the former rain, and the latter rain”*. Joel 2:12, 13, 28, 23.

This promise of the Spirit, recorded by Hosea and Joel, began to be fulfilled when the former rain was

poured out on the day of Pentecost in A.D.31, within days of the beginning of our two day prophecy. See Acts 2:16, 17. This again gives strong evidence of the beginning of the last two thousand years being in A.D. 31, the year He was wounded for our transgressions and bruised for our iniquities; the year of His “going forth” to His Father, and the year of His coming to the first disciples “*as the rain*”.

Christ is the Seed that was sown; the Seed that was to fall into the ground and die at the beginning of Hosea’s two figurative days; the Seed which the “*former rain*” would cause to sprout up and grow in the hearts of men. “*And Jesus answered them, saying, the hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*” John 12:23, 24.

And now, as we are nearing the end of the two thousand years under discussion, we have the promise of Christ coming to His people in special power as the “*latter rain*”, in order to perfect or ripen the harvest. Thus, the former rain has been given to cause the Seed “*already sown*” to spring forth; and the latter rain comes very near the end of the two thousand years to ripen the harvest. And brethren, the harvest bundles will surely contain grain that are duplicates of the Seed planted.

In summary, the betrayal, death, and resurrection of Christ marked the beginning of Hosea's two thousand year prophecy. The two thousand years of Hosea is the "gospel" time. It began in A.D.31 and comes to an end in the swiftly oncoming year of 2031. This inspiring passage in Hosea, with its "figurative" reckoning, gives us a knowledge of the time surrounding Jesus Christ's second coming based on the closing scenes that took place at the time of His first coming.

## Chapter 2

# Jesus Christ Proclaims the Year of Deliverance using “Figurative Time”

*“Go ye, and tell that **fox**, Behold, I cast out devils, and I do cures **to day** and **to morrow**, and the **third day** I shall be perfected” Luke 13:32*

The Saviour has likewise declared this special period of “two thousand years” to begin at the time of His crucifixion in A.D. 31, thus heralding as He had promised, “the year of His redeemed” and the “Day of Vengeance”. Again, A.D.31 plus 2000 years places the completion of His mediatorial work within the year 2031. Notice how Christ’s words harmonize with and strengthen the previous text we examined in Hosea:

*“The same day there came certain of the Pharisees, saying unto Him, Get Thee out, and depart hence: for Herod will kill Thee. And He said unto them (using figures), Go ye, and tell that **fox**, Behold, I cast out devils, and I do cures **to day** and **to morrow**, and the **third day** I shall be perfected (My work will be done). Nevertheless I must walk (literally keep traveling on) to day, and to morrow, and the day following: for it cannot be that a*

*prophet perish out of (outside of) Jerusalem.” Luke 13:31-33*

At the time of this confrontation, Jesus is on His way to Jerusalem. The Passover is approaching and the time of His suffering and death is drawing near. *“And He went through the cities and villages, teaching, and journeying toward Jerusalem”* Luke 13:22. In our text, *“Certain of the Pharisees”* approach the Saviour in the way, and tell Him to “get out hence” for Herod will seek to kill Him. But the Master could in no way be frightened from His last work.

Herod was made ruler of the Jews by the Romans. For this reason, Jesus begins His message with: *“Go ye, and tell that fox”*. He is here tearing away the tetrarch’s Jewish disguise and revealing that He knows Herod is really a representative of the Roman government. Gabriel predicted in Daniel 11:23 that the Roman power *“should work deceitfully”*; meaning the Roman power would seek to deceive the Jews. It is plain that the Son of God is using the term “fox” as a figure. But really, the entire first portion of this return message to the crafty and cunning Herod is given by Jesus using figures: *“Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.”* Here we see two days and a third day, just as in Hosea’s prophecy. In fact, it is as if His very words

“today” and “tomorrow” were taken from the prophet Hosea. During the two thousand year period (gospel period) Hosea said the LORD would “heal us and bind us up”; Jesus said He would “cast out devils” and “do cures”. Hosea says that in the third thousand years the LORD will raise us up and we shall “live in His sight” and Christ says that it brings the “perfecting” or finishing of His work and the completion of His kingdom. It is very shaky ground to believe Jesus meant His “third day” to be taken as a literal day. For when He said “*today, tomorrow, and the third day I shall be perfected*” (finished with My work), He was still more than a week from the crucifixion. And if the third day was meant to correspond with His resurrection, how could He do cures the first and second days while in the Tomb? No, these days have the same meaning and duration as in Hosea. These days, are likewise being used as figures and represent a thousand years each. Here is a paraphrase.

“And He said unto certain Pharisees that came to him, Go ye, and tell that fox (Roman agent), I know you are not for the Jews; that the Roman power you represent will oppose My gospel, and will tear and kill Me and then persecute My people. Behold, I cast out devils, and I do cures this thousand years and the next thousand years. For two thousand years My gospel shall be heralded, My grace perform its work, My children be

regenerated, received of My Father, and adopted into My kingdom. During this period, My church will surely be in a state of tribulation. Yet I shall work healing remedies. I will bind up their wounds, and cast out the demons which Romanism has employed; and the *‘third day I shall be perfected’*. In other words, My mediatorial work will be done, My work of redemption finished, and My kingdom completed, in spite of all opposition. My body, the church, will be made ready for translation.” As Hosea put it, *“the third day we shall live in his sight”*. John similarly says *“When He shall appear ... we shall see Him as He is”*, that is, we shall be and live in His presence (1 John 3:2).

But again, the question arises. When did these days commence? We seek to know when the two thousand years **began**. Hosea started the two days at the cross. This question, Jesus also answered.

In what the Master says next, He gives us the time. He now leaves speaking in figures and begins to speak plainly: *“Nevertheless, I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out (outside) of Jerusalem.”* His first word, *“Nevertheless”*, is the transition. It is our first clue that He has left off speaking in figures. He begins to speak about three literal days: *“I must walk to day, to morrow, and the day following”*. He is traveling. He is already on

His way to Jerusalem. And it is not without purpose, *“for it cannot be that a prophet perish out of Jerusalem”*. He is literally walking “today”, “tomorrow”, and “the day following” to Jerusalem and He well knows Jerusalem is the place that “kills the prophets”. In short, it is reasonable that the reckoning of our two thousand years be made from the only specific time toward which, while speaking plainly and in common time, He is directing our minds - His death at Jerusalem; the place that kills the prophets; the place He said He must (literally) keep walking toward.

Jesus first said, figuratively speaking, that He must cast out devils and do cures *“today”* and *“tomorrow”*, and He would be *‘perfected’* (finished) *the third day”*, meaning by the third day His work of casting out devils and doing cures would be ended. But all will agree that the church still needs demons cast out and cures done even after nearly two thousand years. Then this third day when His **work would be done** cannot possibly be the same type of twenty-four hour day as when He said “nevertheless, I must walk today, tomorrow, and the day following”, signifying that He must literally **“keep walking and working”** while on His way to Jerusalem to die. And the Bible record shows that, for the next several days, “walking and working” is exactly what He did. Here is the evidence: At the time of the incident with Herod’s



messengers, Jesus was *“teaching, and journeying toward Jerusalem”* Luke 13:22. Some amount of time after this, He *“entered and passed through Jericho”* Luke 19:1. While in Jericho, He ministered to *“Zacchaeus”* Luke 19:2-10. And as He departed from Jericho, He healed *“two blind men sitting by the way side”* Matt.20:30. He then ascended *“up to Jerusalem”* Luke 19:28. And He arrived in Bethany when it was still *“six days before the Passover”* John 12:1. During this time in Jerusalem, *“the blind and the lame came to him in the temple; and he healed them”* Matt.21:14. *“And He taught daily in the temple”* *“for all the people were very attentive to hear him”* Luke 19:47, 48. It is not difficult to see that He was still working, teaching and healing, for well over three days after giving this answer to Herod.

It is the words of Jesus Christ we are looking to for the beginning point of this prophecy. And by His transition from days that were figures to the use of literal days and the words, *“It cannot be that a prophet perish out of Jerusalem”*, we see He is showing us the time from which to begin measuring the *“two thousand years”*. And this should not be surprising, for it is the same year and point of time as indicated by Hosea in our previous chapter; that of the crucifixion. And did He not begin His two thousand year mediatorial work of healing that very year?

So again, allow me to paraphrase my understanding of this second part of Christ's message to the tetrarch: "Herod, I won't be turning back now. In order to complete the work of the 'two days' (two thousand years), I must keep to My work now. I must literally keep walking, *'today, tomorrow, and the day following'*. I am headed for Jerusalem, the place that kills the prophets. I am headed there to die, be resurrected, and ascend back to heaven. And this, so that during the subsequent two thousand years I can send My Spirit to My people, casting out devils and doing cures for them. And My work will be completed by the third thousand years." *"For it cannot be that a prophet perish out (outside) of Jerusalem"*. The subject passage in Luke continues ...

*"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see Me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord."* Luke 13:34, 35.

In summary of this chapter, days may be used as figures of different portions of time. Sometimes a day

literally means twenty-four hours; sometimes we mean only twelve hours, and at others an indefinite amount of time. The word of God also uses a day as a figure to represent a year (Ezek.4:6; Num.14:34), and sometimes as a figure of a thousand years. And, as in Hosea, these first "days" spoken of by Christ in verse 32, cannot mean natural days, we must all agree; for the church has needed demons cast out and cures done for more than forty-eight hours. For the same reason, a day/year time fulfillment is likewise excluded. Further, these days do not mean some indefinite time; for the words "two" and "third," "today" and "tomorrow," are too distinctly given. Biblically, there remains only one more application to a day; and this we again find in 2Pet.3:8. *"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day"*. What we count as a thousand years, God calls a day. And the days spoken of by Jesus in Luke 13:32 are each to be valued at a thousand years.

While in Nazareth, Jesus announced His anointing to public labor. (Luke 4:18). At this time, He assured us that the work He had been anointed to go forth and do, would be accomplished sometime during His earthly ministry; sometime before He cried *"it is finished"*. You may remember, that as a part of this work, He vowed to

proclaim the year - *“the acceptable year of the LORD”* - which is one and the same as *“the year of His redeemed”* (see Isaiah 61:2 & 63:4). This He did as He approached the cross. It is my humble opinion and also belief, that Jesus Christ’s declaration to King Herod which we have had under discussion, is indeed the very place, using figurative time, He proclaimed both the length and beginning point of the prophecy that takes us to the “year of His redeemed”.

## Chapter 3

# The Apostles use of the Term “Last Days” Denotes Two Days or Two Thousand Years

*“But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh”*

*Acts 2:16, 17*

I believe when the apostles used the term “last days”, the Holy Spirit purposed that at some point, to those living at the end, these “last days” would mean the last two days or two thousand years we have had under discussion. In effect, they are called “last days” because they are the last two of the six days which make up the 6000 years. Based on the timing we have learned thus far, I would like the reader to consider, by reading the following parenthetical comments, the division line the Bible makes between the first 4000 years and the last 2000 years. In this first example, it is between the ancient prophets and the apostles:

*“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets*

(covering the first four thousand years until Christ) *Hath in these last days (last two thousand years) spoken unto us by His Son” and “when he had by himself purged our sins, sat down on the right hand of the Majesty on high”* Hebrews 1:1-3 Here we see the Father spake through the prophets for four thousand years until Christ and in “*these last days*”, that is, last two thousand years He has spoken to us by His Son. It is not improbable that the writer’s “last days” are nothing less than the last two days or the last two thousand years spoken of by both Hosea and Jesus Christ; the subject period extending from the year the Son of God “*purged our sins and sat down on the right hand of His Father*” until the final deliverance.

The following is another example where a line is drawn between the ancient prophets and the apostles: “*I now write unto you” “That ye may be mindful of the words which were spoken before by the holy prophets (covering the first four thousand years), and of the commandment of us the apostles (within the last two thousand years) of the Lord and Saviour”* 2 Peter 3:1, 2.

Again, as with the foregoing text in Hebrews, we see a division. The same two periods are created by Peter’s words: “*The words which were spoken before*”, that is before A.D. 31, “*by the holy prophets*” and those spoken during and after A.D. 31 by “*us the apostles*”. But

especially notice as the passage continues, the very same term “last days” is used:

*“Knowing this first, that there shall come in the **“last days”** scoffers, walking after their own lusts, and saying, where is the promise of his coming?”* (verses 3 & 4). They are really saying: “We don’t see the location of His promised return, and neither do we think it’s possible to know the prophetic timing of the events surrounding it.” Please note, this is not Jesus’ first coming being talked about by Peter, but the period pertaining to His second.

The Holy Spirit, through Peter, seems to have already given the beginning and ending point for this time which He calls “*last days*”. This period encompasses from where Peter began “giving commandment” as an “apostle of our LORD and Saviour” (verse 2) and extends to the “day of judgment” and “fire” (verse 7). We think it is the same period we just read in Hebrews called “*these last days*”, beginning after our LORD had “*by himself purged our sins*”. At any rate, as far as “days” go, these that Peter is speaking of, are the “last ones”. According to Hosea and Jesus, there are two of them. And in the very chapter we have under consideration, the Spirit kindly gives us the length of these “last days”: “*Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years*” (verse 8).

And after the end of these two “last days”, Peter speaks of yet another day that is coming, which from our study of Hosea and Luke, we suspect to be a “third” thousand years: *“But the **day of the Lord** will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?”* (verses 10 & 11).

One last example. After Christ’s crucifixion, and within only a few days of His ascension back to heaven, Peter speaks regarding the outpouring they were experiencing: *“This is that which was spoken by the prophet Joel; and it shall come to pass in **the last days**, (last two thousand years) saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy ... and on My servants and on My handmaidens I will pour out **in those days** of My Spirit; and they shall prophesy”* Acts 2:16-18. Again, this outpouring began in A.D. 31 and, figuratively speaking, the last days spoken of can be nothing other than the last two thousand years of God’s longsuffering with mankind. For Hosea’s “two day” prophecy said, *“He shall*



*come unto us as the rain, as the latter and former rain unto the earth*" Hosea 6:3. And Joel says *"He will cause to come down for you the rain, the former rain, and the latter rain"* Joel 2:23. Both prophecies encompass the entire period of the gospel harvest.

We think, in context, when the apostles speak of "the last days" of earth's history, the Holy Spirit allows us to specifically take this as meaning: the last two *"one thousand year days"*. As in Hosea and Luke, the foregoing passage in Hebrews and the ones by Peter, give us the end of the 6000 years. The "last days" being from the time when *"us the apostles of the LORD and Saviour"* were commissioned in A.D. 31 until the day of "fire" in 2031.

## Chapter 4

# Jesus uses the term “Last Day” as the Third Day or the Last One Thousand Years”

*“He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” John 12:48*

Jesus’ comment to Herod in Luke 13:32 is not the only place where it can be seen that His usage of the word “day” fits as a figure of a thousand years. We find that He uses the simple term “last day” multiple times. And this “last day” or “last thousand years” He speaks of, unmistakably corresponds to the seventh millennium; the one John refers to in Revelation 20 when Satan will be chained and all the saints will be resurrected to reign with Christ. Therefore, when using the term “last day”, Jesus is speaking of the last day of the seven day week or the last thousand years of a full seven thousand. For the seventh day is always the “last day” of the week; whether literal or millennial. But we noticed it fits just as nicely when taken as the “last day” of the three we studied in Hosea and Luke. The *seventh*

millennium from when sin entered the world is identical with the *third* millennium from the crucifixion.

In Hosea's "last day", the Holy Spirit promised, "**He will raise us up and we shall live in His sight**". Now notice the parallel with Jesus' "last day": "*This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and **I will raise him up at the last day.***" John 6:40.

Jesus term "last day", though likely used as the last day of seven, is plainly the same period as the "last day" of the three days spoken of in His conversation with Herod or the "last day" of His three day prophecy in Hosea 6. Here are a few more texts where Christ speaks of the millennial period:

*"No man can come to Me, except the Father which hath sent Me draw him: and **I will raise him up at the last day**"* John 6:44.

*"Whoso eateth My flesh, and drinketh My blood, hath eternal life; and **I will raise him up at the last day.**"* John 6:54

*"Martha saith unto Him, I know that **he shall rise again in the resurrection at the last day.**"* John 11:24.

Now here is another verse regarding judgment during the millennium: "*He that rejecteth Me, and*

*receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.*" John 12:48

Revelation refers to this same judgment during the last one thousand years: "*And I saw thrones, and they (the saints) sat upon them, and judgment was given unto them ... and they lived and reigned with Christ a thousand years*" Rev.20:4. The saints, using the Word, are to pass judgment on the wicked. Daniel confirms this by telling us: "*judgment was given to the saints of the most High; and the time (millennium) came that the saints possessed the kingdom*" Dan.7:22.

God does not repeat things that are not of great importance. This seventh or "**last day**" spoken of by Jesus multiple times in John, surely correlates to Hosea and Christ's "third day" or "last day" we have had under discussion from the 6th chapter of Hosea and Luke chapter 13. And this "last day", to the best of our understanding, begins in 2031. One more very special text:

*"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are*

*sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” Galatians 4:4-6*

This is thrilling. If you go back and study verse 2 of the above chapter (Galatians 4), it is speaking of a **“time fixed” beforehand by the Father**. And now Paul says, when the completion of that “space of time appointed” by the Father was come, God sent forth His Son to redeem them that were under the law. This can be none other than the time of the crucifixion because that is where we were “redeemed” and that is where “the law of earthly sacrifices” ended. Consequently, when was the completion of this period of time fixed by the Father? I answer, A.D. 31. And when was the Spirit “sent forth” spoken of by this passage? Again, I answer A.D. 31. And according to Hosea 6:3, the Spirit, once given, continues through to the harvest two thousand years later. The “time fixed” by the Father is the time of transition between the first four thousand years and the last two thousand; that point which allows us to calculate the last year of His patient endurance with the world.

I will now conclude this chapter with some things that happened at the division point we have had under discussion:

## Things that Happened at the Transition

By now we should be seeing a division line, at the death of Christ, between the first four thousand years and the last two thousand years. There are many more Bible passages that could be looked at. But lest we exhaust the reader, let's simply mention in passing a few things that happened at that time, indicating it as the point of division.

1) We already saw that in the subject year, He commissioned His church, making a line between the ancient prophets before Christ's death and apostolic prophets after. (Hebrews 3:1-3; 2 Peter 3:1),

2) Because it was the year of His death, the sanctuary system transitioned from the earthly to the heavenly; from the sanctuary of the old covenant to the sanctuary of the new covenant (Hebrews 8:1, 2; 9:24).

3) The year A.D. 31 also made a division between the dispensation of the law of earthly sacrifices and the new covenant by which He promised to write His law in our inward hearts. *Behold, **the days come*** (last two days or two thousand years), saith *the Lord, when I will make a new covenant* (Jer.31:31; Heb.8:8-10; 10:15, 16). The covenant spoken of was ratified by His blood and a new and living way was opened. The animal sacrifices and priestly rituals and offerings were all to cease. "He

*taketh away the first that He may establish the second"*  
(Heb.10:9).

4) In A.D. 31, Christ attained eternal redemption for us that He would later "collect on" at the resurrection of the just. This was the last year of His earthly ministry and His final opportunity to publicly announce the year of jubilee deliverance and the day of vengeance, which He had earlier promised to do (Isa.61:2; Luke 4:18,19); for when He cried "*It is finished*" (John 19:30), He had accomplished the work He came to do.

5) This was the year He sat down on the right hand of His Father and began His mediatorial work in heaven in our behalf (Heb.1:3). Thus He began pouring out His Spirit upon His people; sending the early and latter rain of the final two thousand years (Acts 1:8; 2:1-4).

6) His death made the division between type and antitype; bringing a fulfillment of the spring types and also giving assurance that the fall types would be fulfilled two thousand years later. So then, A.D. 31 is a division point for much.

### Summary of the First Four Chapters

We have given strong evidence that Hosea makes the end of the six thousand years, "two days" or two thousand years after the tearing and smiting of Jesus

Christ on Calvary's cross. The Master, in His answer to Herod, does the same. In addition, we have shown how Jesus used the term "last day" for the millennium and how the apostles, by the unction of the Spirit, used the similar term "last days" to depict the last two thousand years; the period from the death of Christ to the deliverance. It should be apparent to the reader that even the prophets, in many cases, did not fully understand the words they uttered by the power of the Spirit.

We strongly believe all this evidence places both the end of the six thousand years and the end of the two thousand years within the year 2031. For this reason, let the reader **watch** for the events outlined in the final chapter of this booklet and "*know that it is near, even at the doors.*"



## Chapter 5

# **Bible Chronology Confirms Figurative Time**

*“For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night”  
Psalm 90:4.*

The two thousand year duration of Hosea’s prophecy, which begins with Christ being “torn and smitten”, makes determining the final deliverance and end of the six thousand years very simple. However, the chronologies of the Bible, also add weight to the fact that the end will come in 2031. For this reason, we give the following lists of figures. NOTE: These lists merely provide an overview and the data being provided is not accompanied with detailed explanations for the periods shown. See our contact information in the back of this book to obtain a more in depth study entitled “The Bible Jubilee Chronology”.

Nonetheless, though limited in scope, this information is still included here to help strengthen the reader’s belief that the six thousand year demonstration of sin is soon to be over. From these simple numbers, it can be seen at a glance, that we are rapidly approaching

those extremely troublous events that are to come during the last years of this earth, as well as showing that we are on the very borders of the imminent return of our LORD and Saviour, Jesus Christ. An overview of the Chronologic history of the world from Creation to the present day is as follows:

Period #1 was **1656 years**

From Creation to the Flood  
(Gen.5; Gen.7:6)

Period #2 was **427 years**

From the Flood to Terah's death  
(Gen.11:10-24; Gen.11:32)

Period #3 was **430 years**

From the beginning of Abraham's sojourn to the Exodus  
(Acts 7:4; Gal.3:16-18)

Period #4 was **476 years**

From Israel's Exodus out of Egypt to King Solomon  
(1Kings 6:1)

Period #5 was **40 years**

The length of Solomon's reign  
(1 Kings 11:42, 43)

Period #6 was **314 years**

From Rehoboam to Manasseh's 20th year

(1 Kings 14:21 - 2 Kings 21:1)

Period #7 was **8 years**

Manasseh's Captivity

(\* This figure is based on the need to sustain a 50 year cycle between jubilee years; on the need to maintain 750 years between B.C.719 - A.D.31)

Period #8 was **71 years**

From Manasseh's reinstatement until Judah's Captivity

(2 Kings 21-23; Dan. 1:1)

Period #9 was **70 years**

The period of Judah's Captivity

(2 Chron.36:17-21)

Period #10 was **536 years**

From the end of Judah's Captivity (B.C.536)

to the B.C./A.D. Date Line (a known date)

Period #11 is **2031 years**

From the Date Line to the "Year of Deliverance"

**Total**    **6059 years** - Creation to A.D. 2031

## **The Jubilee Periods from the Entrance of Sin to the Deliverance**

NOTE: What the jubilees are symbolic of and how they pertain to the year of final deliverance will be discussed in more detail in the next chapter. The dates below are rounded to the year.

It is 59 years from Creation to the Entrance of Sin  
(B.C.4028 - B.C.3969)

Period #1 is **2500 years**  
Entrance of Sin to the Jubilee at Canaan  
(B.C.3969-B.C.1469)

Period #2 is **750 years**  
Jubilee at Canaan to Hezekiah's Jubilee  
(B.C.1469 - B.C.719)

Period #3 is **750 years**  
Hezekiah's Jubilee to the Jubilee in  
the year of the Crucifixion  
(B.C.719 - A.D.31\*)

Period #4 is **2000 years**  
The Jubilee in the year of the Crucifixion  
to the Final Jubilee in the year declared by Christ  
(A.D.31 - A.D.2031)

**Total is 6000 years**  
From the Entrance of Sin to A.D. 2031

You might have noticed from the first list, that the earth is already over six thousand years in age. In fact, by the year 2031 the earth will be, in our understanding, about six thousand and fifty-nine years old. But remember, the amount of time known as *“God’s longsuffering”* leading up to Peter’s *“day of the LORD”* was six thousand years. This period of God’s Spirit *“striving with man”* begins with the entrance of sin, not at the Creation. Thus, while the first list shows the age of the earth from Creation, this second one shows the total number of years for the four periods which are within God’s longsuffering, and excludes the 59 years before the entrance of sin.

The second list makes plain that we now live nearly 2000 years from the time when Jesus Christ died on the cross by the hands of those in Jerusalem. Further, it shows that from A.D.31 back to the time when Israel first possessed Canaan was 1500 years (fifteen long centuries). Simple math, then, makes the entrance of sin to be 2500 years before their possession of Canaan.  $2000 + 1500 + 2500 = 6000$ . All this, the Bible’s chronology reveals, further confirming that Hosea’s figurative two days or 2000 years will bring us to the great and final year of jubilee.

## Chapter 6

# The Specific Time of the Year

*“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” Leviticus 25:9, 10.*

While it is well to know the year of our deliverance, it is also crucial to know the time of year. We have already discovered from Scripture that the year the world will end is 2031. And we also realize, according to the Bible’s way of reckoning time, 2031 commences in the spring. But how can we know “the specific time” of our deliverance within that year?

### The Season

First, regarding the season of the year in general: It is a commonly known fact that the ceremonies associated with the ancient Hebrews’ spring festivals, pointed to special events connected with Jesus’ first

coming at “the planting of the gospel seed”; and the ceremonies the Jews performed as a part of their appointed festivals in the autumn, are likewise types to be connected with His second coming at the “gathering in of the gospel harvest”; in other words, at the end of the world. *“He will thoroughly purge his floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire”* Matt.3:12. *“Let both (wheat and tares) grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn”* Matt.13:30 (See Rev.14:14-20).

The autumn festivals referred to above, included the Day of Trumpets, the Day of Atonement, and the Feast of Tabernacles (Lev.23:24-27, 34). These festivals, together with the rituals that were symbolic of the great “harvest” at the end of the world, all happened in the seventh month. Thus, the Bible is teaching us that just as surely as the “time of year” for the death, burial, and resurrection of Jesus Christ was in the spring, the “time of year” for the final deliverance is in the autumn, in the seventh month. So we have now narrowed the timing down to the month. But the initial question was: How can we know the “specific time” of our deliverance in the final year? This we are still seeking to know.

## The Day of the Year

In an effort to further answer the question, let's consider a practical example: When one individual (especially in the U.S.) says to another, "Let's get together in 2030" and "eat turkey" and "watch football", not only the year and season, but the very day to which they are referring is understood. Is it not? Then the point is made. The activities of an event, in connection with the stated year, can help us locate the more specific time.

So it is in Scripture. The wording associated with the mention of the final year, assists us in identifying the time. Then let's examine three Bible passages that speak of "the year of deliverance" and future triumph of the church.

## The Year of Deliverance

### 1) The Acceptable Year of the LORD

*"The spirit of the Lord GOD is upon Me; because the LORD hath anointed Me to ... proclaim liberty to the captives, and the opening of the prison to them that are bound; **to proclaim the acceptable year of the LORD, and the day of vengeance of our God**"* Isaiah 61:1, 2.



In examining the foregoing text, the year referenced is unmistakably the year of deliverance. It is the year the Master was to disclose to us while on the earth. And we have already seen that He did indeed proclaim this “acceptable year” in the message He sent to Herod just prior to His death. We note also that since Luke published the incident, it must have been spoken in the presence of His disciples and quite likely in the crowd.

## 2) The Year of My Redeemed

Notice how this next and very beautiful prophecy in Isaiah 63 is spanning the two thousand year period we have had under discussion in this book, speaking of both the crucifixion and also the year of deliverance of those He names “*My redeemed*”. Catch His feelings and sense His experience as He, the one whose garments had been stained with His own blood, is now seen coming forth in power. “*Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength?*” But what are His thoughts as He is traveling? As He is coming, glorious in His appearance, the question is asked: For what reason “*art Thou red in Thine apparel, and Thy garments like Him that treadeth in the winefat?*” He

answers, reflecting on the experience of His trial and crucifixion: Because *“I have trodden the winepress alone; and of the people there was none with Me” “I looked and there was none to help” “I wondered that there was none to uphold”*. The work of salvation had been left solely up to Him. For that reason He says, *“Mine own arm brought salvation to Me”* and *“My fury, it upheld Me”*. But now, as He is on His way to gather His redeemed and administer vengeance, He says: *“I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all my raiment. **For the day of vengeance is in Mine heart, and the year of My redeemed is come.**”* Isaiah 63:1-5. This word “redeemed”, in both the original Hebrew and Webster’s 1828 dictionary, means “delivered” from bondage or punishment. He is essentially saying, “the year of My delivered ones is come”. I will remove them from the reach of wicked men.

### 3) Year of Recompenses for the Controversy of Zion

Again, in chapter 34, Isaiah speaks regarding this same year of rescue and relief: *“And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll” “The sword of the LORD is filled with*

blood” “for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea (Edom).” “And their land shall be soaked with blood, and their dust made fat with fatness. **For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion.** And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.” Isaiah 34:4-9. Here we have Isaiah calling the same year “the year of recompenses”. This means it is the year when compensations are made; when rewards are meted out, both to the righteous and wicked. “To Me belongeth vengeance and recompense” Deut.32:35. “Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner” Prov. 11:31.

### Summary of the Three Verses

What do we notice from these texts? First, they are all the same year. Please take note that “the acceptable year of the LORD”, “the year of His redeemed”, and “the year of recompenses for the controversy of Zion”, in every case, are coupled with and happen concurrently with “the day of the LORD’s vengeance” upon the ungodly. Then these are all different descriptions of the same year. They are all speaking of “the year” of

deliverance. We can conclude then, the particular day we are in search of, is related to “deliverance”; which is the same as “setting at liberty”. Biblically, the proclamation of liberty is known to be heralded at a very particular time of year. And it happens at only one of the three autumn festivals previously mentioned. It occurs when the trumpet of the **jubilee** sounds on the tenth day of the seventh month, in the Day of Atonement. But in order to fully expose this as the correct day, we should review the verses in Isaiah 61 and Luke 4 that speak of “*the acceptable year of the LORD*”. This phrase, as recorded by Isaiah and then publicly proclaimed by Jesus, most clearly specifies the precise time of year.

### **The Acceptable Year of the LORD**

Assurance had been given to Isaiah that when Christ came the first time, He would announce **the year of final deliverance** to the righteous and the day of vengeance to the wicked: “*The spirit of the Lord GOD is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; he hath sent Me to bind up the brokenhearted, **to proclaim liberty** to the captives, and the opening of the prison to them that are bound; **to proclaim the acceptable year of the LORD**, and the day of vengeance of our God” Isaiah 61:1, 2. Grammar teaches us that the “noun” in this phrase is the word*

“year”. Then **the year** is what He guarantees here that He will proclaim to us.

Our LORD and Saviour Himself, when announcing His entrance to public ministry, read aloud this prophecy of Isaiah; thus confirming that it contained the list of things His Father was sending Him forth to do. At the end of the list, He again straightly promised He would herald **the year** of final deliverance: *“And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, **to preach deliverance** to the captives, and recovering of sight to the blind, **to set at liberty** them that are bruised, **To preach the acceptable year of the Lord.** And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, this day is this Scripture fulfilled in your ears.”* Luke 4:17-21. He was saying, “I have been anointed by the Spirit, and I am going forth this very day to accomplish ‘all’ the things I just mentioned”.

The above verses in Isaiah and Luke are rich with **jubilee** language. Isaiah said Jesus was to preach *“good tidings to the meek”*. And what were the good tidings He

preached? The meek shall *“inherit the earth”* (Matt.5:5). The jubilee passage in Leviticus 25 promises the same; that *“every man shall return to his possession”*.

Jesus was anointed to *“Proclaim liberty”* and *“preach deliverance”* to the captives; *“set at liberty”* the bruised, and *“open the prisons”* to them that are bound. This is also, without question, jubilee language. Leviticus 25 says it this way: *“proclaim liberty throughout all the land”* which means “deliverance for all”. This is what Jesus was heralding. All this freedom would occur, at the end of time, as the result of His work while on earth.

Christ refers to this year of deliverance as the *“acceptable year of the LORD”*. But did you know, this phrase, by definition, means the year of His “delight” and “satisfaction”; and that the word “Jubilee” means *“a shout out for joy”*? Note how Jesus is declaring liberty, preaching deliverance, and the opening of prisons; calling it the year of His delight and satisfaction, a year for the joyful celebration of liberty. And Leviticus 25 says, *“It shall be a jubilee (delightful celebration) unto you”*; a proclamation of *“liberty”* or deliverance *“throughout all the land unto all the inhabitants thereof”*.

Then our question is answered. We studied in chapter 2 that Jesus unveiled 2031 as the “year” of final

deliverance in His message to Herod. He further tells us this “year” which He proclaimed is also known as the “*acceptable year*”. And now from the identifiable language employed, we have learned the “Day of Atonement” is the precise time. It should be coming clear by now that the blowing of the jubilee trumpet on the Day of Atonement was symbolic of the joyful celebration that will take place at the final deliverance.

Consider the Saviour’s thoughts and feelings here. He is now gathering the harvest of His grueling work. This is when “*He shall see of the travail of His soul and shall be satisfied*” (Isaiah 53:11). It is the “year of the LORD’s gladness”, bringing happiness and restful satisfaction both to Him and to His people. The “*acceptable year of the LORD*” can also be termed “the year of the LORD’s desire”. He will be with His redeemed! Jesus prayed to the Father, “*I will that they also, whom Thou hast given Me, be with Me where I am*” (John 17:24). And again, this deliverance takes place “*on the tenth day of the seventh month*”.

### **Some Final Thoughts**

For many years the church has known and believed the “jubilee” under discussion to be symbolic of the great deliverance which is to come at the end of this

earth's history. It is a most remarkable type of the magnificent deliverance of the people of God. The Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints. There is to be mercy and relief from persecution to the righteous living. Furthermore, the prisoners which Satan has been claiming as his captives, are released from the grave; beginning with the special resurrection (\*see note). It will be "*liberty to the captives, and the opening of the prison to them that are bound*" Isa.61:2. At this time, families are to be re-united, and the saints are to possess their eternal inheritance. See Lev.25:10.

Be sure of this. The Master will collect on His purchased possession and begin this great release on the *Day of Atonement* that is within the year He has heralded, just as surely as He paid the purchase price on the *Day of Passover* (2000 years earlier) in the year Daniel said that He would cause the "*sacrifice and the oblation to cease*" (Dan.9:27).

\*NOTE: Please remember, the specific day mentioned above is simply when the jubilee deliverance begins. At that time, according to Daniel, the first to be rescued are the righteous ones still "alive on the earth". Also, at the same time, is the resurrection of a special group consisting of "many" that "sleep in the dust of the earth" (Dan.12:1-3). But this "initial" deliverance and resurrection must not be



confused with the subsequent general resurrection which happens at the appearing of the Son of God (1 Thess.4:15-17; 1 Cor.15:51, 52). This appearing and general resurrection happen a short time after the jubilee begins, yet occur in the same year; for “all” of the righteous will be raised sometime “within” the year of His redeemed. The thing to remember, though, is the “jubilee release” we have under discussion, is that “specific time” in the last year “at which” deliverance **begins**; and then “after which” all deliverance will come.

### **Summary and Conclusion**

We have shown “*the acceptable year of the LORD*” to be one and the same with the year of “recompenses” (Isa.34:8) and the year of “His redeemed” (Isa.63:4)]. By Jesus, in His message to Herod (Luke 13:32), heralding this year of “His delight” (Isa.61:2), we know the year, the season, and even the day when He turns the captivity of His people. The precise time of year is known by “the event”. And now that we have established this endpoint more specifically as the Day of Atonement, the tenth day of the seventh month in the autumn of 2031, it will allow us to accurately locate the gripping events of Daniel’s last day timeline.

## Chapter 7

# Daniel's Timeline and the Prophetic Events of the Last Seven Years Begin in the Autumn of 2024

*“Seal up those things which the seven thunders uttered, and write them not” “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets”  
Revelation 10:4,7.*

In this stirring part of our study, we will see that having the “end date” of the six thousand years is what helps expose the **beginning point** of Daniel's seven thunders. When located so as to finish their work at the end of time, these intense and serious thunders begin to sound in **autumn of 2024**. This booklet is largely written as a “shout out” of this very thing - All eyes on autumn of 2024 and onward! Right now, as I am writing this booklet, we are in the spring of 2024 and the swiftness with which the first thunder announcement is coming feels overwhelming. We are only months from extreme

control and oppression by secular government that is unprecedented. Then, in the summer of 2025, in an effort to undermine the worship of the true God, the most devious of national transgressions will follow (see the description of thunder #2 in the next chapter). This transgression corresponds to a very special aspect of Christ's final work in the heavenly sanctuary. There is to be a special "*hour of judgment*". The Master is planning to close up the work of salvation and return to earth. In order to do this, He must examine the case of every living person occupying the earth. And for most, the beginning of this approaching investigation is now all too close. The following especially applies in the final days:

*"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for **the hour of his judgment is come**: and worship him that made heaven, and earth, and the sea, and the fountains of waters" Rev.14:6, 7.*

Not only is this special judgment and testing time soon to begin, but unparalleled and uncontainable trouble is about to break out. However, before we list the timing of these future events in chapter 8, I think it

will be good to quickly review a couple of important prophetic facts.

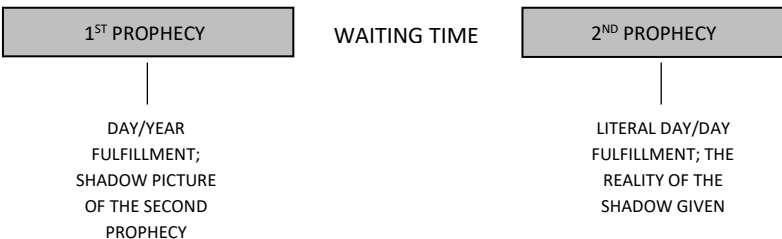
### **Daniel's Time Prophecies are Now Open to Our Understanding**

When considering "time prophecy" relative to the end of the world, it is imperative to study Daniel. The crucial numbers and figures were given to him by Divine inspiration and, until they were needed at the end, they were closed up in a "**sealed book**". *"Shut thou up the vision" "shut up the words, and seal the book" "Go thy way, Daniel: for the words are closed up and sealed till the time of the end"* Dan. 8:26; Dan. 12:4,9. For centuries, Daniel's "little book" of time prophecies was closed to humanity's understanding. But notice these figures are being progressively opened and are especially to be understood at the end. *"Many shall run to and fro, and knowledge shall be increased"* Dan.12:4. The apostle John actually sees them opened at the end: *"And I saw another Mighty Angel come down from heaven ... And He had in His hand a **little book open**"* Rev.10:1. This "little book" being held open in Revelation, is certainly from the writings of Daniel, for his is the book the Bible told us was "*closed up*". The first point is made: Daniel's "little book" of time prophecies has been opened and can now be understood

(Rev.10:2). And as we near the end, knowledge regarding it is being continually increased (Daniel 12:4).

### Daniel's Time Message Prophecies Twice

Daniel's book is filled with very special timing information which the Bible teaches would prophesy twice; once when the Angel's right foot is on the sea and the second time when He places His other foot on the earth (Rev10:2). After John eats Daniel's entire book, signifying that the prophecies of the two books are to be considered as one (work together), he is told to "*prophesy again*", meaning a second time (Rev.10:11). And since the second cluster of prophecy is out of the same "little book" and using the same numbers as the first cluster of prophecy, we would not expect it to be showing us some different prophetic layout. But rather, the first prophecy, makes a shadow picture of the second. And the second looks like the first.



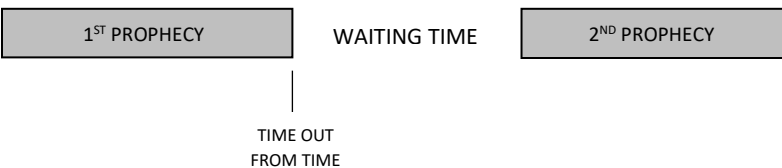
So the same numbers which already prophesied once in a day/year application, prophesy a second time (Rev.10:11). That they prophesied the first time using a day/year interpretation, we know from the prophetic fulfillment of dates at the time of Christ's first coming and other fulfilled events of history. But based on the amount of time left here at the very end of time, the second fulfillment of the little book's line of prophecies, must by reasonable and practical necessity be in literal time. God in the long years of history, gave us an unmistakable shadow picture of the real-time events of these last days. And there was a waiting time between.

### **The Waiting Time**

The Bible teaches there is a "waiting time" between the first fulfillment of Daniel's prophetic timeline and the second. After the "little book" finished its first work of prophesying, there was an interruption: *"And the Angel which I saw stand upon the sea and upon the earth lifted up His hand to heaven, And swore by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be **time no longer**"* Rev.10:5, 6. This is thought by many to mean "time never again". What they

believe and are saying is, “after the first prophecy of the little book, there is no more timing to be known”.

Admittedly, with the declaration of “time no longer” all the prophetic times of the little book’s first prophecy ended; the people living during this period of prophetic interruption, could make no definite tracing of Daniel’s prophetic time. Nonetheless, this proclamation by the Mighty Angel, in no way means “time never again”. Rather, it means “time out from time” or an interruption to prophetic time. This “time no longer” simply created a waiting time between the two fulfillments of Daniel’s prophetic periods (see Matt.25:1-12; Hab.2:2, 3), with no definite way to trace Daniel’s prophetic figures forward from the end of the first prophecy and therefore seemingly no possibility to know where to begin the second of his two prophecies (Rev.10:3, 4). This is depicted in the following sketch:



As already stated, the first time Daniel’s little book prophesied, each day was taken as representing one year. But all of the day/year prophecies have now expired. And though we have been in this “waiting time” for many years, we are now on the verge of, and about to experience, the second and “literal” fulfillment of Daniel. At the writing of this booklet, in the spring of 2024, the writer believes we are still in this waiting time, though not for much longer. Originally, we thought this waiting time ended in the autumn of 2020. We sounded an early warning. But based on the evidence given in this book, and what we are now seeing, we strongly believe it is indeed only a few months to the prophetic “time in” and second fulfilment of Daniel’s little book.

### **The Second Work of the Little Book is at the End**

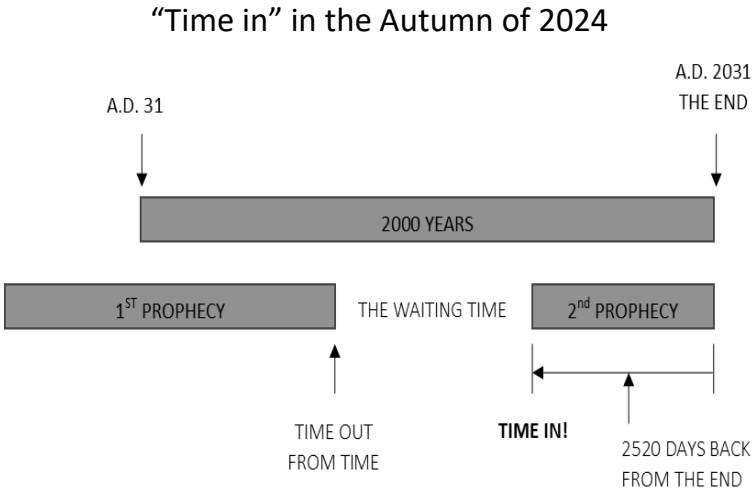
The Bible locates the “second” work of prophecy which the little book sets forth to do, at the very end of time. After declaring “*there should be time no longer*” (the waiting time), the Angel’s oath in Revelation 10 continues: “*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.*” Rev. 10:7. By this time, the Mighty Angel has cried. And in response, the seven thunders have spoken their mysterious delineation of timed events



(Rev.10:3). These had been sealed during the waiting time (Rev.10:4-6) but have subsequently, during the final seven years, uttered their thundering voices throughout the earth. We know this, because now the foregoing verse loudly proclaims to us that the mysterious “second” work of Daniel’s timeline is fully “finished” when the seventh trumpet sounds (vs.7). It is at this time, as promised in His message to Herod, Christ’s kingdom is completed. The dead will then be raised, the saints given their reward, and those who are destroying the earth will be destroyed. *“And the seventh angel (trumpet) sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged (receive what is coming to them at the resurrection), and that Thou shouldst give reward (recompense) unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth.”* Revelation 11:15, 18.

So the Bible has told us the “second” work of prophecy which the little book sets forth to do, and which according to the historic shadow picture is seven years in length, will be “finished” at the above narrated

deliverance when the “*seventh angel*” begins to sound. Consequently, the end of Daniel’s timeline, the end of Hosea’s two thousand years when God “*will revive us*”, and the completion of the kingdom of Christ at the beginning of “*the third day*”, all happen the same year and occur at the same time. And from the earlier chapters of this booklet, we can place the end of Daniel’s seven thunder timeline at the Day of Atonement in autumn of 2031.



It is not hard to see why knowing the 2031 “end date” is so important. We have had no way to trace forward to the second prophecy from the “time out” at the end of the first work of the little book. The only

connect point we have for locating Daniel's 2nd prophecy is the end date. And you can visually see how the last two thousand years, very simply given us in "figurative time", spans the waiting time and allows us to know when Daniel's prophetic periods and their timed events, known as "the seven thunders", end. Therefore we also can know when they begin. We simply come back seven years (2520 days) from the end, and we have our "time in", thus restoring our prophetic bearings. And again, seven years back from the autumn of 2031 is autumn of 2024! Then based on the sure words of Hosea and Christ, brethren, the waiting time is almost over, the seven thunders are about to utter their voices, and our faith in our Saviour and His prophecies is even stronger than when we first believed, stronger than ever before.

I would like to take time here to praise our heavenly Father for the gift of His only begotten Son Jesus Christ, and for the price that has been paid; also for His steady and ongoing kindness in giving us His word. And especially to bestow our praise and thankfulness to His Holy Name for not leaving us without chart or compass in this time when evil is daily surrounding us and growing in the extreme. It is simply another act and labor of love which He has bestowed upon us. In the best of our ability

to understand, the Mighty Angel will roar this upcoming autumn and the seven thunders will begin to utter their announcements; announcements that we believe will culminate on the Day of Atonement and with the deliverance of God's faithful people in *"the year of His redeemed"* in the autumn of A.D.2031. *"Who shall not fear Thee, O Lord, and glorify Thy name?"* Rev. 15:4.

## Chapter 8

# Prophecy Watch! Seven Thunder Events Begin in Autumn of 2024

*“And I saw another Mighty Angel come down from heaven” “and He had in His hand a little book open: and He set His right foot upon the sea, and His left foot on the earth, and cried with a loud voice, as when a lion roareth: and when He had cried, seven thunders uttered their voices” Revelation 10:1-3.*

It is now time to share the electrifying results of this study; it is time to present Daniel’s seven thunder timeline. These special figures are positioned based on the two thousand years of Hosea and Jesus, terminating in 2031; and also upon the tenth day of the seventh month within that year (Day of Atonement). We want that the reader be able to watch with us. And should this study prove out (we believe it will), we can all follow these sacred guidelines given of God, from autumn 2024, all the way to the end of time.

One might question why more Bible verification isn't given for the events and dates associated with the seven thunders as they are presented in this chapter. The reason is this: We have already written a detailed book on these thunders entitled "The Roar of the Mighty Angel". And for those who want the text references and details of a more in depth study, we recommend they obtain a copy of the revised 2024 edition. The information for acquiring it can be found at the back of this book. An Updated chart is also available which shows, according to our current understanding, where these thunders take their position along Daniel's timeline.

Our primary intent here has been to give strong evidence regarding the year of deliverance, together with the particular time of year; and then to give a short description of the seven thunders and present a "watch list" of dates for the student of prophecy to compare with the upcoming events of the next few years. As these begin to happen sequentially and on time, they will be nothing but unmistakable testimony of the fulfillment of Daniel's visions. When we are truly at the end, the vision will speak for itself.

The seven thunders delineate the timing of major events, given in the book of Daniel, that happen in the very last days. We will here give a brief description of the event associated with each of these thunders.

**Thunder #1** – Some trauma or series of events that will cause extreme fear to come upon the people will soon be unleashed. The result? A rapid and extreme control by the secular government is to be seen at this time. And once begun, this unprecedented control against our freedom will increase exponentially and overwhelmingly, with lockdowns and limitations of every sort. More environmental disasters, together with difficulties of every type will be blamed on changes in the planet, giving birth to a most severe climate agenda. [Thunder #1 begins the first 1215 day portion of the 3 ½ year reign of “the daily” (secular government) of Daniel 12:7, 11.]

**Thunder #2** - The dragon begins to speak (Rev.13:11). This thunder begins with a major national transgression or sin by “the daily” of Dan.8:13; a worldly mandate regarding false worship (Climate Sunday). Thunder #2 marks the beginning of the last 2300 days of Christ’s work in the heavenly sanctuary (Dan.8:14). It marks the transition from the examination of the cases of the dead to the judgment of those living. It is most solemn. It is also the starting point for the 70 week time period (Dan. 9:24-27) allotted for measuring the people whom God holds most responsible. *“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”* 1 Peter 4:17, 18.

**Thunder #3** – This thunder announces the end of the 70 week or 490 day period of Daniel 9:24. Close to this point, much has happened. In heaven, Jesus Christ has been anointed as Prince. He is now to organize and lead forth His last day army into the final conflict (verse 25). The covenant of Ezekiel 36:26, 27 has been confirmed with many for one week (Dan. 9:27); and the Holy Spirit has been poured out on the faithful and obedient ones who were vigilantly praying, waiting, watching, and working. During this same time the law of God, together with its true Sabbath, has been crucified and rejected by those who were “supposed to be” its loyal adherents. Thunder #3 ends the period allotted to this people who claimed to keep the law of God; and the testing time begins for those among earth’s inhabitants who are still undecided. For this reason, very soon after thunder #3 utters its voice, the trumpet judgments begin to fall in a merciful effort to arrest the attention of the remainder of the world.

**Thunder #4** - By this time, multiple trumpet judgments (Rev. 8) have fallen on the power of state (the daily); and the control of secularism begins to wane. [This thunder begins the decline or “taking away” of the daily and is also the first 30 days of the 1290 days spoken of in Daniel 12:11.]

**Thunder #5** - At this point the church gains full control. She has secured the power of governments and she now begins her tyrannical reign. Look out! This “image of the beast” gets life (Rev.13:15) and begins to force its pagan principles upon all in regard to false worship. It is the “mark



of the beast” crisis (Rev.13:16, 17; 14:9-12). The loss of freedom here is more severe and bloodier than any yet. [Thunder #5 starts the last 1260 days (Dan.7:25) or 42 months (Rev.13:5-7) of the 1290 days of Dan.12:11.]

**Thunder #6** - The trumpet woes of Revelation have been falling upon the churches (Rev.8:13; 9:1-21), and they are ready to give their power back to the dragon, the beast from the bottomless pit (Rev.11:3, 7). This thunder marks the point in time for the abomination of desolation to stand in the holy place (Matt. 24:15); it is the end of the 1290 days of Dan.12:11. It is the time to flee spoken of by Jesus (Matt.24:16). Satan now personates Christ. The power of this deception is incomprehensible. The end is very near now and about this time the seven last plagues of Revelation 15 and 16 begin to fall. [This thunder also begins the last 45 day portion of the 3 ½ years or 1260 days of Dan.12:7.]

**Thunder #7** - Thunder #7 marks the deliverance (Daniel 12:1). There is a special resurrection\* at the end of Hosea’s “two days” (see note in chapter 6). Following soon, is the general resurrection. And “*in the third day He will raise us up*” (Hosea 6:2). This thunder announces the end of time and the blowing of the jubilee trumpet in the acceptable year of the LORD. Its utterance marks the time when God speaks the day and hour of Jesus’ second coming. And so much more. But now it is time to present when, specifically, each of these thunders will sound based on God’s prophetic word.

The End Date is the “Day of Atonement”,  
**September 26, 2031**, in the Year pointed out  
by Hosea and the Son of God.

The following list shows the amount of days we  
counted back from the above “end date”  
to arrive at each Thunder

Thunder #1 is 2520 days back from the end  
Thunder #2 is 2300 days back from the end  
Thunder #3 is 1810 days back from the end  
Thunder #4 is 1335 days back from the end  
Thunder #5 is 1305 days back from the end  
Thunder #6 is 45 days back from the end  
Thunder #7 is the deliverance

The above numbers have been used to count  
back from the September 26, 2031 “end date” and  
the specific time for the sounding of each thunder  
will now be given.

NOTE: Should our ending year be correct according to  
the evidence presented in this study, and we think it is; these  
dates should be accurate within about a day based on our  
best effort at reckoning the 10<sup>th</sup> day of the 7<sup>th</sup> month, 2031  
from the New Moons within that year. Keep in mind that any  
movement of the Sept.26, 2031 end date, will change each of  
the following dates respectively, or by the same amount.

# WATCH LIST

<b>Thunder #1</b> (Day 1 of 2520 days)	<b>November 2, 2024</b>
<b>Thunder #2</b> (Day 1 of the 2300 & 490 days)	<b>June 10, 2025</b>
<b>Thunder #3</b> (Day 490 of the 490 days)	<b>October 12, 2026</b>
<b>Thunder #4</b> (Day 1 of the 1290 days)	<b>January 31, 2028</b>
<b>Thunder #5</b> (Day 1 of the second 1260 days)	<b>March 1, 2028</b>
<b>Thunder #6</b> (Day 1 of the 45 days)	<b>August 13, 2031</b>
<b>Thunder #7</b> (Day 1 of the Deliverance)	<b>September 26, 2031</b>

These Gregorian dates given for the thunders are based on the prophetic numbers found in Daniel's little book.

## A Delay

Those who have read and appreciated our previously published book under the title “Light for the Wise” know that an extensive effort was made at determining the time of our approaching “deliverance”. Using Bible chronology and our best effort at determining a reliable 50 year “jubilee” cycle, the conclusion of a 2027 “end date” seemed irresistible. Nonetheless, time has continued to pass without bringing the events we looked for. By far, the strongest argument against the 2027 end date is the prophecies of Daniel not seeing their fulfillment.

And while some might, because we were mistaken in the referenced studies, think we should cease our search for “the time”, this will never be; for the last day fulfillment of Daniel’s seven thunderous events is now only “nearer” than when we first believed. And the same Bible figures and numbered prophecies still exist as given for our growth and progression of understanding. It is merely a very short delay. The Bible addresses this:

*“I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it*

*shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry” Hab.2:1-3.*

Here we see Habakkuk was standing at his post as a watchman. Stationed on his tower or stronghold (the word of God). But his tower is being besieged. Notice he is being “reproved” by unbelievers. As always, the scoffers were saying: “where is the promise of His coming”. Where is it? It did not happen as you said and we reject the idea that you will ever be able to locate it. Habakkuk is being reproached and rebuked for his belief in “the vision”. This Scripture is speaking of the vision of Daniel that is to be located at the “appointed time”; the vision which is to speak “at the end”.

Yet Habakkuk is not so much listening to the cries of the mocking ones. He says, I want to see “what *He (God) will say unto me*”. “What” does God say I am to do under this duress? How does He say “*I shall answer*” the scoffers “*when I am reproved*”? The answer comes from the throne of God: Make “the vision” very **clear on a chart**. The “appointed time” of “the vision” is sure. “**At the end it shall speak**”. Though there will seem to be a short delay, “*wait for it*”; **do not**, whatever you do, give up your belief in the vision; because it will surely come, it will not tarry”. “**It will speak at the end, and not lie**”. The LORD gave the vision. The vision is not a lie.

## **We Still Believe**

We still believe that, in harmony with the type, the deliverance of God's people will come on the Day of Atonement in a jubilee year!

We still believe in the last day fulfillment of the entire "little book" of Daniel.

We still believe that the historic day/year understanding of the "little book" is a shadow picture of its literal application, as it prophesies a second time at the end.

... that we have been given the year and day of our deliverance; and that this allows us to know the timing of end time events ahead of time.

... that Bible chronology gives the history of the world from beginning to end.

... that Christ was on the earth 4000 years from the entrance of sin!

We still believe the "waiting time" terminates in the autumn, 2520 days back from the end of time! The seven thunders will begin to sound at that time and Daniel's little book begins its second work of prophecy. This coming autumn, we will have been in the waiting time 180 years. In day/year time, that is "1/2 a time".

We still believe that the end time issue is over the law of God and the Sabbath, His holy day.

We simply believe that our 2027 end date was only “very slightly” ahead of schedule. This was perhaps in the mercy of God, to educate and wake people up to the realities of Bible chronology and the end time prophecies. And this has surely been done.

Finally, we now strongly believe that in **autumn of 2024**, the “waiting time” will be over, leading us into the last 2520 days of earth’s history. We therefore also believe that our blessed Lord will straightway begin to turn the captivity of His people, to the astonishing surprise of all them that dwell upon the earth, and to the redemption of those who truly look for him, on **the tenth day of the seventh month of the year of jubilee: and that year is 2031.**

The evidence regarding “where we are” in this world’s history, given us by the Bible chronology, is still blatantly before us. It is still pleading with all humanity that the end of all things is at hand. According to the Bible numbers, it is still six thousand and fifty-two years from creation to our current year. These facts can only bring us face to face with the end of this planet’s allotted six thousand years for the demonstration of sin. In short, it is still the end! And thinking men and women still know and sense it in their hearts.

## Conclusion

*“Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul”* Hebrews 10:35-39. The question then is asked, will the reader draw back to perdition or believe to the saving of the soul?

We have set forth in this small work to show that both the “chronologies” and “figurative prophecies” of the Bible herald the year of deliverance; and very soon, Daniel’s seven thunders will give us confirmation that we are on the track, verifying the endpoint, and outlining the literal timing of the last events. By the great love of Jehovah, they will revive our prophetic bearings; they will give us the time parameters of our work from when they begin to sound all the way until the work is finished. The long “time out from time” or 180 year “waiting time” for the second work of Daniel’s “little book” is now essentially over. The reason for this booklet is fulfilled. We have wanted to provide simple timing information, in order that all can watch for the upcoming events and



see that these things are so. As they unfold, these truths will serve to unite and help to empower God's people. They will herald their warning so that the wise and believing people can first embrace and then fully experience the words: *"The year of My redeemed is come"*.

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## NOTES

