

CONVERGENCE

WHEN THE LINES FINALLY CROSS

Crisis connected the pieces.



ROBERT B BINNION

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Second edition

To all passionate seekers of truth.

Then said Jesus... if ye continue in my word then ye shall know the truth, and the truth shall make you free.

- John 8:31-32

The front cover is a dramatised illustration only. It pertains to hypothetical speculation described in Chapter 17.

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Before We Begin

Back when I was a rather naive 17-year-old, around 1970, I was introduced to Matthew 24 in the Bible. The disciples asked Jesus about the end of the age and the signs of His coming, and He told them about some extraordinary—and terrifying—things that would happen.

I remember discussing it with my dad in the car. I thought the Second Coming could be as little as three or four years away, and certainly before the end of the 1970s.

Dad thought otherwise.

About thirty years later, around 2000, we talked about it again. Once again, I thought the Second Coming might be only a few years away.

Dad still wasn't convinced. He thought it might be another thirty years into the future.

Mum used to say that when Dad was a child he had been dropped on his head. So that probably explained his strangely contrasting point of view.

Although, come to think of it, I also bounced on my head and saw stars on the football field at school.

But I'm sure that hasn't affected me. I'm quite okay.

Now, well over fifty years after that first conversation, I still think the return of Christ could be soon.

You may laugh. I'm poking fun at myself too. After all, I've been wrong about "soon" before.

But there is a serious side to this.

At seventeen, I had enthusiasm and a handful of Bible verses. Today I have more than fifty years of hindsight—and vastly more evidence to consider.

The world in which I first read Matthew 24 did not have artificial intelligence, digital identity, global computer networks, machine-scale surveillance or autonomous weapons. Nuclear weapons existed, but the systems surrounding them have changed dramatically. Israel was only twenty-two years old as a modern state. Many of the conditions examined in this book either did not exist or existed only in embryonic form.

That does not prove that Jesus Christ is returning in the next few years. And if there is one thing fifty years of watching should have taught me, it is to be careful about saying that it does.

But something has changed.

The evidence I can put on the table today is vastly different from the evidence I had when I was seventeen.

That is why I have written this book.

I am not asking you to accept my conclusions before you begin. There are places in the chapters ahead where I will tell you quite plainly that I could be wrong. I am simply asking you to look at the evidence with me.

And if, after considering it all, you still disagree with me—as my dad did—that's okay too.

Maybe Dad was right. After all, thirty years on from our conversation around 2000 brings us remarkably close to where we are now.

Perhaps being dropped on his head did him some good after all.

IMPORTANT NOTE

There is a distinct difference between **Part One** of this book, and what follows, **Part Two**.

Part One was written mainly by AI with a little guidance from me.

I have seriously considered removing **Part One** altogether, because even blind Freddie can see that the world is in trouble and needs a Saviour...

So I thought maybe it's not needed, but then I decided to let the AI more or less do its thing.

Part Two was mainly written using my own voice, but I still let AI smooth some of it out. However, that being said, **Part Two is NOT some vomit written by AI.**

The later section is very much a genuine message from me to you. I hope you will consider it deeply and take it to heart. May God bless you and guide you with deeper understanding when you read it!

PART ONE (The AI section) Chapter 1

— The Future We Are Afraid Of

What are you afraid of?

Not snakes. Not spiders. Not heights. The future.

We live with artificial intelligence, wars, debt, digital money, surveillance, drones, pandemics and nuclear weapons. Yet one crisis many people fear has already arrived: fear itself.

You could store five years of food and still lie awake tonight worrying about what happens tomorrow.

There is another uncomfortable side to fear.

Fear makes people easier to control.

A frightened population will often accept restrictions, surveillance and government intervention that would have been resisted under normal circumstances. And the more people depend upon government for security, income, information or permission to carry on ordinary life, the greater the power government inevitably has over them.

That matters because the systems on which we depend are becoming increasingly interconnected.

Much of modern life rests on assumptions we rarely examine: tomorrow will work roughly like today.

Electricity will arrive, money will work, supermarkets will

open, the internet will connect, and governments, jobs and pensions will continue to function.

But our systems are increasingly interconnected. A failure in one place can travel quickly into another.

Where is this leading? We can make machines smarter, medicine more powerful and communication instantaneous. But are human beings becoming less selfish, violent, deceptive, greedy or frightened?

The Bible describes two fundamentally different directions of life: GIVE and GET. We will return to that distinction later.

Before asking whether the book of Revelation might describe our world, however, there is a more basic question. Does the Bible deserve to be taken seriously at all? Or is the Bible like crop circles, seemingly irrelevant to your life? (The Wikipedia article on crop circles says they are becoming more and more sophisticated. Is that another convergence developing? It may be relevant to the speculation on page 86.)

This book is not written just for believers. It's for a wider audience.

For believers already convinced that Biblical prophecy and trends in the modern world **are** converging, you may wish to skim all the way to Chapter 11, Part 2. You will find new information there.

For the skeptical I will not start with Revelation, or any other prophecy. I will begin with old piece of parchment found in a cave.

Chapter 2 — Can We Trust the Book?

In 1947, manuscripts discovered near the Dead Sea transformed the study of the biblical text. Among them was the Great Isaiah Scroll (1QIsa^a), an almost complete copy of Isaiah containing all sixty-six chapters. The Israel Museum dates it to about 125 BC—more than a century before the time of Jesus.

That does not prove Christianity. It does establish something important: Christians did not invent Isaiah after Jesus lived.

Isaiah 52–53 describes a suffering servant in language Christians have long connected with Christ. Sceptics can dispute that interpretation, and they do. What they cannot reasonably claim is that the passage was written by medieval Christians to manufacture a prediction.

That chronological point matters. Whatever interpretation a reader gives Isaiah 53, the Christian claim cannot be dismissed on the theory that followers of Jesus wrote the passage after His death and inserted it into Isaiah. A pre-Christian manuscript already contained it.

That does not tell us what Isaiah meant. It does remove one possible explanation of the evidence.

The scroll also gives us a useful lesson in textual preservation. Its wording is broadly continuous with the later Masoretic tradition, while also containing spelling differences, scribal corrections and many textual variants. That is exactly the sort of evidence I want to deal with honestly. The manuscript is neither a letter-for-letter photocopy of a medieval Hebrew Bible nor a radically different book.

The more interesting fact is that an entire biblical book can be placed beside a copy more than a thousand years later and still be recognisably the same Isaiah. Variants matter; so does continuity.

Prophecy should be tested carefully. Was the text demonstrably written before the event? Is the prediction sufficiently specific? Are there credible alternative interpretations? Am I willing to admit when the evidence is weak?

The resurrection claim deserves the same discipline. In 1 Corinthians 15:3–5 Paul says he is passing on what he had received: that Christ died, was buried, was raised and appeared. Scholars commonly identify at least the core of this passage as tradition Paul inherited rather than a story he invented when writing 1 Corinthians.

That pushes the resurrection proclamation back behind Paul's letter and into the earliest Christian

movement. It does not prove that a dead man rose. It does make the theory of a resurrection belief slowly invented centuries later very difficult to maintain.

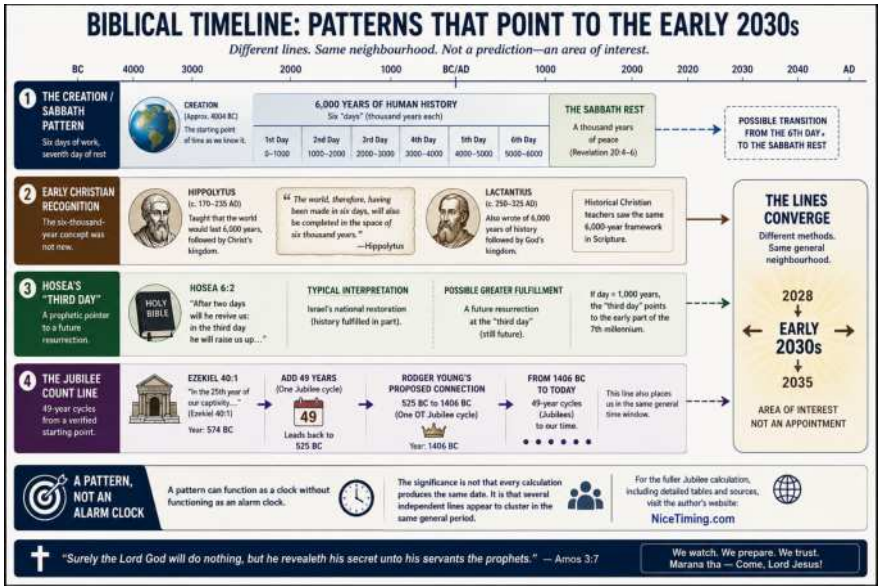
This distinction matters throughout the book. Evidence can eliminate weak explanations without forcing every reader to accept my preferred explanation.

That is the standard I want to carry into prophecy as well.

If the Bible deserves investigation, the next question is whether it contains a large-scale pattern of history: six periods of work followed by a seventh period of rest.

So the case I am building is cumulative. A pre-Christian Isaiah manuscript establishes that the text existed before Jesus. Early resurrection tradition establishes that resurrection belief was present near Christianity's beginning. Neither fact by itself proves Christianity. Together they give me reasons to keep investigating rather than dismiss the Bible before the prophetic evidence is even considered.

Chapter 3 — Patterns in Time



Biblical timing patterns: different lines, the same general neighbourhood.

Genesis begins with six days of creation followed by a seventh day of rest. The Sabbath repeats the pattern every week. The land Sabbath repeats it in years. Revelation describes a thousand-year reign of Christ. Early Christians noticed the possible connection. Hippolytus, writing in the early third century, explicitly reasoned that six thousand years must be completed before the Sabbath-like rest of the kingdom. Lactantius, writing in the early fourth century, made essentially the same argument: six thousand years of the present order followed by a thousand-year period of righteousness and rest.

Their chronologies differed, and some of their calculations were plainly wrong. Their value here is not that they successfully calculated the Second Coming. It is that the six-thousand-year interpretation demonstrably existed many centuries before modern prophecy movements.

The Bible never states the whole formula in one sentence. The ancient interpretation joins the creation pattern, the day/thousand-year comparison and Revelation's thousand-year reign. That makes it an inference—an intriguing one—not an explicit equation.

Psalms 90:4 says that a thousand years in God's sight are like yesterday, and 2 Peter 3:8 says that with the Lord one day is as a thousand years. Neither verse explicitly teaches that the six creation days equal six thousand years of history. The parallel is nevertheless ancient and intriguing.

Where would that place us? Biblical chronologies are not uniform. Textual traditions, genealogical interpretation and competing dates for the Exodus prevent an honest calculation from producing one indisputable year.

Another pattern appears in Hosea: "After two days will he revive us: in the third day he will raise us up" (Hosea 6:2). Read alongside the day/thousand-year imagery, roughly two thousand years since Christ's death and

resurrection makes the period around AD 2030–33 interesting. Interesting is not the same as certain.

A pattern can function as a clock without functioning as an alarm clock. That distinction matters.

And the Bible contains another calendar pattern that deserves examination: the Jubilee.

Leviticus 25 establishes seven cycles of seven years—forty-nine years—followed by the Jubilee proclamation of liberty, restoration and rest.

Whether the Jubilee is counted as a separate fiftieth year or overlaps the beginning of the next cycle has long been discussed. The difference becomes enormous when projected across many centuries.

That is not a trivial technicality. Over seventy cycles, forty-nine years gives 3,430 years. Fifty independent years gives 3,500—a difference of seventy years. Before using Jubilee arithmetic prophetically, I therefore need to know what kind of cycle Israel actually used.

If the fiftieth year also functions as year one of the next cycle, both descriptions can make sense: it is the fiftieth year when counted from the previous Jubilee and the beginning of the next seven-by-seven cycle.

Historical work on Sabbatical and Jubilee chronology has produced intriguing proposals. Rodger C. Young, for

example, argues in a two-part 2024 study in the Journal of the Evangelical Theological Society that Ezekiel 40:1 points to a Jubilee beginning in 574 BC and that a forty-nine-year Jubilee cycle coheres with Sabbatical/Jubilee counting beginning in 1406 BC.

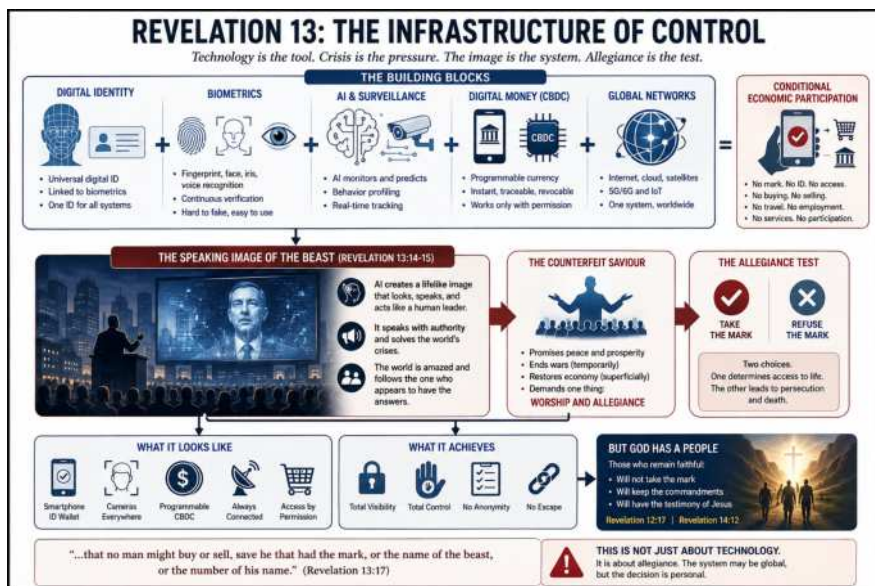
That is a specific scholarly argument, not an uncontested consensus, and it depends on a fifteenth-century Exodus chronology. It is nevertheless substantial enough to examine rather than dismiss. None of it gives me permission to manufacture a date. Indeed, some calculations that interested me pointed toward 2025. That year passed without the return of Christ. That fact belongs in the argument, not under the carpet.

Other proposed starting points place the end of seventy forty-nine-year cycles around 2030 or the early 2030s. The result is a cluster, not an appointment.

Forget the destination for a moment. Start with the Bible. Then history. Then mathematics.

If the late 2020s and early 2030s are unusually significant, what sort of world would exist by then? Revelation raises one practical question that earlier generations could only imagine: how could a system ever control who may buy and sell?

Chapter 4 — No Man Might Buy or Sell



Revelation 13 and the modern infrastructure of conditional economic access.

Revelation 13:16–17 describes a system in which buying and selling become conditional.

For most of history, enforcing such a restriction across an entire society would have been extraordinarily difficult. Money was physical, identities were local, records were fragmented and transactions could occur privately.

That world is disappearing.

Wages, bills, cards, phones and accounts are increasingly electronic. Central banks around the world are researching or developing digital currencies. Digital

public infrastructure increasingly connects identity, payments and data exchange.

This is not a marginal experiment. In the Bank for International Settlements' 2024 survey, published in 2025, 85 of 93 central banks—91 percent—were exploring a retail central bank digital currency, a wholesale CBDC, or both (Source 1). The United Nations Development Programme describes digital public infrastructure as systems that can connect digital identity, digital payments and data exchange across government and commercial services (Source 2).

Those developments have many legitimate purposes. What matters here is that identity, payment and data can increasingly be connected at population scale.

A central bank digital currency is not the Mark of the Beast. A digital identity is not the Mark. Technology is not the prophetic meaning.

The point is capability.

The pieces now perform different parts of the same possible system:

Digital identity → identifies the person.

Digital money → identifies and can condition the transaction.

Artificial intelligence → makes monitoring and enforcement across enormous numbers of people practical.

None of those technologies is, by itself, Revelation 13. The significance is that the technical obstacle to administering such a system at scale has largely disappeared.

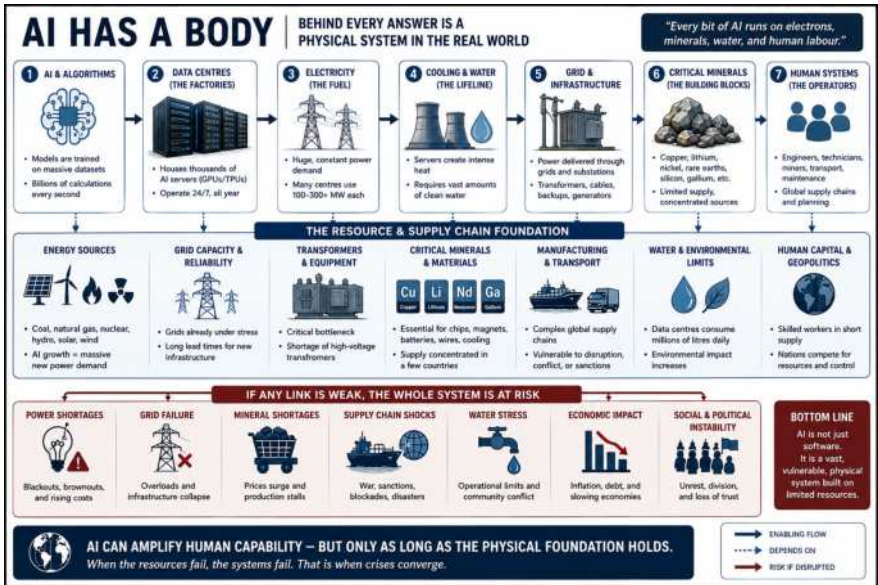
A digital transaction can ask: Who are you? Is your account permitted? Are funds available? Is the transaction suspicious? Is the recipient permitted? Does regulation allow it?

Connect identity, money, databases, location, facial recognition and artificial intelligence, and a level of administrative control becomes possible that no ancient government possessed.

Technology can be built for legitimate reasons. Capability can exist before intention. A crisis can change intention very quickly.

Revelation ultimately describes allegiance, not merely machinery. The difficult question may not be whether a machine can stop a purchase. It may be what a human being is willing to surrender in order to make the purchase.

Chapter 5 – The Intelligence We Created



AI has a physical body: data centres depend on electricity, grids, water, minerals and people.

For most of history machines were tools. Increasingly, they can recognize faces, understand speech, generate images, write code, search enormous databases and converse in human language.

Revelation describes an image that speaks (Revelation 13:15). I am not claiming an AI avatar is the image of the Beast. I am saying that something once difficult to imagine is now technologically ordinary.

Seeing is no longer necessarily believing. A convincing face, voice or video can be generated without the

person ever saying or doing what appears on the screen.

Artificial intelligence also changes surveillance. The old limitation was not merely collecting information; it was finding enough human beings to examine it. AI can process information at machine scale.

Connect identity, payments, databases and AI, and something qualitatively different becomes possible.

But AI is not immaterial. It lives in data centres, servers, cooling systems, transformers, transmission lines, power stations, water systems and mineral supply chains. Intelligence has a physical body.

The scale is already large. The International Energy Agency projects global data-centre electricity consumption to reach about 945 terawatt-hours by 2030—more than double current consumption and slightly more than Japan's present total electricity use. From 2024 to 2030, the IEA expects data-centre electricity consumption to grow by about 15 percent a year (Sources 3, 4).

The physical bottleneck matters too. More than 2,500 gigawatts of renewable, storage and large-load projects—including data centres—are stalled in grid connection queues worldwide, while the IEA estimates

annual grid investment may need to rise by roughly 50 percent by 2030 (Sources 5, 6).

And the chain reaches further. The IEA says China accounts for about 95 percent of gallium refining, while data-centre demand for gallium could equal up to 10 percent of today's global supply by 2030 (Source 8). A software revolution can therefore become an electricity, grid, mineral, trade and geopolitical story.

And the intelligence we created is beginning to meet the weapons we created.

Drones, autonomous targeting, machine perception and rapid decision systems increasingly enter warfare. The human being may become the slowest component in a military decision loop.

The deepest alignment question is not simply whether machines become evil. It is: aligned with whom? An obedient machine serving a corrupt human purpose can be dangerous precisely because it obeys.

Chapter 6 — The Power to Destroy the World



MIRVs: one missile can release multiple warheads onto separate trajectories.

Human beings have possessed weapons capable of destroying cities for more than eighty years. What has changed is the scale, speed and survivability of those arsenals.

At the beginning of 2026, the Stockholm International Peace Research Institute estimated a global inventory of about 12,187 nuclear warheads. About 4,012 were deployed with operational forces, and roughly 2,100–2,200 were kept at high operational alert on ballistic missiles (Source 13).

The arsenals are not static. Nuclear-armed states continue modernisation programmes while newer military technologies alter the environment in which decisions are made.

In July 2026 NATO announced more than US\$40 billion in counter-drone investment over five years and a goal of training five times as many drone operators by the end of 2027. NATO's own description was blunt: drones have fundamentally altered the character of modern warfare (Source 14).

A ballistic missile can carry multiple warheads. After the missile's powered phase, a deployment system can release separate re-entry vehicles toward different targets.

In September 1983, a Soviet early-warning system reported that the United States had launched five intercontinental ballistic missiles. Protocol called for immediate escalation up the chain of command. The duty officer, Stanislav Petrov, judged the reading to be a false alarm—a satellite had mistaken sunlight reflecting off clouds for a launch—and did not report it as an attack. He was right. For roughly twenty minutes, the only thing standing between a computer's error and a nuclear response was one man's judgment (Source 27).

That is the part artificial intelligence changes. Petrov had minutes to think. Machine-speed detection and response systems are built specifically to remove that margin, because in a purely technical contest, minutes are a liability. But a margin that exists only to be removed is also the margin in which a wrong reading gets caught before it becomes a catastrophe.

Jesus said that unless a period of extraordinary trouble were shortened, “there should no flesh be saved” (Matthew 24:22). That is not proof that He was describing nuclear war. It is nevertheless striking that humanity now possesses a literal capability earlier generations did not.

Misunderstanding, technical failure, cyberattack and escalation have always been dangers. Artificial intelligence may further compress the time available for human judgment.

Yet the weapons are not the deepest problem. Human character is.

The events create the test. The real subject is the person being tested.

Chapter 7 – Cascading Pressures



The cascading-crisis chain: shocks can amplify one another across connected systems.

Civilisations tend to look permanent from inside them. Rome did. The Soviet Union did. Institutions can appear immovable until confidence in them begins to fracture. Modern societies depend upon trust: trust in money, elections, courts, contracts, information and institutions. Artificial intelligence makes deception cheaper and shared reality harder to maintain.

Jesus observed that a kingdom divided against itself cannot stand (Matthew 12:25). I do not use that statement as a specific prophecy of any present nation. It is a principle.

Crisis also changes what populations will accept. War has produced rationing, censorship and conscription. Financial crises have produced emergency banking measures. Terrorism has expanded surveillance. Disease emergencies have produced extraordinary restrictions.

Some emergency measures may be justified. The important point is that frightened people may ask for stronger control rather than having it forced upon them.

The pattern can become self-reinforcing:

Crisis → fear → demand for protection → emergency powers → increased dependence → increased government control.

No conspiracy is required for that sequence. Each step can be presented as a reasonable response to the step before it. The danger is that temporary dependence can become normal, and powers granted during fear are not always surrendered when the fear subsides.

Problems also cascade. War affects energy. Energy affects transport and food. Food and energy affect inflation. Inflation affects interest rates and debt. Debt affects politics. Political anger affects trust.

Debt magnifies those connections. The IMF reported global public debt at just under 94 percent of world

GDP in 2025 and projected it to reach 100 percent by 2029, while governments simultaneously face rising social, defence, strategic and interest costs (Source 16).

Ageing intensifies the same problem. A larger retired population can increase pension and health spending while a smaller working-age population can weaken the tax base supporting it. Add defence, infrastructure, disaster relief and higher interest costs, and demographic change becomes a fiscal issue as well as a social one.

This is another recurring pattern in the book: the categories refuse to stay separate.

High debt does not mean automatic collapse. It does mean that several expensive pressures arriving together can leave governments with less room to respond.

The world is not simply collapsing. Human beings live longer, medicine has advanced, agriculture feeds billions and technology has removed forms of suffering earlier generations accepted as normal.

But progress creates power and dependence at the same time.

Food is not simply something growing in a field. Modern food depends upon fertiliser, fuel, electricity, machinery, water, finance, transport, ports, refrigeration, computers, trade and supermarkets.

The Food and Agriculture Organization says agrifood systems use about 30 percent of globally available energy, with about 70 percent of that energy consumed after the farm gate—in transport, processing, packaging, shipping, storage and marketing (Source 17).

That helps explain why a disruption far from a farm can arrive at the supermarket through fuel, fertiliser, refrigeration, freight or finance.

Electricity demand is rising while grids must absorb enormous new loads. Data centres and artificial intelligence add another layer. Grid constraints, transformers, minerals and generation capacity increasingly matter to what looks on the surface like a software revolution.

Demographics connect to the same system. Ageing populations and falling birth rates in many countries mean fewer workers supporting more elderly people. That encourages automation and robotics while simultaneously increasing fiscal pressure.

The demographic shift is measurable. United Nations projections indicate that by the mid-2030s the number of people aged 80 or older will exceed the number of infants under one worldwide. More than half of countries and areas already have fertility below the replacement level of 2.1 children per woman (Sources 9, 10).

The pressure is especially sharp in some major economies. An IMF study of China projects the 20–59 working-age population declining by 26.2 percent by 2050 under its demographic assumptions (Source 11).

Environmental pressures connect too. Fire can become housing loss, insurance withdrawal, infrastructure damage, government spending and displacement.

Insurance is one of the less obvious connectors. When repeated disasters make property harder or more expensive to insure, the effect can move from weather into mortgages, house values, construction, household budgets, banking exposure and government relief. A physical event becomes a financial event.

Swiss Re Institute estimated that natural catastrophes caused US\$220 billion in economic losses and US\$107

billion in insured losses in 2025 across 190 events. Wildfires, severe convective storms and floods accounted for 88 percent of natural-catastrophe insured losses, and the Los Angeles fires alone produced about US\$40 billion in insured losses—the largest wildfire insurance loss on record (Source 24).

The point is not that 2025 proves an accelerating global disaster curve; Swiss Re actually described it as a relatively benign insurance year in a high-risk environment. The useful evidence is the financial transmission mechanism: physical damage is translated into premiums, coverage decisions, rebuilding costs and balance-sheet exposure.

That is why I am less interested in counting disasters than in following where their consequences travel.

Mineral concentration creates another dependency. A sophisticated digital economy can ultimately depend on mines, refineries, shipping routes and political relationships thousands of kilometres away.

The IEA reports that China accounts for about 95 percent of gallium refining (Source 8). When a small number of suppliers dominate a material needed by data centres, electricity systems and advanced

electronics, trade restrictions or geopolitical conflict can travel directly into technological expansion.

AI meets electricity. Electricity meets minerals. Minerals meet trade. Trade meets geopolitics.

A current example shows how quickly that chain can become real. During the 2026 disruption of the Strait of Hormuz, the Food and Agriculture Organization reported that around 1.3 million tonnes of fertilisers per month could no longer pass through the Strait, with no viable land-based alternatives for that volume. FAO warned that reduced supplies of ammonia-, urea-, phosphate- and sulphur-based fertilisers could affect production of staple crops such as wheat, maize and rice within six to nine months and place upward pressure on food prices (Sources 18, 19).

War meets shipping. Shipping meets energy. Energy meets fertiliser. Fertiliser meets food. Food meets prices. Prices meet debt. Debt meets politics.

Put several of the chains beside one another:

AI growth → more data centres → more electricity → more grid capacity → more minerals → greater strategic dependence.

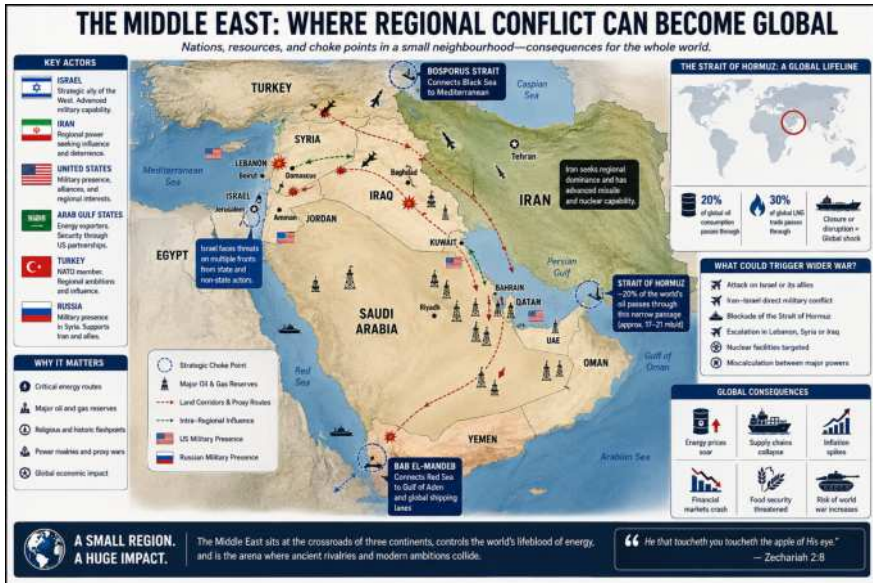
War → disrupted shipping → energy costs → fertiliser costs → food prices → inflation → interest rates → debt pressure → political anger.

Low birth rates → ageing population → fewer workers → labour shortages → robotics and AI → greater technological dependence.

None of these trends has to cause a global crisis by itself. The danger is that they no longer operate by themselves.

The strongest feature is not any single crisis. It is connection.

Chapter 8 — Israel and the Middle East



The Middle East: a small region with global energy, shipping and geopolitical consequences.

Technology changes. Geography remains.

Israel exists again as a sovereign state after roughly two millennia without national sovereignty. Christians disagree sharply about whether biblical restoration passages predict the modern state. The historical fact itself remains remarkable.

The modern state was declared in 1948, survived immediate war with its neighbours, and in 1967 took control of the Old City of Jerusalem. Every decade since has added another layer of dispute over borders, settlements, refugees and sovereignty—none of it

settled, all of it still live. A nation does not usually stay this contested for this long. Israel has.

Jerusalem remains one of the most contested cities on earth and one of the most prominent cities in biblical prophecy.

Iran—ancient Persia—is a major regional power hostile to Israel, connected to proxy forces, nuclear concerns, energy markets and vital shipping routes. That does not mean every Iranian action fulfils a biblical verse.

The region does not divide neatly into two sides. Several Arab states have normalised relations with Israel in recent years, even as Iran-aligned forces continue to oppose it. Old alliances are shifting; old hostilities are not disappearing. Both movements are happening in the same region at the same time.

Geography makes this more than a regional argument. The Persian Gulf and Strait of Hormuz connect Middle Eastern conflict to global energy and shipping. Israel's security therefore intersects with Iran, Arab states, the United States and other major powers through routes and resources on which countries far outside the region depend.

Before the 2026 conflict disrupted traffic, roughly one-fifth of global oil flows passed through the Strait of

Hormuz (Source 26). By late August, Gulf states were accelerating pipelines, ports and alternative routes specifically to reduce dependence on that chokepoint.

A narrow waterway can therefore connect a regional war to fuel prices, inflation, trade balances and strategic investment on several continents.

That is another form of convergence: an ancient biblical geography sits inside a modern network of nuclear risk, energy markets, shipping chokepoints, alliances and global trade.

Peace efforts still matter because war and diplomacy can develop side by side. A major regional settlement could alter alliances, security arrangements, trade and the political importance of Jerusalem without requiring me to force it into a particular prophetic timetable.

The safest approach is to watch Israel, Jerusalem, Iran, Arab-Israel relations, great-power involvement, nuclear proliferation, trade, energy and any larger international settlement without turning every headline into prophecy.

The stronger case is not that one newspaper story matches one verse. It is that multiple conditions described in Scripture can increasingly exist at the same time.

Chapter 9 — But What If I'm Wrong?

I could be wrong.

I could be wrong about chronology, Jubilee calculations, the six-thousand-year pattern, the significance of modern technology or the way I have connected particular passages.

I don't want to back myself into a corner claiming things that turn out to be wrong.

William Miller sincerely believed his calculations pointed to Christ's return in the nineteenth century. He was wrong. Sincerity does not guarantee interpretation.

Prophecy students have repeatedly identified helicopters, computers, barcodes, politicians, wars and institutions as fulfilments that later proved far less convincing.

Capability is not prophecy.

If I have to keep changing starting points to protect a date, the argument weakens. If the technological parallels disappear, the argument weakens. If major trends reverse, the argument weakens. If 2030, 2032 or 2035 pass without the developments I expect, my confidence in the timing should fall.

I do not want to reach 2037 and pretend I had meant 2037 all along.

But failure of my interpretation is not failure of Christianity. A chronology can be wrong without making the Dead Sea Scrolls disappear. A date can fail without making the early resurrection testimony late.

Every generation has thought itself special. The nuclear age, the computer age, Y2K, terrorism, financial crises and pandemics have each produced end-time excitement.

If my case were merely “frightening things are happening, therefore the end is near,” it should be rejected.

What interests me is different. AI connects with surveillance, identity and money. AI connects with weapons and electricity. Ageing connects with labour shortages and robotics. War connects with energy, food, inflation, debt and politics.

So the next question is the crucial one: do the lines actually meet?

Chapter 10 — When the Lines Meet

One coincidence is easily dismissed. Two may be curiosity. But what happens when several independent lines begin to intersect?

The remarkable thing is no longer simply that several lines point toward the same period. The lines themselves are beginning to cross.

Biblical timing patterns—the six-and-one pattern, the day/thousand-year comparison, Hosea’s third-day language and Jubilee chronology—make the late 2020s and early 2030s interesting to me. None supplies an indisputable date.

Independently, the world can now technically do things earlier generations could scarcely administer: connect digital payments, identity, databases, facial recognition, location and artificial intelligence.

Intelligence meets weapons. Machines meet missing workers. Intelligence meets electricity. Electricity meets grids, minerals, water and geopolitics.

War meets energy and food. Environmental stress meets insurance, migration and debt. Debt meets ageing populations. Crisis changes what populations consider acceptable.

Capability is not prophecy.

A sceptic can reasonably answer that this is simply technological progress. In many respects it is. Human wellbeing has improved enormously. But the question is not whether technology is bad. It is whether capability is increasing faster than character.

Seen as chains, the convergence becomes easier to grasp:

AI → data centres → electricity → grids → minerals → trade → geopolitics.

War → shipping → energy → fertiliser → food → inflation → interest rates → debt → political instability.

Ageing → fewer workers → labour shortages → automation → AI → electricity and infrastructure.

Political instability + fear + digital identity + digital money + AI surveillance → an unprecedented capability for administrative control.

These are not four independent diagrams. They cross. Electricity connects AI to minerals. Minerals connect technology to geopolitics. War connects geopolitics to energy and food. Inflation connects food and energy to debt and politics. Fear connects political instability to control.

The test of this argument is therefore not whether every arrow produces catastrophe. Most will not. The test is whether the arrows are real. Does AI actually require

more electricity? Do grids require minerals and investment? Can war disrupt shipping? Can energy prices affect fertiliser and food? Can ageing increase labour and fiscal pressure? Can digital identity, payments and data be technically connected?

If those links are real, convergence is real even before anyone knows where it will lead.

That is what I mean by convergence.

There is an obvious objection to all this: perhaps I am simply throwing too many chronological darts at the board.

Six thousand years. Roughly two thousand years since Christ. Hosea's third-day language. Jubilee cycles. Different possible starting dates. If I calculate enough patterns, perhaps one of them is bound to land somewhere near the period in which I happen to be living.

That is a fair criticism, especially because one calculation I considered already pointed toward 2025—and 2025 passed.

So I do not think the number of chronological calculations strengthens the argument merely by accumulation. Ten weak calculations do not become strong because there are ten of them.

What interests me is narrower. Some of these patterns arise independently from Scripture and were noticed long before our generation. If several appear to cluster in roughly the same historical neighbourhood, that deserves attention—but not certainty.

And chronology is only one part of the argument. If the dates were the entire case, I would not have written this book.

What has caught my attention is that the period suggested by some of these old biblical patterns happens to coincide with something independently observable: technologies and global systems are acquiring capabilities that previous generations discussing these prophecies simply did not possess.

The dates make me look. The convergence makes me keep looking.

This way of looking at risk is not confined to prophecy writers. In 2026 the Federation of American Scientists published a report titled *Converging Risks: AI and the Future of Global Security*, examining how AI increasingly interacts with cyber operations, nuclear stability, military decision-making and other security domains. Its importance here is not that it supports my prophetic interpretation. It does not. Its importance is that independent analysts are increasingly describing the same structural problem: risk can emerge from the

interaction between systems, not merely from each system considered alone.

The strongest evidence for convergence may not be the number of things changing. It may be the number of ways those changes are beginning to connect.

Biblical timing patterns appear to point toward an unusual period, while independently developing technological, demographic, geopolitical, economic and environmental systems are not merely changing simultaneously—they are beginning to interact.

There may be convergence on two levels.

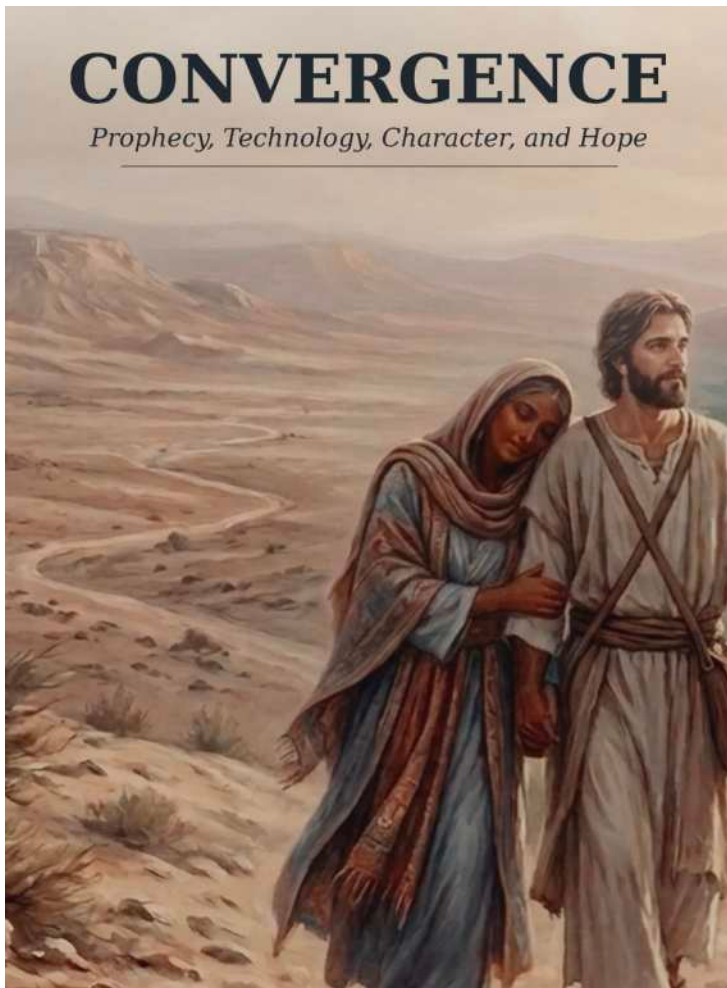
The first is external convergence: AI meets weapons; AI meets surveillance and money; robotics meets population ageing; war meets energy and food; environmental stress meets insurance, migration and debt.

The second is personal convergence.

All this extraordinary power will eventually confront us ordinary human beings with an important choice.

That choice is not primarily about technology. It is about the direction of a human life.

PART TWO



Chapter 11 — Two Paths

Now, as I have already explained, this section, Part Two, is where the rubber meets the road.

What does any of this have to do with you?

Perhaps more than anything else in this book.

Artificial intelligence, nuclear weapons, digital systems, governments and prophecy are not the final subject. The final subject is what pressure reveals in us.

A crisis reveals what is already there.

Human life repeatedly moves in two directions. GET asks: What can I acquire? What can I control? What can I protect? What must I keep? GIVE asks: Whom can I love? What can I contribute? What is right even when it costs me?

The first pages of Genesis show humanity reaching out to take. The life of Christ moves in the opposite direction. He serves, washes feet and finally gives His life.

These are not merely two lifestyles. They are two forms of government: My will be done, or Thy will be done.

That makes GET and GIVE more than a moral slogan. Every act of allegiance answers a governing question: Who has the final claim on me when obedience costs something?

The pressure described in Revelation is therefore perfectly suited to expose the answer. If livelihood, security and social belonging are made conditional, the issue becomes visible: what will I trade to keep them?

Revelation's buying-and-selling crisis is therefore deeper than a payment mechanism. Employment, money and social acceptance can become instruments of allegiance. The machine is not the deepest test. The person is.

Practical preparation can be wise. Joseph stored food. Noah built an ark. Jesus told people when necessary to flee.

But imagine preparing for every external possibility while ignoring the one thing we will carry into every possible future.

Ourselves.

Food, water and fuel cannot transform character.

Technology magnifies morality; it does not supply it. We do.

The question is whether a person can become someone who cannot be bought.

Understanding the problem is not enough. Christianity describes something more radical: being born again.

Chapter 12 — Salvation Is More Than This

Salvation is often reduced to forgiveness. Forgiveness is essential, but the New Testament describes something larger.

Jesus was named because He would “save his people from their sins” (Matthew 1:21). Christianity is not merely about escaping the penalty of selfishness, fear, pride and sin. It is about being changed.

Forgiveness answers what happened in the past. Transformation answers who you are becoming. A person can be fully forgiven and still be exactly the same person who sinned in the first place—the debt cancelled, the character untouched. The New Testament will not settle for half of that story.

The New Testament speaks of being born again, becoming a new creature and bearing the fruit of the Spirit.

Paul does not describe incremental self-improvement. He describes something closer to resurrection: a person who was one kind of thing becoming, from the inside, a different kind of thing. That is a larger claim than “try harder.” It is closer to “become new” (cf. 2 Corinthians 5:17).

Peter provides a vivid example. Hours before the arrest, he had promised he would die before he denied Christ, and he believed it when he said it. Before the night was over, a servant girl's question was enough to make him deny even knowing the man. He confidently promised loyalty to Christ and then denied Him when fear arrived. The crisis did not create Peter's weakness. It revealed it. The failure was not new information about Peter. It was old information, finally visible under pressure.

Later, the same man stood before the same religious authorities he had once feared enough to deny even knowing Christ—and preached openly, at greater risk than the night he had denied Him. Something had changed. Not his circumstances. Him.

Zechariah expresses the principle: "Not by might, nor by power, but by my spirit, saith the LORD" (Zechariah 4:6).

Peter's courage was not manufactured by better information or firmer resolve. Whatever changed him arrived from outside him, not from a stronger version of the same willpower that had already failed once.

Christian courage does not mean never feeling fear. It means fear no longer has final authority.

That matters a lot. It's possible to be well-informed and still ruled by fear, or frightened and still free of it. What determines which one you become is not what you know. It is who you have become while you were finding it out.

Information cannot substitute for transformation.

You can read every chapter of this book and verify every citation in it, and still be exactly the person who opened it—unless something more than information is at work.

The wilderness repeatedly exposes hidden dependencies. Israel had left Egypt, but Egypt had not entirely left Israel.

That is where the next chapter has to go: not forward into more evidence, but down into what pressure actually uncovers in an ordinary life, long before any crisis arrives.

That brings us to the final messages to the churches in Revelation—and especially to a church convinced it needs nothing.

Chapter 13 — Philadelphia and Laodicea

Revelation begins with seven real churches in Asia Minor. Their order also forms a natural geographic route. Some interpreters have additionally seen them as representing successive conditions in church history. Revelation never explicitly says that, so the historical sequence should not be treated as proven.

The proposed progression is nevertheless interesting: Ephesus and lost first love; Smyrna and persecution; Pergamum and imperial favour; Thyatira and a long institutional age; Sardis and incomplete reform; Philadelphia and an open door; Laodicea and comfortable self-confidence.

The conditions also overlap. Several churches are told to hold fast until Christ comes. Whatever historical pattern may exist, these are spiritual conditions capable of recurring.

Philadelphia has “little strength,” yet keeps Christ’s word and does not deny His name (Revelation 3:8). Christ places an open door before it.

Laodicea says, “I am rich, and increased with goods, and have need of nothing” (Revelation 3:17). Christ describes it as poor, blind and naked.

Philadelphia has Christ's door open before it. Laodicea has shut Christ outside its door.

There is another biblical picture that makes this contrast more intriguing.

In the Song of Solomon the woman speaks of her beloved as being outside: "he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice" (Song of Solomon 2:9). Later she hears him knocking: "the voice of my beloved that knocketh, saying, Open to me" (Song of Solomon 5:2).

Philadelphia has an open door before it. Laodicea has Christ outside the door. In the Song, the beloved is outside the wall, looking in, and later knocking: "Open to me." In Revelation, Christ says, "Behold, I stand at the door, and knock" (Revelation 3:20).

I am not claiming that these verses were written as prophecies of Laodicea. You judge. Do Scriptures converge or not? To me this seems too striking to simply ignore.

The picture is not of an indifferent Christ walking away, but of the Beloved outside, wanting to come in.

And that makes the later image in the Song even more remarkable. The woman who is first pictured with her beloved outside is eventually seen "coming up from the wilderness, leaning upon her beloved" (Song of Solomon 8:5). The distance has become dependence.

But there is something easily missed in Christ's severe description of Laodicea.

He loves them: "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Revelation 3:19).

Christ is not standing outside the door because He has finished with Laodicea. He is knocking because He has not finished with them.

The rebuke is not rejection. It is an invitation.

The church is blind, but Christ offers eyesalve. It is naked, but He offers clothing. It is poor, but He offers true riches. It has shut Him outside, but He still knocks.

And remarkably, His message ends not with destruction but with an invitation to overcome and sit with Him on His throne.

Laodicea may have badly misunderstood its own condition. Christ has not misunderstood Laodicea—and He still loves it.

That changes the meaning of what may come next. Exposure is not necessarily abandonment. A wilderness can be mercy if it removes the illusion that made dependence upon God unnecessary.

Chapter 14 — The Wilderness



There is a recurring pattern in the Bible that I think we sometimes misunderstand.

The wilderness is not simply a place of punishment.

It is a place where dependence is exposed.

Israel came out of Egypt with an extraordinary demonstration of God's power behind them. They had seen the plagues. They had crossed the Red Sea. They had watched the army pursuing them disappear beneath the water.

They knew God existed. They knew He had delivered them.

But then they entered the wilderness.

And suddenly there was no Egypt to depend upon.

There were no familiar food supplies. No established economy. No ordinary source of water. No comfortable explanation for what would happen tomorrow.

And under that pressure something became visible.

Israel had left Egypt. But Egypt had not entirely left Israel.

When they became hungry, they remembered its food. When they became thirsty, they complained. When Moses disappeared up the mountain, they wanted something visible to worship.

The wilderness did not create those weaknesses. It exposed them.

Going through a wilderness exposes what comfort allows to remain hidden.

God does not need deprivation in order to discover what's in us. But we may need deprivation in order to discover what's in us.

That's what pressure does.

I can say that I trust God. But in reality, my peace may depend on having money in the bank. (I've been there, without foreseeable income, so I totally know what that feels like!)

If I say I believe God will give me eternal life, is the fear of death still controlling every decision I make?

Or I can say that this world is not my home. But still desperately need its approval.

I can say God will provide. But perhaps I only feel secure while the supermarket shelves are full, electricity comes through the wires and money appears in my account.

Comfort can let us kid ourselves.

Pressure exposes the truth.

Food isn't evil. Money isn't evil. A house isn't evil. Security isn't evil. But anything which I become absolutely dependent on can reveal my fear, and how little I have learned to depend upon God.

Laodicea's problem is not merely wealth. It is the conclusion wealth has helped produce: I have need of nothing.

Now imagine the rug being pulled out from under us. Perhaps money becomes unreliable. Perhaps employment disappears. Perhaps buying and selling becomes conditional. Perhaps electricity becomes intermittent. Perhaps war interrupts supply chains. Perhaps persecution makes ordinary life difficult.

Suddenly the question is no longer theoretical.

What am I leaning upon?

Physical preparation has limits. Food is good. Water is good. Medicine can be useful. A generator may be

useful. Cash tucked away may be useful. Practical preparation can be sensible.

But there is one preparation we cannot buy and put on a shelf.

The person who enters the crisis is the person that the crisis will reveal.

If I enter it controlled by fear, stored food does not remove the fear. If I enter it selfish, a full pantry does not make me generous. If I enter it unable to trust God, a generator does not produce faith.

We can prepare everything around ourselves and leave the most important thing completely unprepared.

Ourselves.

There is a beautiful and rather mysterious line in the Song of Solomon: "Who is this that cometh up from the wilderness, leaning upon her beloved?" (Song of Solomon 8:5).

I am not claiming that this verse is a prophecy about Laodicea. I cannot prove that. But place the two pictures beside each other.

At the beginning: "I have need of nothing" (Revelation 3:17).

At the end: "Leaning upon her beloved."

Those are almost perfect opposites.

One is self-sufficiency. The other is dependence. One says: I have what I need. The other says: I know whom I need.

Perhaps this is what the wilderness accomplishes. It does not necessarily make us stronger. It teaches us where strength comes from.

That takes us back again to Zechariah: "Not by might, nor by power, but by my spirit, saith the LORD" (Zechariah 4:6).

Perhaps the person prepared for what is coming is not the person with the largest stockpile, the best predictions or the most detailed understanding of prophecy.

Perhaps it is the person who has learned to lean.

The person who entered the wilderness saying, "I have need of nothing," comes out knowing exactly whom she needs.

Leaning upon the Beloved.

This gives the final chapters a different question. If Laodicea can be transformed from self-sufficiency into dependence, could a church once described as lukewarm become part of God's final witness?

Chapter 15 — The Two Witnesses



The Two Witnesses confront the powers of the final crisis.

Revelation tells us what a lampstand is. That makes what happens in Chapter 11 rather difficult to ignore.

Revelation 11 describes two witnesses who prophesy for 1,260 days. They confront the world, finish their testimony, are killed and are ultimately raised. They are called "the two olive trees, and the two candlesticks standing before the God of the earth" (Revelation 11:4).

Earlier Revelation itself tells us that lampstands represent churches. Could we therefore be looking at churches?

That is a real textual connection, not one I have imported from outside Revelation: Revelation 1:20

explicitly identifies the seven lampstands as churches, while Revelation 11 calls the two witnesses two lampstands as well as two olive trees.

It does not prove that the witnesses are specifically Philadelphia and Laodicea. But it gives genuine reason to ask whether the two witnesses may have a corporate or church dimension rather than being only two isolated individuals.

Many alternatives have been proposed: two literal individuals; Moses and Elijah; Elijah and Enoch; Israel and the Church; or a symbolic representation of God's witnessing people. Ellen White taught the two witnesses were the Old and New Testaments, and I believe that is *also* truth. My information does NOT make her incorrect at all. I am not contradicting her; I am giving Chapter 11 a *double* application. I do not ignore all other possibilities, and may change my ideas as I learn more...

If the seven churches contain a developing historical dimension however, the final two—Philadelphia and Laodicea—become particularly interesting.

Zechariah 4 supplies the background of olive trees feeding a lampstand with oil, accompanied by the words: "Not by might, nor by power, but by my spirit" (Zechariah 4:6). The themes of lampstand, olive trees,

witness and dependence upon God's Spirit begin to converge.

But Laodicea creates an obvious problem. How could a lukewarm, blind and self-satisfied church become a witness?

Only by changing.

Christ tells Laodicea to repent, receive eyesalve, become zealous and open the door. The diagnosis is not a permanent identity.

Smyrna, rather than Laodicea, presents another objection. Smyrna receives no rebuke and is told to be faithful unto death—a description that fits witnesses who are eventually killed. If there is no historical progression in the seven churches, Smyrna may be as plausible as Laodicea.

But there *is* evidence of historical progression.

And another striking detail. Christ introduces Himself to Laodicea as “the faithful and true witness” (Revelation 3:14). Before Laodicea can witness faithfully to the world, it must first accept Christ's witness about itself.

We cannot faithfully tell the world what is wrong with it while refusing to let Christ tell us what is wrong with us.

Philadelphia already knows it has little strength.

Laodicea believes it needs nothing. Their journeys toward dependence begin from opposite directions.

The modern world possesses extraordinary computing, military, economic, informational, surveillance and nuclear power. Revelation's witnesses are not presented as defeating that power by acquiring more of it.

Not by might. Not by power. By God's Spirit.

The witnesses are not promised physical invulnerability. When their testimony is finished, the Beast kills them.

However they are not killed until their testimony is finished. Their security is connected to the work God has given them, not to permanent exemption from suffering.

That changes the meaning of safety. Biblical safety is not necessarily the promise that nothing painful can happen to me. It can mean that fear does not get to end the work before the work is done.

Safety is not necessarily living forever. It is being preserved for as long as God has work for you to do.

The witnesses ultimately give what the GET way cannot understand: testimony, security and finally life itself.

That is not a call to recklessness. It is a picture of allegiance that cannot be purchased by fear—an allegiance that will not sell out or fall into line simply because the pressure becomes frightening.

I may be wrong about the identity of the Two Witnesses. They may be literal individuals or represent historical events. But the spiritual lesson survives the interpretation.

Lampstands represent churches. Philadelphia possesses little strength. Laodicea must abandon self-sufficiency. Zechariah says the work is accomplished by God's Spirit. Revelation's witnesses testify, finish their work, die and are raised.

And perhaps the person who enters the wilderness saying "I have need of nothing" comes out knowing exactly whom she needs.

Leaning upon the Beloved.

Chapter 16 — Whatever Comes Next

What are you afraid of?

We began with that question.

War. Artificial intelligence. Economic collapse.

Government control. Disease. Social breakdown.

Nuclear weapons.

Some fears are real. Some are overcooked. And some of the greatest dangers may come completely out of left field.

I believe we are living through the Biblical Daniel 12:4 time of the end prophecy. Events escalated with 9/11. Then they really started compounding after the jab was used as a bioweapon. Heavy censorship was enforced on those who saw the danger, and the criminals promoting the scam still remain unpunished.

You need to realise all this is merely a conservative preamble to future events!

I believe more than ever that Christ will return within ten years.

But suppose 2028 passes. Suppose 2030, 2032 or 2034 passes and the chronology I've explored proves wrong.

Truth has nothing to fear from difficult questions.

Even if my chronology is wrong, courage is still better than fear. Love is still better than selfishness.

Forgiveness is still better than hatred. Trust in God is still better than worshipping our own security.

That is why the final chapters of this book may ultimately matter more than the exact calendar.

If the convergence is close, the answer is not panic.

Practical preparation can be sensible. Keep useful supplies tucked away. Care for family. Reduce unnecessary debt. Develop useful skills. Pay attention. Question the frightening claims as well as the reassuring ones.

Test everything.

But don't prepare everything except yourself.

Prophecy can tempt us to live entirely in the future. We can study the Beast while failing our neighbour. We can warn about deception while being dishonest in small things. We can imagine courage in a future test while practising selfishness every day.

Tell the truth today. Forgive today. Help someone today. Keep your word today. Refuse what you know is wrong. Pray today. Listen for God's still small voice before you make mistakes.

Character is being formed before the pressure arrives.

Revelation contains catastrophe, but catastrophe is not its destination. Its destination is a renewed creation, life, healing and the end of death.

For me, the future is not ultimately something coming to destroy me.

Christ is coming!

Prophecy can accidentally make Christ a supporting character in His own story. Christianity is not ultimately a timetable. It is a Person.

Jesus embodied GIVE. The cross shows the GET way at its most violent and the GIVE way at its most complete. Human power kills. Christ gives Himself. The resurrection declares that death does not have the final word.

So what should I do?

Examine the evidence. Ask what controls you. Ask what you are terrified of losing. Ask what could persuade you to betray what you know is right. Ask whether your life is moving toward GET or GIVE.

And ask the question that may matter most:

Upon whom am I leaning?

Chronology, technology, money, surveillance, AI, weapons, demographics, economics, war, Israel, Jerusalem, fear and character all converge eventually at one place.

You.

And me.

Whatever the dates prove to be, the choice remains: GET or GIVE; self or God; fear or faith; my own strength or His.

Being ready may ultimately be much simpler than predicting everything correctly.

Recognise Christ's voice.

Open the door.

Walk with Him.

And if a wilderness comes, perhaps the most important thing will not be knowing every event before it happens.

It will be coming through it:

leaning upon the Beloved.

I think about that car ride with Dad again.

I was seventeen and certain. He was older and unconvinced. Fifty years later, I still don't know which of us will turn out to be right about the calendar.

But I know this much: it was never really a disagreement about dates. It was two men, a generation apart, each trying to work out where to put his trust while he waited.

Dad has been gone some years now. He never got his answer either—not the kind you can check against a headline. He got the other kind: the kind you get by leaning on someone long enough that the waiting stops being the point.

That's the answer I'm leaning toward too. Whatever the date turns out to be, and whether I am closer to right than he was or he was closer to right than me, we were both practising the only thing that was ever going to matter when the day actually came.

Leaning upon the Beloved.

Chapter 17 – WHEN CONNECTIONS FUSE AND MELT

The final map in this book shows connections that already exist. Now let me speculate about what could happen if several of them were forced together at once.

Imagine the United States becoming the Disunited States—politically fractured, financially crippled and



increasingly ungovernable. That part is probably not even speculation!

Then Yellowstone erupts.

Volcanic ash shuts airports, damages machinery, contaminates water, ruins harvests and

drives millions from affected regions. Markets crash. Supply chains seize. The world's largest economy turns inward to survive. (Or similarly, if that idea is too wild for you, how about **a few nukes** detonating here or there, for one reason or another? – Different trigger, same effect.)

At the same time war spreads from the Middle East to every nation. The Strait of Hormuz closes again. Oil and

fertiliser supplies plunge. Food prices go through the roof. Consequences of the war escalate.

Revelation 6 suddenly looks disturbingly familiar: war, scarcity, economic distress and death—not necessarily as four isolated disasters, but as pressures capable of feeding one another.

And humanity enters the crisis carrying technologies no previous civilisation possessed:

AI + facial recognition + digital identity + biometric databases + programmable digital money + satellites + drones + autonomous weapons + mass surveillance.

Governments ration food and energy. Emergency payments become digital. Identity must be verified. AI watches for fraud, threats and prohibited transactions. Biometrics establish who is standing at the terminal.

Your identity becomes your access. Your status determines your permissions. Your permissions determine whether you can transact or even survive.

Revelation 13:16–17 describes a system in which no person may buy or sell without the required mark. Two thousand years ago, enforcing such a condition across a population now measured in billions of individuals would have been almost unimaginable. Today the technological components are already appearing.

The same chapter in Revelation describes an image that speaks. Whatever John saw, a speaking artificial

representation no longer sounds technologically absurd in an age of AI avatars, cloned voices, facial recognition and conversational machines.

But technology is still not the climax.

In the middle of the chaos, somebody appears to have answers.

Call him the Antichrist.

Not necessarily a monster announcing himself as the enemy of God. A counterfeit saviour. Perhaps announced in those increasingly sophisticated crop circles (Source 28 extrapolation).

He arrives in a flying saucer (Source 29 extrapolation).

He brings enemies together. Restores confidence. Promises peace. Coordinates nations. Harnesses the technology. Perhaps he appears to do things people regard as miraculous.

A terrified world does not recoil. It marvels. Revelation 13:3 says that “all the world wondered after the beast.”

That may be the key to the deception. The world has been begging for somebody to make everything work again—to get things back on track.

Peace. Food. Security. Functioning banks. Controlled weapons. Reliable information. Order.

And if the price of belonging to the restored order is identification, compliance and **anti-biblical allegiance**

that violates conscience, millions may regard it as a small price to pay.

What if evil arrives looking like salvation?

Jesus warned in Matthew 24:24 of false Christs and false prophets capable of extraordinary deception. The most dangerous counterfeit would not look like a counterfeit to the people embracing it.

Now the convergence becomes a test.

Crisis → fear → demand for rescue → extraordinary authority.

Digital identity + biometrics + AI + digital money → conditional participation.

International chaos → demand for international order.

Counterfeit salvation → allegiance to man or the devil *instead of God.*

Revelation 12:11 describes people who refuse that bargain: “they loved not their lives unto the death.”

They cannot be bought. They will not sell out. They cannot be frightened into falling into line.

And when the counterfeit appears to have won, the real Christ returns.

Revelation 19 does not end with another technological solution or another human government promising to save civilisation. It presents Jesus Christ as King of kings and Lord of lords.

The counterfeit kingdom collapses.

Technology created the capability. Crisis created the pressure. Fear created the demand. The counterfeit offered salvation.

But the real issue was always allegiance and who you ultimately submit to.

The events create the test. The real subject is the person being tested.

And at the end of Revelation, humanity's final hope is not reliance on our own devices.

It is the return of Christ, the REAL KING.

PART THREE

— THE CONVERGENCE FILE

Real-World Evidence Behind the Convergence Argument

This dossier is not a catalogue of disasters and it is not an attempt to label every modern development as prophetic fulfilment. Its purpose is to document major trends that increasingly intersect: technology with electricity, electricity with minerals, war with food and energy, demography with automation, debt with crisis, and digital systems with administrative capability.

1. Digital Money, Identity and Data

THE FACT. In the Bank for International Settlements' 2024 survey, published in August 2025, 85 of 93 central banks—91 percent—were exploring a retail central bank digital currency, a wholesale CBDC, or both. Wholesale projects were, on average, further advanced. Separately, the United Nations Development Programme describes digital public infrastructure as foundational systems that can connect identity verification, digital payments and data exchange across government and commercial services.

THE CONNECTION. Digital identity can establish who a person is. Digital payments can establish what transaction is being attempted. Data exchange can connect records across institutions. Artificial intelligence can make analysis and enforcement practical at a scale that would once have required enormous human bureaucracies.

WHY IT MATTERS TO CONVERGENCE. None of these systems is the Mark of the Beast, and the existence of digital money does not prove Revelation 13 is being fulfilled. The important fact is that a technical barrier has changed: population-scale systems can now connect identity, payment and data in real time.

Sources: 1, 2

2. Artificial Intelligence Has a Physical Body

THE FACT. The International Energy Agency projects global data-centre electricity consumption to more than double to about 945 terawatt-hours by 2030—slightly more than Japan's current total electricity consumption. The IEA projects data-centre electricity use rising about 15 percent per year from 2024 to 2030, with AI the largest driver of growth.

THE CONNECTION. AI growth requires data centres; data centres require electricity, cooling, transformers, transmission, generation capacity and physical sites.

Those systems in turn require capital, skilled labour, water, metals and long supply chains.

WHY IT MATTERS TO CONVERGENCE. AI is often discussed as if it were software floating in the cloud. In reality, intelligence increasingly rests upon a large physical infrastructure. That makes AI a bridge connecting the digital world to electricity, minerals, water, construction, trade and geopolitics.

Sources: 3, 4

3. Electricity and the Grid Bottleneck

THE FACT. The IEA's Electricity 2026 report forecasts global electricity demand growth averaging 3.6 percent a year from 2026 to 2030. More than 2,500 gigawatts of renewable, storage and large-load projects—including data centres—were stalled in grid connection queues worldwide. The IEA estimates annual grid investment would need to rise roughly 50 percent by 2030 from about US\$400 billion today.

THE CONNECTION. Electricity demand is rising from several directions at once: industry, vehicles, cooling, data centres and electrification. Yet major transmission projects can require many years to plan and build, while data centres can appear much faster.

WHY IT MATTERS TO CONVERGENCE. The convergence is not simply that AI consumes electricity. It is that fast-moving digital demand increasingly collides with slow-

moving physical infrastructure. A software boom can therefore become a grid, transformer, mineral, investment and political problem.

Sources: 5, 6

4. Critical Minerals and Strategic Dependence

THE FACT. The IEA reports that China accounts for about 95 percent of gallium refining, and that by 2030 data-centre demand for gallium alone could equal up to 10 percent of today's global supply. Its 2026 critical-minerals outlook says China supplies more than 90 percent of refined gallium, graphite, manganese and rare earths, while several of these materials are already subject to export restrictions.

THE CONNECTION. Semiconductors, data centres, electricity infrastructure, batteries, defence equipment and advanced electronics depend on minerals that are not evenly distributed or processed. Concentrated refining turns a technology question into a trade and national-security question.

WHY IT MATTERS TO CONVERGENCE. The significance is the chain: AI and electrification increase demand for hardware; hardware depends on strategic minerals; minerals depend on a small number of suppliers; supply concentration makes technology vulnerable to trade disputes, conflict, sanctions and export controls.

Sources: 7, 8

5. Population Ageing, Fewer Workers and Automation

THE FACT. United Nations projections show that the number of people aged 80 or older is likely to exceed the number of infants under one by the mid-2030s. More than half of countries and areas already have fertility below the 2.1-child replacement level. An IMF study of China projects its 20–59 working-age population declining by 26.2 percent by 2050 under the demographic assumptions used in the model.

THE CONNECTION. Ageing populations can mean fewer workers supporting more retirees, pressure on pensions and health systems, and labour shortages in care, manufacturing and services. Those pressures increase the economic attraction of automation, robotics and AI.

WHY IT MATTERS TO CONVERGENCE. Demography therefore does not sit in a separate chapter from technology. Falling fertility and ageing can accelerate automation; automation increases demand for computing and electricity; fiscal ageing pressures also interact with already-high public debt.

Sources: 9, 10, 11

6. A Reproductive-Health Warning Signal

THE FACT. A 2022 systematic review and meta-regression covering 223 studies and 57,168 men reported that among unselected men, average sperm concentration declined by 51.6 percent between 1973

and 2018 and total sperm count by 62.3 percent. The authors also reported a steeper decline after 2000. The study concerns sperm counts, not a claim that human fertility itself has fallen by the same percentages.

THE CONNECTION. If confirmed and better understood, declining male reproductive health could add another layer to already-low birth rates in many societies. Its causes remain under investigation and it should not be used as a simplistic countdown.

WHY IT MATTERS TO CONVERGENCE. This evidence is worth watching because it may compound demographic pressures, but it belongs in Convergence only with careful wording. It is a warning signal, not a prophecy and not proof of inevitable population collapse.

Sources: 12

7. Nuclear Weapons, Drones and Machine-Speed War

THE FACT. SIPRI estimated that nine nuclear-armed states possessed about 12,187 nuclear weapons at the start of 2026. About 4,012 were deployed with operational forces, and an estimated 2,100–2,200 were kept at high operational alert on ballistic missiles. In July 2026 NATO announced more than US\$40 billion in counter-drone investment over five years and a goal of training five times as many drone operators by the end of 2027.

THE CONNECTION. The nuclear danger is old; the decision environment is changing. Drones, autonomous systems, machine perception, cyber operations and AI-assisted analysis can shorten the time between detection, interpretation and response.

WHY IT MATTERS TO CONVERGENCE. Humanity already possesses weapons able to destroy on an extraordinary scale. The convergence question is what happens when those weapons increasingly interact with faster sensing, automation, AI, cyber vulnerability and compressed decision times.

Sources: 13, 14, 15

8. Debt Meets Ageing, Defence and Crisis

THE FACT. The IMF reported global public debt at just under 94 percent of world GDP in 2025 and projected it to reach 100 percent by 2029. The Fund specifically identified rising social needs, defence spending, strategic-autonomy spending and interest burdens as simultaneous pressures on public finances.

THE CONNECTION. High debt does not mean the world is about to go bankrupt. It does mean governments can have less room to respond when several expensive problems arrive together: ageing, war, energy shocks, disasters, infrastructure investment and economic slowdown.

WHY IT MATTERS TO CONVERGENCE. Debt is a connector. It turns demographic, military, energy and social pressures into political choices. When governments cannot satisfy all demands at once, taxation, spending cuts, borrowing, inflation and political conflict can become parts of the same system.

Sources: 16

9. Food Is an Energy and Logistics System

THE FACT. FAO says agrifood systems use about 30 percent of globally available energy, and roughly 70 percent of agrifood energy use occurs after the farm gate in transport, processing, packaging, shipping, storage and marketing. During the 2026 Strait of Hormuz disruption, FAO described interconnected shocks across energy, fertiliser and agrifood systems; it reported that around 1.3 million tonnes of fertilisers per month could no longer transit the Strait during the closure.

THE CONNECTION. Modern food depends not only on rainfall and soil but on fuel, fertiliser, electricity, machinery, finance, ports, refrigeration, shipping and functioning trade routes. A conflict far from a farm can therefore alter its costs before it alters its harvest.

WHY IT MATTERS TO CONVERGENCE. This is one of the clearest demonstrations of convergence: war can affect shipping; shipping affects energy and fertiliser;

fertiliser affects crop production; food prices affect inflation; inflation affects interest rates, debt and political anger.

Sources: 17, 18, 19

10. Water and Fire as Infrastructure Pressures

THE FACT. UN-Water reported in 2025 that 2.1 billion people still lacked safely managed drinking water and that more than 2 billion people live in countries under water stress. WHO reported in July 2026 that wildfires are increasing globally in frequency and severity and can damage roads, homes, power lines and other infrastructure.

THE CONNECTION. Water scarcity, fire and smoke are not isolated environmental headlines. They can affect electricity systems, agriculture, health, housing, insurance, transport, public spending and migration.

WHY IT MATTERS TO CONVERGENCE. The case should remain restrained: not every fire or drought is prophetic. The relevance is systemic. Environmental shocks matter to Convergence when they travel through infrastructure, insurance, food, health, budgets and population movement.

Sources: 20, 21

11. The Convergence Is Itself Becoming a Research Subject

THE FACT. A May 2026 Federation of American Scientists report, *Converging Risks: AI and the Future of Global Security*, argues that AI is becoming embedded in cyber operations, nuclear stability, military decision-making, biological research and other security domains, and that risk increasingly emerges from interactions between systems rather than from a single domain.

THE CONNECTION. This is important because the book's central claim is not that many alarming things are happening independently. It is that major systems increasingly touch one another, so a change in one domain can alter vulnerability in another.

WHY IT MATTERS TO CONVERGENCE. The strongest evidence for convergence may therefore be relational rather than numerical. The question is not simply how many risks exist, but how many pathways now allow one risk to amplify another.

Sources: 15

12. Insurance: When Physical Risk Becomes Financial Risk

THE FACT. Swiss Re Institute estimated that natural catastrophes in 2025 caused US\$220 billion in economic losses and US\$107 billion in insured losses across 190 events. The Los Angeles wildfires alone generated around US\$40 billion in insured losses,

making them the costliest wildfire event on record for insurers.

THE CONNECTION. Insurance translates physical risk into financial prices. Repeated fires, floods, storms or other losses can raise premiums, reduce coverage, alter rebuilding decisions and affect mortgages, property values, household budgets, banks and government disaster assistance.

WHY IT MATTERS TO CONVERGENCE. An environmental shock does not remain environmental. Through insurance and credit it can become a housing, banking, fiscal and political pressure.

Sources: 24

13. Dependence Without Unemployment

THE FACT. AI's economic importance cannot be measured only by the number of jobs it eliminates. As AI is embedded into software, administration, coding, medicine, finance, logistics and communication, people can remain employed while their work becomes increasingly dependent on AI-supported systems.

THE CONNECTION. An organisation whose staff still exist may nevertheless struggle to function if the AI, cloud services, network or electricity supporting their work fails.

WHY IT MATTERS TO CONVERGENCE. Technological dependence can become widespread without a spectacular unemployment crisis. AI can become infrastructure for work itself, linking employment to data centres, electricity and communications networks.

14. AI and Work: Transformation at Scale

THE FACT. The International Labour Organization's 2025 refined global index estimates that one in four workers worldwide is in an occupation with some exposure to generative AI. The highest-exposure category represents 3.3 percent of global employment, and the ILO says transformation is more likely than wholesale replacement.

THE CONNECTION. Large-scale transformation can make ordinary work increasingly dependent on AI systems even where employment survives. That links labour to software, cloud infrastructure, data centres, networks, electricity and the physical supply chains behind them.

WHY IT MATTERS TO CONVERGENCE. Dependence can become widespread by being woven into work rather than by abolishing it.

Sources: 22

15. Biometrics Across Borders

THE FACT. INTERPOL's facial-recognition system has operated since 2016 using facial images supplied by the majority of its member countries. INTERPOL says the system has helped identify several thousand criminals, fugitives, persons of interest and missing persons.

THE CONNECTION. Facial recognition converts the human face into a searchable identifier capable of being compared across large international databases.

WHY IT MATTERS TO CONVERGENCE. The law-enforcement purpose is legitimate and distinct from Revelation. The relevant capability is that automated biometric identification across borders and databases already exists.

Sources: 23

16. Autonomous Weapons Enter Arms-Control Policy

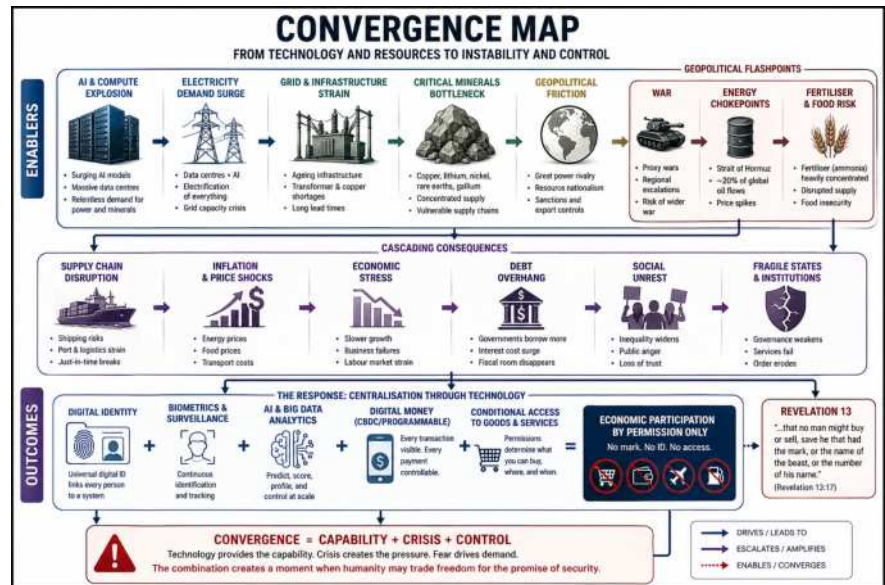
THE FACT. In August 2026 the UN Secretary-General and the president of the International Committee of the Red Cross jointly called for legally binding international rules on autonomous weapon systems, warning against delegating life-and-death decisions to machines.

THE CONNECTION. AI is increasingly entangled with sensing, targeting, navigation, threat assessment and military decision-making.

WHY IT MATTERS TO CONVERGENCE. The concern no longer belongs only to speculative fiction. International institutions are now debating where human control must remain as machine capability advances.

Sources: 25

A Compact Convergence Map



The convergence map: capability, crisis and control begin to intersect.

**AI → data centres → electricity → grids → minerals
→ trade → geopolitics**

**War → shipping → energy → fertiliser → food →
inflation → interest rates → debt → political
instability**

**Low birth rates → ageing → fewer workers → labour
shortages → automation and AI → electricity and
infrastructure**

Political instability + fear + digital identity + digital money + AI-scale monitoring → unprecedented administrative capability

Fire / water stress → infrastructure → insurance / food / health → public spending → debt / migration / politics

Key Figures at a Glance

91% of 93 surveyed central banks are exploring a retail digital currency, wholesale CBDC, or both.

Data-centre electricity consumption is projected to reach about 945 TWh by 2030—more than double current consumption.

More than 2,500 GW of projects are stalled in grid queues; annual grid investment may need to rise roughly 50% by 2030.

China accounts for about 95% of gallium refining in the IEA's Energy and AI analysis; data-centre gallium demand could reach up to 10% of today's supply by 2030. The IEA's 2026 critical-minerals outlook separately reports that China accounts for more than 90% of refined gallium supply.

By the mid-2030s, the UN projects about 265 million people aged 80+ globally—more than the number of infants under one.

SIPRI estimated 12,187 nuclear weapons at the start of 2026, including 4,012 deployed and 2,100–2,200 on high operational alert.

Global public debt was just under 94% of GDP in 2025 and is projected by the IMF to reach 100% by 2029.

Agrifood systems use about 30% of globally available energy; around 70% of that energy use occurs after the farm gate.

During the 2026 Hormuz disruption, around 1.3 million tonnes of fertiliser per month could no longer transit the Strait.

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The author can be reached via contact details on the authors website:
nicetiming.com