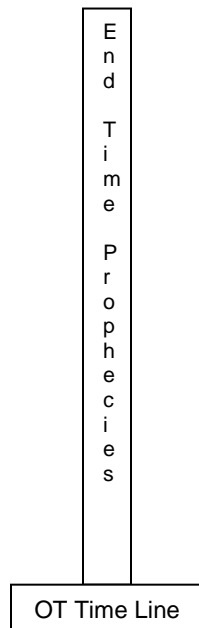


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The Old Testament prophets did not understand End Time prophecies.

The Old Testament prophets did not understand End Time prophecies. They saw most, if not all, of the events involved in End Time Prophecies, but their revelation of these events were sketchy and incomplete. Furthermore, what was revealed to them was, generally, not in chronological order.

To understand better how they viewed the End Times from their Old Testament position in history, look at the chart below.



They were standing in their spot and date in history. From that date and place, they looked, in a straight line, into the future, trying to make sense out of multiple events in the End Time Prophecies they had.

Picture the graph on the left as a small board glued onto another small board. Picture the base board (which says OT or Old Testament Time Line) as time viewed in a straight line from wherever each particular prophet stood in his year and day in history.

As each prophet looked at the future as a straight line, he could not see the chronological sequence of the multiple events God revealed to him concerning the End of Days. They ran together in his vision so that he could only see one single thing; he could only see one tall board that said "End Time Prophecies." This is what you see on the left here.

What did Peter say about this End Time confusion?

Now see what Peter said about this confusion of the Old Testament prophets concerning the multiple events they saw that make up the End of Days.

1 Pet 1:10-13

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

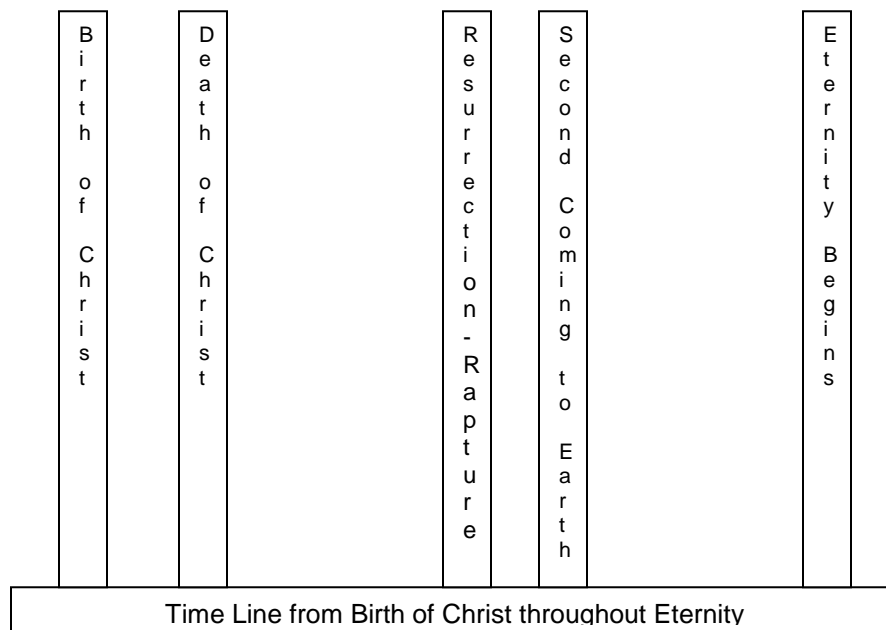
12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

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13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; (KJV)

A careful reading of the Scriptures above gives us a comprehensive look at their lack of understanding concerning the chronological order of the End Time events they had seen. (We can't blame them, however, for their lack of understanding. You see, God gave these prophecies to them all jumbled up and in no particular order.) We are just pointing out here that what they had to deal with was a multitude of end time things that had little chronological order to them.

Suppose, though, that they could have taken the above graphic looking straight into the future and turned it sideways. They could have seen all the end time events lined up in their proper chronological order on the timeline. Below are end time events they would have seen. They would also have seen *the space of time between the end time events*.



The Five Events and the Four Spaces of Time they would have seen

1. Had they been able to turn sideways what they saw in the first graphic, they would have seen Two Events: the Birth of Christ and the Death of Christ. They could also have seen the space of time between the Birth and the Death of Christ. We know this space occupied about thirty three years.
2. They would also have seen the space of time between His death and the resurrection-rapture of the saved. This is known as the church age and is approximately two thousand years long.
3. They would have also seen the space of time between the resurrection-rapture and the Second Coming of Christ to earth. This space of time will be seven years long. These seven years are known, in Scripture, as the 70th Week of Daniel's prophesy, the Tribulation Period, the wrath of the Lamb and the first seven years of the Twelfth and final Day of the Lord.

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4. They would have also seen the space of time between the Second Coming or Revelation of Christ and the Beginning of Eternity. This space will last a thousand years and is called The Millennial Reign of Christ over the Earth.

Without the ability to turn sideways the original graphic, they could see none of the spaces of time between the events on the larger graphic above. They were flying blind as it were.

You can tell with just a glance at the Scriptures above, that all these events concerned salvation. The prophets were more than merely curious. Verse 10 screams at us: They enquired and searched diligently to grasp the order of the events making up the final end of the salvation they possessed!

Verse 11 is specific! They searched for the order of the things signified by the Spirit of Christ when he testified in the prophecies about two things:

1. They searched what
2. Or they searched what manner of time

Get prepared for a shock. We have been talking about the chronological timing of all the above. Now we find there are two Greek words for time. CHRONOS is chronological time. KAIROS is a season within chronological time.

Here's the shock! CHRONOS isn't in these verses at all!

Here's the shock! CHRONOS is not used in this context at all! CHRONOS just isn't here. The Greek word Peter used here is KAIROS. In Peter's mind, the Old Testament prophets seemed to have given up looking for an exact time when the actual end would occur. Why? Because CHRONOS is not used in this Scripture at all. Chronological time (date) is not in view here. They were now looking for the *season* in which end time prophecies would be fulfilled.

Since chronological time is not in view here at all, we must take another look at our translation above. We must replace the word *time* with the word *season*. So look again at our verse.

1. They searched what *season*
2. Or they searched what is *the manner, sort, kind, characteristic or nature of the season*

This is verified by the two Greek words used. *Time*, here, translates KAIROS, or *season*. *Manner* here, translates POIOS, which, in Greek, means *what sort, what kind, what characteristic or what will the nature of the season be at the time of the end?*

In other words, the Old Testament prophets seem to have given up on getting a strict chronology. Instead, they were trying to get some clue as to the characteristics of the KAIROS or *season* when the end would finally occur.

With these things in mind, our paraphrase below shows how our Verse 11 should be understood. Watch closely for the difference in KAIROS and POIS.

11 Searching what *season*, KAIROS, or what *manner*, POIS, meaning what would be the *sort, the kind, the characteristic or the nature of the season* the Spirit of Christ which was in them did signify, when it testified or spoke beforehand about the sufferings of Christ, and the glory that should follow.

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In addition to all the above, they could not distinguish between the sufferings of Christ and his coming glory that will inevitably follow.

In addition to all the above, *they could not distinguish between the sufferings of Christ and his coming glory* that will inevitably follow. Neither could they grasp that this glory will peak at the Second Coming of Christ to this earth. Look closely at Verse 11 again and see this for yourself.

Neither could they grasp that this glory will peak at the Second Coming of Christ to this earth. Look closely at Verse 11 again and see this for yourself.

Now, read Verses 10 and 13 together. You will see (in Verse 10) that the salvation into which they searched so diligently was called *the grace that should come unto you*.

Next, you will see in Verse 13 that *the grace that is to be brought unto you* is the same identical grace prophesied to them in verse 10. In other words *the grace that should come unto you* in Verse 10 is the same identical *grace that is to be brought unto you* in Verse 13. Furthermore, this same grace will not be brought unto them until the Second Coming (Revelation) of Christ to this earth.

Combining the above thoughts, here is what we have:

Verse 10: The prophets prophesied of the grace that should come unto you:

Verse 13: At the end, the same grace in Verse 10 that should come unto you, will, in fact, be brought unto you at the revelation (second coming) of Jesus Christ;

The prophets could make neither *chronological* nor *seasonal* sense out of all this. They were getting revelations of the end times regularly. Nevertheless, these prophecies were jumbled up. They were in no particular order.

Consequently, they just could not understand the time frame for them. Neither could they understand even the season in which they would be fulfilled.

They received the prophecies and were faithful to write them down as they were given but they could not understand the timing of them. This inability covered both the chronology (dating of them) and the seasonal characteristics their fulfillment would require.

It was revealed unto them, however, that the prophecies were not for themselves, but “unto us they did minister these things.”

The Angels were just as confused as the Old Testament Prophets about the End Time Prophecies

Finally, it seems that even the angels did not understand the CHRONOS or the KAIROS. Even they desired to look into these things. Both these things are presented for us in Verse 12 above.

Verse 12 ..which things the angels desire to look into.

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The Apostles were just as confused as the Old Testament prophets and the Angels about end time prophecy

The Old Testament prophets and the Angels were not the only ones confused about the time line of End Time prophecies. The apostles were confused also. The last thing they said to Jesus just prior to his Ascension was the following question about the timeline of one of the end time prophetic events, the restoration of the kingdom to Israel.

Acts 1:6-7

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. (KJV)

They had been with him for three straight years and had heard him teach. Yet they still did not understand the CHRONOS timeline about the order of events of the End of Days prophecies. Neither did they understand the KAIROS seasonal aspect of the prophecies.

In Verse 6, *time* translates CHRONOS. In other words, they asked him, “Is this the chronological time when you will restore the kingdom to Israel?” To put it another way, “Will you restore the kingdom to us *now*?”

In Verse 7, Jesus used both Greek words for *time*. He said, “It is not for you to know the CHRONOS (chronological time) or the KAIROS (season of the timeline,) which the Father hath put in his own power.” To say this differently, Jesus told them that they were not to know the chronological date and time. Neither were they to know *even* the season when the restoration of the kingdom to Israel nor any other end time event would be fulfilled.

Here we have both the Greek word for *chronology* and the Greek word for *season* used by Jesus in one verse. Now you can see for yourself the distinction between these two words.

None of these -- Old Testament prophets, the Angels and the apostles--knew anything about the timing of end time events. All three groups were confused. They were groping in the dark but still could not see either the end of days timeline or season clearly.

Is there nothing that will help us here? Is there a light at the end of this tunnel? Is there a door or a window into the light we just haven't found yet to enable us to know more about the end of days? Are we on the brink of eternity? Are we doomed to just whistle in the dark and pretend we are not as blind as the Old Testaments prophets, the angels and the apostles concerning this subject? No we are not!

Three Bedrock Doctrines

There are *Three Bedrock Doctrines*, presented in this book, which give us a much greater understanding, of both the time line and the seasonal aspect of the events prophesied for the end of days, than the prophets, the angels and the apostles had. These *Bedrocks* have been in the Scriptures all the time but God is just now bringing them to light. He has just, in the last few years, “quickened them” to us.

Your First Bedrock Doctrine is the Abrahamic covenant.

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Your First Bedrock Doctrine is the Abrahamic covenant. This covenant has been given lip service in some end time theological systems while other end time theologies ignore it altogether. Consequently, it has not had its proper, bedrock place by either of the theology schools above.

You see, the Abrahamic covenant is the frame upon which all Scripture hangs. This frame begins in Genesis 12 and goes throughout eternity. It is the bucket in which all Scripture resides. It is the string upon which all Scripture pearls are strung. Remove this fantastic Abrahamic covenant from your theology, either completely or by degrees, and your theology is flawed to the extent this covenant is not the bedrock of it.

Your Second Bedrock Doctrine is the complete identification of that group of people known as Abraham's Seed.

Your Second Bedrock Doctrine is the complete identification of that group of people known as Abraham's Seed. Because of the reinstatement of the Abrahamic covenant to its bedrock position in Christian theology, we now know precisely who makes up the group known in the Bible as *the seed of Abraham*. In this work, we call this group the *Abrahamic Seed Group*. It is absolutely imperative that you are able to define and identify this *Abrahamic Seed Group*.

Why is it so important to identify the *Abrahamic Seed Group*?" Simply put, this is important because this group is *the church!* This *Abrahamic Seed Group* is the church.

Do you know that every theology out there today has its own, private definition of *the church*? Until you can identify the *Abrahamic Seed Group Church precisely*, if your theology is right, it is by accident and not by design. You *must* be able to define and identify the membership in the *Abrahamic Seed Group Church*.

If you can't identify the Abrahamic Seed Group properly, without realizing it, your resulting theology is flawed. It is flawed because, without properly identifying the people who compose the Abrahamic Seed Group, the resulting theology can be slanted in any direction. This is what we have today.

As we get into this book, you will be shocked to discover the Scripture for the resurrection and the rapture of the *Abrahamic Seed Group* in the Old Testament. This is mind-blowing! The resurrection and rapture Scripture of the *Abrahamic Seed Group Church* leaps right out of the Old Testament.

The real shocker here is this: Gentile Christians are grafted into the Abrahamic Seed Group Church. Therefore, when the saved of the Old Testament are resurrected with the rapture instantly following, we Gentile Christians are resurrected and raptured in this same group! This is, indeed, a double whammy.

The knowledge of the Abrahamic Seed Group and its eye-popping theological ramifications are nothing less than mind-blowing. These ramifications include, not only end time events, but all of Bible theology. For instance, once you understand the Abrahamic covenant and all its effects, you will never believe in losing your salvation again. You will see that healing, prosperity, family well being, in addition to the salvation of the soul belong to you Gentile Christians today.

Without understanding the composition of the Abrahamic Seed Group, you can slant your theology towards anything you want to make it say. But when this group is identified, you can't slant your views at all. This is the absolute linchpin, cornerstone and basis for understanding any Bible doctrine.

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Your Third Bedrock Doctrine is a complete understanding of the Twelve Days of the Lord.

Your Third Bedrock Doctrine is a complete understanding of the Twelve Days of the Lord. In this work, we study, thoroughly, twelve Scriptures in your English Bible that use the term, *Day of the Lord*. What is so important about the Twelve Days of the Lord? The importance is this: they present us with a pattern that is the blueprint for the End of Days Theology. It also includes each member of the Abrahamic Seed Group.

There is one prophet's description of the Twelfth Day of the Lord we should have included in No Thief Gives Warning Signs. We did not include his description of the Twelfth Day of the Lord because it did not use the term, "*Day of the Lord*". Instead, it employs the term "*day*" or "*that day*." To keep things as simple for the general reader as possible, we determined to use only those Scriptures from your English Bible that used the actual term, "*day of the Lord*," in English.

Looking back, we think we should have used it because of its spine-tingling importance. That Scripture is Isaiah, Chapters 24 through 27. This entire Scripture pertains to the **Twelfth and final Day of the Lord**. We will present this heady series of chapters for you later in this course. They will arrest you. They will electrify you by bringing you face to face with the book of Revelation as you study them. They are quoted and referred to in the Revelation many times.

The light just recently shed by the Holy Ghost on these *Three Bedrock Facts*, surpasses in a bang-up way all that has gone before. Furthermore, this light has not been turned on exclusively for just this author; it's turned on all over the world to other individuals. Praise God.

Because of the re-emergence of these Three Bedrocks Doctrines, there are three definitions you will need.

The First Definition explains the word "bless" in the Abrahamic covenant.

Because of the re-emergence of these *Three Bedrocks*, there are *three definitions* you will need. The *First Definition explains the word "bless" in the Abrahamic covenant*. Bless is the most important term in the Abrahamic covenant. "Bless" is the Abrahamic covenant linchpin. It is the key word in it. Here is the definition.

"Bless, blessed and blessed translates a Hebrew word which means, 'the beneficial endowment of God's power to produce well being in every area of a person's life. Bless includes healing, prosperity, family well being in addition to salvation.'"

The Second Definition explains the "Twelfth Day of the Lord."

Here's the definition. "The 12th and final day of the Lord covers a span of CHRONOS, or chronological time, that begins with and includes the Tribulation period, the 70th Week of years of Daniel's prophecy, the wrath of the Lamb and the millennium which follows. The duration of the Twelfth and final day of the

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Lord is at least 1007 years long because the Tribulation is at least seven years long and the millennium is 1000 years long.”

The first seven years of the Twelfth and final Day of the Lord, the Tribulation period, Daniel’s Seventieth Week and the wrath of the Lamb all occur at the same time. Of course, they last for seven years.

Sometimes in this book, we use the expression, “the *first half* of the Twelfth Day of the Lord.” This means the first Three and ½ years of the 12th and final day of the Lord. This expression is applied only to the *first Three ½ Years* of the *first seven years* of the 12th Day of the Lord, the *first Three ½ Years* of the seven years of the Tribulation, the *first Three ½ Years* of Daniel’s Seventieth Week and the *First 3 1/2 Years* of the wrath of the Lamb. Remember! We are applying the term *the first half of the Twelfth Day of the Lord* only to the *first half of the first seven years of it*.

If you learn nothing else in this course, learn the identity of the Abrahamic Seed Group.

The Third Definition explains the Near and Far Fulfillment of the Old Testament Prophecies.

The Third Definition explains the Near and Far Fulfillment of the Old Testament Prophecies. Learn this and you have a tool that is invaluable. *Near/Far Fulfillment of Old Testament Prophecies* occurs when a prophecy has a partial or complete fulfillment in its *near*, Old Testament setting.

Then a final, more complete fulfillment of the same Old Testament prophecy occurs in the New Testament. In other words, you can see the same prophecy fulfilled in the pages of the New Testament with its final and complete meaning. This is the *Far* Fulfillment of Old Testament Prophecies.

The best way to learn this is to see examples. Here is one you can see at a glance. In the following Psalm, it is obvious the *Near Meaning* of it pertains to David. Here is the Psalm. See for yourself.

The best way to understand the Near/Far Fulfillment of Scripture

Ps 16:8-11

8 I have set the LORD always before me: because he is at my right hand, I shall not be moved.
9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.
11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. (KJV)

Next, Luke quotes Peter’s Pentecost Sermon in which he reminds them that the above Psalm *appeared* to apply only to David. Here is Luke’s quote.

Acts 2:25-28

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. (KJV)

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Then Peter applies the Davidic Psalm to Christ. He seems to bypass any application to David. He points out that David prophesied the above about Christ. Read the next Scripture.

Acts 2:29-36

29 Men and brethren, let me freely speak unto you of the patriarch David that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (KJV)

Note this well! The reason given for David's prophesying this was because "God had sworn to him with an oath, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." See verses 30 and 31 above which quotes 2 Samuel 7:12-13.

2 Sam 7:12-13

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. (KJV)

Notice also the reasons Peter gives for this Far Fulfillment of these Scripture:

1. Jesus is by the right hand of God, exalted now and David is not
2. Jesus received of the Father the promise of the Holy Ghost and David did not
3. Jesus shed forth this, which ye now see and hear and David did not
4. Again, David is not ascended into the heavens, but Jesus is
5. David said, "The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." David said this about Jesus and not about himself as Peter fully explains. You see, David was not the Lord of the Lord. Jesus was and is both.

The Psalm below is appealed to by Peter as his linchpin argument that Christ, not David only, is in view here.

Ps 110:1

1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (KJV)

In other words, only Christ is sitting at the Lord's right hand, not David. The above is an excellent example of Near/Far prophecies.

This tool is valuable whether the original Old Testament prophecy is quoted verbatim or not. Many times they are not: they are just alluded to; they are just referenced. Many times they give neither the original Old Testament reference nor the original author in their usage in the New Testament. The New Testament

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writers just used them. Nevertheless, they comprise what we know as the *Near/Far Old Testament Prophecies*.