

Probability of Imminency

7/13/2015

During a break at work on a Friday in June of 2015, a co-worker came over to my desk and asked, “So how is Jesus doing today?” “Fine,” I responded, “I expect Him any day,” though I immediately added, “However, He will probably not come until September. At that time I expect the probability of His return to go up to 70% and remain there through 2018.”¹ I provided this probability assessment despite what I had just read from the book I was holding in my hand. During my break I was reading a commentary on Revelation by Hamblin, in which I had just read where he said that computations of when Jesus would return are “essentially useless.”² I disagree. Thus, in my comment above, I shared my own probability assessment with my non-believing friend at work, who promptly and skeptically remarked, “He has not returned for 2000 years, so why do you still think that He is coming back now?” Excellent question!

Recently, I had read several books and articles that would lead one to conclude that the most probable time of the rapture would be on the Feast of Trumpets, somewhere between the years 2015-2018.³ For example, the thousand-year-creation-week model is one of the primary computational models that Krieger uses to compute the numbering of man’s days.⁴ In this popular model, each literal day of the creational week is thought to represent one thousand prophetic years, with the last day representing the Sabbath rest, experienced during **the thousand year millennial kingdom**. So we might call this the 1K-1K-1K-1K-1K-1K-1K model or, for short, the 6K-1K model.⁵

According to Krieger, one only would need to compute the number of years since Adam’s *creation* to deduce when the Lord will return. Working backward from the crucifixion in A.D. 33, Krieger calculates that Adam was created in 3975 B.C., to which Krieger adds 6000 solar years so as to conclude that the Lord will return in A.D. 2025 (p. 231). So when would the rapture occur? Unfortunately, Krieger takes the mid-tribulation model. But in my book, *Destined for Salvation*, I have concluded with deductive certainty that the rapture is pre-tribulational and with inductive probability that it will occur three years before the seven year tribulation.⁶ Thus, in accordance with calculations by such writers as Bill Salus and Doug Berner, I would subtract a total of 10 years from the time of the Second Coming to compute the time of the rapture.⁷ Accordingly, if Krieger is correct that the 6000 years end in 2025 and those like myself are correct to subtract 10 years for the commencement of the Day of the Lord, then this would put the rapture in 2015.⁸

These were the thoughts flashing through my mind when my co-worker asked me about Jesus’ return. The reason some people, such as myself, are so strongly expecting Jesus to return now, 2000 years later, is precisely because it is 2000 years later! According to a number of biblical end-time models, the zenith of expectation of the Lord’s return would not occur until after the Lord had been gone for approximately 2000 years. But how could I explain that to my co-worker? Realistically, I could not since he was not really interested in my explanation. In the name of evolution, he quickly dismissed any explanation that began with a literal Adam, which would be the premise of at least the creation-millennial model that was principally in my mind.⁹ I suspect that his question as to why I would still expect Jesus to return after 2000 years was really meant, from his perspective, to be rhetorical.

After this brief conversation with my coworker ended and he left, I resumed reading Hamblin’s book, which was still in my hand. I picked up where I had left off by turning the page. On the adjacent page I promptly read: “During this [present] time, people scoff at God and at God and his prophecies (2 Peter 3:3-4 and Jude 1:18-19). They not only question prophecy’s veracity but also mock it and those who believe it. They quickly toss aside God’s promises, saying if Jesus has not returned in two thousand years, then clearly he will never return” (p. 149).

Poetic irony was evident in the synchronicity. Within moments of my co-worker having tossed aside any possibility of Jesus returning because He has not in 2000 years, I was reading, in the very book that I was still holding in my hand, that this very skepticism would occur. What is the probability of such an occurrence? Exceedingly rare I would think. At least I’ve never had such a thing happen before in my life. Inversely, to those versed in prophetic probability, such skepticism is irrational. Though I cannot compute the exact time of the Lord’s return, my expectations of His soon return are greater than ever.

I will post this article with the intent of sharing it with my co-worker. Quite possibly, within the next few months or years, he may have reason to recalculate his position. In any event, prophecy encourages us to do the math. Some prophecies are highly mathematically oriented. Some are exact, in fact, pinpointing the very day. Being a former math major who is interested in prophecy, I wanted to do my math homework pertaining to the rapture question. Sometimes mathematical certainty yields to mathematical probability, though, which is the case regarding the timing of the rapture. The mathematical precision of Krieger’s labors are appreciated. Yet at the end of the day, even he speaks of the “probable date” (p. 314). I am calculating the most probable *date range*, and my projection is that the probability of the Lord’s soon return is greater than ever.

¹ When computing probability of the rapture from nothing more than the cycles and patterns, if the rapture has not occurred by 2018, I would project that the probability of the rapture drops from 70% to 60% during the 2019-2027 window. If the rapture has not occurred by 2027, then the probability of such models is further diminished. One might still give a slight elevation from these models and project a 55% probability from 2028-2067. If the rapture still has not occurred by 2067, then the credibility of such models for computational purposes has been falsified. Independent of other factors, the probability of the rapture would return to 50%, meaning that in terms of numeric calculations derived exclusively from cycles and patterns, the probability of the rapture would not be any greater one year versus the next. A 50/50 possibility of the rapture occurring any given year would be the default probability. Falsification of the whole prophetic timeline (from a dispensational perspective) would require something much more major, such as “eliminating Israel as a nation, or [perhaps] even pushing Israel out of the land, then God will have been proved a liar and impotent to protect Israel.” Douglass Berner, *When God Intervenes: The Beginning of the End* (USA: Create Space, 2013), 268. However, the partially successful genocide of the nation of Israel during the second half of the tribulation by the Antichrist is to be expected as a fulfillment of prophecy rather than a falsification of prophecy.

² David A. Hamblin, *Unveiling the Mysteries of the Last Days: Systematic Prophecy from Genesis to Revelation* (Mustang, OK: Tate Publishing & Enterprises, 2010). Hamblin’s comment should probably be qualified in that he seems to mean that such computations are practically worthless for “date setters wanting to **set firm** dates for Jesus’ return. However, **the time span’s lack of precision** does not lend itself to this....with rounding errors and calendar uncertainties...the millennial day **is essentially useless for date setting**, and other prophetic indicators are far more useful for narrowing the time of Jesus’s return” (emphasis added, 46-47). For instance, Hamblin would give a range of 1948-2067 as fulfilling Jesus’ prophecy regarding the fig tree (p. 136). I agree with him that firm date setting is impossible; however, probability analysis is not so limited. Therefore, his assessment that the *millennial-creational-week* (MCW) model is “essentially useless” is overly pessimistic. It is useful for probability assessment.

Others are even more overtly negative and assert that since Jesus’ return has been imminent since the first century, all millennial-day models or fig-tree models are absolutely worthless for determining the probable window of Jesus’ return. According to such naysayers, since Jesus can come any day, the probability of His coming any day is 50/50. He may come today; He may not come today. Any day is just as likely as the next. Not so! Any day is possible, to be sure, but not every day is equally probable. I would conjecture that the probability of the Lord’s return on the Feast of Trumpets is high, maybe as high as 90%; therefore, the probability of His coming on any other day during the year is low, maybe as low as 10% respectively. Likewise, if the default probability of His returning on any given year is a neutral 50%, as suggested by equal-probability naysayers, then this neutral probability should be increased by whatever probability is given to unequal-probability date-range models during the window of opportunity suggested by these competing models, according to the convergent strength of those models. The creation-week-millennial-day model and the fig-tree model are the top contenders for the unequal-probability models. And they are supported by collaborating models. By only raising the probability from 50% to 70% during the peak window of probability for the convergence of all such unequal-probability models, I am maintaining a reasonable amount of skepticism in allowing the strong possibility, albeit not probability, that the equal-probability naysayers are right.

³ See my forthcoming book, *Misthological Models: Part 1*.

⁴ Douglas W. Krieger, *Signs in the Heavens and on the Earth: Man’s Days are Numbered* (Sacramento, CA: Tribnet Publications, 2014). Krieger does not believe that the Last Trump occurs on the Feast of Trumpets (p. 304). His counterargument, though, is derived from his mid-tribulation position, which I hold to be in error. For a much easier-to-read book taking a similar approach as Krieger but holding to the pre-tribulation rapture, which is the perspective I share, see Dan Goodwin, *God’s Final Jubilee*.

⁵ Since this last **IK** day is exactly one thousand years, the first six days might be computed as comprising exactly six thousand years as well. The computation of exactly 6000 years is reinforced by the possibility that the limitation of *man’s days* to 120 years in Gen 6:3 might refer to $120 * 50 = 6000$ years, as Krieger among others believe, with 50 being derived from the Jubilee cycle, using the Jubilee long count, based on a cycle of 7 years with the final year being doubled to comprise an extra year. According to Krieger, the last seven years of these 7 years cycles would be those of the *seven year tribulation* (TRIB) and commence in 2018 and end in 2025, which would place the rapture in 2015 by my calculations, if Krieger is correct in his. Projecting that the Jubilee cycle will end in 2017-2018 is a popular option. Seemingly, it has the advantage of coinciding rather nicely with a prophecy by Rabbi Judah ben Samuel (Krieger, pp. 344-350). However, in that case it seems to be off by seven years in that it marks the beginning rather than the end of the tribulation. And the Messiah does not return until the end of the tribulation. Plus, some are skeptical that this prophecy was even made by this rabbi: <http://www.thepropheticyears.com/wordpress/rabbi-judah-ben-samuel-of-1217-tips-jack-van-impe-on-2017-tribulation.html>. In allowing a 30% probability that the rapture will not occur in the projected 2015-2018 timeframe, I am trying to factor in a reasonable amount of such skepticism.

Even though I note the discrepancies between the two Jubilee cycles (one ending in 2017, the other in 2015), this does not cause me to reject either cycle. To the contrary, I would anticipate more than one cycle, and I would expect them to complement one another by a difference of 7 or 10 years from the time of the end. Thus, I cannot be exactly shocked when Krieger provides charts for a 120-year cycle and a 10-year cycle on adjacent pages, which inversely find their terminuses on 2017-2018 and 2025 (pp. 342-343). Given Berner's research, I would expect as much. Furthermore, I would expect others to derive 2015 as the end of the 120-year cycle as well, which indeed is the case. Luis B. Vega makes a case for 2015 as the terminus of the 120 cycle: http://watchmansview.com/Signs_%26_Wonders_of_GOD.html. Berner's comments on the confusion surrounding the beginning and end of the seven and ten year periods are right on target:

The beginning and the ending of the Time of the End have many similarities that are designed by God to confuse Israel into accepting the beginning of the end as the fulfillment of prophecies which really apply to the end of the end. Israel must be conned into thinking its troubles are all over. Israel must be set up and forced to make a national decision regarding its Messiah. Israel failed to recognize Jesus as God's Messiah when He came, exactly as scheduled, in fulfillment of the prophecy of Daniel 9. Israel will be presented with another Messiah. Will Israel recognize the falseness of his claim? (Berner, *Intervenes*, 199.)

In an attempt to offset the criticism of those who question why Krieger would use the prophecy of Rabbi Judah ben Samuel, an unbelieving Jew, whose prophecy would lead to a 2017 terminus, Krieger correctly points out that God has pronounced a partial blindness upon Israel. Krieger is left to guesswork as to what that might mean. I will venture my own hypothesis as well. The similarities in cycles is just one more item to be added to Berner's charts of such similarities. Berner has devoted an entire chapter to this discussion. In conjunction with his discussion, I would not be surprised if God uses multiple parallel Jubilee cycles to give unbelieving Jews reason to believe that commencement of the Day of the Lord or of the tribulation was possibly the beginning of the millennial kingdom so that, in a state of judicial confusion, Israel would have to choose between believing in Antichrist or Christ from a context of multiple factors.

The evening after I formulated this multiple-cycle hypothesis, I became aware of what appears to be a confirmatory approach by Luis Vega: "The Coming Jubilee War." Available at <http://Www.Fivedoves.Com/Letters/Apr2015/Luisv45-2.Htm>. His linking of the Jubilee wars with PS83, BGM, and BOA—with A and A+B gaps of time in-between—is very similar to the 2015-2018-2025 Jubilee model I formulated earlier that morning, except that I would pose BGM, TRIB, and BOA—with A and A+B gaps of time in-between. Is synchronicity at work?

As a parallel, consider the fact that Jewish tradition believes that the 10th red heifer, which would be the next one, will usher in the Messianic Age. See http://www.templeinstitute.org/red_heifer/tenth_red_heifer.htm. Alternatively, since the ashes of this heifer will be used to purify the next temple, those taking a scriptural perspective perceive that the 10th red heifer will usher in the DOL or the TRIB and thus the Antichrist rather than Christ. The Jewish people will have to choose whether to believe the Scripture or their tradition when presented with the next heifer. One leading candidate "was born on April 2, 2013 during Passover." See <http://www.breakingisraelnews.com/35243/red-heifer-found-small-farm-new-jersey-jewish-world>. However, this candidate was disqualified and the Temple Institute is seeking to raise their own red heifer: <http://www.israelnationalnews.com/News/News.aspx/197996>. Thus, if the Jews follow their tradition rather than Scripture regarding the next heifer or if they follow Rabbi Judah ben Samuel's Jubilee calculations, then they will be welcoming the Antichrist as Christ. Jesus criticized them for following their tradition rather than Scripture in the past (Mt 7:9-15). It looks like history will repeat itself.

In any event, a 2018 date does coincide exactly with a prophecy by Jesus regarding the fig tree if coupled with a maximum value of 80 for a generation provided by Ps 90:10 and if 10 years are subtracted for the commencement of the DOL. Indeed, one is left to wonder if the 70-versus-80 figures provided in Ps 90:10 were not given as a hint to suggest that very computation: "As for the days of our life, they contain seventy years, or if due to strength, eighty years" (Ps 90:10). Perhaps the 10 year difference indicates the beginning versus end of the final generation who see the tribulation. In other words, if the resulting 70 year generation is added to when Israel became a nation in 1948, which is a popular option, then the fig-tree parable confirms the 2018 projection. Those who have strength to endure the tribulation will survive until the end of the tribulation, the terminus of which is 10 years after the DOL starts.

Yet computing the fig-tree countdown is much more speculative than that simple computation would suggest. Even if applicable, a generation could be anywhere from 33-100 years and might commence when Israel retook Jerusalem in 1967 rather than when Israel became a nation in 1948, thus allowing the possibility that the Lord might not return until 2067. See S. Douglas Woodward, *Blood Moon: Biblical Signs of the Coming Apocalypse* (Oklahoma City: Faith Happens, 2014). For similar remarks, see Hamblin, *Mysteries*, 136. Woodward believes that the Lord will return by 2067, at the latest, and rightly decries setting exact dates. Nevertheless, he believes that the blood moon tetrads of 2014-2015 signify that a prophetically significant event should happen within the 2015-2018 window. I share that expectation. Perhaps the

event will simply be the destruction of Damascus or of the nuclear reactors in Elam (per the projection of some prophecy experts), or possibly the Psalm 83 war will occur during that timeframe, leading to the Battle of Gog and Magog. But if these latter events come to pass within this window, the probability of the rapture would rise exponentially, thus surpassing the 70% currently projected merely from cycles. See my tract, "Russia & Rapture." Available at http://mishthology.org/pdf/tracts/Rapture_&_Russia.pdf.

Note the probability graph used in that tract uses a different scale (not adopting 50/50 as its baseline) and does not factor in *date settings* based on cycles and patterns. The present article is focused solely upon the date-setting factor, which is only one of 45 categories tracked by "The Rapture Index" at <http://www.raptureready.com/rap2.html>. As of 7-12-2015, the date-settings category only has a rating of 3 at *Rapture Ready*, which may be reasonable. Even that rating may be too high currently. During the month of September, however, the rating for this category should be increased to its maximum rating, which would be 5. If the rapture does not occur in September, then the rating for this category should drop back to 3 and not rise back to 5 until the Feast of Trumpets in 2016. The maximum rating of 5 should not be confused with probability, as if 5 out of 5 meant 100% probability. It does not. Rather, giving *date settings* a rating of 5 on that scale simply would mean that this category is at maximum capacity as a prognosticator of the imminency of the rapture. Using pattern-cycle estimations, 70% probability may be the maximum probability for this convergent computation. In any event, this is the maximum predictive value that I am assigning for this method of computation. For the probability to reach 100%, we need BGM, as pictured in the tract. Because I think PS83 will probably proceed BGM and all the pieces are not yet in place for PS83, I currently perceive a tension between two categories on the *Rapture Index*: (1) *date setting* versus (2) *Israel*.

The *millennial-creational-week* (MCW) model being considered herein only yields 70% in my estimation for September 2015, which is the maximum probability that this method can yield for the date-setting category. The PS83-BGM model can yield a higher probability, even as high as 100%. But in my estimation, that model is currently below 70%. Thus, as of 7-13-2015, I might not give the *Israel* category the positive rating of 4 that it currently has on the *Rapture Index*. But then again, I am biased in this category toward the PS83-BGM model and tend to anticipate that the events leading up to PS83 would probably, though not necessarily, take several weeks to develop given the current situation. Berner, on the other hand, would suggest that only a few days may suffice (personal correspondence, 7-12-2015), which would justify a rating of 4 on the index. At any rate, in the PS83 model, Jordan would be expected to turn against Israel: <http://www.prophecydepotministries.net/2015/jeremiah-49-jordan-will-tremble-says-the-lord>. As of this particular moment, one would anticipate that this would require the assassination of the king of Jordan, Abdullah II, by ISIS: <http://www.prophecydepotministries.net/2014/isis-psalm-83>. Berner even postulates the possibility of an almost simultaneous assassination of Egypt's current leadership since it is working in partnership with Israel against ISIS. In any case, in my assessment, since Jordan is at the heart of the Levant anticipated to act against Israel in the PS83 model, something must happen between now and September 14-15 (i.e., the Feast of Trumpets in 2015) that will turn Jordan against Israel in order for the PS83 model to be a positive indicator of the immanent rapture on the Feast of Trumpets this year. Otherwise, the PS83 model would diminish the probability projected by the MCW model. The probability of the rapture would drop, in that case, possibly to 60% on the Feast of Trumpets and as low as 10% after the Feast of Trumpets (depending on the strength that one assigns to various models) and conceivably not regain a probability as high as 70% until the Feast of Trumpets in 2016; and then again in 2017; and then again in 2018. In these projections, I am using the Feast of Trumpets as the crest of probability in a "yearly rise and fall of expectation," to use Berner's words, during the 2015-2018 time frame. Competing end-time scenarios make anything more precise too speculative.

Using approximation is appropriate. 2Pet 3:8 uses the language of approximation: "With the Lord one day is *as [hos]* a thousand years, and a thousand years *as [hos]* one day" (2Pet 3:8). However, this may mean that some models use approximation while other models allow precision. For example, some believe that the six thousand years will be broken up roughly into three, 2000 year sections. Perhaps such a 2K-2K-2K-1K model uses approximation. The last 2000 year section marks the Christian era. If so, the church age might last approximately, rather than exactly, two thousand years.

⁶ Marty Cauley, *Destined for Salvation: A Supplementary Summary for 1Thess 5:9-10* (Sylva, NC: Mishthological Press, 2013).

⁷ For Bill Salus, see his books, (1) *Psalm 83: The Missing Prophecy Revealed* and (2) *Nuclear Showdown in Iran*. For Doulas Berner, see his books, (1) *The Silence is Broken! God Hooks Ezekiel's Gog & Magog* and (2) *When God Intervenes: The Beginning of the End*. Salus and Berner take similar approaches as to the placement of the sequence of the major events leading up to the rapture. However, Berner would anticipate that the *Ps 83 war* (PS83) would take place very shortly before the *Battle of Gog and Magog* (BGM), the gap measured in days; whereas, Salus might anticipate a longer period of time measured in months between PS83 and BGM. Berner believes that the events of the six seals will take place like a whirlwind with the commencement of BGM. Even Salus has admitted in public interviews that the major events leading up to the rapture might occur in a *photo finish*, which is the perspective advocated by Berner. Salus writes at a more popular level; Berner at a more scholastic level. Berner's second book, *When God Intervenes*, bridges the gap

by providing excellent charts. Berner also provides subject and scriptural indexes, making it an excellent resource manual. For example, it includes charts for both the 1K-1K-1K-1K-1K-1K-1K and the 2K-2K-2K-1K models (pp. 229-234).

In a helpful section entitled, “Imminence,” after stating that PS83 and the destruction of Damascus (Is 17) could “possibly occur before the rapture,” Berner immediately adds: “There is no biblical prophetic event that I am aware of that absolutely must be fulfilled before Jesus can return for His church” (emphasis added, 32). However, in his final chapter he uses probability to be more specific: “Of these wars that target Israel, the inner circle of the Psalms 83 confederacy is most **probable** for taking place next in the timeline of Bible prophecy. It is also quite **probably** going to take place during the last days of the Church Age before the Day of the LORD actually begins” (emphasis added, 358). The *possible* is distinguished from the *probable*. While the rapture could possibly happen any day, it will probably not happen until after PS83 and IS17. If church age believers fix their eyes exclusively on Jesus, the rapture for the church is fully imminent, just as it has been from the first century onward, a vantage point encouraged by the NT (p. 33). Probability is introduced when one seeks to coordinate this return with the prophetic details surrounding Israel and *the Day of the Lord* (DOL). Ironically, the DOL marks both the rather unpredictable end of the church age (which is not preceded by signs), as well as the potentially predictable BGM and other events surrounding Israel (which apparently is preceded by signs).

⁸ Given the complexities of Krieger’s calculations in deriving the 2025 date, one cannot be dogmatic. For that matter, even he gives positive citation to www.2028END.com (p. 258), which projects 2028 rather than 2025 as the time of the Lord’s return to Earth, which would put the rapture in 2018 when subtracting 10 years for the commencement of DOL, which starts three years before the seven year tribulation begins.

⁹ Arguments against the creational-millennial model include the following: (1) imminency rules it out, (2) it is not explicitly taught, and (3) it is overdue. Counter arguments for the creational-millennial model, and thus for limiting man’s days to 6000 years, include the following:

(1) The pattern of fulfilment on Jewish Feast days make a fulfilment of the rapture on a feast day very probable, thus establishing the precedence for probability ranking. If the probable *day* can be calculated, then the probable time span in *years* might be calculated also. We do not know the exact time, of course, but we might know the approximate time span with a reasonable degree of probability.

(2) We are expected to discern typological implications and patterns. A prophetic creation week is probable since God has declared the end from the beginning (Is 46:9-10). Where did the concept of a week come from? Seven planets? Babylonian Gilgamesh? No. God set a pattern with the creation week (Ex 31:15-17) that He would require that His followers observe and that in His providence would become the ruling convention for keeping time. Did the biblical writers see the seventh day as having eschatological significance? Yes (Heb 4:4-10). Did they believe it would last exactly 1000 years? Yes. Although 2Pet 3:8 might be questionable (cp. Ps 90:4), Rev 20:1-6 is explicit. (Also, note that the passage in Revelation refers to 1000 six times: these six 1K references may yield an implicit 6K for man’s day.) In such a pattern, then, we would expect that the six days in which we are to do our work (Ex 20:9-10) would equal 6000 years exactly. Unfortunately, the NAS reads *six days later* in Mt 17:1. But *after six days* is a better translation (KJV, NKJ, ESV). What difference does it make? The contextual implication is that *after* the six days in which to labor for the kingdom, the kingdom then comes (Mt 16:28-17:1). Moving now from the NT data to the early church fathers, we note that many of them believed that the Lord would return at the end of the 6000 years. Thus, they would not have high expectations of His return until He had been gone for 2000 years. The Jewish Talmud reached this conclusion just using Ps 90:4 in conjunction with the creation week. A Jewish anticipation was that the 6000 years would be divided up roughly into three 2000 year cycles: 2000 years before the Law, 2000 years of the Law, 2000 years of the Messiah, then the 1000 years (cp. Hos 6:2). Other possible parallels include the Jubilees. Jubilee is patterned after seven: $7 \times 7 = 49$. Thus the seventh day of rest was the basis for the seventh year of rest (Lev 15:1-8). The seventh year was a literal year, as were the other six years. This is not the only time that a day corresponds to a year (e.g., Num 14:34). The release of slaves was also on the 7th year (Ex 21:2). Such patterns of seven are highly suggestive of prophetic applicability. Seven trumpets after six days provide a splendid typological model (Josh 6:1-5). Noah as 600 years old when the flood came, foreshadowing 6000 years (Gen 7:6). The 120 years in Gen 6:3 could not be a countdown until the flood (Gen 5:32; 6:6). Therefore, a more probable inference is that the 120 years is a coded reference to some other countdown of man’s days, making the Jubilee long count reasonable. If a prophetic day is 1000 years, then Adam died prophetically and physically, as expected, on the same day he ate the fruit (Gen 2:17), at the age of 930 (Gen 5:5). Though very speculative, his dying 70 years short of 1K might be a possible indicator of the 70 years that would elapse between 1948 and 2018.

(3) So how do we deal with the objection that we are now more than 6000 years beyond creation? One attempt has been to follow the Jewish book of Jubilees in asserting that the 6000 years did not start until Adam and Eve sinned, supposedly seven years after creation: <http://triumphpro.com/6000-year-plan.htm>. But if Ussher’s date of 4004 B.C is used for the creation week (which is a very questionable assumption), then that time window has come and gone. This seven year adjustment is not enough to rescue the creational-millennial model. So some suggest that the countdown as to

when the clock started ticking after the creation week can be expanded, at least theoretically, by about 110 years: <http://www.escapeallthesethings.com/6000-year-timeline.htm>. According to this theory, Adam and Eve did not have children until they were cast out of the Garden of Eden (which is certainly a reasonable proposition). Since Adam did not have his third son, Seth, until Adam was 130 years old (Gen 5:3), this might mean, according to this theory, that Adam and Eve did not have children until Adam and Eve were about 110 years old. At a maximum they might have been in the garden 110 years before the fall. Projecting that Adam and Eve did not have children for 110 years certainly seems counter intuitive, however, to God's command in Gen 1:28 for them to be "fruitful and multiply." Would it take them 110 years to procreate? Not likely. A more reasonable projection would be to add 30 years to creation, based on the typology with Jesus: <http://www.thejournal.org/issues/issue121/six-thousand-years-for-man-still-valid.html>. This model would yield 2026 as the end of the 6000 years, assuming Usher's calculations are correct. Interestingly, this theory coincides very closely with Krieger's calculation, who works backward from the triumphant entry in 33 A.D. and believes Unger was off by 33 years. Krieger calculates that Adam was created in 3975 BC. Thus, Krieger puts the end of man's age at 2025 and believes that this is the terminus of the final 120 year Jubilee. This is the more reasonable estimation. The second best option would be to anticipate that the six days in the 6K-1K model are merely approximations, only the last 1K being exactly 1000 years. This projection has precedence in that in the 2K-2K-2K-1K model, only the last day is exactly 1000 years. If this is the case, then we are probably back to estimating somewhere around 2067 as the upper limit for the time of the rapture in order for the 6K-1K model to be considered viable.

As it currently stands, anticipating a September 2015 date for the rapture based on such models is certainly an attractive option: http://watchmansview.com/Signs_%26_Wonders_of_GOD.html. Articles using the creational-millennial model and Jubilee cycles at this site, project 2015-2016 as a highly probable date for the rapture, starting with the blood moon tetrad ending on the Feast of Trumpets in September. Indeed, this site is so bold as to claim: "If the prophetic pattern is valid and reliable [and] is the Rapture of the Bride at the end of the current 40 Jubilee cycle, which is the last, and if it is to correspond with the 120th Jubilee, then the evidence **necessitates that it has to occur** during the year of 2015-16" (emphasis added). I question Watchman's accuracy in reducing the window of opportunity to that narrow of a time frame. For one thing, the article cited in support is: "The Jubilee Pattern of Time: 120 Pentecostal Markers of Human History" by Luis B. Vega. Available at <http://www.fivedoves.com/letters/mar2015/luisv31.htm>. However, this article uses ~ as a symbol of *approximation* and repeatedly states its dependency upon approximation:

It appears that the 6000 year timespan is composed of pairs of time constituting **approximately** 2000 years. For example consider the following.

1. Adam to Abram = ~2000 years
2. Abram to Jesus = ~2000 years
3. Jesus to Rapture = ~2000 years

One of the most amazing mathematical correlations of the 120 Jubilee pattern of time is that it follows cycles of time based on the phi ratio. For example, the entire 7000 year time continuum is pegged to the Flood and birth of Abram, **approximately** just after the 2000 year marker from Adam or **approximately** 1948 years from Jesus using this timeline model. (Emphasis added.)

If you read this entire article online, do a search on the word *approximate* when doing so, just to be sensitive as to how dependent Vega's calculations are upon approximation. In the quote above I have only cited 3 of the 26 occurrences. Accordingly, trying to limit the rapture to 2015-2016 is too precise for something so dependent upon approximation. Indeed, the next paragraph of Vega's quote above continues:

If this pattern is mirrored forward from **1948** when Israel was birthed as a nation since 70 AD, then a '7 prophetic Jubilee' countdown in a similar pattern of the antithesis of the Flood, i.e., the Rapture and judgment of the world would **possibly** render when it is to occur. This would put the corresponding pattern of global judgment at the end at 2015-16 timespan. (Emphasis added.)

Note that the results are not expressed in absolute terms. Vega does not say that his calculations determine when the rapture would *necessarily* occur, but only render a *possibility* of when it would occur. Agreed. Vega thinks it is a strong possibility. I concur. Nevertheless, a strong possibility is only a probability, not a necessity. Moreover, in this section, Vega is using both 49 and 50 for the Jubilee short count and long count respectively. Both are valid, depending upon the calculation being employed. Goodwin, in his book dedicated to this topic, *God's Final Jubilee*, has strong historical precedence for believing that the long Jubilee cycle is probably discerned in the following pattern: 1917, 1967,

2017, which is a popular option. Thus, he would place the end of the Jubilee cycle two years beyond Vega's 2015 estimate. Pinpointing the exact terminus of that final Jubilee is very problematic. Indeed, multiple cycles are probably involved. Vega's article is very good, but Watchman's View interpreted it too narrowly when it concluded that the rapture must occur during 2015-2016 in order for the Jubilee model to be viable. More likely, multiple competing Jubilee models should be entertained at least as late as 2018, and probably as late as 2025 or 2028.

After I had finished this article, I was watching a prophecy program that mentioned the Shemitah cycle, a seven year Jubilee cycle which some believe climaxes on 9-13-2015. I had forgotten about that cycle, which I had read previously in books by Hagee, Biltz, and Cahn. The most interesting thing about this cycle, in my opinion, is that it commences the Feast of Trumpets on the very year that convergence would suggest is a highly probably year for the rapture. Therefore, the hopes of many are justifiably high that the rapture might occur on that Feast of Trumpets in 2015. Still, these cycles are for the Jews, but the rapture is for the church. Thus, we cannot be dogmatic. Notwithstanding, the coordination of the timing of the rapture with events that are anticipated to happen in relation to Israel does encourage one to prognosticate that the Feast of Trumpets in 2015 would be a reasonable date for the rapture. Optimism is justified, dogmatism is not.