

The Approaching End of the Harvest



The Approaching End of the Harvest

**6000 Years from Adam,
Closing at the End of the Harvest,
Anticipated with the year 2043.**

- Additional Evidence
- Structure and Design
- Concerns Addressed

February 2016
Faithbuilders Fellowship
(DavRice@aol.com)

(April 2019 reprint)

Table of Contents

Section 1	Introduction	1
Section 2	The Jeremiah / Pastor Russell Parallel	5
Section 3	Symmetrical Time Periods.....	9
Section 4	The Flood	19
Section 5	Israel and 1948, Four Times	27
Section 6	Sums Adding to Significant Periods.....	29
Section 7	169 Years.....	33
Section 8	Prophetic Day Parallels	36
Section 9	Period of the Kings.....	41
Section 10	Seventy Weeks and Sabbath Years	47
Section 11	Connecting History to the Hebrew Record	53
Section 12	Concerns Addressed	62
Section 13	Final Thoughts	69

Images and Text Boxes

A Count of Years from Adam	2
Jeremiah / Pastor Russell	6
Daniel Seven, Israel	27
Double Symmetry	10
Double Symmetries	13
Double Symmetries	14
1874, 1914, 2043	16
7000 Years	19
1849	20
The Flood	21
381 Days	23
Dates Marked by the Flood Narrative	24
Israel, 70 Years	27
Israel, 2520 Years	28
1948, Four Times	28
From the Flood (2303 BC) Forward	31
169 Years	34
1335 Years	36
1290 Years	36
1260 Years	37
2520 Years	38
2300 Years	39
Regnal Years, the Kings of Judah and Israel	42
Coregency, 24 Years	44
Possible Reestablished Sabbath System	49
Jubilee Pointers	50
Expanded Parallels	51
Abraham	54
Solomon's Temple	57
The Divided Kingdom	58
Lunar Dates, Sesostri III, Amenemes III	60
Reprint Citations — The Millennium	64
King Artaxerxes	66
The Testimony Here Presented	69
Pastor Russell	70
Recent History	72

Section One

Introduction

“Look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28).

Two decades have passed since issuing the study *Time and Prophecy*.¹ A decade and a half has passed since our expectations respecting the year 2043 have crystallized, and thirteen years since the revised study, *The Stream of Time*, appeared in 2002. In the meantime, more information has come to hand and it seems timely for an update.

The new information is remarkable. We have used the word stunning on occasion. We hope the interested reader will consider this study thoughtfully, without recourse to summary judgment. Evaluate carefully whether the finger of God is in the evidence. The testimony here presented —

- (1) Harmonizes all the scriptural testimony and discards none.
- (2) Resolves the questions recognized in R2739.
- (3) Highlights the special work of Pastor Russell.
- (4) Marks the date 1948 in four independent ways.
- (5) Confirms and strengthens each of the prophetic periods of Daniel.
- (6) Deepens and augments the 1845 year parallels.
- (7) Exhibits structure and design in the timing of the main events in Scripture.
- (8) Explains why the Harvest continues a century beyond expectations.

The essential conclusion remains. Six thousand years from Adam coincide with the close of the Harvest, rather than the opening of the Harvest. If one relies upon the Hebrew Old Testament, 6000 years from Adam will close with the year 2043.

Some brethren are encouraged by these results, some are favorable but cautious, and some are reticent. Among brethren engaged in the subject, most recognize that at least some adjustment of our time reckonings is necessary, if only to allow proper point to point calculations across the divide between the BC and AD eras.

This subject is worthy of the liveliest interest. “The most momentous event of earth’s history is the establishment of God’s Kingdom among men, in the hands of our Lord Jesus and his selected joint-heirs, the overcomers of the Gospel Church. This great event ... [is] not only at hand, but just upon us. None of those awake to these facts ... whose hearts are in full sympathy with God’s great plan of the ages, and who see that God’s panacea for the sin and misery and dying of the groaning creation is to be applied by this Kingdom, can possibly feel other than an **absorbing** interest in the fact, the **time**, and the manner of its establishment” (Volume Three, opening paragraph).

SUMMARY OVERVIEW

The testimony of the Hebrew Old Testament, from Adam to the foundation of Solomon’s Temple, is relatively easy to assemble. A summary list follows on the next page.

A Count of Years From Adam

1656 years — Adam to the end of the Flood (Genesis 5, 8:13)

427 years — to God's Covenant with Abraham (Genesis 11, 12)

430 years — to the Exodus (Galatians 3:17)

479 years — to the Foundation of Solomon's Temple

2992 years

Solomon's Temple was founded in 966 BC. We will explain the scriptural basis for this date further on (see Section Nine). Suffice it here to say that this date is not unique to us. It is widely accepted among those who use the scriptural information in the books of Kings and Chronicles.²

If we utilize this date, then it is a simple matter to add the 2992 year sum from the list above, backward from the date 966 BC, to arrive at the year 3958 BC for the creation of Adam and Eve and their fall from grace. Going forward 6000 years from that date brings us to 2043. That is, 6000 years minus 3958 BC, plus one to adjust when moving across the BC / AD divide, yields 2043. If that is the close of 6000 years, then the seventh millennium of human history, presumably the Millennium of Revelation 20:6, will commence at that time.

The first three periods of time in the summary list above are widely accepted among brethren of our fellowship. The fourth period is drawn directly from 1 Kings 6:1, but it is disputed among brethren, as is the date 966 BC. In these two points lies the difference between brethren on this subject. These two points are discussed in the previous studies *Time and Prophecy* and *The Stream of Time*, and later in this study. But for the present, let us consider the results of using that period, and that date.

UTILIZING THIS RESULT

One consequence of recognizing that 6000 years have not yet ended, but are due to close within a generation, is that the Seventh Millennium, and thus the Millennium of Revelation 20:4,6, has not yet commenced. This does not mean that the scriptural "Reign of Christ" has not yet commenced. In fact, Christ is now present and exercising regal authority for the establishment of his kingdom.

That Christ returns already invested with regal authority accords with the following three scriptures. (1) Luke 19:15 refers to Jesus at his return as "having received the kingdom." (2) Revelation 11:15 refers to Jesus at the opening of the seventh trumpet (1874) as exercising regal authority together with God. (3) Revelation 14:14 depicts Jesus doing the work of Harvest while "having on his head a golden crown."

In one sense, Jesus was invested with regal authority from the time of his resurrection and exaltation. Having overcome, he was seated "with my Father in his throne" (Revelation 3:21). Indeed, the entire argument of the Apostle Paul in Hebrews chapter five and onward, that Jesus is our Melchizedek high priest, assumes that Christ has received kingly authority.

REVELATION 20:6 — A DIFFERENCE

What Revelation 20:6 describes as the 1000 years is a distinct part of the reign of Christ. During that 1000 years, the saints will reign as "priests of God and of Christ" to reclaim the world. The saints are not yet serving as priests for the world. The 1000 years when they will serve as priests is a subset of the larger period of Christ's Reign.

This point is expressed by Br. Russell in a brief article devoted to the question of the 1000 years. The article is Reprint 2739-40. "The Scripture declaration respecting the saints, the 'overcomers' is, 'They lived and reigned a thousand years' [Revelation 20:4]. The reign of the saints [thus described] cannot be properly said to begin before all the 'jewels' have been gathered."

Br. Russell wrote this in the year 1900, several years before 1914. So he said that this period also could not begin "before 'the times of the Gentiles' end, in 1914." He then observed that the reign of Christ and the saints will continue sufficiently long after the thousand years to judge the ungodly, citing 1 Corinthians 15:25-28 as support. To this we add Matthew 25:40,46, showing that "the King," Jesus, consigns the goat class to their final judgment after the Millennium, during the Little Season.

AN APPARENT RESOLUTION

If that article by Br. Russell is correct, and the Millennial reign of Revelation 20:4,6 begins in the future, this naturally raises the question — if 6000 years from Adam ended about the beginning of the Harvest, how is it that the 1000 year reign is separated from that by the length of the Harvest?

The answer is that 6000 years of the curse have not yet ended — and they will end at the close of the Harvest. Ezekiel 46:1 supports this view. "Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened." Today, the gates by which the world will return to God remain closed. Thus, we are still, presently, in the 6000 years during which those gates remain closed.

If, as we claim the evidence shows, 6000 years from Adam take us to the close of the Harvest, rather than to the opening of the Harvest, then presumably the seventh millennium will synchronize with the Millennium of Revelation 20. Then the curse will be lifted. Then the gates to access God will swing wide open. Then the saints, as priests for the world, will draw mankind back to God.

THE SEVENTH DAY

There is a distinction between the seventh day for the Church, and the seventh day for the World. The seventh day for the Church is the seventh stage of the Gospel Age, beginning in 1874. The seventh day for the World is the seventh millennium, beginning at the end of the Harvest.

The Gospel Age is depicted as a period of seven days of consecrating the priesthood, Leviticus 8:33. Those seven days refer to the seven stages of the Church. The time from Adam to the end of the Millennium is also depicted in scriptures as a period of seven days, in this case seven millennia. Ezekiel 46:1, referred to above, is an example of this.

In the seven days of the Gospel Age the New Creation is developed. In the seven millennial days from Adam, the World of Mankind is developed. The two levels are different. Distinguishing these two levels dissolves any difficulty respecting the "seventh day." The seventh day for the Church, the Laodicean stage of the Church, began with our Lord's return in 1874. The seventh day for the World is the Sabbath millennium, when the gates that are now closed for them will be opened wide.

MIDNIGHT

Another related picture is found in the span of a single day. The daylight hours of the Old Testament were divided into two parts of the morning, and two parts of the afternoon, or four parts total (R2953). The night hours were likewise divided into four parts, namely four watches (Luke 12:38, compare Mark 13:35). In this way the day was composed of eight parts.

In this case, beginning at daybreak, one goes through four parts of the day, and two parts of the night — six parts total — to arrive at “midnight.” For the Church during the Gospel Age, this means that midnight brings us to the end of church six, thus the beginning of church seven, in 1874. For the World, midnight brings us to the end of six millenniums, and thus the beginning of the seventh millennium. (See Psalms 90:4, where a thousand years is symbolized by a “watch in the night.”)

This accords with the fact that there are two distinct “midnights” of prophecy. One is for the Church and another is for the World. In Matthew 25:6 the announcement of the *parousia* for the Church is at “midnight” in 1874. Whereas in Exodus 12:29, when the final plague strikes Egypt, that “midnight” pertains to the World and is at the close of the Harvest. The distinction between these two “midnights” is consistent with 6000 years closing at the end of the Harvest — but not otherwise.

Please see *The Stream of Time*, Sections 12, 13, and 14, for a comprehensive treatment of the Seventh Day, and Midnight, applied differently for the Church and for the World. (Google “The Stream of Time 2043,” or contact us for a printed copy.)

THE PURPOSE OF THIS UPDATE

The purpose of this update is threefold. (1) To supplement *The Stream of Time* with additional information confirming that 6000 years do close with the year 2043. (2) To present new information about the structure and design of the time periods in God’s Plan. For this see Sections 2-8, specially Section Three, “Symmetrical Time Periods.” (3) To address some concerns that have been raised.

(1) Relative to the year 2015, when this paragraph was composed. *Time and Prophecy* was preceded by active discussions with elders and other studied brethren, including a 12 page mailer to perhaps 30 brethren in 1991.

(2) The wide acceptance of 966 BC for founding Solomon’s Temple is reflected in a footnote in the NIV Study Bible on the text 1 Kings 6:1. The date is derived from the studies of Edwin Thiele, presented in his well known book, *The Mysterious Numbers of the Hebrew Kings*. His work has been improved upon, but his conclusion respecting 966 BC remains sound.

Professor Valerius Josephus Coucke of Belgium, 1888-1951, with the Grand Seminaire de Bruges, had worked out similar results to within a year of those later, and independently, worked out by Edwin Thiele. See Wikipedia, “Valerius Coucke,” and note 17, page 36, of Edwin Thiele’s book, 1965 edition.

We are indebted to Rodger Young for calling our attention to Coucke’s use of the Parian Chronicle, the fall of Troy, the establishment of Tyre, and the founding of Carthage, connected to the years of Solomon’s reign. See more on pages 56-57, subhead, “The Fourth Year of Solomon.”

Section Two

The Jeremiah / Pastor Russell Parallel

*“I sanctified thee, and I ordained thee a prophet unto the nations”
(Jeremiah 1:5).*

This section examines a remarkable consequence of recognizing that 6000 years from Adam close with the year 2043. It is a parallel between Jeremiah and 40 years of his service, and Pastor Russell and 40 years of his service.

Apparently we did not see this point when composing *The Stream of Time*. We mention this to blunt any suggestion that our conclusions were adjusted so as to force the parallel being described here. The count of years from Adam to the present is straight forward. It is not “adjusted” for a special fit. We simply use the Hebrew record from Genesis 5, Genesis 11, and 1 Kings 6:1, supplemented with Galatians 3:17, and the widely accepted date 966 BC for the founding of Solomon’s Temple.

In *The Stream of Time*, and more thoroughly in *Time and Prophecy*, we deeply examined the foundation of the 966 BC date. It is well grounded in the Scriptures. But it is not a date fresh with us.¹

So how does it happen, taking the Hebrew Old Testament at face value, together with a well founded and well circulated date for the Temple, that a striking parallel surfaces pointing to the “specialness” of the service of Pastor Russell, the Harvest Messenger? Is it not apparent that this result elevates and highlights his service? How can that be, unless the results are true and the testimony is intended by God?

JEREMIAH'S 40 YEARS

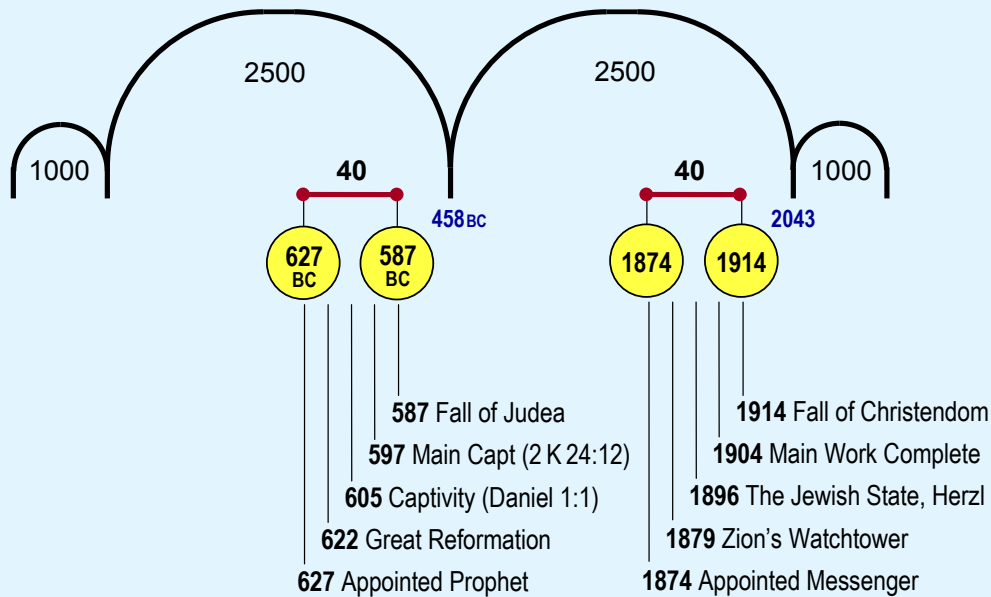
Jeremiah began his ministry in the 13th year of Josiah (Jeremiah 1:2) and continued as a prophet in Judea until the end of Zedekiah’s rule in his 11th year (Jeremiah 1:3). Josiah’s 31st year began in Tishri 610 BC, so his 13th year began in Tishri of 628 BC. If he was called to his service during the following spring, as indicated by Jeremiah 1:11, then the year of his induction into service would have been 627 BC. Zedekiah’s reign ended in 587 BC. Thus, Jeremiah prophesied for 40 years.

The following diagram divides the 7000 years from Adam into four periods — 1000 years for Adam’s “day,” 1000 years at the right end for Jesus’ “day” — leaving two symmetrical periods of 2500 years in between.

If we locate Jeremiah’s 40 years in the first 2500 year period, and then find the corollary interval in the second 2500 year period, the dates for that parallel 40 years would be 1874 to 1914. These are the years of the early Harvest, and the activity of Br. Russell from the beginning of Jesus’ return (1874) to the opening of the Time of Trouble (1914). Please see the diagram on the following page.

Jeremiah did not die at the end of his 40 years. He went with a residue of Israelites into Egypt and continued to serve. Br. Russell did not die at the end of the second 40 years. He continued and passed away on October 31, 1916. Thus, the 40 years in each case do not define the lifespan of these two Godly men. The 40 years in each case defines a period of their service up until the judgments that they warned of came to pass.

Jeremiah / Pastor Russell



Jeremiah had a message from God for the faithful of his day, for the nations, for Israel, and for false spiritual leaders.² Br. Russell had a message for the elect, for the nations, for Israel, and for the leaders of Christendom. The symmetry of this 40 year parallel with Jeremiah is striking.

On occasion I have been asked by brethren if I am inclined to make too much of looking for Br. Russell and his service in the Scriptures. The question is understandable, inasmuch as we think Br. Russell's age in 1874, his age in 1914, the date of his death, his relative youth at the beginning of the Harvest, and even the date completing his landmark series "Studies in the Scriptures," are indicated either by scripture or by notable parallels. We did not go searching for such things, determined to find them. Reasonable evidence simply surfaced in studies from time to time that seemed to indicate these things.³

God said to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:5). John the Baptist was called from the womb, as were Samson and Samuel. So the kind of foreknowledge suggested in the previous paragraph is not without precedent.⁴

FIVE DATES IN JEREMIAH'S SERVICE

Five notable dates in Jeremiah's service are —

- 627 BC — the beginning of his ministry,
- 622 BC — the great reformation and passover in the 18th year of Josiah (2 Kings 22:3-23:5),
- 605 BC — the first captivity of Israelites to Babylon (Daniel 1:1-7),
- 597 BC — the second captivity in the time of Jehoiachin (2 Kings 24:10-12), and
- 587 BC — the third captivity at the fall of Zedekiah (2 Kings 25:1-4).

The parallel dates 2500 years later, that pertain to the ministry of Br. Russell, are the following.

- **1874** — The return of Christ. Presumably here began the service of the seventh messenger, a parallel to the beginning of Jeremiah’s service.
- **1879** — The publication of Zion’s Watchtower, effecting a reformation for the truth and consecrated living, a parallel to the religious revival under Josiah.
- **1896** — The publication of Theodor Herzl’s *The Jewish State* that sparked a movement for natural Israel, a parallel to the date Israel submitted to Babylon.
- **1904** — The publication date for Volume Six, completing the “Studies in the Scriptures” series, a milestone in serving Spiritual Israel. This is a parallel to a milestone in Jeremiah’s service, when the largest captivity of Israel occurred. Many of the “good figs” went to Babylon for their preservation. Ezekiel was among them.⁵
- **1914** — The beginning of the time of trouble and a culmination of the forty year work of the early Harvest, a parallel to the final judgment against the Kingdom of Judah in 587 BC.

THE MAN WITH THE WRITER’S INKHORN

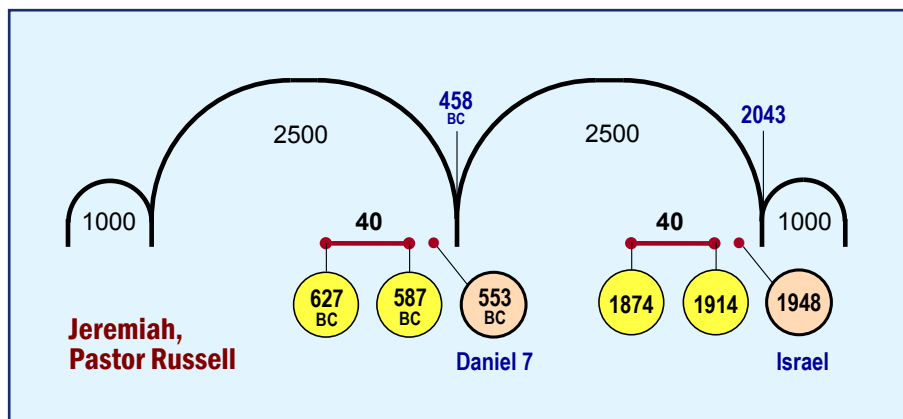
Well known to Bible Students is Ezekiel 9:2, speaking of a man clothed in linen, standing by a brazen altar with a writer’s inkhorn by his side to mark the godly ones. This is widely seen as a reference to the work of Br. Russell, marking the saints with knowledge of the Truth before the destructive judgments of the Time of Trouble. I think this application is correct.

In a 1924 edition of Volume One, published by the IBSA, appears a “Biography of Pastor Russell.” Under the subhead “His Dying Hours” is mention of Br. Russell’s dying request to “Make me a Roman toga,” which was done using bed sheets at hand. “He stood erect for a moment, and then lying down on the couch in his Pullman drawing room, closed his eyes” (page 20 in that edition). The narrator’s comments following this may have missed the point, that this was a silent means used by Pastor Russell to draw attention to Ezekiel 9:11. So it seemed to us after reading the passage many years ago.⁶

In the August 2010 issue of *Beauties of the Truth* is an article titled “Man with the Writer’s Inkhorn,” discussing Ezekiel chapter nine. Along with the customary application to Pastor Russell, the article concludes that an immediate application in Ezekiel’s day was to Jeremiah — and this seems correct. Therefore we have a specific prophetic parallel between Jeremiah and Br. Russell, as well as a chronological one.⁷

THE REESTABLISHMENT OF ISRAEL

The following chart is reduced from the one on page six, but with something added. Notice the date 553 BC. This is the date of “the first year of Belshazzar king of Babylon” (Daniel 7:1), when Daniel received his vision of four beasts, representing four world empires that would dominate Israel and suppress their national independence. The parallel date, 2500 years later, is 1948. Thus, the 2500 year parallels highlight the following meaningful dates — 1874, 1914, 1948, 2043. We will see these dates highlighted time and again in the pages following.



WHAT WE DRAW FROM THESE PARALLELS

The two parallel 40 years of Jeremiah and Br. Russell, and their accoutrements, indicate intentional design. From this we infer that the underlying history is correct.

We would never appeal to parallels to **establish** underlying facts. The facts are established in the Scriptures, and in cogent written records of history. Those facts are the foundation for mapping out the 7000 years from Adam. The fact that meaningful parallels spring from this history confirms that the underlying structure is sound. The facts are the foundation. The parallels are confirmation.

(1) Edwin Thiele deserves credit for this result. It would be unfortunate for anyone following after the studies of Edwin Thiele not to acknowledge his achievements. However, some may misunderstand and suppose that we simply adopt his work. That is not correct. Edwin Thiele has the correct result for the reign of Solomon, and the correct method of harmonizing the kings of Judah and Israel. However, his work has been improved upon. He did not harmonize three of the synchronisms, and they have subsequently been harmonized. Also, there are some small imprecisions in his comments respecting the end of the Judean kingdom.

(2) Nations, Jeremiah 27:1-8. Kings, princes, priests, people of the land, Jeremiah 1:17,18. Good figs, Jeremiah 24:5,6. Good captives, Jeremiah 29:1-8. False prophet Hananiah at Jerusalem, Jeremiah 28:12-17. False prophets Ahab and Zedekiah of the captivity, Jeremiah 29:20-23.

(3) Specifics are available to any interested person. Some relevant texts are Judges 10:2, Daniel 5:25,31, Jeremiah 1:7, Zechariah 2:4.

(4) Something similar is said of the first messenger to the Church (Galatians 1:15). Br. Gilbert Rice suggested that Galatians 1:15 refers to Paul's separation from the Law Covenant when he was called by Jesus. Perhaps so. But in light of what God said to Jeremiah about his own calling, perhaps Paul meant what the text seems to say.

(5) The year 1904 was also the death year of Theodor Herzl. Notice the cover of the September 2015 *Herald of Christ's Kingdom* showing the historic announcement of the State of Israel in 1948, with a large image of Theodor Herzl hanging above the assembly. The captivity of Jehoiachin in 597 BC was the largest of the three captivities of Judeans into Babylon. It may thus foreshadow a notable time in the restoration of Israel's national interest, with the completion of Herzl's activity. The Zionist movement took a turn which proved for the better

after the service of Herzl was completed, for the Jewish people subsequently set their sights more securely on Israel for a homeland. There had been a British offer respecting British East Africa, commonly known as the "Uganda Project" (Wikipedia, "Theodor Herzl").

(6) This portion is in a recitation of an "Oration at Evening Service," by J. F. Rutherford. Another portion of the biography that we also noticed when reading this section as a boy is on page 11 of the Biography, containing "Pastor Russell's Will and Testament." There the names of five brethren are listed to serve as an Editorial Committee for the Watchtower after the passing of Br. Russell. Following that is this sentence. "The names of the five whom I suggest as possibly amongst the most suitable from which to fill the vacancies in the Editorial Committee are as follows" — but six names are listed. Some years later Br. Parkinson mentioned a possible explanation. J. F. Rutherford, as a lawyer, may have had access to the will and managed the insertion of his name second to last. The last name on that short list is of Br. John Edgar, who passed away by June of 1910 (R4638), six years before Br. Russell died in 1916. This gives some idea of the years of opportunity for such an insertion.

Also notable when we read this section so many years ago, is that Br. Russell donated all his voting shares of the Watch Tower Bible and Tract Society to the Society in the hands of five trustees — five sisters, rather than five brothers — who were to serve for life (page 13, top, in that edition).

(7) The Babylonian destruction of Jerusalem in the days of Ezekiel and Jeremiah was a precursor to the Roman destruction of Jerusalem in Paul's day, and the demise of Christendom in the Time of Trouble in our day. The view of Br. Gilbert Rice that Paul fulfilled this passage in the days following the first advent of Christ appeals to us. The 40 years of Jeremiah are 2500 years before the 40 of Br. Russell. The 40 years from 29 to 69 AD are 1845 years from the 40 years of Br. Russell.

Section Three

Symmetrical Time Periods

*“I loved him, and called my son out of Egypt”
(Hosea 11:1).*

This section considers the symmetrical structure of time periods separating prominent events in the Divine Plan. The investigation is rigorous. But the findings are remarkable. “It is the glory of God to conceal a thing; but the honour of kings is to search out a matter” (Proverbs 25:2). We urge patience by the reader in examining the following points. They provide insights that are worth the effort.

If Adam was created in 3958 BC, then counting from there we can establish dates for many of the important events recorded in the Old Testament. The question naturally arises, is there any pattern or design in the periods of time separating significant events? Or are important events merely strung randomly along the thread of time? The question merits attention and the answer is positive. This provides further evidence of purpose and design. This in turn indicates that we have understood the time line correctly. Following is a list of events of the BC era and their dates that will be meaningful in this section.

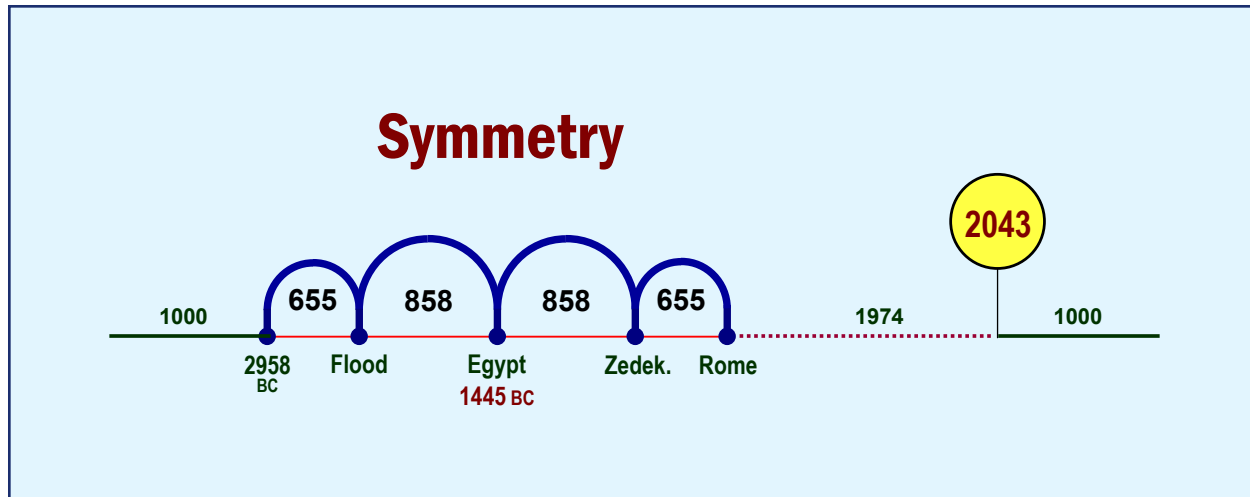
- 3958 BC — Adam created
- 2958 BC — End of Adam’s 1000 year day
- 2303 BC — Flood begins
- 1875 BC — Abrahamic Covenant
- 1445 BC — Exodus
- 0966 BC — Solomon’s Temple founded
- 0723 BC — 10 Tribe kingdom ended by Assyria
- 0587 BC — 2 Tribe kingdom ended by Babylon
- 0458 BC — Ezra’s return
- 0445 BC — Nehemiah’s return
- 0069 AD — End of 40 years of probation following the Baptism of Jesus

PART ONE — DOUBLE SYMMETRY PERTAINING TO 2043

On the next page is a diagram showing a double symmetry of years connecting some of these events. We will refer to the periods of time shown in that diagram during the discussion following.

The Exodus — The Exodus of Israel from Egypt occurred in the year 1445 BC. This is readily computed by going back 479 years from 966 BC when Solomon’s Temple was founded (1 Kings 6:1).

The Flood — The previous most notable event of Scripture was the Flood. Brethren often say that from the Creation of Adam until the Flood was 1656 years. It is almost so. Actually that takes us to the end of the Flood,¹ an experience of about a year’s duration. Thus, the beginning of the Flood was 1655 years after the creation of Adam. This means that from the beginning of the Flood until the mid-point of the 7000 years of God’s Plan was 1845 years. The appearance of this span of time, which is also the number of years between the two advents of Christ, should engage the attentive mind. But more on that in Section Four.



858 Years — If Adam was created in 3958 BC, then the Flood began in the year 2303 BC. That is 858 years before the Exodus in 1445 BC. If we go forward from the Exodus another 858 years, this takes us to 587 BC, when the typical kingdom of Israel ceased to exist at the dethronement of Zedekiah. So here is one period of symmetry. But it does not stand alone.

655 Years — Jesus was baptized in 29 AD, and there began to fulfill the sin-offering type of Leviticus 16 as the bullock for a sin offering. Forty years later, in 69 AD, came the last opportunity for the Jewish priests to observe that type at the temple, for their temple was burned the following year. From the burning of the temple by Nebuchadnezzar in 587 BC, to the end of probation for the Jewish people in 69 AD, was 655 years.

If we count 655 years before the Flood (the point beginning the symmetry of 858 years), we come to the year 2958 BC. This happened to be the end of Adam’s 1000 year “day” of judgment, within which he died. Thus, we now have a double symmetry — 655, 858, 858, 655 years — each marking a notable scriptural event.

This double symmetry conveys a sense of purpose and design. As we investigate this symmetry further, more and more evidence will affirm that this is not simply a fortuitous pattern. But for the moment, pause to consider this question. Can the reader cite any case of such symmetry in any other feasible system of Old Testament dates? The author is not aware of any.

Common Thematic Meaning — The diagram above, of this double symmetry, touches five events. These five events have something in common. They all are symbolic of the end of the Gospel Age and the final judgments closing the present Harvest period.

(1) The end of Adam’s **Day** of 1000 years is a small picture of the entire 6000 years of sin and death — which closes in 2043.

(2) The **Flood** was used by Jesus to represent the end of the Jewish Age, when Jerusalem was engulfed by the Romans and the Temple was burned. This in turn symbolizes the end of the Gospel Age when Christendom is engulfed and the false “temple” overwhelmed (Matthew 24:39, Luke 17:27). The time for this is the close of the Harvest — 2043.

(3) The **Exodus** occurred after the 10th plague hit Egypt. The firstborn of Israel were “passed over,” representing the time when the remaining members of the body of Christ pass from death to life in the first resurrection. This will be fulfilled when the “Church of the firstborn” is complete in glory (Hebrews 12:23). The death of the Egyptian firstborn represents that the present evil world will not pass intact to new administrators, but will come to a close. The time for these features is the close of the Harvest — 2043.

(4) The burning of the **temple** by the army of Nebuchadnezzar, as with the burning of the later temple by the Romans, represents the fall of Christendom. (Compare Revelation 18:22,23 with Jeremiah 7:34, 25:10.) This comes at the close of the Harvest — 2043.

(5) The **judgment** ending the Jewish Age Harvest pictures the judgment ending the Gospel Age Harvest — and that comes in 2043.

In other words, we have more than a simple coincidence of years. All five events incident to the double symmetry of years are thematically related. They all pertain to the close of the Harvest. The coincidence of time periods itself is striking. That the five points of this symmetry mark events that are thematically related is plausibly explained as design.

858 AND 655

The evidence of purpose in this symmetry is strong. But in this case, do the number of years involved, 858 and 655, have intrinsic meaning? Or are these numbers arbitrary, merely allowing symmetry, so that any number would be as suitable as another?

Here is our proposal. The number **858** is the sum of 845 and 13. The number 13 is used in scripture to represent the ransom, and thus the work of redemption.² The Gospel Age is represented by the number 13 in 1 Kings 7:1 as the length of time for building the house of Solomon, representing the Church class as a house of glory for Christ. The Harvest period that ends the Gospel Age, from 1874 to 2043, is 169 years. This is the square of 13, that is, 13 x 13 years, a fitting period to cap off the first age of redemption.

There are two cases where the number 13 is used as a token of the 13 x 13 years of the Harvest. (1) There were 13 years from the return of Ezra (the early work of the Harvest) until the return of Nehemiah (the closing work of the Harvest). (2) Enoch, who walked with God and was taken by God because of Enoch's faith, was a picture of the Church class. Enoch's 365 years remind us that the Church will "shine forth as the sun" in the kingdom of God (Matthew 13:43). Enoch was taken 13 years before the end of Adam's 1000 year day. This pictures that the Church starts to go beyond the veil at the beginning of the Harvest, 13 x 13 years before the end of 6000 years of the Adamic curse.

We apply the same concept here. The two numbers 845 and 13, that sum to 858, are small representations of larger numbers. The first number, 845, is a brief way of expressing the 1845 years between the two advents. The second number, 13, is a brief way of expressing the 13 x 13 years of the Harvest.

In this way 845 takes us to the return of Christ in 1874, and the additional 13 points us to the end of the Harvest 169 years later. Thus, 858 years bring us, in symbol, directly to the close of the Harvest in 2043.³

In other words, the 858 years on either side of the Exodus is neither random nor arbitrary. There is meaning in this number that relates to the close of the Harvest in 2043. Thus, this number expresses design and purpose.

SYMBOLISM IN 655

What of **655**? If there is meaning in the number 858, then presumably there is meaning in its companion number, 655. What can it be?

The number 858 takes us to 2043 by recognizing the 1845 years between the two advents,⁴ from 29 AD to 1874, then recognizing another 169 years to 2043. The number 655 takes us to 2043 by recognizing the death of Christ in 33 AD, jumping to the parallel point 1878, then adding the 165 years remaining until 2043. Here is our explanation.

The 70 week prophecy of Daniel nine runs from 458 BC until 33 AD. The date parallel to 33 AD in the Harvest is 1878. Another 165 years further takes us to 2043. The number 655 is the sum of 490 and 165,

so as to point us first to the date 1878, then another 165 years, to 2043. In other words, both numbers appearing in the double symmetry — 858 and 655 — independently point to the year 2043 — just as five events touching this symmetry pertain to events anticipated in 2043.

The central feature of God’s Plan of Redemption is the service and sacrifice of Christ, which covered 3½ years, from 29 AD to 33 AD. Those two dates are marked by the 70 week prophecy as the middle year of the last week, and the closing year of the last week, respectively. The parallel dates in the second advent period are 1874 and 1878. A period of 858 years takes us in symbol to the year 2043 through the year 1874. A period of 655 years takes us in symbol to the year 2043 through the year 1878.

These results are remarkable. We hope the reader does not lightly pass over them. It is sensible that our Heavenly Father, the master intelligence of the universe, would incorporate into the sequence of important scriptural events, thoughtful order and meaning. This is precisely what we now begin to observe.

This is just the beginning. We are no more than a third of the way through this subject. This double symmetry points to the **end** of the Harvest. There is another double symmetry that points to the **opening** of the Harvest. We next consider that double symmetry. After that, we will observe intertwining connections that link the two sets of symmetry together.

PART TWO — DOUBLE SYMMETRY LEADING TO 1874

The prophecies of Ezekiel point to the hope of the world in 2043, after 6000 years from Adam (Ezekiel 40-48). The prophecies of Daniel point to the hope of the Church in 1874, after six periods of the Gospel Age, starting from the time of Jesus, the second Adam (1 Corinthians 15:47). The double symmetry discussed above takes us to 2043. The double symmetry discussed below takes us to 1874.

We come to the year 1874 through the time prophecy of 1335 days (Daniel 12:12). Papacy rose to political authority in 539 AD. That year began the 1260, 1290, and 1335 years of Daniel chapter 12 (as explained in Volume Three, Chapter Three). In 1874, at the close of the 1335 years, Michael, our Lord Jesus, would “stand up” in regal authority to commence a transition of the ages.

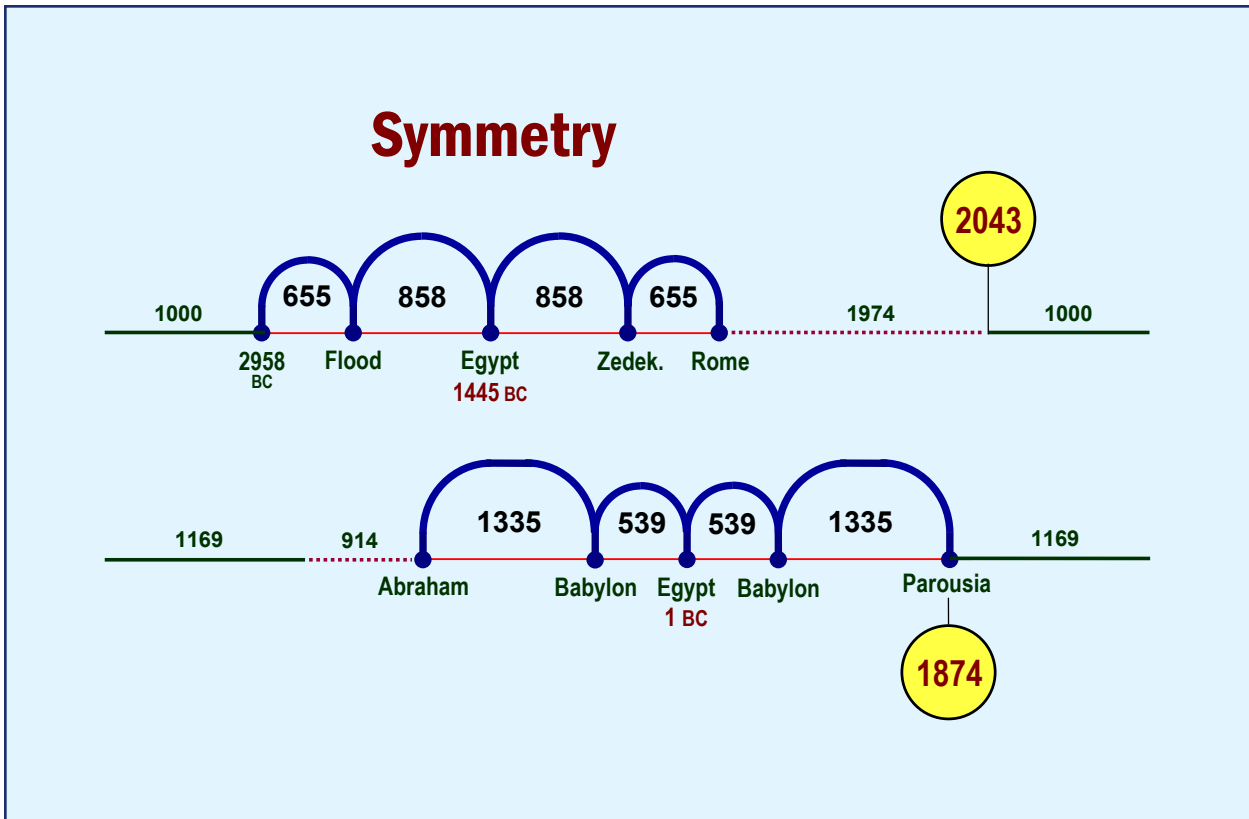
The expression “stand up” is used six times in Daniel chapter 11 to refer to a king coming to the throne. In Daniel 12:1 it is used of Jesus at his second advent using royal authority to complete the work of the Gospel Age and prepare Earth for the work of the Millennial Age.

A prophecy in Malachi connects the return of Christ to the Abrahamic Covenant. “Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant” (Malachi 3:1). The covenant Malachi refers to is the Abrahamic Covenant (compare Luke 1:72-73).⁵

This connection between the return of Christ and the Abrahamic Covenant is meaningful here. For as 1335 years lead forward to the second advent, there is also a period of 1335 years leading forward from the Abrahamic Covenant. The 1335 years leading to 1874 begin with the rise of spiritual Babylon. The 1335 years leading from the Abrahamic Covenant, end at the close of the seventy years accorded natural Babylon. On the next page is a diagram with this second double symmetry added below the first set.

The year 1 BC is the midpoint of this symmetry. That was the year that Jesus was called out of Egypt, following the death of King Herod. Matthew tells us that Jesus coming out of Egypt fulfilled Hosea 11:1, the text at the head of this section (Matthew 2:19-21).

However, the text in Hosea refers in the first case to the Exodus of Israel out of Egypt in 1445 BC. In other words, Hosea refers to both the Exodus in 1445 BC, and to the return of Jesus from Egypt in 1 BC. The first date is the center of the first double symmetry — the second date is the center of the second double symmetry. Thus, the two symmetries are related to each other through the prophecy of Hosea 11:1. They are both parts of a cohesive design.



The five events marked in the second symmetry are related to each other. Abraham left old Babylon and came into Canaan to receive his Covenant in 1875 BC. The Israelites served Babylon until the end of its allotted 70 years in 540 BC, and then they were freed. Jesus left his brief stay in Egypt in 1 BC. Egypt is a land that represents spiritual Babylon (Revelation 11:8). Spiritual Babylon would exercise political authority in 539 AD. Spiritual Israel would come out of Babylon after the return of Christ in 1874.

In other words, there is a thematic connection between all five events marked in this symmetry. Each event pertains in some way to God's people in Babylon, or leaving Babylon. The time for the church to leave spiritual Babylon is during the Harvest, which began in 1874.

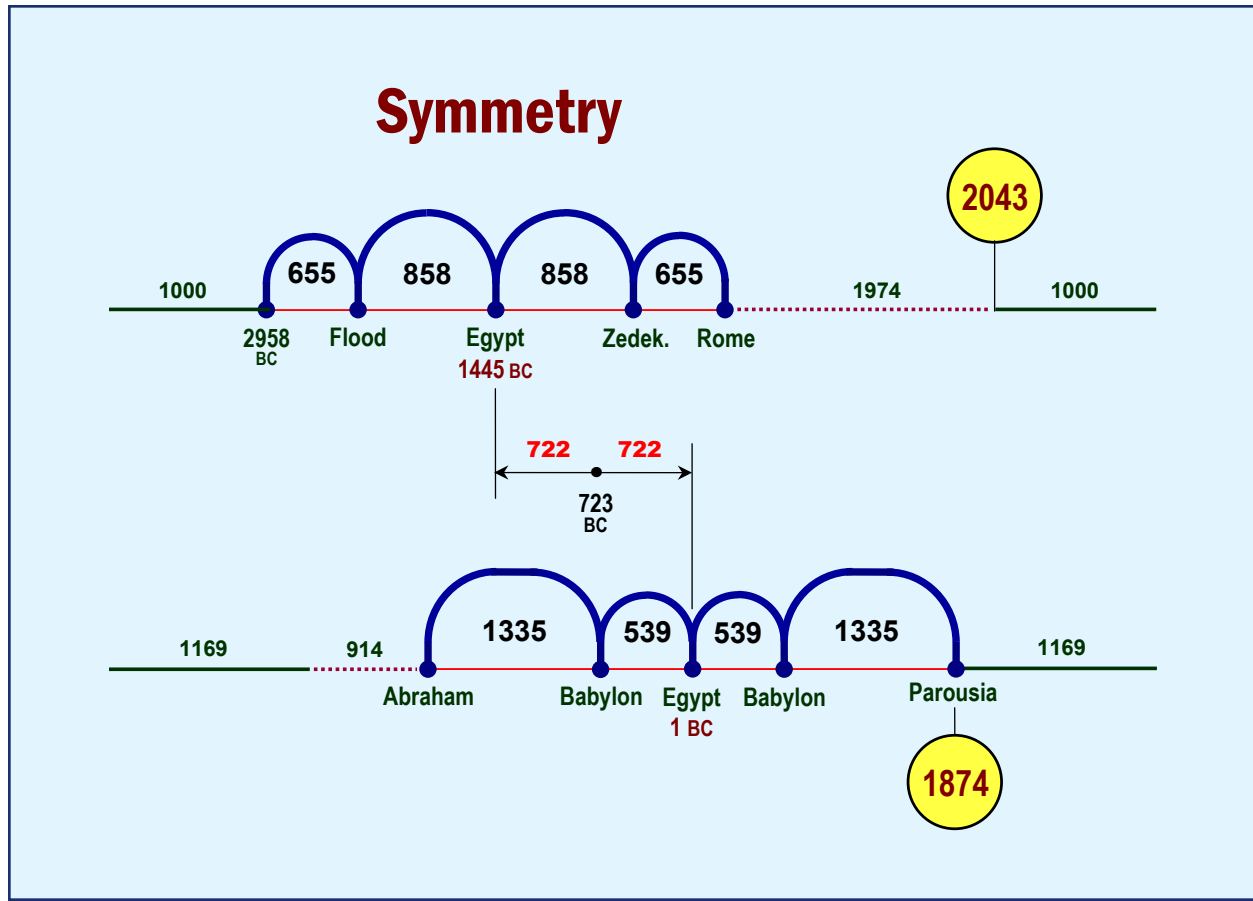
In other words, the first double symmetry relates to the end of the Harvest, 2043. The second double symmetry relates to the beginning of the Harvest, 1874.

1335 and 539 — In the first symmetry, the numbers 858 and 655 each point to the date 2043. This suggests that in the second symmetry, the numbers 1335 and 539 may point to the date 1874. Do they?

For 1335, the connection is right on the surface. Daniel 12:12 gives this as a number of years taking us to the return of Jesus in 1874.⁶

For 539, the connection to Jesus is more subtle. Brethren do not think about 539 as a number, because it is viewed as a date rather than a period of years. But because the center point of this symmetry is 1 BC, the years forward to the date 539 AD are a span of years of the same number. The number 539 is 77×7 . This is a fitting number to connect to Jesus, in this case to his return in 1874 when he calls his people out of spiritual Babylon.

There is more to say about these numbers. They connect to the first set of symmetries to show that both sets are part of a connected, deliberate arrangement. Following is a chart of both together, for reference in the discussion following. The diagrams show 7000 years of God's Plan in each case.



PART THREE — CONNECTION BETWEEN THE TWO SYMMETRIES

The two sets of symmetry both pertain to the Harvest. One touches the end of the Harvest in 2043. The other points to the beginning of the Harvest in 1874. They are intertwined in several ways. Here are seven examples. They are given in a short list, but each item is full with testimony. Consider each one with care. Otherwise, their brevity may hide their significance.

(1) The first one we noted above. The center of each symmetry refers to the same text, Hosea 11:1. This text applies to God having called his “son,” Israel, out of Egypt at the Exodus. However, Matthew applies the same text to God calling Jesus out of Egypt. Thus, the two symmetries are related at their very centers.

(2) The symmetrical time periods are related to each other. When we examined the 858 and 655 year periods of the first set, we found meaning in 858 as the sum of 845 and 13, and meaning in 655 as the sum of 490 and 165. The sum of the main parts in each case — 845 and 490 — is 1335. In other words, this sum is equal to the main period of symmetry in the second set.

(3) The first chart involves three duplicated periods of time — 1000, 655, and 858 years — the sum of which is 2513 years. There are two periods each of these three lengths, so the sum of 2513 years occurs twice — though with a gap of 1974 years in the second case. The length of that gap, 1974 years, is 2513 years, less 539 years, the length of the smaller period in the second chart. (Thus, both symmetrical periods in the second chart, 1335 years and 539 years, are expressed in the first chart.)

(4) Notice the “midpoint” between the center points of the symmetries. It is the date 723 BC. This is not a random date. It is the year in which the 10 tribe kingdom of Israel fell to Assyria. It is a companion event to the fall of the 2 tribe kingdom of Judah that appears in the first chart, which occurred in 587 BC.

(5) The amount by which the center point of each symmetry —1445 BC, and 1 BC — is offset from the midpoint between them, is 722 years. This is also the amount of time by which the second double symmetry exceeds the length of the first double symmetry. That is, $1335 + 539 + 539 + 1335$ minus $655 + 858 + 858 + 655 = 722$. How is it that the offset between the two symmetries, and the difference in length between the two symmetries, is precisely the same?

(6) In the second set, notice that the gap between the first 1169 years, and the double symmetry of 1335 and 539 years, is 914 years. This reminds us of the year 1914, which is a span of 1914 years from the center of the second set. In fact 1914 is the sum of 1000 years, which appears in the first chart, with the 914 years of the second chart. This year, 1914, is famous as the beginning of the “time of trouble.” This is not simply a coincidence between a number and a date. For 1914 years, beginning at the center of the second symmetry — 1 BC — takes us to the date 1914.

(7) Both the date 1874, and the date 1914, are reflected also in the 1974 year length of the gap in the first set. For 1974 is the sum of 1845 and 129. The first number, 1845, is the number of years from the first advent to the second advent in 1874. The second number, 129, is the number of years from 1914 until 2043, and thus is a number that stands for, or indicates, the date 1914.

This is a lot of rapid-fire information. Let us pause a moment and reflect on these results. Each of the seven points itemized here are unique features. For example, consider point (5) above, that the offset between the center of the two symmetries matches the difference in length between the two symmetries. There is no inherent reason why this match should be. That it is so, suggests design. In this case the value 722 may also have meaning. See our suggestions in the Addendum on page 17.

1874, 1914, 2043

Now consider the dates that are shown by these two sets of symmetries. They are the three dates most important to the Harvest period — 1874, 1914, 2043. The first chart directly points to 2043, and the second directly points to 1874. But notice, in points (6) and (7) above, that the date 1914 is also suggested in **each** chart. How does it happen that these three significant dates respecting the Harvest are all reflected?

There is more. As just mentioned, 1914 is embedded in **each** of the two sets of symmetries. In fact each set also indicates the other two dates, 1874 and 2043. It is obvious to see 2043 in the first chart. But 1874 is there also (see point 7 above).

In the second chart, it is obvious to see 1874. But 2043 is there also, and 1914 as well, by yet another engaging feature. Namely — that all the years from the creation of Adam (beginning the second chart) until the return of Christ (toward the end of the second chart) is a sum of 5831 years. This happens to be the sum of 1874, 1914, and 2043 years. (Which, taken from 1 BC, the midpoint of the second double symmetry, are the number of years that take us to the actual dates, 1874, 1914, 2043.)

Is this not remarkable? How does it happen that these three cornerstone dates, each also expressing a number of years due to the construction of the second double symmetry, yield a sum that takes us from Adam to the very beginning of the Harvest where these dates become meaningful? Sometimes findings are not as remarkable as authors presume they are. But this point does seem genuinely remarkable.

Thus, **each** double symmetry reflects all three dates fundamental to the Harvest — 1874, 1914, 2043.

THE JUBILEES CYCLES

This sum, 5831 years, holds another hidden relationship. When addressing the Jubilees in *The Stream of Time* we did not mention this point, so perhaps we did not see it then.⁷ In *Stream*, on page 16, we cited the Jewish Encyclopedia to say that according to Jewish cultural memory there were 17 Jubilee cycles up to the Jubilee date of Ezekiel 40:1. Seventeen cycles would be $17 \times 49 = 833$ years.

1874, 1914, 2043

Adam (3958 BC) to 1874 = 5831 years = **1874 + 1914 + 2043**

Adam (3958 BC) to 1874 = 5831 years = **833 x 7** (seven Israelite Jubilee systems)

We then noted (*Stream*, page 18) that this agrees with the time from Israel entering the land of promise, until the year of Ezekiel 40:1. This is an exceptional point. It confirms that entire interval of Israelite history, including all the parts of Bible chronology that are at issue or dispute among our fellowship.

Here we mention another observation. Namely, that the sum of 5831 years, from Adam to the return of Christ, is seven of those complete Jubilee spans of 833 years. That is, $5831 = 7 \times 833$. In other words, the complete Jubilee structure observed by ancient Israel, replicated seven times — the number underlying the sabbath system of days and years — leads us to the year of the return of Christ in 1874.

That was the year beginning the “times of restoration” (Acts 3:21). That was the year when England elected their first and only Jewish prime minister, Benjamin Disraeli. He was influential in securing equal rights for the Jewish people while negotiating at the 1878 Berlin Congress of Nations. That, in turn, led to a Jewish resettlement of Israel in modern times.

The 6000 years from Adam to the Millennium is meaningful as six “days” of labor under the curse. Now we find deep meaning also in the years from Adam to the return of Christ. We find it in two ways. It is the sum of 1874, 1914, and 2043. It is also seven times the Jubilee system of ancient Israel. Is not the finger of God in these results?

SUMMARY

The intertwined testimony of these features is striking. Perhaps the interested mind needs to sort through this, step back, absorb the points, and ponder each one carefully. Are these points as significant as claimed? Are some of them co-dependent on each other, so that the number of unique features should be reduced?

Or — as we claim — are these features unique, giving high evidence of intelligent design, reflecting the mind of our Creator? If you think otherwise, then communicate your concern, and your reasons, with us. As far as we can see, these features are remarkable.

Is it possible that these remarkable features could lie unconsidered, unexamined, untested — on so vital a theme as the approach of the most wonderful expectation of the saints? For what reason might this be? Are any such reasons adequate for dismissing so vibrant a subject?

DIRECTLY FROM THE HEBREW OLD TESTAMENT

Remember that these results rely on the simple testimony of the Hebrew Old Testament. Here again are the periods of time beginning with Adam: 1656 years through the Flood, 427 years to the Abrahamic Covenant, 430 years to the Exodus, and 479 years to the Temple, founded in 966 BC.

Among our fellowship, the first three periods are widely accepted. The fourth, though disputed,⁸ comes directly from 1 Kings 6:1. The date 966 BC for the Temple is grounded in the intertwined history of Israel and Judah contained in the **Scriptures**. Neither this date, nor any of the four time periods, are unique to us, or even discovered by us.⁹ We merely apply them to the view common among brethren — namely, that the Millennial Kingdom of Christ is established following 6000 years of human history.

This harmony, this structure, these thematic connections — how is it that they arise so cleanly from scriptures and facts that are neither determined nor arranged by us? In Section One, we asked the reader to look for the finger of God in the evidence. Is this not what we see here?

ADDENDUM

Here are three points of supplementary information. This is more technical and could be passed over. But we include it for those who are interested.

(a) In point (5) above, 722 years is the amount by which the center point of each symmetry is staggered from the midpoint between them. It is also the difference between 3026 and 3748, the length of the two double symmetries (655, 858, 858, 655 and 1335, 539, 539, 1335). But why 722 years? Is the number meaningful, or arbitrary? The number 722 is the double square of 19. That is, $2 \times 19 \times 19$. Nineteen derives its symbolism from being the sum of 7 and 12, both numbers that pertain to the Church. We see 7 in the seven stages of the Church, and 12 in the dimensions of New Jerusalem and in the 144,000 of Revelation that applies to the Church.¹⁰ Thus, 722 is appropriate to the Gospel Age Church. The Church is taken to glory during the Harvest, defined by the dates 1874 and 2043, highlighted in these charts.

(b) The numbers 539 and 1335 carry meaning also, both applying to spiritual Israel. The number 539 is 7×77 , as mentioned earlier.¹¹ The number 1335 is the product of 15 and the prime number 89. The explanation of the symbolism in this is esoteric and is deferred to a footnote.¹²

(c) From 1445 BC (the center of the first symmetry) forward to 458 BC (the middle of 7000 years) is 987 years. Three of these periods from 1445 BC end in 1517, the year beginning the Reformation work of Martin Luther. From 1 BC (the center of the second symmetry) back to 458 BC, is 457 years. Three of these periods from 1 BC end in 1371, the date some use for the beginning of Wycliffe's service.¹³ In this way are marked the leading lights of the Reformation, and the pre-Reformation, respectively.¹⁴

(1) Volume Two, page 43.

(2) Ezekiel 40:11 and Numbers 29:13 are two texts using the number 13. The key to the symbolism of this number is that it is the sum of seven (the perfect one, Jesus) and six (our sins, borne by Jesus). The copper serpent of John 3:14 expresses the same concept. Copper represents the perfect humanity of Jesus, and the serpent represents the sin of the world that came through Satan.

(3) Numbers 4:48 gives the sum of the Levites at 8580, reflecting 858 at one order of magnitude greater than the base number. In this part of the book of Numbers the Levites represent consecrated members of the Church class, for the special status of the firstborn had been transferred to the Levites. The number 8580 representing the Church class reflects the number 858 that points to 2043 when the Church will be complete.

(4) The two advents of Christ are also indicated in the Tabernacle, from the door of the Tabernacle to the vail of the Most Holy. The beginning of the Holy represents the beginning of the Gospel Age. The end of the Holy, indicated by the vail, represents the end of the age and the time of judgment. The door was kept aloft on five

pillars (a symbol of the new creation), the vail on four pillars (a symbol of judgment). The feeding of the 5000, and the subsequent feeding of the 4000, also represent the first and second advents, consistent with the 5 pillars and 4 pillars in the Tabernacle.

Presuming the popular view that the boards and pillars of the Tabernacle were $1/2$ cubit thick, and that the Most Holy internal measures were thus 9×9 cubits, that leaves the length of the Holy, between the door and the vail, to be $20\frac{1}{2} \times 9 \times 10$ cubits tall = 1845 cubic cubits. This is a numerical link to the 1845 years between the two advents.

(5) The statement in Luke pertains to the first advent. But as Malachi's prophecy applies to both advents, the same covenant that is applied to the first advent applies also to the second advent.

(6) Three clues respecting Daniel 12:12 connect it to the second advent. (1) Daniel 12:1 applies to the return of Christ, so it is fitting that the three time prophecies in that chapter, the 1260, 1290, and 1335 days, build to and culminate in the time introduced at the opening of the chapter. (2) Daniel 12:12 speaks of the saints waiting at the end of those days. (3) Verse 12 tells us

that those waiting are “Blessed.” These two words, waiting and blessed, are combined in Luke 12:36,37, which refers to the saints at the return of Christ.

(7) It is hard to recall when various points came to our attention. That includes the Jeremiah / Pastor Russell parallel of the previous section. Because it is not mentioned in *The Stream of Time*, released in 2002, we presume that we had not yet seen that parallel by that time. But it was among materials that we presented in a lesson during the summer of 2003.

(8) Disputed, but without adequate cause. A proposal that the text was surreptitiously added in the third or fourth century of the AD era is fabulous. (But see page 65, paragraph two). The claim that the text is absent in the Septuagint is a simple mistake. The speculations about how this text was corrupted in the Hebrew have all been answered. The concern that Acts 13:20 voids this text is misplaced, as we have explained in detail. Please see *The Stream of Time*, pages 10,11, 107-111.

(9) However, both the date 966 BC, and the four time periods, have been exhaustively examined by us. We find them sound, each one. Some brethren who balk at the date seem unaware that it is **founded on the scriptural record**.

(10) The numbers 12 and 7 also appear in the lifespan of Sarah, 12 tens and 7 units (127 total), Genesis 23:1. Also in Queen Esther’s story (Esther 1:1). Both Sarah and Esther are pictures that pertain to the spiritual class.

(11) Enoch, Methuselah, and Lamech — the immediate predecessors of Noah — each represent the Church class. Enoch represents those who died before the Lord’s return and were taken to be with God quietly, secretly, unnoticed by the world (after Christ’s return). Methuselah, who lived to the year of the flood, represents the saints who live until the judgments closing the Harvest. Lamech, whose 777 years represent the true body of Christ (compared to 666 for the false church) died five years before the flood. The product of those 5 years and his age yield 3885, which is the sum of 1260, 1290, and 1335. Lamech represents the saints who arrive at the close of those periods and live into the Harvest. In this way these three patriarchs represent all three phases of the Church class.

(12) Symbolism in larger prime numbers is sometimes carried by the digits, inasmuch as there are no divisors. The symbolism of 89 would be the symbolism of 17, the sum of the digits. Thus, the number 1335 resolves to the two numbers 15 and 17. The first number represents deliverance, the second number represents those who are redeemed by Christ. Please see the article “Symbolic Numbers,” in *The Herald of Christ’s Kingdom*, November 2004, pages 7-10 (for 15), and page 25

(for 17), available online at Herald-magazine.com. The meaning of these numbers is interpretive, of course, but reasonably sound.

(13) The New Albany Ecclesia Revelation Notes use this date. There is also this supporting testimony: “By 1371 [Wycliffe] was recognized as the leading theologian and philosopher of the age at Oxford, thus second to none in Europe, for Oxford had, for a brief time, eclipsed Paris in academic leadership” (“John Wycliffe and the Dawn of the Reformation,” www.christianhistoryinstitute.org).

From 1371, Wycliffe served for 13 years until his passing in 1384. Wycliffe was the “morning star” of the Reformation (compare Revelation 2:28). He died 70 weeks of years before the second advent of Christ, who was the true “morning star” (Revelation 22:16). Wycliffe’s 13 year ministry may be a foregleam of the 13 x 13 years of the Harvest supervised by Jesus.

The year 1371 is 832 years after 539 AD, when Papacy assumed political authority and spiritual Israelites were captive in spiritual Babylon. Compare this with Jeremiah 52:29, where 832 captives were taken to literal Babylon. John Wycliffe came to prominence in a political dispute between England and Papacy. In this sense he was a political reformer, 832 years after Papacy assumed political authority.

By contrast, his predecessor, Peter Waldo, preached the simple doctrines of Christian discipleship. Waldo was a doctrinal reformer in the sense that the precepts of Christ are the essence of New Testament doctrine (2 Timothy 3:10, 4:2, Titus 2:1-7, 2 John 1:9). Frank Shalieu, in *Keys to Revelation*, puts his emergence in 1157 (360 years before 1517 and the work of Martin Luther). If this is correct, then the ministry of Peter Waldo began 832 years after the doctrines of Christ were obscured at the Nicene Council in 325 AD.

(14) The year 1371, plus 13, plus 490, takes us to 1874. The year 1517, plus 500, plus 13 and 13, takes us to 2043. There is meaning here. Details follow.

(From the death of Wycliffe, the morning star of the Reformation, until the true morning star, Jesus at his return, is 490 years. Thus, as 70 weeks of years pertain to the first advent, they do also to the second advent. From 1388, when the Wycliffe New Testament was released, until 1878, is the full parallel to the 70 weeks. Wycliffe’s passing in 1384 and Jesus’ return in 1874 were each in the midst of a last week. Wycliffe’s service from 1371 to 1384 was 13 years, a foregleam of the length of the harvest of 13 x 13 years. Regarding Luther — as five months during the Flood, plus 13 x 13 days, take us in picture to the kingdom, so five centuries from 1517, plus 13 and 13 years, take us to the kingdom.)

Section Four

The Flood

“In the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth” (Genesis 8:13).

The Flood of Noah’s day was a new beginning for the human race. The Flood occurred 1845 years before another new beginning, the half-way mark of the 7000 years of God’s Plan. This feature does not depend upon the chronology supported in this work. Any Bible Chronology that is based on Genesis chapters 5-8 (from the Hebrew, not the Septuagint) will agree that from the opening of the Flood, until 3500 years after Adam, is a period of 1845 years.

However, only Bible Students are ready to see meaning here, for only Bible Students appreciate that 1845 years is also the length of time between the two advents of Christ — 29 AD when Jesus was baptized, and 1874 AD when Jesus returned.

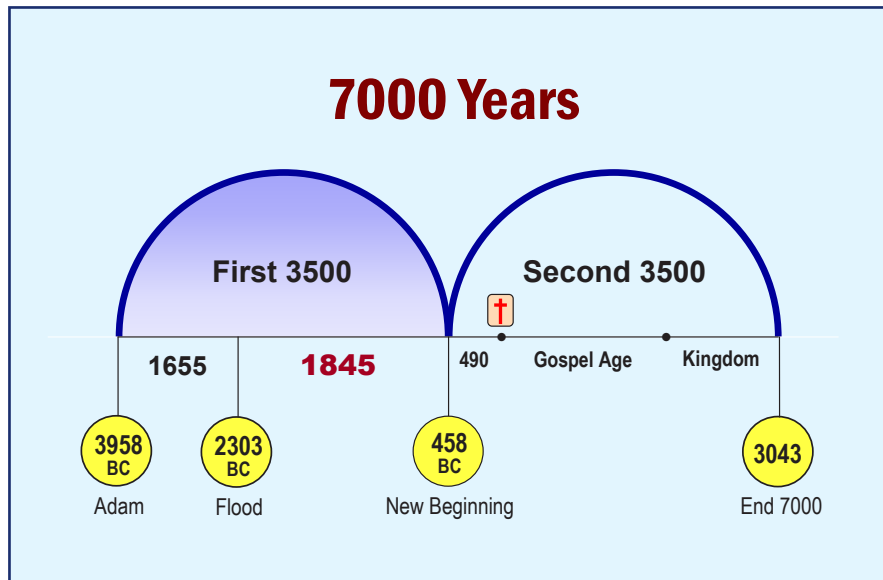
The two advents of Christ each mark the beginning of a new phase of God’s plan. Likewise the Flood, and the mid-point of the 7000 year Plan of God, mark significant new beginnings. That the same time period is involved in both pairs is not a coincidence. It is part of the structure underlying the Plan of God.

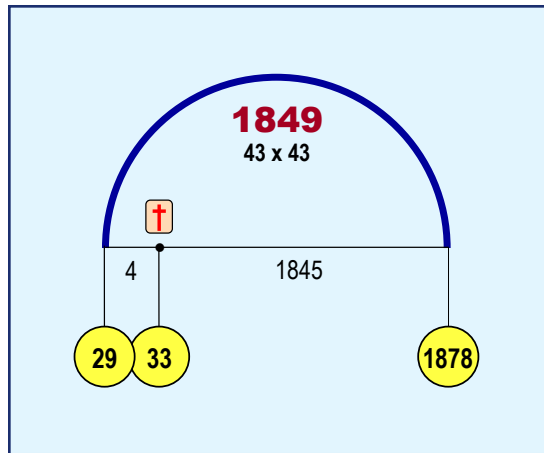
God knew from the beginning the circumstances that would produce the Flood, and He knew when they would mature to initiate the Flood. Therefore, in order to arrange that 1845 years would pass from the end of the old world, until 3500 years after the creation of Adam, God choose to create Adam 1655 years before the date that the Flood was destined to begin.

The appearance of this time period, 1845 years, in two such prominent places, suggests that it is a meaningful number of years. What is the significance of this number?

Here is our suggestion. The number 1845 is the product of 41 x 45. This is nearly the square of 43, which is 1849 years. From 29 AD to 1874 is 1845 years — from 33 AD to 1878 is also 1845 — and the entire number of years, from 29 to 1878, is 1849 years.

This larger number includes the 3½ years of Jesus’ ministry, which in whole numbers is four years, together with the 1845 years between the death of Jesus and 1878. The entire span of 1849 years, the square of 43, is a form of expressing the square of “seven,” because 43 is a form of expressing the number seven, inasmuch as the sum of the digits is seven.¹ Seven is the perfect number representing Jesus.





The slightly smaller number, 1845, is the “yardstick” of the parallels, from advent to advent, from Calvary to 1878, from 69 to 1914, from 73 to 1918, and more (see page 51, also *The Stream of Time*, page 52, for a diagram of the expanded parallels). This yardstick is related to, and draws meaning from, the full 1849 years that incorporates the length of the ministry of Jesus.²

THE FLOOD NARRATIVE

The Flood narrative, from boarding the ark to exiting the ark, is found in Genesis chapters 7-9. Peter tells us that the ark represents redemption in Christ (1 Peter 3:21). The water that surrounded the ark above, below, and on

all sides, Peter compares with the water of baptism by which we are symbolically inducted into Christ and thus saved. Jesus died and was raised again in 33 AD, and on the day of Pentecost a month and a half later, the disciples and many others were formally inducted into the “ark” of salvation. Thus, the picture of deliverance in the “ark” of Christ begins in the year 33 AD.

The rain fell for 40 days continuously (Genesis 7:12).³ This represents the period of judgment following the death of Christ, continuing for 40 years, until the fall of Masada in 73 AD. The Flood waters continued for a total of 150 days until they receded sufficiently for the ark to come aground (Genesis 7:24, 8:3,4). The two dates bounding these 150 days were month two, day 17, and month seven, day 17 — precisely five months (Genesis 7:11, 8:4). This indicates that the calendar used in this record counted months of precisely 30 days each (for $150 / 5 = 30$ days per month).

That was also the method of counting months in ancient Egypt, 12 months of 30 days each. In Egypt they added five extra days before the next new year’s day, so that each year had 365 days. Perhaps the Egyptian calendar followed the practice of the more ancient method used in Noah’s day. The fact that Enoch’s lifespan was 365 years, the same number as the days in one solar year, supports the view that Enoch represents the Church class who will “shine forth as the sun in the kingdom” (Matthew 13:43). This suggests that the year in Enoch’s day was 365 days long, as it is today.

The five months that passed with the ark adrift on the Flood waters, with the passengers safe inside, pictures the Gospel Age, during which the saints are redeemed in Christ. Five is a number that represents the New Creation, as for example in the parable of the five wise virgins, and their companions, the five foolish virgins (the Great Company).⁴

The ark coming aground as the waters receded, represents the end of the Gospel Age. As Noah and his family looked out of the ark, they could still see only water everywhere, representing a time when the curse is still abroad in the world. But having come aground, they knew the end of the Flood was near. We propose that this represents the beginning of the Harvest, before the curse is removed and the Kingdom of God is established.

The month numbers are relevant also. Two is a picture of the holy Spirit, and the Flood experience began in month two, picturing the opening of the age of the Spirit at Pentecost. The same thought is represented in the construction of the Tabernacle, but in this case by the year number, which was two (Exodus 40:17). Month seven, when the ark came aground, points to the seventh stage of the Church at the beginning of the Harvest. The same thought is represented in Ezra 7:7 by year number seven.

The day number is 17 in each case. Joseph was 17 years old when sold by his brothers (Genesis 37:2). The number of great fish in the miracle of John 21:11 was 153, which is the sum of integers from one to 17. Seventeen represents those redeemed by Jesus (see footnote 12, Section Three), and so it is appropriate to the Gospel Age of redemption.

FROM 1874 FORWARD

If the ark coming aground represents the opening of the Harvest, then the date indicated is 1874. The next dated event in the narrative is in Genesis 8:5, “And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.”

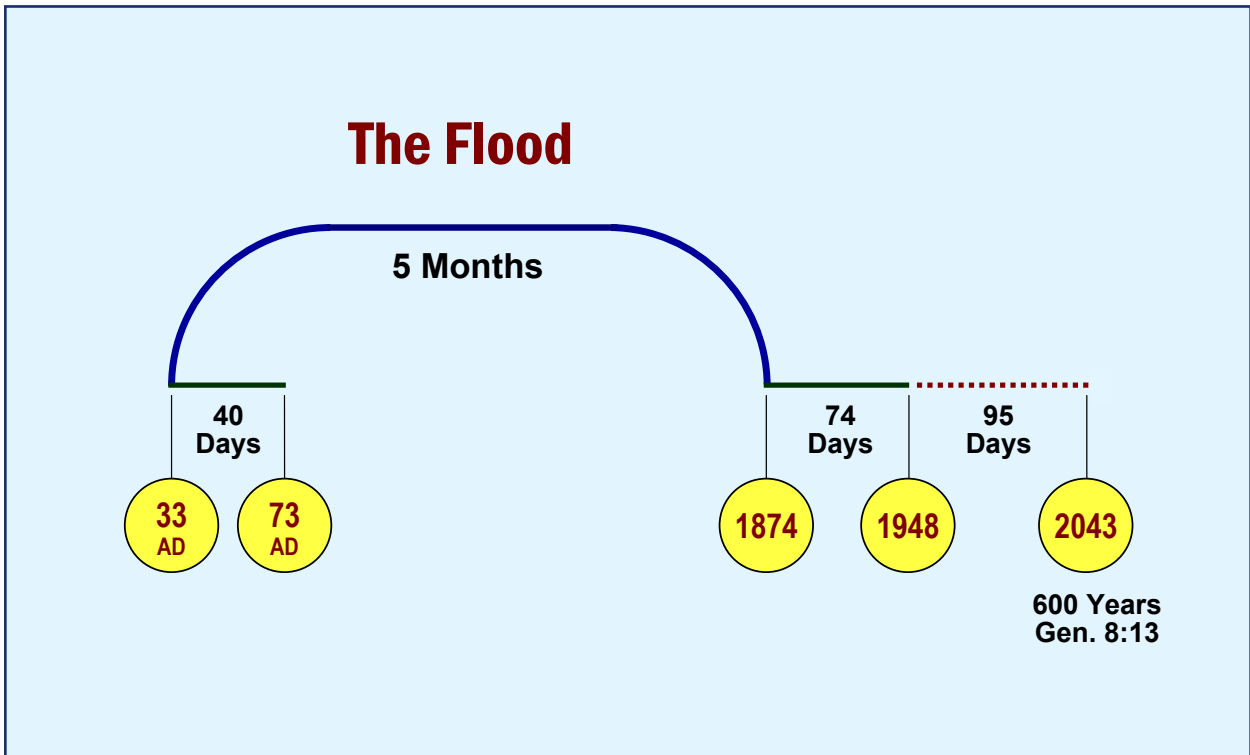
The ark rested on month 7, day 17, and the tops of the mountains were seen on month 10, day 1. From day 17 to day 30, the end of that month, would be 13 days. One more day, 14 total, takes us to the first day of month 8. Sixty days further, 74 days total, take us to month 10, day 1.

If the first 40 days of the narrative represent 40 years, let us apply the same key to these 74 days, and see if this is productive. Seventy-four years, starting in 1874, take us to 1948 — the year Israel appeared as a nation among nations, a “mountain” newly born in the “top of the mountains.” The expression “top of the mountains” appears also in Micah 4:1 (similar to Isaiah 2:2), where it refers to Israel. “In the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains.”

This result is encouraging. We see a deep meaning in the narrative, one that could not be seen until later in the Harvest, looking back upon 1948. The 74 days between the ark coming aground, and seeing the top of the mountains, mutually confirm the dates 1874 and 1948.

This is not the first time we have seen these two dates mutually confirm each other. We saw the same thing in Section Two, in the 40 year parallels between Jeremiah and Br. Russell. Notice the second chart in that section that shows both years, 1874 and 1948, represented by the beginning of Jeremiah’s ministry, and the vision of Daniel chapter seven, respectively.

The establishment of the nation of Israel in 1948 is the first visible appearance of the nation that will become the kernel of the Kingdom of God on Earth at the close of the Harvest. The top of the mountains was a visible sign to Noah that better times were ahead for them. The establishment of Israel is a visible sign to us that better times are ahead for the world.



THE MILLENNIAL KINGDOM

Genesis 8:13 says, “It came to pass in the 601st year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.”

The absence of the destructive Flood waters, the end of the danger, represents the end of the curse, and thus the establishment of the Millennial Kingdom of Christ. Notice the date. It was the first day of the first month of a new year. Six hundred full years had elapsed to the very day. Is this not a picture of the end of 6000 years from Adam, when the curse is lifted from the world?

This is excellent support for the fact that 6000 years close later than 1874, later than 1948, and thus, apparently, at the end of the Harvest. Ezekiel 46:1, considered in Section One, shows the same thing. The gates for the world to access God have not yet been opened. We are still in the 6000 years of sin and death. When six thousand years from Adam end, then the curse will be lifted and the Millennial Kingdom will be established (Revelation 22:3).

THE DATE 2043

If 6000 years from Adam have not yet ended, then when they do end, presumably the Millennium will begin at that time. Who would conclude otherwise? The fact that the Flood waters were dried after six full centuries in Noah’s day pictures that the curse will end after six millenniums from Adam.

The Flood waters were dried on the first day of a new year. Thus, the beginning of the Millennial Age is represented by the beginning of a new year — just as the beginning of the Gospel Age was represented by the beginning of a new year when the Tabernacle was set up (Exodus 40:2,17).

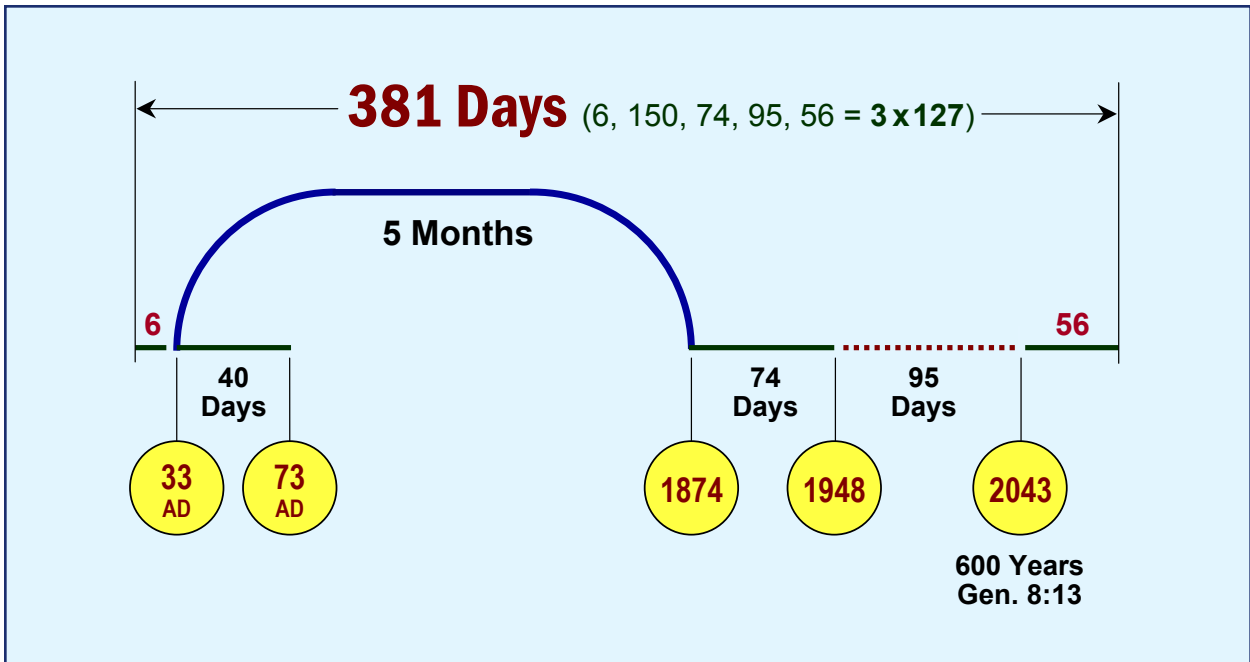
Originally, we saw only this far in the picture. We were appreciative and impressed. Here was another pointer that 6000 years would mark the establishment of the Kingdom. But there is more, brought to my attention by Br. Keith Klepin and Br. Robin Rice, during a weeknight study on the subject. The count of days itself points to the very year 2043 for the Kingdom.

The “top of the mountains” appeared on day 1 of month 10. The dry land appeared on day 1 of the next new year. Between these two dates are three months, and each month was 30 days, as we saw earlier. Three months of 30 days each is 90 days. However, if one adds five days before the new year, as the ancients did to fill out the year of 365 days, then those 90 days become 95 days. If these represent 95 years, then beginning in 1948 when Israel was established, the count takes us to the very year 2043.

This confirms the general concept of the future Millennial Kingdom. But it goes further to confirm the very year. One may wonder if we are authorized to add those five extra days at the close of the year. The result highly encourages this addition, but the question is reasonable. I think that the addition is indicated, as expressed earlier. Here are three supporting reasons.

(1) We know from antiquity that the practice is well attested. (2) We infer from the age of Enoch that the scriptures recognize the year length of 365 days.⁵ (3) Recall the Jeremiah / Br. Russell parallel, and the second diagram illustrating that parallel in Section Two. As that chart shows, the dates 1874, 1948, and 2043, are all indicated. To find these three dates also shown in the Flood narrative provides a cohesive comparison.

There is a fourth indicator also. It is the number of days that Noah’s family spent in the ark. This was a period of 381 days, if we count the five extra days at the end of the Flood year. We examine this feature following.



381 DAYS

Noah and his family entered the ark six days before the rain. On the seventh day, the rains fell (Genesis 7:10, margin). Day seven is also day one of the 40 days of rain, which is the first part of the 150 days that the waters prevailed before the ark came aground. Thus, the count of days in the ark begins with 6, plus 150, followed by 74 days until seeing the top of the mountains, 95 days more until the waters were gone, and 56 days more until the ground was dried and Noah's family left the ark (Genesis 8:14).

Altogether, this sums to 381 days in the ark. That is, 6 plus 150 plus 74 plus 95 plus 56. This number factors into 3 x 127. The number 127 was the age attained by Sarah, who represents the Abrahamic Covenant. The same number is in Esther 1:1, a story that represents the calling of the Church.

The promise to Abraham encompassed all the blessings that God provides mankind through His Divine Plan. First was the calling of the Ancient Worthies, then the calling of the saints, and to come is the calling of the world. Thus, the Abrahamic Covenant bears results in three periods of time. The 381 days in the ark, divisible into 3 x 127, applies to all three periods. However, this meaning is sustained only if 381 is the proper count of days. That count is correct only if those five extra days are added at the end of the Flood year, before day one of the new year mentioned in Genesis 8:13.

THE RELEASE OF A DOVE THREE TIMES

The lesson of three callings, in three time periods, is also depicted in the three times that Noah released a dove, a symbol of the holy Spirit (Genesis 8:6-12, Matthew 3:16). After 40 days (representing the testing period in Eden), Noah released a raven (an unclean bird, representing the curse) and a dove (the holy Spirit). The raven remained out, just as the curse remains upon the world. But the dove came back into the ark, depicting the end of the first mission of the holy Spirit, developing the Ancient Worthies.

Noah waited seven days and sent out a dove again. This release of the dove represents the Gospel Age service of the holy Spirit to call the Church class. The dove returned in the evening with an olive leaf in its beak, representing the evening of the Gospel Age, when peace is at hand in the Kingdom of Christ. That kingdom is depicted by the Mount of Olives in Zechariah 14. Thus, the olive leaf in the beak of the dove is a good symbol of the approaching Kingdom.

Noah waited seven days and sent out a dove a third time. It never returned, showing that in the Millennium the Spirit of God will be poured upon all flesh and will remain with them. The seven days in each case (and in Genesis 7:10) remind us that the Abrahamic Covenant is the oath-bound covenant, for the word “oath” and “seven” in Hebrew are essentially the same word.⁶ These three dispensations of the holy Spirit correlate to the 3 x 127 days for the entire ark experience.

The same three callings are depicted by the three stories, or levels, of the ark (Genesis 6:16).

The same three callings are also shown in the dimensions of the ark. The ark was 50 cubits wide by 300 cubits long (Genesis 6:15). Thus, the circumference was 700 cubits, a picture of the 7000 years of God’s Plan.⁷ The floor plan was equal to three areas the size of the court of the Tabernacle. This indicates three periods of time during which people express faith toward God: from Adam until Jesus for the Ancient Worthies, the Gospel Age for the Church, and the Millennium for the World.^{8,9}

Thus, we have three **doves**, three **stories**, and three “**court**” areas in the ark. If we also have 381 days in the ark, **3 x 127**, this is another way the narrative indicates three **phases** of fulfilling the Abrahamic Covenant. This supports adding five days before the new year. Those five days make 95 days from the “top of the mountains” until the end of the Flood waters. Those 95 days represent the years from 1948 to 2043.

THE LAST 56 DAYS

The eight souls in the ark continued there for another 56 days after the Flood waters were gone (Genesis 6:14), presumably because the ground was muddy. This represents the Millennial Age, during which the world remains in Christ until they have their own perfect standing at the close of the Millennium. The muddy ground represents the lingering effects of the curse that are removed during the Kingdom.

The earlier five months were symbolic of the Gospel Age. These 56 days are symbolic of the Millennial Age.¹⁰ The number 56 is the product of 7 x 8, representing that the world will be sustained by the Church in glory (seven) and the Ancient Worthies on earth (eight). These are the numbers depicting the same two classes in the well known text Micah 5:5, seven kings (the Church) and eight princes (the Ancient Worthies). In Ezekiel’s vision of the Kingdom, the world accesses God through seven steps (the Church) and eight steps (the Ancient Worthies) (Ezekiel 40:22,26,31,34,37).¹¹

The Church is connected to the number seven because it is developed in seven stages of the Gospel Age. The Ancient Worthies are connected to the number eight because they appear in the “eighth” period, the Millennial Kingdom.

A SECOND LEVEL OF MEANING

What follows could be passed over by the rapid reader. It thickens the subject with additional detail, and what we intended to draw from the Flood narrative, connected to 2043, is established above. Those central points are summarized here:

Dates Marked by the Flood Narrative

- 33 AD — Entering the ark
- 73 AD — Masada, end of 40 days of “rain”
- 1874 — Coming aground near the end of the Flood
- 1948 — Israel appears 74 years later
- 2043 — The Kingdom begins 95 years later
- 6000 years from Adam — take us to the end of the Harvest

However, there is another level of meaning in the Flood narrative. This second level of meaning is apparent when comparing the symbols of Revelation that are drawn from the Flood episode. The larger picture, examined above, runs from the ransom at Calvary through the end of the Millennium. The smaller picture, developed below, begins with the Christian Church re-entering the ark of salvation at the Reformation, and continues until the end of Laodicea, the seventh stage of the Church.

This double level of meaning might seem confusing at first. But recall from Section One that God's plan for man is represented by seven 1000 year days through the end of the Millennium, and God's calling of the Church is represented by seven "days" that conclude with the seventh church. So it is with the flood narrative, also. The picture for the world takes us to the end of the Millennium. The picture exclusive to the Church takes us to the end of the Gospel Age.

THE REVELATION SYMBOLS

Revelation 10:1 speaks of a mighty angel coming down from heaven with a rainbow on his head, a symbol drawn from the rainbow that appeared after the Flood. The context in Revelation is about Trumpet Six, from 1667 to 1874. During this period the 1260 years of Papal persecution came to a close, and the rainbow is a token that those troubles would not to be repeated.

In Trumpet Five there are five months of distress that compare to the five months that the waters prevailed during the Flood (Revelation 9:5,10). In Revelation a month is 30 days (Revelation 11:2,3). So these five months in Revelation, as in Genesis, are 150 days, fulfilled in the 150 years from 1517 to 1667. The messenger for this period was Martin Luther, and he is the star described in Revelation 9:1.

Justification by faith in Christ's sacrifice was the keynote of the Reformation. The Christian world had wandered from this, so that indulgences sold for money were valued more than faith and repentance. Those who took the Reformation message to heart got into the "ark" of redemption. They are represented in Revelation 9:4 as those having the "seal of God in their forehead." They were safe during the 150 years while others were symbolically "tormented five months" (Revelation 9:5).

The top of the mountains in this application refers to the establishment of the United States, a nation providing religious liberty, which was vital for developing the Truth Movement. The fact that Church Five was 150 years long, thus ending in 1667, argues strongly that the messenger for period six was William Penn. Baptized in 1667, William Penn laid down the founding principles for the United States, whose constitution became effective in 1789, the same year as the French Revolution. George Washington's first term began that same year.

The United States was prepared in order to allow the Harvest work. William Penn was the connecting link from the Old World. He established Pennsylvania, from which came the Seventh Messenger. Genesis 8:13, marking the start of a seventh century, takes us in this case to 1874 and the start of the seventh church. The church in the flesh remains in the ark of salvation for the duration of the Laodicean period, represented in the 56 days until Noah and his family left the ark.

A FINAL OBSERVATION

Before closing this portion, we observe the following in passing. In the larger application, five months symbolized the Gospel Age until 1874.¹² Thereafter, 13 x 13 years take us to the Kingdom. In the second level of meaning, if we map the five months to five centuries after 1517, then 13 + 13 years after that take us to the Kingdom in 2043.

(1) This requires a little more explanation. A prime number such as 43 cannot be factored, so as to find numbers that make up the symbolism of the larger number. With such prime numbers, the symbolism may be contained in the digits, which in this case sum to seven. Thus, the square of 43 expresses the same symbolism as the square of seven. By using 43 as a form of expressing the number seven, we have a suitably large number so that its square is sufficiently large to measure something as long as the period between the two advents of Christ.

The number 43, as a reflection of the number seven, appears also in the reign of Nebuchadnezzar, king of Babylon. He was the “head of gold,” and as such represented the nations that were to rule for seven prophetic times. Nebuchadnezzar reigned for 43 years, a regnal length received from history and reflected in the Scriptures (2 Kings 24:12, 25:27, Jeremiah 52:28,31). The sum of the digits, being seven, foreshadows the seven prophetic times of Gentile rule over Israel.

(2) See the article “Three and a Half Years,” *Beauties of the Truth*, August 2008, to see how all of the prophetic days of Daniel — 1260, 1290, 1335, 2300, 2520 — have meaningful 3½ year extensions that recognize the 3½ years of Jesus’ ministry. The same thing is apparent in the previous section. There, 858 years takes us in reduced form to 2043 through **1874**, and 655 years takes us in reduced form to 2043 through **1878**, 3½ years later (or, in whole years, four).

(3) “Forty days and forty nights” is an idiom to express 40 days continuously. The idiom does not require that the rain filled 960 hours, only that it rained for parts of 40 days. Similarly, “three days and three nights” means that Jesus was in the tomb for parts of 3 days, continuously (Matthew 12:40). In the New Testament, this idiom appears only in Matthew, which was originally written in Hebrew. Matthew uses the idiom when comparing Jesus’ time in the tomb with Jonah’s time in the belly of the great fish, because that idiom was used about Jonah (Jonah 1:17).

The idiom is also used about Jesus fasting “forty days and forty nights” in the wilderness, but only in Matthew (Matthew 4:2). Mark and Luke, both writing in Greek, recount the same episode without using this idiom.

(4) See the treatment of this number in the article “Symbolic Numbers,” *The Herald of Christ’s Kingdom*, November-December 2004, at www.herald-magazine.com. The key to the number five is that the New Creation is developed by the holy Spirit (two) and the blood of redemption (three), the sum of these numbers being five.

(5) The name Samson means sun, or sun-like, and Samson is a picture of the Church during the Gospel Age. This strengthens the connection between the Church, the sun (and its year length), and the age of Enoch, who was also a picture of the Church.

(6) See Genesis 21:27,28, where seven lambs were set aside in token of a covenant between Abraham and Abimelech.

(7) Luke 12:25 connects a cubit, a linear measure, to a measure of time. The common version says “Which of you with taking thought can add to his stature one cubit?” However, the Greek says who can add a cubit to his life span.

(8) The six to one ratio of length to width, we are told, provides good stability for a floating vessel.

(9) The court of the Tabernacle represented justification during the Gospel Age. It measured 50 x 100 cubits. The “house of the forest” (1 Kings 7:1,2) pictures the calling of the world during the Millennium, and this house also measured 50 x 100 cubits.

(10) The Gospel Age and the Millennial Age, both long periods of time, are represented by periods of time during the Flood that had symbolic meaning. Whereas the briefer Jewish Age Harvest and Gospel Age Harvest are represented on a day for a year basis.

(11) A similar lesson applies to the Church. The 150 days, representing the Gospel Age, is 15 increased one order of magnitude. The meaning of 15 is derived from being the sum of 7 and 8. In this case seven represents Jesus, the perfect one, and eight represents the Ancient Worthies, who help us as a “cloud of witnesses” (Hebrews 12:1). By the testimony of their lives they encourage us onward.

The same meaning is in Genesis 7:20, where the waters prevailed upward on the side of the ark 15 cubits. These 15 cubits represent our deliverance through Christ and the cloud of witnesses. (That the waters came up 15 cubits on the side of the ark, half of the 30 cubit height of the ark, would be easy to observe.)

(12) The Tabernacle began with five posts at the door of the Holy, and four posts at the vail beginning the Most Holy. These five and four posts represent the first advent and second advent of Christ, just as Jesus feeding the 5000, and later the 4000, represent the work of the two advents. This is consistent with the end of the five months leading to the second advent in 1874 in the larger picture.

Section Five

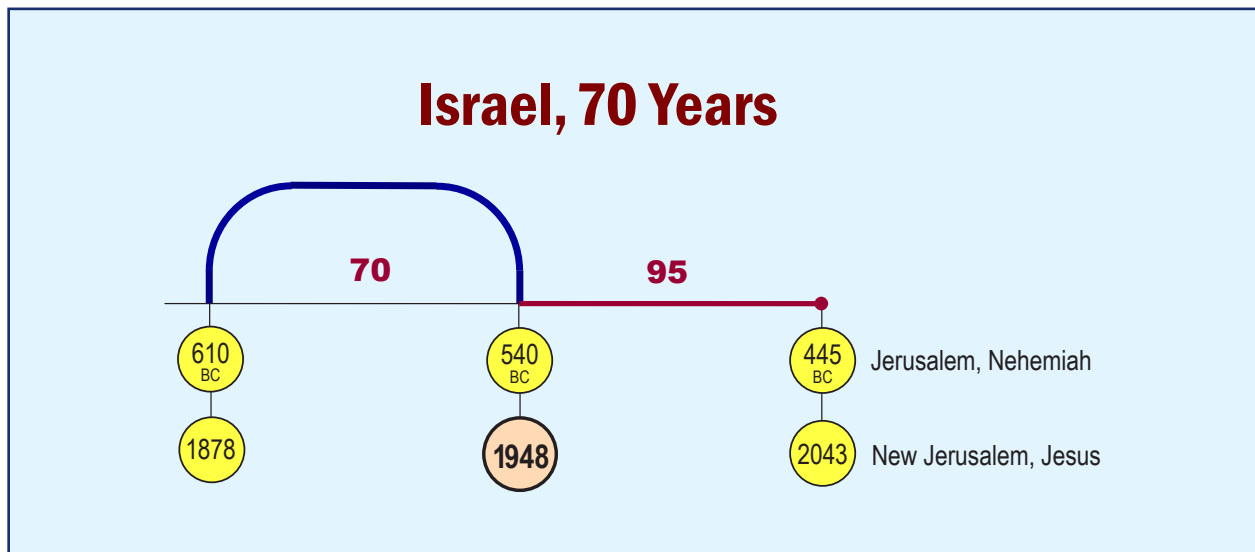
Israel and 1948, Four Times

“Behold the fig tree ... know ye that the kingdom of God is nigh at hand” (Luke 21:30).

In both Section Two (The Jeremiah / Pastor Russell Parallel), and in Section Four (the Flood), the date of the restoration of Israel in 1948 was indicated. In both cases the pair of dates 1874 and 1948 were shown together. In each case there was another marker 95 years later taking us to 2043.

The date 1948 appears twice more. In each of these next two cases, 1878 and 1948 are a pair of dates shown together. The two features already covered take us to 1948 through the date 1874, and these next two features take us to 1948 through the date 1878. In all four cases there is another marker 95 years later that takes us to 2043. Here are the two additional features, that combine the dates 1878, 1948, and 2043.

(1) Israel lost their independence during the 70 years that God allotted for Babylon to rule the nations. It is an engaging observation that from the beginning of Israel’s restoration in 1878 with Petah Tikvah, until independence was gained in 1948, was also a period of 70 years. The 70 years for Babylon ran from 610 BC to 540 BC. At the close of this period, 95 years later takes us to 445 BC, the year Nehemiah completed building the walls of Jerusalem. After 1948, 95 years further take us to 2043, the date for completing the walls of New Jerusalem (diagram following).

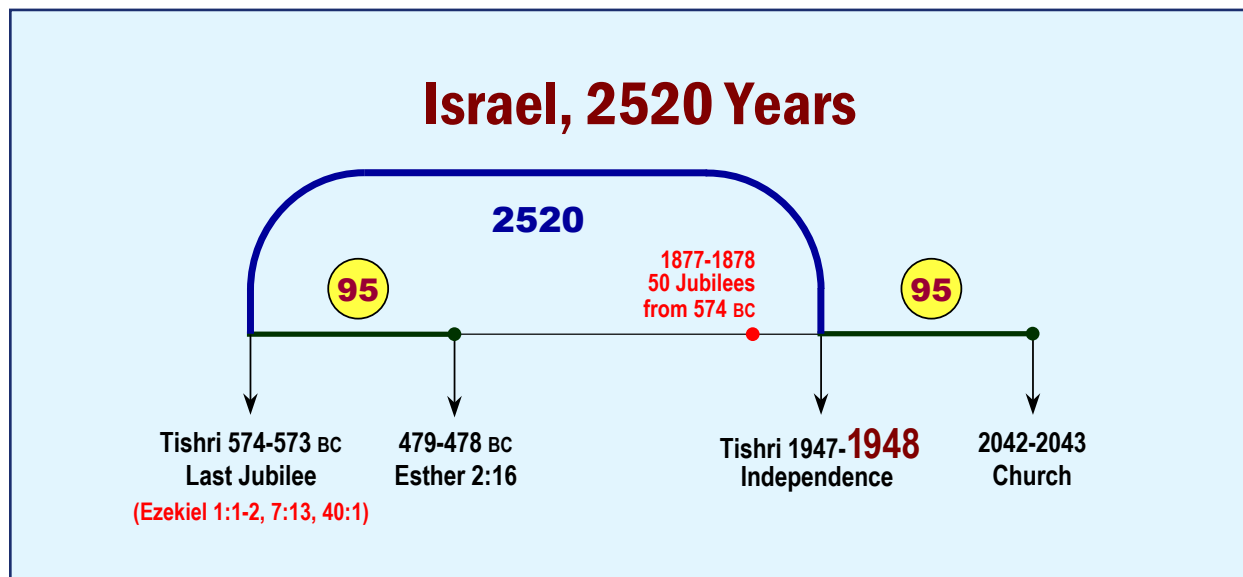


(2) Ezekiel 40:1 begins Ezekiel’s Temple vision about restoration. The date of that vision was 574 BC. The vision commenced on the very day that a new Jubilee was due to begin in Israel, except that this one would not be observed, since the Israelites were not in their land (as predicted in Ezekiel 7:13). That Jubilee year ran from Autumn of 574 BC until Autumn of 573 BC.

Counting 2520 years forward brings us to the year from Autumn 1947 to Autumn 1948. During that year, Israel was restored to national independence. A period of 2520 years pertains to Israel’s national standing, so it is appropriate for this measure of time to lead us to 1948.

If we begin at the same time, the Jubilee year from the Autumn of 574 BC until the Autumn of 573 BC, and go forward 50 Jubilee cycles, we come to the year from Tishri 1877 to Tishri 1878. (See *Stream*, Section Four.) In that year Israel began returning to their land. The difference between this ending date, and the previous one in 1948, is a period of 70 years. Thus, both in this parallel, and in the parallel described in point (1) above, we have the 70 years of restoration from 1878 to 1948 indicated.

Counting 95 years beyond 574 BC brings us to the year beginning Autumn 479 BC until Autumn 478 BC. During this year Queen Esther was brought into the presence of King Ahasuerus (Esther 2:16). This is a picture of the Church class being brought into the presence of our King, Jesus, as a complete Bride class (Revelation 19:7). Counting 95 years from 1948 takes us to 2043, when the Bride class is completed (diagram following).



SUMMARY

There are four time parallels that bring us to the year 1948. All four of them have a marker 95 years later that pertains to the completion of the Church. Two of the parallels take us to 1948 through 1874. Two of them take us to 1948 through 1878.

Recall from Section Two that the 858 year symmetry pointed to 2043 through the year 1874, and the 655 year symmetry pointed to 2043 through the year 1878. Here we have something similar. Following are all four parallels that pertain to 1948. It is remarkable that each one of them also points 95 years later to 2043 for the completion of the Church.

1948, Four Times

- Daniel 7:1 was 74 years from Jeremiah, **1948** was 74 years from Pastor Russell.
- The “tops of the mountains” (**1948**) were seen 74 days after the ark came aground (1874).
- Israeli independence lost during Babylon’s 70 years, restored in 70 years from 1878 to **1948**.
- Independence restored in **1948**, 2520 years after Israel’s last Jubilee, ending in 573 BC.

Section Six

Sums Adding to Significant Periods

*“Let him that hath understanding count”
(Revelation 13:18).*

Section Three and Section Four both mention that from the Flood in 2303 BC, to the midpoint of 7000 years in 458 BC, is 1845 years. Any chronology that uses Genesis chapters 5-8, from the Hebrew Old Testament, will show 1845 years between these two points. (Though only the proper chronology assigns those specific dates, 2303 BC and 458 BC.)¹

Our purpose in raising this point again here is that from the Flood in **2303** BC, to the Kingdom in **2043**, is the sum of two significant periods. Namely, 1845 years and 2500 years. We have already seen that both of these time periods are meaningful. The parallels between the Jewish and Gospel Age Harvests use 1845 years. The Jeremiah / Pastor Russell parallels use 2500 years.

However, in a sense, this feature boils down to a single point. Namely, that there are 1845 years between these new beginnings — the one occasioned by the Flood, and the one marking the second half of 7000 years. For once we are at the midpoint of 7000 years, another 2500 years necessarily takes us to the beginning of the Millennium.

PERHAPS COUNTERINTUITIVE

For reasons akin to this — though it may seem counterintuitive — it can be more impressive to find that the years from the Flood to various dates in the Divine Plan are the sum of meaningful periods that do not join together at meaningful dates or events.

For the period from the Flood to the Kingdom, a period of 4345 years, there is such a sum. Namely, the sum of 1335 years and 3010 years. The first period is the length of the time prophecy in Daniel 12:12. The second period is the number of years from Calvary to the end of the Kingdom. There is no intrinsic reason why the sum of these two periods would span the time from the Flood to the Kingdom. It is a unique feature.

We might wonder if this example is simply a pleasant coincidence. But it turns out that there are several such instances, taking us from the Flood to prominent points in the first and second advent periods, by the sum of notable time spans. They form another testimony that the underlying structure shows design and purpose, meaning that the underlying chronology is correct.

However, before examining these other cases, there is a little more to be said about this first example. The number 1335 pertains to the Church, because Daniel 12:12 refers to a blessing for the Church. The number 3010 pertains to the World, because this number of years completes the Millennium, which is a blessing for the world.

In other words, the specific periods used in this sum that leads to the Millennium, pertain to the two main classes that are blessed when the Millennium begins. For the year 2043 brings a blessing to the Church by completing them as a group in glory, and it brings a blessing to the world by introducing the Kingdom for their relief.

OTHER EXAMPLES

Here is another example. From the Flood in 2303 BC, to the return of Christ in **1874**, is 4176 years. That is the sum of 1656 and 2520 — the years from Adam to the end of the Flood, plus the 2520 years of Gentile Times. Is this coincidence? Or is it design?

Here is another. We observed in Section Five that the date **1948** is marked four separate ways. From the Flood to 1948 is 4250 years. This is the sum of 1655, 95, and 2500. The first amount is the number of years from Adam to the Flood, the second is the number of years from 1948 to the Kingdom, and the third is used in the Jeremiah / Pastor Russell parallels. Is this coincidence? Or is it design?

Only a slight readjustment would cause this feature to fail. Suppose that Israel had been reestablished in 1949, rather than in 1948. Then the years to the kingdom would be 94, rather than 95. From the Flood to 1949 would be 4251 years. The sum of 1655, 94, and 2500, is 4249 years — failing of a match. This kind of testing will show the uniqueness of this point and others.

JESUS' DEATH AND BAPTISM

From the Flood to Jesus' death was 2335 years. This is the sum of 1335 and 1000. The first number pertains to the Church, the second number pertains to the World. Both classes are blessed through the sacrifice at Calvary in **33 AD**.

From the Flood to Jesus' Baptism in **29 AD** was 2331 years, the sum of 777, 777, and 777. The number for antichrist is 666, the number for Christ by contrast is 777, and three of these takes us to the atonement work begun at Jordan (three is a number for atonement).

1914

Three dates respecting the Harvest were considered above, namely 1874, 1948, and 2043. Here we consider the date 1914, commencing the Time of Trouble. We left this until last because it is more involved.

From the Flood to 1914 was 4216 years. This is the sum of 858, 858, and 2500. The two periods of 858 are reflected in the first set of symmetries in Section Three. The 2500 year span is indicated in the Jeremiah / Pastor Russell parallels in Section Two. Perhaps this is sufficient in pointing to 1914.

However, there is another sum whose parts do not join at meaningful dates. Namely, the sum of 2300 and 1916. This seems meaningful to us, but it requires explanation.

The prophecy of 2300 years in Daniel chapter eight was the foundation of Br. William Miller's expectation that Christ would return in 1843. He was correct that the 2300 years end there. But he was too early in applying this to the Return of Christ and God's judgment against the nations. The return of Christ would come 31 years later, and the judgment against nations would begin 40 years after that.

Pastor Russell had those two points in focus. Namely, that Christ returned in 1874, and divine judgment on the nations were due in 1914. As with Br. Miller, Br. Russell also expected too much from the date that he anticipated, supposing that 1914 would be the end of the Harvest. He lived two years beyond that date, and passed to his reward in 1916.

Thus, these two periods of time — 2300 years and 1916 years — recognize two major movements anticipating the judgment that commenced in 1914. The sum of these two periods, counted from the Flood, brings us to the year of that judgment, 1914.

One might pause here, wondering how a period of 1916 years pertains to the date 1916. Recall that in Section Three, the center of the second set of symmetries is 1 BC. From that date forward, any number of years takes us to a date in the AD period of the same number. Thus, 1874 years from 1 BC take us to the year 1874, 1914 years take us to the year 1914, and 1916 years take us to the year 1916.

For this reason, as we observed earlier, it is meaningful that the sum of 1874, 1914, and 2043 years span the time from Adam until the beginning of the Harvest. (See Section Three, subhead “1874, 1914, 2043.”) The same applies here. 1916 years from 1 BC (the center of the second set of symmetries in Section Three) takes us to the year 1916.

But is this year a meaningful marker? Is the year ending the service of the Seventh Messenger significant in the divine scheme? I think that it is. Here is our reasoning. Martin Luther began the restoration of the Ransom in the Reformation. The hallmark doctrine was Justification by Faith. Br. Russell completed the restoration of the Ransom by explaining its deeper implications. Namely, that if Jesus died for all then all must benefit, and if not in the present time, then during the Millennial Kingdom.²

OCTOBER 31

Now to the point. Martin Luther’s work began with posting the 95 Theses for debate on All Hallows Eve, October 31, 1517. Br. Russell’s service was completed when he died on October 31, 1916. Thus, the restoration of the Ransom doctrine both commenced and closed on the same calendar date. Perhaps a simple coincidence? But there is more.

The interval between 1517 and 1916 was 399 years — one part in ten of the 3990 years from the sin of Adam until our redemption in Christ. Thus, the span of years between these dates is relevant to the subject of the Ransom so prominent respecting those dates. So we have both a coincidence of calendar dates, and a meaningful span of years between them. It seems to us that the death date of Pastor Russell was meaningful.

Thus, when we see 2300 years to honor the service of Br. William Miller, and 1916 years to honor the service of Pastor Russell, and that the sum of these years takes us to the judgment of nations anticipated by each of them, it is sensible to us that 1914 is marked in this way.³ Of course this is interpretive. We do not insist, we suggest. Let each make their best judgment with appropriate reserve.

OTHER EVENTS

Here is a summary of the findings above, followed by other dates of interest, and the years that reach from the Flood to those dates. If these sums reflect design and purpose, as we think they do, then this is further evidence that the underlying chronology is sound.

From the Flood (2303 BC) Forward

- Flood to 29 AD — $777 + 777 + 777$
- Flood to 33 AD — $1335 + 1000$
- Flood to 1874 — $1656 + 2520$
- Flood to 1914 — $2300 + 1916$
- Flood to 1948 — $1655 + 95 + 2500$
- Flood to 2043 — $1335 + 3010$
- Flood to 1813 BC — 490
- Flood to 458 BC — 1845
- Flood to 198 AD — 2500
- Flood to 69 AD — $2500 - 129$
- Flood to 73 AD — $1335 + 2300 - 1260$
- Flood to 539 AD — $3010 - 169$
- Flood to 1517 — $1845 + 1974$
- Flood to 1878 — $1260 + 2520 + 400$
- Flood to 1918 — $2520 + 1700$ ⁴

(1) And only the proper understanding of the 70 week prophecy of Daniel 9 begins that prophecy with 458 BC.

(2) “Ransom and Restitution,” Study Nine of Volume One, is a milestone work concerning this. *Tabernacle Shadows* preceded this, explaining that the Day of Atonement offerings represent two classes atoned for by the death of Christ, (1) the Church, pictured by the priests, and (2) the world, pictured by the remainder of Israel.

Pastor Russell’s work was represented in Ezra who refurbished the temple and renewed its sacrifices. Br. Russell commenced his activity in the seventh stage of the church, the seventh “year” of our king Jesus. This was represented by Ezra beginning his work in the seventh year of King Artaxerxes (Ezra 7:7). When Ezra stood to instruct the people under governor Nehemiah (another type of Christ), he stood upon a “pulpit of wood” flanked by 13 helpers (Nehemiah 7:4-6), and 13 others assisted in explaining the meaning to the people (Nehemiah 7:7-9).

The pulpit of wood represents the “platform” of present truth, the doctrine of the Ransom for all. The wood represents the cross on which Jesus died (compare Genesis 22:2, John 19:17, Leviticus 1:8, 3:5, Nehemiah 10:34, 13:31). Thirteen is the number of the ransom, combining Jesus, the perfect one, seven, with our sins laid upon him, six (John 3:14). Observe that Ezra 8:4 divides the 13 persons into seven and six.

(3) Br. Russell’s age in 1914, when the judgments began, is indicated by Daniel 5:31 recording the age of Darius the Mede at the fall of Babylon. Darius was the Median name of Cyrus the Persian. (See Daniel 6:28, where “and” should be rendered “even.” This text uses the same kind of sentence as 1 Chronicles 5:26, which gives the proper thought in newer translations.)

Cyrus was a symbol of Jesus (Isaiah 45:1). Cyrus was 62 when the cryptic “mene, mene, tekem, upharsin” was fulfilled. Halley’s Bible Handbook explains that this expression contains within it a code for 2520 years — 1000, 1000, 20, 500. Those years ended in 1914, beginning the time of trouble with World War I. Pastor Russell, the Seventh Messenger, representing the work of Jesus, was 62 in 1914.

(4) 1700 is the sum of 490 and 360, twice. These two numbers come up from time to time. For example, 3500 (half of the seven millenniums of God’s plan), less 490 on each end, yields 2520. The sum of 490 and 360, five times, yields 4250, the time from the Flood to 1948. The two numbers are related conceptually in that 490 is the foundation time prophecy of the first advent, and 360 is the foundation of the time prophecies leading to the second advent. The difference between the two is one order of magnitude times 13, the number for the Ransom supplied at the first advent, and applied for the world during the second advent.

Section Seven

169 Years

*“The harvest is the end [suntelia, ending period] of the age”
(Matthew 13:39).*

If Jesus returned in 1874, and the Millennium begins in 2043, then the length of the Harvest is 169 years. That is the square of 13, the number of the Ransom. It is an appropriate number of years to cap off the first age of redemption and introduce the next one.

There is a parallel 169 year period from the first advent of Jesus in 29 AD, to the year 198 AD. That is the last date of note in a series of parallels between the close of the Jewish age and the close of the Gospel Age. Here is a list of those parallel dates, first for the Jewish Age, then for the Gospel Age.

29 AD — First Advent¹

33 AD — Israel rejected at the death of Christ

69 AD — Last atonement offerings, end of 40 years of probation

73 AD — End of Jewish revolt with the fall of Masada

135 — End of Bar Kochba rebellion, complete loss of Jerusalem

198 — Roman Empire at its eastern-most limit with the Province of Mesopotamia

1874 — Second Advent

1878 — Restoration of land to Israel begins

1914 — World War I, end of 40 years of probation

1918 — End of World War I

1980 — Jerusalem restored as the capital of Israel

2043 — 10 horns, remnants of the Roman Empire, subdued in Plague Seven

In the year 198, Emperor Severus established the Roman province of Mesopotamia in the eastern reach of the Roman Empire. The Emperor Trajan had conquered the area in 115, and established a province, but it had been relinquished by his successor Hadrian. After the year 198, troubles assailed the Empire and halted further expansion eastward.

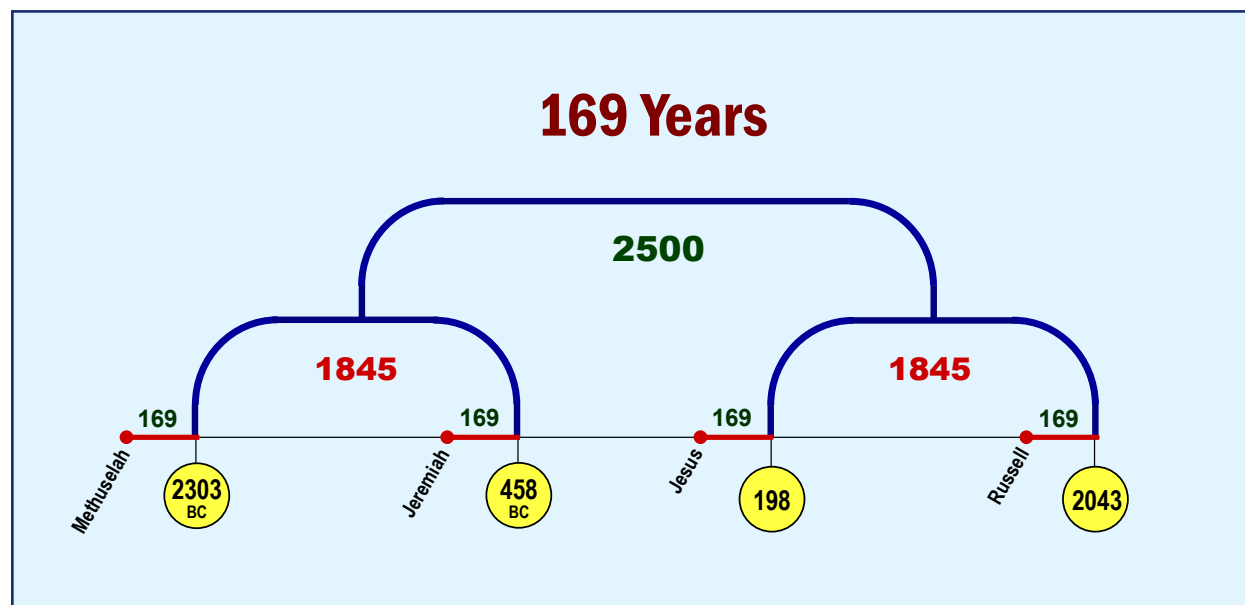
The 10 horns of Revelation refer to the countries of Europe descended from the Roman Empire. Those horns lose power at the advance of the Kingdom, at the close of the Harvest, in 2043 (Revelation 17:16, 19:19). The eastern reach of the Roman Empire in 198 is a reasonable parallel to the furthest reach of the 10 horns of Europe 1845 years later, in 2043.

Thus, we have two periods of 169 years, one ending the **Jewish Age**, another ending the **Gospel Age**. As with all Harvest Parallels, these are 1845 apart.

TWO OTHER PERIODS OF 169 YEARS, SEPARATED BY 1845 YEARS

Section Two discussed the Jeremiah / Pastor Russell parallel. In the days of Jeremiah there is another 169 year period, from the beginning of Jeremiah's 40 year ministry in Judea, to the year 458 BC, which is the midpoint of the 7000 years from Adam. Does this also have a parallel period 1845 years earlier? If so, then

we would have two pairs of 1845 year parallel periods, separated by 2500 years. The symmetry of such an arrangement speaks of design. This would be additional evidence that our time line is correct. Here is a diagram of what we have in mind.



The early part of this parallel refers to Methuselah, who lived to be 969 years old. Notice the last two digits of his age. Is there any connection between them and the 169 years of the Harvest? Here is our suggestion.

Enoch, the father of Methuselah, was 65 years old when Methuselah was born (Genesis 5:21). Enoch sometimes represents Christ Jesus himself, and sometimes the entire Church class.² When Enoch was taken by God because of his faithfulness, Methuselah was 300 years old.

Enoch in this case represents Jesus, taken at the beginning of the Gospel Age, and Methuselah represents the Church class that remains, to be completed in glory just as the “flood” of judgment is unleashed ending the Harvest (Matthew 24:39). Methuselah was 300 years old when Enoch was taken. This number is symbolic of the Church receiving the atonement at Pentecost, for three is the number of atonement. (Thus, Jesus’ was 3 days in the grave, he was valued at 30 pieces of silver, 300 pence of ointment prepared for his death, and 3000 persons were redeemed at Pentecost.)

The number five represents the New Creation. (Thus, the five wise virgins of the parable, and their companions the five foolish virgins, the Great Company class.) The five months of the Flood duration, before the ark came aground, represent the Gospel Age, up until the Harvest in 1874 (see Section Four). So here, perhaps the next five centuries of Methuselah’s life represent the Gospel Age, up until the Harvest in 1874. Thereafter, Methuselah would live for 169 years more, just as the Church class continues in the flesh for 169 years after 1874, until the year 2043.

In this way, a marked period of 169 years preceding the Flood corresponds to the 169 years of the Harvest ending the Gospel Age. Methuselah lived to the very year of the flood.³ His year number 969 is the same as the year of the Flood, which Matthew 24:39 connects to the end of the Harvest.

This period of 169 years leading to the Flood is 1845 years before the 169 years beginning with Jeremiah. The 169 years from 29 AD to 198 AD is 1845 years before the 169 years of the Harvest. Thus, we have two pairs of 169 years in tandem — 2500 years apart — as depicted in the diagram above. Does this reflect coincidence, or design? To us it seems the latter.

(1) Here we begin with the first advent in 29 AD. The parallels actually begin with 26 AD, the year that begins week 70 of the seventy week prophecy of Daniel Chapter Nine. That year saw the appointment of Pontius Pilate as governor of Judea. In 66 AD, forty years later, began the seven years of the Roman War against Judea. The parallel dates 1845 years later are 1871, the year of the formation of the German Republic, and 1911, when the Agadir crisis precipitated fears of the approaching World War I. Please see *The Stream of Time*, pages 27 (diagram and text), pages 30, 31 (footnote 11), page 36 (diagram), pages 37, 38 (footnote one), page 39 (footnote 14), pages 42, 43 (diagram), and page 57 (diagram).

(2) The same was true of Isaac. When he was offered as a sacrifice by Abraham, Isaac represented Jesus as our Ransom. However, in that Isaac was the seed of Abraham, he represents the entire Church class (Galatians 3:29, 4:28). Enoch pictures Jesus when the focus is the end of the Jewish Age. Enoch represents the entire Church class when the focus is on the end of the Gospel Age.

(3) We know that Methuselah lived to the year of the flood by this means. Methuselah was 187 years old when his son Lamech was born (Genesis 5:25). Lamech was 182 years old when his son Noah was born. Noah was 600 years old when the flood began (Genesis 7:6). Thus, from the birth of Methuselah to the Flood was

$187 + 182 + 600 = 969$ years. But that was also the lifespan of Methuselah (Genesis 5:27).

In the Flood narrative, the years of Noah were used like calendar years, suggesting that the ages of persons at that time were numbered calendar years (not like today, where ages are marked from the day of one's birth). The year of one's birth would be followed, on the next new year's day, by year "one." In this case year number 969 of Methuselah was also year 600 of Noah, and both were calendar years. The flood began in month 2 day 17 of that year (Genesis 7:11). That indicates that Methuselah died in the early part of that year, before the flood began, else presumably Noah would have welcomed his grandfather on the vessel with him. (Noah's father, Lamech, had died five years earlier.)

By this method of counting ages, when one sums the years from generation to generation, as is commonly done with the pre-flood patriarchs, the sum of the ages provides a clean and accurate length of the overall passage of time.

As Adam had no predecessor, the year of Adam's creation may have counted as year "one" in the count of years for Adam. Br. Robert Whittaker observed by carefully following through the numbers in Genesis that otherwise, if Adam was created in the year 3958 BC, the year of Methuselah's passing would take us to the year 2302 BC, which must be too late.

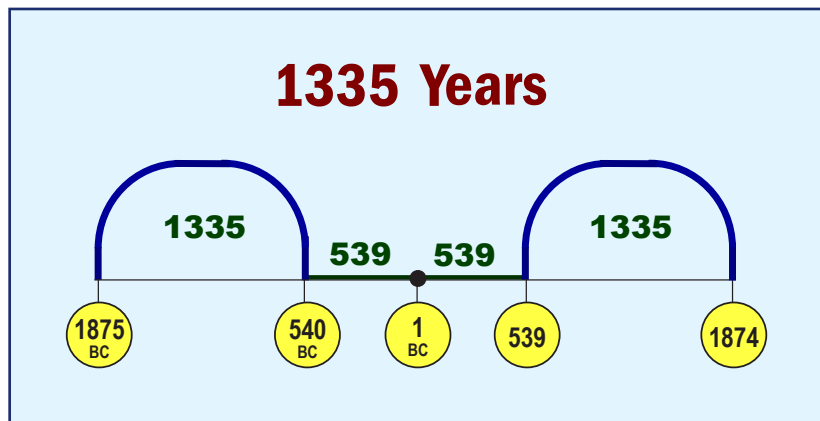
Section Eight

Prophetic Day Parallels

“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Daniel 12:12).

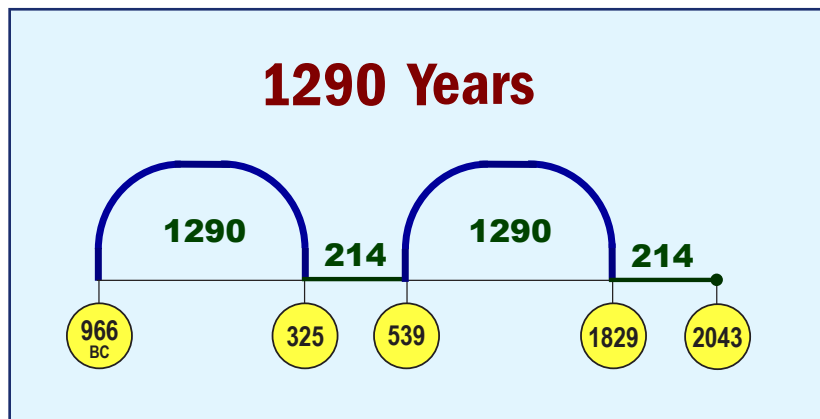
In Section Three, “Symmetrical Time Periods,” the second set of symmetries involved the 1335 years of Daniel 12:12. Here is part of that symmetry, the part that includes the two 1335 year periods.

The 1335 years is one of six time prophecies in Daniel. Those six prophecies refer to periods of 490, 1260, 1290, 1335, 2300, and 2520 years. Inasmuch as the 1335 year prophecy appears in a double symmetry, this raises the question whether the others also appear in some form of symmetry. The answer appears to be yes. The kind of symmetry varies for each time prophecy, providing variety. The reader will observe this as we consider each case. To explain these symmetries is the purpose of this Section.



1290 YEARS

This prophecy runs from 539 to 1829 (Volume Three, page 84). From 1829 until the Kingdom in 2043 is 214 years. If we reflect 214 years backward from the beginning of the 1290 years, they would reach to the year 325, the date of the Council of Nicea, when doctrinal corruption was adopted in the form of the Trinity. Another 1290 years back from there takes us to 966 BC, the date of the founding of Solomon’s Temple.



The 1290 year prophecy pertains to the Church, its enlightenment about the prophecies of Daniel, and its recovery of lost doctrines.¹ “The wise will understand” applies at the end of those days (Daniel 12:10,11). Notice that the five date points of this symmetry each pertain to the Church.

(1) In 966 BC Solomon’s Temple was founded. That temple represents the Church, and the seven years of its building represent the seven stages of the Church (1 Kings 6:38). (2) In 325 AD doctrinal corruption in the Church was formalized at the Council of Nicea. (3) In 539 political corruption in the Church was estab-

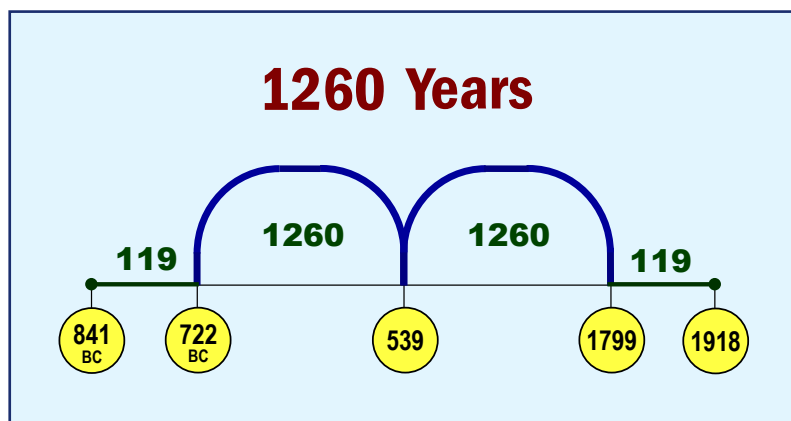
lished at the fall of Ravenna, leaving the authority of the Pope in Rome uncontested. (4) In 1829 the “wise” in spiritual things began to see more clearly and were assisted by the unfolding prophecies of Daniel. (5) In 2043 the Church will be complete in Glory, initiating the Millennial Reign of Christ to recover the world.

How is it that such symmetry appears, where none formerly was apparent? Is this not another indicator that we now have the proper count of years, and now we see divinely intended connections? Remember the strictures involved. We use the same 1290 days that brethren have used for more than a century. We find another span of 1290 years elsewhere running from 966 BC to 325 AD, two notable dates in the history of the Plan of the Ages. As far as we know, it is the only other 1290 year span of spiritual interest between meaningful dates. These two periods are each followed by an interval of 214 years, and all five dates indicated are thematically related.

A little trial by any interested party should identify that such things are rare, if not unique. This suggests design rather than chance. If any think otherwise, then communicate with us and suggest how this might be either random or forced.²

1260 YEARS

After looking for it, and searching options, we found the following symmetry. The second 1260 years is the customary one brethren have followed for years, the 3½ “times” of Papal power, also expressed as 42 months and 1260 days. This is the most noted of Daniel’s time prophecies, appearing twice in Daniel and five times in Revelation.³ The 1260 years previous to that is the same 1260 years mentioned in *The Stream of Time*, page 59.



These two 1260 year periods, joined one to another, were noticed by brethren before us. On occasion we have heard the 1260 years from 722 BC to 539 AD referred to with interest without the speaker apparently aware that assigning the Israelite deportation under the Assyrian Empire to this date is consistent with our chronology, but not consistent with merely adding together the reign lengths of Judean kings without coregencies. So let us mention this point for clarity. If the twin 1260 year periods are correct as illustrated above, then the period of kings may be 463 years as we hold it is, but it would not be 513 years.

To these double 1260 year periods we add 119 years on either side to complete a double symmetry. The ending 119 years reaches from 1799 to the close of World War I in 1918. The first 119 years begins in 841 BC. That was the year Jezebel was thrown down from a high window to her death. Jezebel was a picture of Papacy (Revelation 2:20).

The five dates touched by this double symmetry are, as usual, thematically related. The original 1260 years of Daniel’s prophecy is the time when Papacy was exalted in political authority. All the other points pertain to Papacy in one way or another, either symbolically or directly.

(1) In 841 BC Jezebel, a picture of Papacy, was thrown down. (2) In 722 BC the 10 tribe kingdom of Israel, overthrown the year before, began deportation.⁴ The 10 tribe kingdom pictures the 10 horned kingdom of church and state that ruled during Papacy’s 1260 years. (3) 539 AD was the beginning of Papal rule, (4) 1799 was the end of it, and (5) 1918 was the end of World War I that broke the church / state mixture of European governments, represented in the 10 toes of Daniel’s image.

2520 YEARS

This period is covered in *The Stream of Time*, Section Five, “Seven Times,” including a diagram there on page 29. The 2520 years run from 607 BC to 1914. On the first date the Babylonian army crossed the Euphrates River, commencing a four year campaign of conquest that was complete by 603 BC, the year Daniel declared Nebuchadnezzar to be the “head of gold” (Daniel 2:1, 38). This compares 2520 years later to the four year war from 1914 to 1918 in which the land of Israel was freed from the Ottoman Empire, and England declared their intent to make it a national homeland for the Jewish people.

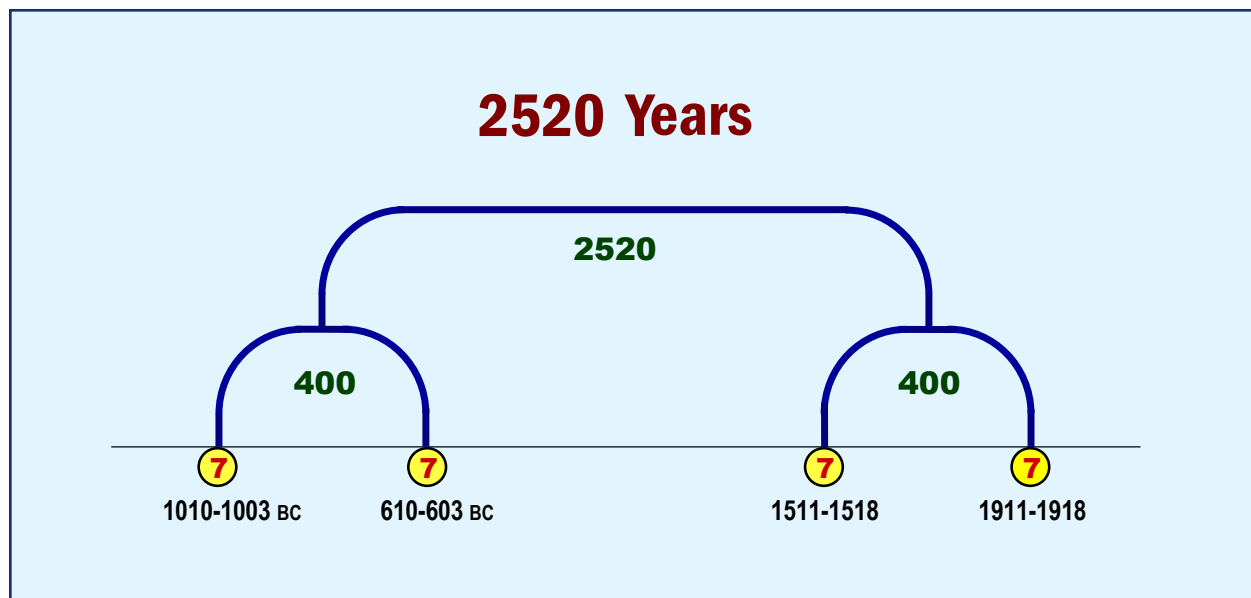
Those two four-year periods are actually a subset of two seven-year periods. The first was from 610 BC until 603 BC. In 610 BC, Babylon took the last Assyrian stronghold, Haran. By this conquest Babylon eclipsed Assyria, becoming the dominant power of the Middle East. This was preliminary to Babylon moving across the Euphrates in 607 BC and beginning a four year campaign of conquest of the holy land.

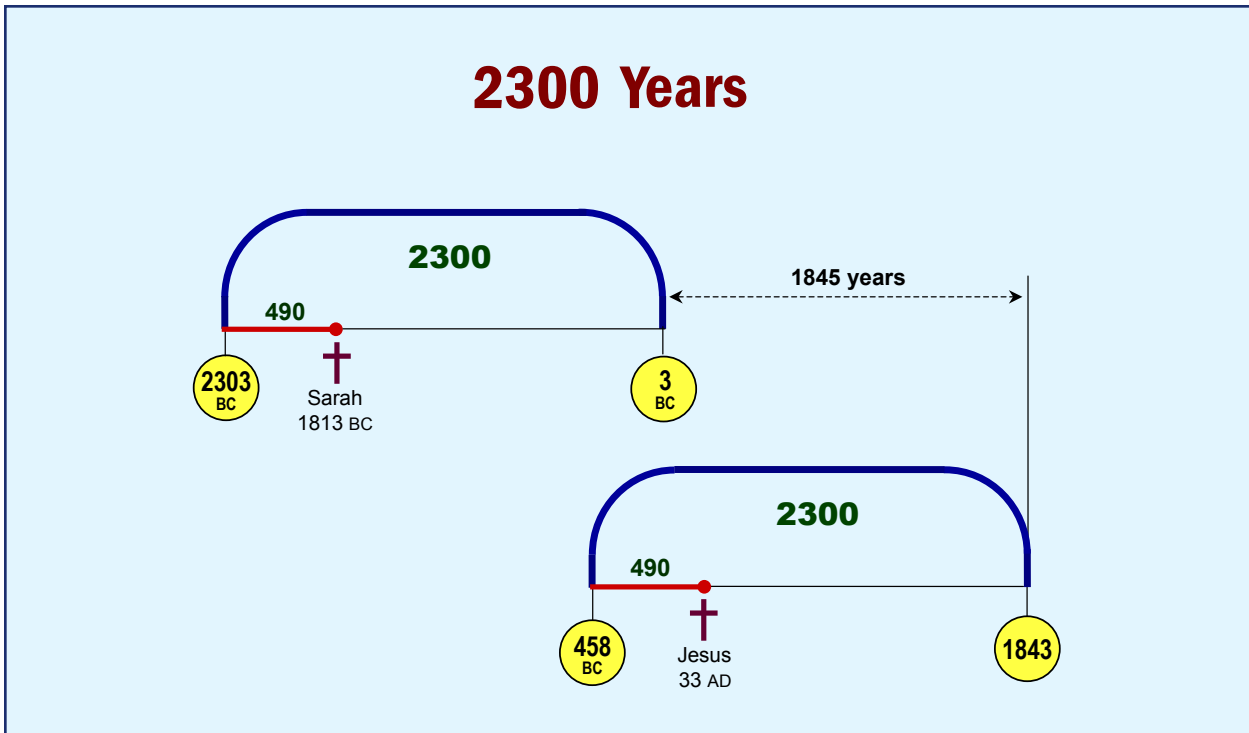
The second seven-year period, 2520 years later, was from 1911 to 1918. In 1911 the Agadir crisis set off alarms in Europe of the approaching conflict. It was preliminary to the outbreak of World War I in 1914, and its four year campaign freeing the holy land from the grip of the Ottoman Empire. This second seven-year period is highlighted in Winston Churchill’s four volume history of the war, titled *The World Crisis, 1911 to 1918*. It seems fitting that the prophecy of “seven times” of national punishment for Israel (Daniel 4:16,23,25,32) is marked by a period of seven years at each end.

Each of these seven-year periods was in turn 400 years removed from another seven-year period. (A) The years 1010 to 1003 BC were the seven years of King David’s reign at Hebron, before consolidating his kingdom at Jerusalem for his remaining 33 years.⁵ (B) From 1511 to 1518 were seven years of the conquest of the Middle East by the Ottoman Empire. They would hold the land for 400 years until Israel’s seven times of national punishment expired.

Thus, the beginning of Israel’s “seven times” punishment followed 400 years of independence under the house of David. The ending of the 2520 years followed 400 years of subjection to the Ottoman Empire. 400 years is also the length of time that God predicted would lapse before the seed of Abraham would take the land by conquest after leaving Egypt (Genesis 15:13-16). Probably there is an intended connection.

It may be noteworthy also that a briefer period of 40 years connects in some way to each of these periods of 400 years. The 400 years mentioned to Abraham was followed by 40 years of Israel in the wilderness. The reign of David was preceded by 40 years of Saul. World War I was preceded by 40 years of the harvest.





2300 AND 490 YEARS

It is customary to begin the 2300 years of Daniel 8:14 at the same time as the 70 week prophecy of Daniel chapter nine.⁶ The 70 week prophecy began in 458 BC, the seventh year of Artaxerxes, when Ezra was commissioned to “enquire concerning Judah and Jerusalem” (Ezra 7:9,14). The lengthy decree of King Artaxerxes authorizing this restoration is found in Ezra 7:7-26. The 70 weeks ran to 33 AD, the year Jesus died. The 2300 years ran to 1843, the year William Miller anticipated the return of Christ.⁷

All of this has a parallel 1845 years earlier. The year 458 BC was a new beginning in God’s Plan, halfway through 7000 years. Another new beginning 1845 years earlier came with the Flood in 2303 BC. Counting 490 years from the Flood takes us to the death of Sarah in 1813 BC. She represented the spiritual part of the Abrahamic Covenant (Galatians 4:22-26). The first child of that covenant was our Lord Jesus, raised to life in 33 AD. Thus, these two periods of 490 years are related to each other, and are separated from each other by 1845 years.

2300 years after the Flood takes us to 3 BC. In that year Gabriel appeared to Zacharias while Zacharias served in the temple. Gabriel told Zacharias that his son would prepare the way for Messiah. Gabriel is the same angel that appeared to Daniel to give him the prophecy of 2300 years, respecting the cleansing of the temple (Daniel 8:16,14). That prophecy pointed to 1843, which was 1845 years after 3 BC.

Gabriel’s message in the temple announced the first advent of Christ. Gabriel’s prophecy of 2300 years respecting the temple was to prepare the Church for the second advent. Gabriel appeared 31 years before the first advent. Gabriel’s prophecy of 2300 years matured 31 years before the second advent. John was a forerunner of the first advent. The Adventist movement was a forerunner of the second advent.

SUMMARY

In Section Three we found a double symmetry based upon the 1335 days of Daniel. Now we see that every one of the time prophecies of Daniel — the 490, 1260, 1290, 1335, 2300, and 2520 years — are involved in engaging symmetries of their own. These symmetries spring as natural observations from the scriptural history.

There are two beneficial results of this investigation. First, it indicates that the prophetic foundation we have in the prophecies of Daniel is sound. Second, it indicates that the underlying chronology is sound. Thus, 6000 years ending with 2043 is supported.

The reader may recall from the late 1960s a work titled “2001: A Space Odyssey,” in which astronauts exploring the moon found a monolith whose dimensions were in a 1 to 4 to 9 relationship — the square of the numbers 1, 2, and 3. It was unavoidable evidence of design. The accumulated evidence of order and planning in these prophetic periods is to the same end.

(1) The year 1829 has been the accepted date among Bible students for ending the 1290 days of Daniel, for a long time. But what actually occurred there to mark this date has been unclear. For some comments about the meaning of the date, please see *The Herald of Christ's Kingdom*, November-December 2003, article “1874,” subheads “1290” and “Meanwhile, in England.”

(2) One might ask whether the number 214 has some intrinsic meaning. The only thing that comes to mind is that the two periods of this amount sum to 428 years, which is the period from the opening of the Flood until the Abrahamic Covenant. We make no special claims regarding this. However we observe that the Flood is used prominently in Section Six. And that the year of the Abrahamic Covenant is where the symmetry respecting the 1335 years commences. Unrelated to this, we also mention in passing that 1290 years is three times the 430 years of Exodus 12:40,41 and Galatians 3:17.

(3) Daniel 7:25, 12:7, Revelation 11:2,3, 12:6,14, 13:5.

(4) There is some uncertainty here. Samaria fell to King Shalmaneser V of Assyria in 723 BC, in regnal year four of Shalmaneser. That king reigned for five years, which means that he died in the year following the capture of Samaria. The year of his death would be the accession

year of his successor, namely King Sargon of Assyria. The inscriptions of Sargon claim that he deported the Israelites in the beginning of his reign. If that means his accession year, then the year was 722 BC.

(5) The seven year reign of David at Hebron, home of the Patriarchs, represents the seven stages of the Gospel Age when Jesus reigns over his own people. Then David expanded his reign to include all the tribes of Israel, representing the Millennial Age. Those last 33 years of David's reign connect to the age of Jesus when he died for the sin of the world.

(6) Daniel chapter eight speaks of three world powers: Medo-Persia, Greece, and Rome. The customary beginning for the 2300 years is during the first of these Empires, during the reign of Artaxerxes, in 458 BC. There may be supplementary applications to the rise of Greece in 334 BC, and the rise of Rome in 387 BC. In that case the dates 1967 and 1914 are also indicated.

(7) The application of the 2300 year prophecy to the year 1843 was a foundation reason for Br. William Miller's expectations for that year. He applied the 1260 years to end in 1798, the 1290 years to also end in 1798, and the 1335 years to end in 1843. He also had the 2520 years, and the 6000 years from Adam, ending in the year 1843.

Section Nine

Period of the Kings

“Jehovah hath sought him a man after his own heart ... to be captain over his people” (1 Samuel 13:14).

This subject was well covered in *Time and Prophecy* and *The Stream of Time*. Here we treat the subject more briefly and more simply. The first three kings of united Israel were Saul, David, and Solomon. Each of them reigned 40 years.¹ Thereafter the kingdom divided, “Israel” with 10 tribes in the north, and “Judah” with two tribes in the south. This period of the divided monarchy is our focus here.

If one simply adds up the reign lengths of the kings of Israel, or Judah, then two concerns are overlooked. (1) Whether any of these kings used a non-accession system of counting regnal years. In this case the last year numbered for the out-going king is also counted as year “one” of the incoming king. Thus, a simple sum of regnal years counts one year too many at each year of transition from one king to another. (2) Whether any of these kings had a coregency with their father included in the reign length of that king. In this case also, a simple sum of reign lengths gives too large a number.²

Suppose that in the interest of simplicity — or simply being unaware — we ignore these factors. Then how can we know that we have an accurate number of years for the period of the Kings? As it happens, these factors combine to abridge the period of the Judean rulers by **50 years**. (That is, relative to a common supposition that the unabridged total is 513. Actually the unabridged total is 514, for Athaliah reigned for seven years, rather than the commonly supposed six. See 2 Kings 11:3,4, 2 Chronicles 22:12, 23:1. The abridgement is **51 years** relative to the complete 514 year sum.)

A factor of this size is too large to pass by. Shall we simply assume a resolution, contrary to the hard evidence in Kings and Chronicles? Shall we dismiss the relevant texts in order to retain a preferred result? Should we not rather investigate this matter deeply, thoughtfully, carefully — especially since a widely received harmony is at hand?

Notice this advice from the pen of Pastor Russell. “If ... we should come to a place where something did not seem clear to us ... we would think it our **duty** to refer at once to the Scriptures, because the Scriptures are the standard, and ... that reference to the Scripture ... would be with a view to discerning whether or not we had been mistaken in our previous examination” (R4685). For what consideration shall we evade our **duty**?

SUMMARY OF RESULTS

What we summarize below is given at more length in *The Stream of Time*, Appendix B, “The Kings of Judah.” Please consult that for details and references. (Google “The Stream of Time 2043,” or contact us for a PDF file or a printed copy.) For reference in the discussion following, at the top of the next page is a list of the kings of Judah and Israel, following the reign of King Solomon and the division of the kingdom. The number before each name is the reign length for that king according to the Scriptures. There were 18 kings of Judah, and 20 kings of Israel. For a comprehensive list of scriptural data for the Kings, including reign lengths and synchronisms, with citations, see *Stream*, page 103.

Regnal Years, the Kings of Judah and Israel

Judah	Israel
17 Rehoboam	22 Jeroboam
03 Abijah	02 Nadab
41 Asa	24 Baasha
25 Jehoshaphat	02 Elah
08 Jehoram	— Zimri (7 days)
01 Ahaziah	— Tibni (rival of Omri)
07 Athaliah	12 Omri
40 Joash	22 Ahab
29 Amaziah	02 Ahaziah
52 Uzziah	12 Joram
16 Jotham	28 Jehu
16 Ahaz	17 Jehoahaz
29 Hezekiah	16 Jehoash
55 Manasseh	41 Jeroboam
02 Amon	— Zachariah (6 months)
31 Josiah	— Shallum (1 month)
11 Jehoiakim	10 Menahem
11 Zedekiah	02 Pekahiah
394	20 Pekah
	09 Hoshea
	241

343 YEARS AND 207 YEARS

The raw sums above are 394 and 241. The actual number of years in each case were 343 and 207, when overlapping years are accounted for. Judah had 18 rulers from Rehoboam through Zedekiah in 343 years. Israel had 20 kings, two more than Judah, in only 207 years.

The rulers of Judah mostly used accession year reckoning. There are four exceptions — Jehoram, Ahaziah, Athaliah, and Joash. This diminishes the period of the Judean rulers by four years, one year in each case, as compared to a simple sum of reign lengths.³ The change for these four rulers came through the influence of Athaliah, the daughter of Ahab and Jezebel. Athaliah had married into the Kingdom of Judah when Jehoshaphat and Ahab became friendly. Later, Athaliah's son Ahaziah, king of Judah, was killed by Jehu, whereupon Athaliah had other aspirants killed and usurped authority as queen.

We know that the non-accession year system was used during this time because the scriptures link the regnal years of Israel with the regnal years of Judah with a series of “synchronisms.” For every king of Judah, the year beginning their reign is linked to the year of the contemporary king of Israel. Likewise for the kings of Israel, relative to the kings of Judah.

The synchronisms are consistent with this change to a non-accession year system for three kings, but not otherwise (*Stream*, pages 97-98). After Judah's King Joash, Judah reverted to their previous accession year system, so Athaliah's influence was short-lived.⁴

IN ISRAEL

Jeroboam, the first king of Israel after the division, changed the policies for his fledgling kingdom in order to differ from those of Judah. He changed the feast of the seventh month to a feast in the eighth month, he changed the regnal years from Tishri to Nisan,⁵ he moved away from accession-year reckoning, and forbade his subjects to worship at Jerusalem.

Jeroboam's change away from accession-year reckoning is reflected in the first kings following the division. In Judah, kings Rehoboam, Abijah, and Asa reigned for 61 years total. The corresponding period in Israel was filled by Jeroboam, Nadab, Baasha, Elah, Omri, and five years of Ahab. This totals 67 years. The difference of six years is explained by each of six kings of Israel using a non-accession year method, thus double-numbering six years. The proper number of years in each case is 61. (See *Stream*, page 97.)

Israel maintained their non-accession year method until the reign of Jehoash. Then, at about the same time that Amaziah of Judah switched back to the accession-year system, Israel adopted that system also. It is a cleaner system, because no years are double numbered. The dominant kingdom of Assyria, and later Babylon, and Persia, all used that system.⁶

COREGENT YEARS

So much for accession and non-accession year systems. The second concern, causing even more years to be double counted, is coregency, when a son was elevated to the throne before his father died.

There were various reasons for this. Sometimes a king elevated his son to a coregency before a coming battle, so that the succession was secure in the event of the father's demise. On one occasion the people of Judah elevated young Uzziah to the throne because his father, Amaziah, had been taken captive, and the people did not know when or whether he would be returned. (Later Amaziah was returned, and outlived his captor by 15 years, 1 Chronicles 25:25, 2 Kings 14:17.)

In the case of Hezekiah, who was told by God that he had 15 years of life remaining, he elevated his son Manasseh to the throne at age 12, then the age of responsibility, in order to prepare him. This helps explain the unusually long reign of Manasseh, given as 55 years — 11 of those were as a young coregent with his father. Sometimes age or illness caused an elderly king to elevate his son.

Sometimes these overlaps are explicitly referred to, as in 2 Chronicles 26:21, and 2 Kings 8:16. Elsewhere the coregencies are demonstrated by the synchronisms, and explained by circumstances in the surrounding narrative. If we do not recognize the overlapping years of these reigns, and merely sum up the regnal periods one after another, we will not have an accurate count of years.

The evidence for overlapping reigns, during the period of the divided monarchy, comes from the Scriptures. It does not arise from assumption, caprice, or convenience. The relevant texts call for careful examination, comparing scripture with scripture. That is the purpose and function of scripture. If we neglect important texts, little wonder if we fail to have a proper count of years.

It is understandable that in past times, when the subject was less clear, one might pass by the synchronisms, add up the regnal year lengths, and choose a preferred result. (One would have to choose, for the sum of years for Judah, and the sum of years for Israel, for the same period, do not match.)

Today the harmony of these texts is clearer. Brethren may impugn them, pit one text against another, assume incompatibility or contradiction, and decline to entertain a reasonable harmony. This is unfortunate. Scripture and reason are the foundation for faith, and should not be abrogated for convenience. During the days of Br. Russell, the resolution of this subject had not yet been achieved, neither by scholars nor Bible Students. Now it is different. "We may see some day just how they can be harmonized" (Question Book, page 42). That day has come.⁷

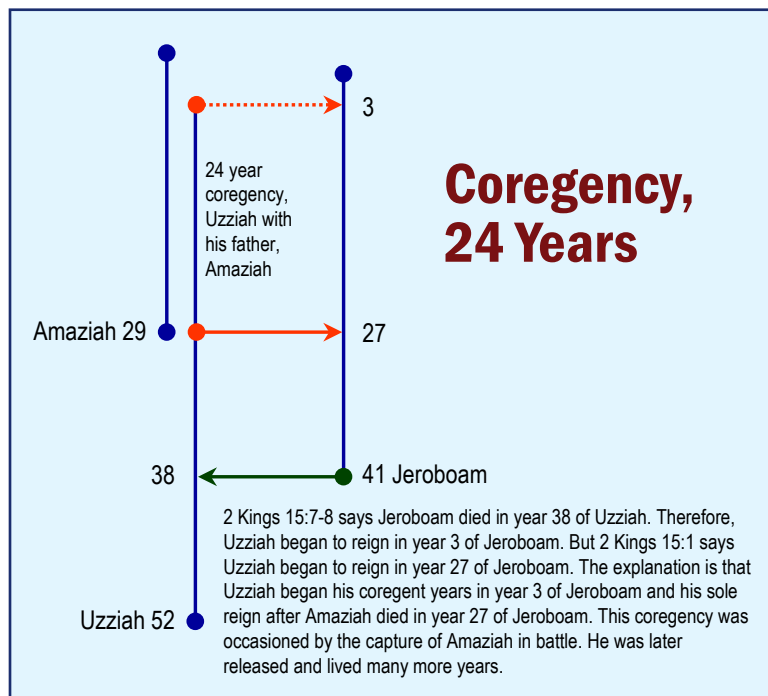
SPECIFIC OVERLAPS

Here is a list of the specific non-accession years, and coregencies, that occurred among the Judean kings, and the reason for each case.

- Jehoshaphat had a coregency of four years with his aged father, Asa, who reigned 41 years. The record states that in the last years of Asa he was diseased in his feet. This was not a light affliction, for evidently it led to his passing. Perhaps it was an infection, or diabetic deterioration. “In the time of his old age he was diseased in his feet” (1 Kings 15:23).⁸ Abridgement — **Four Years**
- Jehoram, Ahaziah, and Joash each counted his year “one” the same as the last year of his predecessor. This is explained above. Abridgement — **Three Years**
- Uzziah had a coregency with his father Amaziah of 24 years. Amaziah had been taken prisoner in battle against Israel, so the “people of Judah” spontaneously elevated his son Uzziah to the throne (2 Kings 14:21). Subsequently Amaziah was released and outlived his captor by many years. (See diagram, below.) Abridgement — **24 Years**
- After Uzziah was smitten with leprosy, his son Jotham “was over the house, judging the people of the land” (2 Kings 15:5). This continued for 12 years. However, his stated reign length of 16 years was extended by four years until his death in year 20. (It was then that Jotham’s successor, Ahaz, began his stated reign length of 16 years.) Thus, Jotham’s reign overlapped his father by 12 years, but extended four years beyond his 16 years of record. The net result is a reduction of — **Eight Years**.
- There was a coregency of 11 years between the long-reigning Manasseh and his father, Hezekiah. This began when Manasseh reached the age of 12. This coregency apparently was a consequence of Hezekiah training his son for the kingship, in view of Hezekiah’s approaching end, for Isaiah had earlier informed Hezekiah that his life would be extended for 15 years (2 Kings 20:6). Abridgement — **Eleven Years**

The sum of these overlaps is 50 years. Therefore, though the simple addition of reign lengths for the Judean kings after Solomon yields 393 years,⁹ this period really spanned a measure of **343 years**. (An easy number to remember, as it is the cube of seven.) Each of the first four reductions is deduced directly

from the Scriptural record. The last overlap, of 11 years, is determined by comparison with contemporary history and explained by circumstances reported in the scriptural narrative.



The specifics for each of these overlaps is explained rigorously in *Time and Prophecy*, pages 39-60, and less rigorously in *The Stream of Time*, pages 95-105. If we add these results backward from the fall of Zedekiah in year 18 of Nebuchadnezzar — 587 BC — then year “one” of Rehoboam began with Tishri of 930 BC. Then year 40 of his father, Solomon, began with Tishri of 931 BC. Thus, year 4 of Solomon, 36 years earlier, began with Tishri of 967 BC. Solomon began work on the Temple the following spring, thus the spring of **966 BC**.

This date is by no means unique to us. It is broadly endorsed by historians who accept the testimony of Kings and Chronicles. It stems from the studies of Edwin Thiele, presented in scholarly journals in the 1940s, debated with William Albright in the years following, and published in Edwin Thiele's landmark book, *The Mysterious Numbers of the Hebrew Kings*, copyright 1951. The wide acceptance of this date is reflected in its use in the margin of the NIV, study edition, at 1 Kings 6:1.

Edwin Thiele's arguments and reasoning from the Scriptures have been improved upon (as reflected in our presentations). His date for the reign of Solomon, however, remains correct. A notable work on this subject in later years is an article by Leslie McFall in *Bibliotheca Sacra*, October-December 1989, pages 393-404, "Did Thiele Overlook Hezekiah's Coregency?" That article gives technical support for our earlier surmise that 2 Kings 17:1 refers to the end of Hoshea's reign rather than its beginning.

Also on this subject are the thoughtful works of Rodger Young, for example "When Did Solomon Die?", in *Journal of the Evangelical Theological Society*, December 2003, pages 589-603. Some of his work builds upon the confirmation by Jubilee cycles that sprang from our fellowship.¹⁰

THE VERITY OF SCRIPTURE AFFIRMED

In our day there is fresh confirmation that the reign lengths and synchronisms of Kings and Chronicles are correct. King Ahab and King Jehu are mentioned in records of the Assyrian king Shalmaneser III. He named Ahab in a list of confederate opposition in Shalmaneser's year six, and Jehu paid tribute to Shalmaneser in year 18. There are 12 years between these two years of Shalmaneser. There are also 12 years from the last year of Ahab to the first year of Jehu. Therefore we can connect year 22 of Ahab with year six of Shalmaneser — and year 1 of Jehu with year 18 of Shalmaneser.

At the end of the kingdom of Israel, their last king, Hoshea, was sieged for three years by another Shalmaneser of Assyria (2 Kings 17:3-6). That was Shalmaneser V. An ancient summary of the accomplishments of his five-year reign reports that he took Samaria, just as the account in 2 Kings shows. The Assyrian eponym canon, mentioning the year-by-year activities of Shalmaneser V, says that his years 2, 3, and 4 were spent sieging a city, but the name of the city is broken away. That city was Samaria, according to the account in 2 Kings. Thus, Hoshea's years 7, 8, and 9 connect to Shalmaneser V's years 2, 3, and 4.

Reconstructing the period of the Kings from the scriptural data alone, there were 130 years from the last year of Ahab to the last year of Hoshea. From the Assyrian records, there were 130 years from year six of Shalmaneser III to year 5 of Shalmaneser V. In other words, we have a precise match.

The records of Israel and Assyria mutually confirm each other. This gives historians confidence in the Hebrew record. For us, it confirms that we have understood the scriptural record properly. The interlocking testimony of Kings and Chronicles has been **vindicated**.

THE END OF THE PERIOD OF KINGS

Zedekiah was the last king of Judah. His reign closed in the year 587 BC. Please see *Stream*, page 9, for a visual that establishes this period of time. Please see *Stream*, Appendix B, for a detailed scriptural review of the end of the kingdom of Judah.

The history of Assyria and the history of Babylon, ruled by Nebuchadnezzar, are each independently established from primary sources. The overlap of the two kingdoms for more than a century links the history of the two kingdoms in a network that is firm. Volume Two correctly describes the Era of Nabonassar as a "definite time for the dating of events" as early as "747 BC" (Volume Two, page 36). We have firm testimonies here, intertwined with inspired Scripture.

(1) The Old Testament does not tell us how long Saul reigned. This information comes from Acts 13:21, “God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.” Presumably this figure was passed down through Jewish culture. It would have been easy to remember, if the first three kings of Israel reigned 40 years each.

(2) There is no concern whether the first three kings overlapped one another. The Old Testament narratives concerning these kings make it clear that there were no coregent years between Saul and David, nor between David and Solomon. (David did appoint Solomon king before David died, but it was so soon in view of his approaching death, that apparently there was no series of overlapping years.)

One might wonder if we should deduct at least one year at each change of monarch, in case they used a non-accession-year system of counting regnal years. Apparently not. The kings of Judah after the division used the accession-year system, evidently as a continuation of previous practice. But it is a moot point anyway, if one uses 1 Kings 6:1. For this text takes us from the Exodus to a time within the reign of Solomon, and thus avoids any concern about overlapping years between Saul and David, or David and Solomon.

(3) In the listing of Judean rulers common among brethren, Athaliah is given six years on the strength of 2 Kings 11:3. She should be given seven years on the strength of 2 Kings 11:4. But her use of the non-accession year system reduces that seven back to six, for no net change relative to the six years often listed for her. Thus — and this might seem confusing — if one uses the familiar six years for her, and the sum is 393, then recognizing the non-accession year system reduces the period by three years. If one uses the correct seven years for her, and the sum is 394, then the non-accession year system reduces the period by four years.

(4) The very last king of Judah, Zedekiah, changed to a non-accession year system. Jeremiah, a prophet to Judah, applied that system retroactively to the Judean kings he discusses. Daniel, taken to Babylon eight years before Zedekiah began to reign, while Judah still used an accession-year system, numbers the years of the Judean king Jehoiachin using the accession-year system. Jeremiah 52:28-34, which was added years after Jeremiah from Babylonian records, also used accession-year reckoning. That is why Jeremiah 52:29 speaks of Zedekiah’s captivity in the 18th year of Nebuchadnezzar, whereas verses in Kings and earlier in Jeremiah refer to that as year 19 of Nebuchadnezzar.

(5) Tishri and Nisan are the names of the months used by the Israelites from the Babylonian captivity onward. Formerly they were called Ethan and Abib.

(6) Judah was the only one of these kingdoms that retained a Tishri based regnal year. Israel, Assyria, Babylon, and Persia used a Nisan to Nisan regnal year. Judeans retained a Tishri to Tishri year even after the Babylonian captivity. This is apparent by comparing Nehemiah 1:1 and 2:1, where the year number did not change with the advent of the month Nisan.

(7) Martin Luther may have said at the Diet of Worms: “Unless I am convinced by the testimony of the Holy Scriptures or by evident reason ... I cannot and will not recant, because acting against one’s conscience is neither safe nor sound” (Martin Luther). The words are true enough, whether precisely expressed on that occasion or not. Scripture and evident reason remain the foundation for proper faith.

(8) 2 Chronicles 16:12 says “And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.” Because of this some suppose a three year coregency. The numbers better support a four year coregency, assuming — as was the case later on — that Israel’s records imputed to Judah Israel’s non-accession year system, and that Judah’s records imputed to Israel Judah’s accession year system. In this case Asa elevated his son Jehoshaphat as a coregent a year before Asa’s old age illness was noted in the records.

(9) It is 393 years if we use six years for Athaliah. If we use seven years, as it really should be, then begin with 394 years, but deduct one year more because her reign of seven years uses the non-accession year method. The end result is the same.

(10) Rodger Young concludes one year differently, putting Solomon’s reign one year earlier than we do and than Edwin Thiele did. Young holds for a three year overlap between Asa and Jehoshaphat, rather than four years. This results from supposing that Israel and Judah did not cross-impute their regnal systems to each other in their early reigns. (They did cross-impute their regnal systems in the time of Joash of Judah and Jehoash of Israel. Also, 2 Kings and Jeremiah impute to Nebuchadnezzar a non-accession year system, even though Nebuchadnezzar himself used an accession-year system.) Young has good comments on the chronology of the Tyrian Kings related to dating the reign of Solomon. We have a one year difference here also, but we are indebted to his research in this area. His papers can be found here — www.rcyoung.org/papers.html

Section Ten

Seventy Weeks and Sabbath Years

“Seventy weeks are determined upon thy people and upon thy holy city ... to make reconciliation for iniquity” (Daniel 9:24).

The seventy week prophecy of Daniel chapter nine begins at the mid-point of the 7000 years of man’s fall and recovery. Thus, the middle of the Divine Plan initiates a new beginning with a count of years to the ransom, followed by two ages of redemption that bring the benefits of Christ’s sacrifice to all. This evident symmetry, starting the count of years toward the Ransom in the “midst of the years” of God’s Plan, is one of the most striking features to rise out of a proper count of years from Adam (Habakkuk 3:2).

The seventy weeks (490 years) of Daniel chapter nine begin with the “going forth of the commandment to restore and to build Jerusalem” (Daniel 9:25). There are two widely held opinions about what “commandment” is intended here. Many believe that this was the formal decree of Ezra 7:11-26, granted in the seventh year of Artaxerxes. That is the view supported in this presentation. Others believe that this refers to the permission granted to Nehemiah in the 20th year of Artaxerxes.

The dates of Persian history accord with the first view, but they do not accord with the second view. Therefore, in order to support the second view, changes to Persian history have been proposed from time to time, and thoughtful works of the past have been cited to say that the customary dates of Persian history are incorrect.

(1) William Hales was thought to date Artaxerxes nine years earlier than customary. But he did not. The claim that he did was a simple misunderstanding. (2) Joseph Priestley also has been cited to support a nine year change in Persian history. However, though he explained such a possibility, he himself opted for another opinion. (3) Ernst Hengstenberg suggested a 10 year change for Artaxerxes, but acknowledged that this suggestion may not stand if more records surfaced, and they have. The various proposals of these writers are on the order of two centuries old. None of them remain feasible.

The 70 week prophecy begins with the return of Ezra. There is no other way to synchronize with the death of Jesus on Calvary’s cross in the year 33 AD. Ezra’s return, and the decree of Artaxerxes allowing this, occurred in the year 458 BC.¹ Seventy weeks of years later, Jesus died, providing our redemption.

SABBATH YEARS

Here we explore how the sabbath years of Israel may connect to the 70 week prophecy. What we propose here about sabbath years is not vital to our subject, but it may be helpful.

The sabbath year system continued from the time Israel came into the land of promise until the Babylonian captivity. Ezekiel 1:1 refers to the “thirtieth year” of some undefined cycle. Rabbinical comments tell us this was year 30 of the then current Jubilee cycle, something Ezekiel’s contemporaries would have understood without further explanation.²

Ezekiel 40:1 marks the last Jubilee of Israel, which was Jubilee number 17. That last Jubilee, the one Israel could not keep because they were in captivity, began with Tishri of 574 BC. The year previous, beginning with Tishri of 575 BC, would have been the sabbath year just preceding the last Jubilee.³

By counting back seven years at a time from 575 BC, one can determine the date beginning any previous sabbath year. For example, 18 sabbath years earlier would be 701 BC, when Sennacherib, invaded Judea in the days of Hezekiah. This explains the sign that was given to Hezekiah in Isaiah 37:30. We can extend this process back to the very beginning, as explained in footnote number (3).

SABBATH YEARS FOLLOWING THE CAPTIVITY

It has long been a question, when and on what basis were the sabbath years of Israel resumed following the Babylonian captivity. That is what we discuss here, and it has a connection with the 70 week prophecy. Here are our suggestions.

Nehemiah 8:1,2 records that Ezra the priest read the law to the congregation on the first day of month seven. Verse 9 tells us that Nehemiah was present. Therefore the 8th chapter follows up and connects to the beginning of the 7th chapter, which refers to the work completed by Nehemiah in the year of his return — 445 BC.⁴

Reading the Law in the ears of the people is something that the Law of Moses said should be done during a sabbath year (Deuteronomy 31:10,11). If the reading of the Law in Nehemiah 8:1,2, was in remembrance of this custom, then Tishri of 445 BC was the beginning of a sabbath year. We cannot be sure of this connection, for possibly the reading of the Law mentioned in Nehemiah 8:1 was a special occasion to celebrate the restoration of Jerusalem, which Nehemiah had recently completed.

However, Nehemiah 8:18 tells us that having revived the feast of Tabernacles, “day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days.” This is what Deuteronomy said should occur every sabbath year. Here are those instructions from God to Moses.

Deuteronomy 31:10-12. “And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release [from debts], in the feast of tabernacles, (11) When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. (12) Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law.”

Suppose that this reading of the Law in Nehemiah 8:18 was on the occasion of a sabbath year. Then that sabbath year commenced with Tishri of 445 BC. In that case, a sabbath year also began 7 years earlier, and also 14 years earlier, with Tishri of 459 BC. That sabbath year would have lasted until Tishri of 458 BC. Perhaps the occasion of that sabbath year is what prompted Ezra to return during that year to “enquire concerning Judah and Jerusalem” (Ezra 7:14).

The prophecy of the seventy weeks counted from the return of Ezra. The word for “weeks” in the prophecy is Strong’s number 7620, *shebuah*, “literally, sevened, i.e. a week ... of years.” Perhaps these weeks of years are not arbitrary seven year periods, but refer specifically to seven year sabbath cycles. A new cycle would have begun with Tishri of 458 BC, the Tishri following Ezra’s return.

In other words, the seventy “weeks” of years in Daniel’s prophecy may refer specifically to 70 sabbath cycles following the return of Ezra. The first sabbath year after Ezra’s return would begin six years later with Tishri of 452 BC. The 70th sabbath would begin 483 years after that, with Tishri of 32 AD, and run to Tishri of 33 AD. That was the very year in which Jesus died. The death of Jesus forms the basis of the release of every human being from labor and debt under sin, which is the very point of the sabbath year type.

The year in the middle of that 70th week was the fourth year of that closing sabbath year cycle. That year began with Tishri of 29 AD. Shortly thereafter came the baptism of Jesus “in the midst of the [70th] week” (Daniel 9:27). By there initiating the fulfillment of the Atonement Day sacrifices, “he taketh away the first, that he may establish the second” (Hebrews 10:9). This fulfilled the words of Daniel 9:27,

“in the midst of the week [the middle year of that week] he shall cause the sacrifice and the oblation [of the Law covenant] to cease.”⁵

WHEN THE SABBATH CYCLES WERE RENEWED

If Tishri of 459 BC began a sabbath year, then a sabbath year also began with Tishri of 515 BC. Earlier in 515 BC, in the spring of that year, Zerubbabel’s Temple had been completed (Ezra 6:15). Perhaps the Israelites took this occasion to initiate a sabbath year at the next opportunity, namely Tishri of that year. Perhaps that is the basis upon which the sabbath cycles were resumed among the Israelites after their return from Babylon.⁶

Possible Reestablished Sabbath System

515 BC — Temple completed (Ezra 6:15), sabbath years resumed that Tishri?

459 BC — Sabbath year began in Tishri, during that year Ezra returned (Nisan 458 BC).

445 BC — Sabbath year began in Tishri, after Nehemiah completed the walls of Jerusalem.

458 BC — Tishri began a new sabbatic year cycle of seven years.

32 AD — Tishri began the 70th sabbath year from 458 BC.

33 AD — Jesus died in Nisan, in the 70th sabbath year after Ezra’s return = end of week 70.

29 AD — Jesus’ baptism Saturday, Tishri 26,⁵ in the middle year of the 70th sabbath cycle.

In this case the 70 weeks of years (Daniel 9:25) would have been 70 sabbatic year cycles.

SIX TIME PROPHECIES IN DANIEL

The 70 week prophecy of 490 years is one of six time prophecies in the Book of Daniel. They are the 1260, 1290, 1335, 2300, 2520, and 490 years. The 1260, 1290, 1335, and 2520 years end as brethren have held for many years.⁷ Only the 490 years, and the 2300 years that begin at the same time as the 490 years, require a small adjustment — so that the 490 years end in 33 AD, and the 2300 years end in 1843. The year 33 marks the death of Jesus. The year 1843 marks the time that the Adventist movement anticipated the return of Christ. This anticipation (a) awakened thoughtful Christians to the approaching end of the age, and (b) stirred a re-evaluation of Christian thought that identified some of the common errors of Christian doctrine, thus “cleansing” the sanctuary, which is the point of the 2300 year prophecy.

It is well known by brethren that the 1335 years end in 1874, marking the date of the second advent of Christ. Then, as Daniel 12:1 expresses it, Michael (Jesus) would “stand up” (assume kingly authority). From that marker back to the date of the first advent, when Jesus was baptized in the Jordan River in 29 AD, was 1845 years.

Less well known is that the ending year of each of the other five time prophecies of Daniel also has a meaningful marker 1845 years earlier. (See the diagram two pages forward. It contains the same information as the diagram on page 52 of *The Stream of Time*.) The date 458 BC, in the middle of the 7000 years of God’s Plan, also has a meaningful marker 1845 years earlier. It is the year 2303 BC, when the flood swept away the old world, introducing a new dispensation. (See the diagram on page 19.)

Thus, of seven prominent prophetic dates — 458 BC, 33 AD, 1799, 1829, 1843, 1874, and 1914 — every one of them carries a relevant shadow date 1845 years earlier. This feature is a natural consequence of two things. (1) The proper count of years from Adam, (2) The proper date beginning the seventy week prophecy and the 2300 year prophecy.

This indicates design. If it is by design, then it is of God. Then the underlying structure is sound.

ADDENDUM ON THE JUBILEES

The vision of Ezekiel's Temple is all about the Millennial Kingdom. It was given to Ezekiel on the occasion of Israel's last Jubilee. This indicates that the Jubilee was a picture of the restoration of the world during the kingdom. The book of Ezekiel closes with the dimensions of the city "Jehovah-shammah," which means "Jehovah is there." The dimensions are 18,000 cubits around. This number reflects the blessing of the entire world. It is the product of $3 \times 6 \times 1000$. Three is the number of redemption, six reminds us of the 6 millennium curse of sin and death, 1000 is the duration of the Kingdom. See Luke 13:4 and Luke 13:11,16, where the only instances of 18 in the New Testament refer in symbol to the Gentile world.

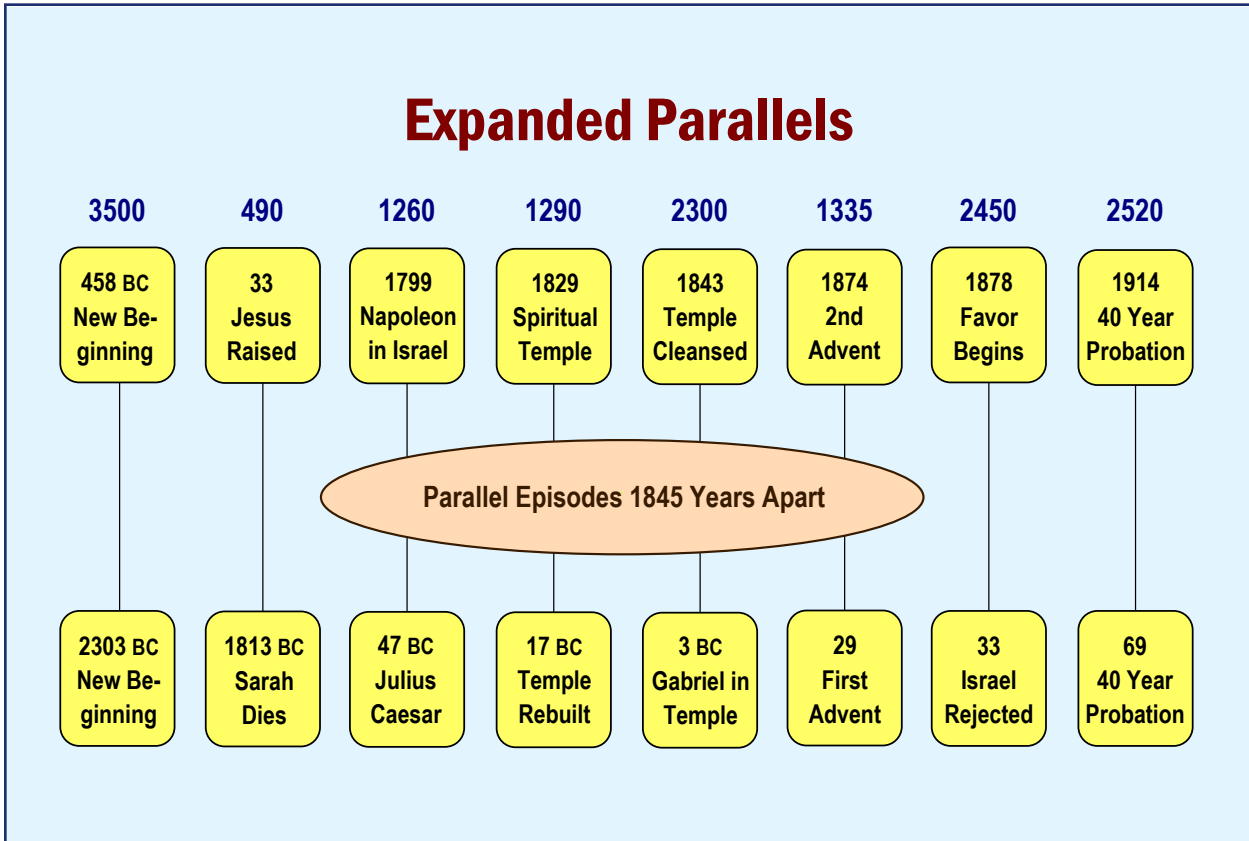
However, there are other things to be restored incidental to restoring the world to life. Israel is restored to their land from 1878, to their national independence from 1948, and the Church are taken to glory during the Harvest that began in 1874. Each of these date points is marked by the Jubilee cycles in engaging ways. These, and other points, are listed in the box below.

Jubilee Pointers

- Fifty Jubilees from Ezekiel's vision takes us to the year the land of Israel began to be restored (574 BC plus $50 \times 49 =$ the year 1877-1878, Tishri to Tishri).
- 2520 years from Ezekiel's vision takes us to the year of Israel's national independence (1947-1948, Tishri).
- Seven Jubilee eras of 17×49 years, from Adam, take us to 1874 and the incipient beginning of the "Times of Restoration" (Acts 3:21).
- Ezekiel 46:1, part of the vision given on Israel's last Jubilee, speaks of the gates open for the world during the Kingdom. The gates are open on the sabbath day, the seventh millennium from Adam, and also on the "day of the new moon," the day of a new covenant for Israel.
- Br. Streeter observed that the $48\frac{1}{2}$ years leading to a Jubilee in ancient Israel include 600 lunar months.⁸ Thus, the beginning of a seventh Millennium for the world, and a seventh set of moons for Israel, coincide. Israel's new covenant, and the world's seventh millennium, will begin at the same time.

EXPANDED PARALLELS

Following below is a chart of the Expanded Parallels that show the end of the seventy week prophecy, as well as every other time prophecy of Daniel, has a thematically related parallel 1845 years earlier. A chart like this appears also in *The Stream of Time*, on page 52. It is referred to in this work on pages 20 and 68.



(1) See *The Stream of Time*, Section Six, pages 33-40.

(2) Ezekiel 7:13 shows that the Israelites were still counting Jubilee cycles in Ezekiel's day. The "thirtieth year" of Ezekiel 1:1 does not refer to the prophet's age, as some have surmised. The text says "the" 30th year, not "my" 30th year. Compare Nehemiah 1:1, where "the twentieth year" refers to a count of years by which to fix a date, not to the age of Nehemiah or any other person.

(3) When the Law of Moses was given originally, Israel was numbering years from spring to spring, and apparently this pertained to their sabbath years also. Thus, Leviticus 25 in the law of the Jubilee says that they should count seven sabbath cycles, 49 years, and then, upon the advent of the seventh month, commence the Jubilee on the 10th day of that month. Later, however, Israel numbered their years from Tishri to Tishri, so that the sabbath year prior to the Jubilee year began in Tishri rather than Nisan.

Israel entered the part of the land of promise that was east of the Jordan River during the year that ran from

Nisan of 1406 BC to Nisan of 1405 BC. During that year they settled 2½ tribes. Therefore, that year became year "one" of the first sabbatic cycle. Year 49 of that cycle began in the spring of 1358 BC. On day 10 of month seven of that year the Jubilee trumpet sounded, marking the start of the first Jubilee in the month Tishri, 1358 BC. This is consistent with Jubilee 17 beginning in Tishri of 574 BC, the year of Ezekiel's Temple vision. This fact provides a double-check on the intervening history, showing that we have the proper count of years.

(4) The census of Israelites in Nehemiah 7:5-73 evidently refers to the original return under Zerubbabel, 93 years earlier. That is why we clarify that Nehemiah 8:1 returns to the narrative introduced in Nehemiah 7:1, namely, the time just following the rebuilding of Jerusalem in 445 BC.

(5) We do not suggest that Jesus was baptized on the day of atonement itself. A good suggestion fixing the days of Jesus' ministry is in the article "From Jordan to Golgotha," *Beauties of the Truth*, February 2011 issue,

by James Parkinson. He suggests that Jesus was baptized on the first sabbath day after the Feast of Tabernacles in the year 29 AD. Jesus died on Nisan 14 of 33 AD. This results in a ministry for Jesus of 1260 days. For our purposes, it means that the baptism of Jesus was after the first of Tishri, thus in the middle year of the 70th week of Daniel's prophecy. (Using the "Fourmilab Calendar Converter" site, the sabbath day after the Feast of Tabernacles in 29 AD would have been Tishri 26, or October 22 by the Julian calendar.)

(6) There are later sabbath years mentioned in the books of Maccabees and in Josephus. Two notable writers have discussed those later sabbath years: (1) Benedict Zuckermann, and (2) Ben Zion Wacholder. Zuckermann's work was originally published in German in 1857. An English version is titled *Treatise on the Sabbatical Cycle and the Jubilee*, 1974. Wacholder's work is "The Calendar of Sabbatical Cycles During the Second Temple and the Early Rabbinic Period," HUCA 44 (1973), pages 53-196. Wacholder dates post-exilic sabbath years one year later than Zuckermann. The suggestions we make above date post-exilic sabbath years one year earlier than Zuckermann.

(7) The year 606 BC has been used to begin the Gentile Times, and this is one year off. The year 607 BC is the

proper beginning of the Gentile Times. From 607 BC to 1914, autumn to autumn, is 2520 years. There is a technical treatment of this point in R5141. It is largely either overlooked or not read carefully. That article explains that if there is no year zero, then the Gentile Times starting in 606 BC (October) would expire in 1915 AD (October).

Today everyone correctly assumes that the close of the Gentile Times expired in 1914 (about October). Br. Russell concluded the same. It "seems clear to us that the prophetic period known as the Times of the Gentiles ended chronologically in October 1914. The fact that the great day of wrath upon the nations began there marks a good fulfillment of our expectations" (R5950, subhead, "Gentiles Times Evidently Ended"). This necessarily means that the 2520 years began in 607 BC.

(8) *Daniel the Beloved of Jehovah*, 1928, Appendix A, diagram on page 318 of the 1998 PBI Reprinted edition. A lunar month is 29.5306 days. A solar year is 365.2422 days. A little calculation affirms Br. Streeter's observation. Henry Grattan Guinness makes this observation also, in *The Approaching End of the Age*, Second Edition, 1879, Appendix, pages 510-511. Possibly Br. Streeter got his information from that book (as we did the title for this study).

Section Eleven

Connecting History to the Hebrew Record

“It came to pass in the days of Amraphel ... Arioch ... Chedorlaomer ... and Tidal” (Genesis 14:1).

We now have a clean understanding of the time line from Adam forward using the Hebrew Old Testament.¹ This time line may help connect some Bible narratives to the history of other nations. Following are the suggestions we have at present. What follows is technical, and if this area is not of interest to the reader, it can be passed by.

THE VENUS TABLETS OF AMMIZADUGA

Ammizaduga was the 10th of 11 kings of the First Dynasty of Babylon. Here is a list of those kings, and the number of years that they reigned.

14 — Sumu-abum	38 — Samsu-iluna
36 — Sumu-la-il	28 — Abieshu
14 — Sabium	37 — Ammiditana
18 — Apil-sin	21 — Ammizaduga
20 — Sin-muballit	31 — Samsu-ditana
43 — Hammurabi	

Ammizaduga reigned for 21 years. During that time his scribes compiled a record of the motions of the Planet Venus. In theory, this should allow us to identify the years of his reign by retrocalculating the motions of Venus. Scholars have been interested in this for more than a hundred years. If the tablet record was pristine and accurate, it should be straight forward to identify the date beginning the reign of Ammizaduga. However, corruptions in the record as it was copied over the years, and possible imprecisions due to poor weather during observations, give us an imperfect record. Thus, various opinions have been held about the years reflected in this document. Here is a list of 14 thoughtful opinions about the first year of the 21 years of observations.

- 1977 BC — 1912, Kugler
- 1921 BC — 1928, Langdon, Fotheringham, Schoch
- 1857 BC — 1927, Thureau-Dangin
- 1809 BC — 1914, EF Weidner
- 1801 BC — 1923, Kugler
- 1702 BC — 1940, Sidersky — Kemel Turfan 1941
- 1646 BC — 1940, Ungnad, Smith, Sewell — van der Meer, 1944
- 1638 BC — 1940, Smith, Ungnad alternate — also Joe Baker 2011
- 1582 BC — 1942, Cornelius — van der Waerden 1942 and 1946
- 1574 BC — 2010, Joachim Mebert
- 1558 BC — EF Weidner (some time later than 1914)
- 1550 BC — 1998, Gashe et al
- 1419 BC — 1989, Wayne Mitchell
- 1414 BC — 2011, Independent Research

It seems that no one today maintains for any date earlier than 1702 BC. The solutions marked by these dates — 1702, 1646, 1582, and 1550 BC — correspond to what are called the High, Middle, Low, and Ultra-Low Chronologies. Many who write about ancient times use the Middle Chronology, not because they consider it correct, but because it has become a standard for comparing dates.

With so many proposals, it seems challenging to determine the proper date. But there is a way forward. If we correct the tablet by comparison to the 14 proposed “Venus solutions” above, at each of the 52 observations recorded on the tablets, we can compare that restored version of the record to modern day retrocalculations. Using this approach, the best result in a window of 500 years locates the first year of Ammizaduga as beginning with the month Nisanu of 1427 BC.² This is helpful because it connects to the next point.

LUNAR ECLIPSES FROM THE THIRD DYNASTY OF UR

The Third Dynasty of Ur was headed by its founder, Ur-Nammu, who reigned 18 years. From the Third Dynasty of Ur there are four lunar eclipses mentioned in ancient records.³ If we could find a pattern of lunar eclipses by retrocalculation to match the records, we could date this dynasty properly. Various interested persons have tried to make these matches. The best results presently suggest to us that the first year of Ur-Nammu commenced in the year 1889 BC.

This means that between Ur-Nammu in 1889 BC, and Ammizaduga in 1427 BC, there were 462 years. This is within four years of a close calculation of that time, extracted from a research paper by Madeleine Fitzgerald, from 2002 (*The Rulers of Larsa*, PhD Dissertation, page 2, available on the internet).

The importance of Ur-Nammu lies in the conclusion of Br. James Parkinson⁴ that Ur-Nammu is “Amraphel, king of Shinar” of Genesis 14:1. Ur-Nammu conquered westward in his fourth year, and died in battle in his 18th year. Amraphel in Genesis conquered west one year, and returned 14 years later, whereupon he was overcome by Abraham and his allies in the rescue of Lot. Thus, the historical testimony about Ur-Nammu coincides with the Genesis account of Amraphel.⁵ As far as we know, there are no other comparably good candidates.



Father Abraham, from the time of Ur-nammu

Abraham’s defeat of Amraphel, recorded in Genesis chapter 14, was during a 10 year window between the time Abraham entered Canaan (1875 BC) and the time he took Hagar as a surrogate for Sarah (1865 BC). If Ur-Nammu’s year “one” began in 1889 BC, then his 18th and last year would have begun in 1872 BC, three years after Abraham came into Canaan. It is a reasonable fit.

In this way the count of years in the Old Testament connects with both the Venus tablets of Ammizaduga, and the Lunar Eclipses of the Third Dynasty of Ur, to identify a ruler contemporary with Abraham.

LUNAR DATES OF THE 12TH DYNASTY OF EGYPT

This subject has been investigated by Egyptologists for many years. The subject took a good step forward in 2011 with the publication of an extensive article by Peter Huber, “The Astronomical Basis of Egyptian Chronology of the Second Millennium BC,” *Journal of Egyptian History*, Volume 4, Number 2, January 1, 2011, pages 172-227. His article assembles all the essential data, and references to leading scholars.

Huber’s approach, as with his 1982 treatise on the Venus Tablets of Ammizaduga,⁶ was to determine the most likely solution among the ones most commonly supported by historians. Our approach differed. We sought the most likely solution from every possible solution in a window of several centuries.

The essential information is a series of Egyptian lunar dates that are equated to Egyptian calendar dates. The lunar dates depend on the cycles of the moon. The calendar dates were regulated by an established calendar of 12 months, 30 days each, plus 5 extra days at the end of the year. We can calculate Julian dates for these, because we have links in Roman times between the Egyptian calendar and the Julian calendar.

There are 14 such Egyptian date pairs from the reign of Sesostris III, and 26 such date pairs from the reign of his successor, Amenemes III. Both of these were Pharaohs during the long and stable 12th Dynasty of Egypt. This is remarkably full information.

We selected a window of 500 years, from 1928 to 1428 BC, for the 14 lunar dates from the reign of Sesostris, and 500 years, from 1908 to 1408 BC, for the 26 lunar dates from the reign of Amenemes. If Sesostris III reigned for 19 years before Amenemes III, as it appears to be from recent evidence, then the results of our investigation are as follows.⁷

Year one of Sesostris III began in 1512 BC, and year one of Amenemes III began in 1493 BC. This lowers customary dates for these rulers by about 3½ centuries. A lowering of dates by that order of magnitude is compatible with recent opinions from a variety of New Chronology supporters in the past decade.⁸

Amenemes III reigned more than 40 years. If he began to reign in 1493 BC, then he would have been the Pharaoh from whom Moses fled, and the one who died before Moses returned to deliver the Israelites (Exodus 4:19). The next ruler, Pharaoh Amenemes IV, would have been the Pharaoh of the Exodus, in 1445 BC. He was succeeded by his wife, Queen Sobeknefru, perhaps explained by the loss of Pharaoh's son in the 10th plague on Egypt.

In this case the Exodus occurred near the close of the 12th Dynasty of Egypt. The Exodus narrative would explain its demise, and the Joseph narrative would explain its foundation. This link is supported by Ted Stewart's 2002 book, *Solving the Exodus Mystery*, by Donovan Courville's 1971 book, *The Exodus Problem*, and by Alan Montgomery, who contributed frequently to the New Chronology discussion on Yahoo Groups.

CHUSHAN-RISHATHAIM

It is likely that the first oppressor of Israel, Chushan-Rishathaim (Judges 3:8), was an early king of the Hittites. "Rishathaim" means doubly wicked, a pejorative attached to the name by others, so that his name was properly Chushan. The *Ch* combination is from one letter and can as well be transliterated *C*, for Cushan. The letter *n* is often interchanged with the letter *r* (Achan is Achar, and Nebuchadnezzar is Nebuchadrezzar). Thus, the name Cushan could as well be Cushar.

This connects well to the designation for Hattusili I, an early ruler of the Hittites before the rise and dominance of the kingdom of Mitanni. Hattusili used the title "Man of Kushara" out of respect for an early center of the Hittite people. The names Chushan, Cushar, Kushara, form a reasonable name connection. Judges 3:8 calls Chushan "King of Mesopotamia." The marginal reference for Mesopotamia says "Aram-naharaim," a term used later in the Amarna letters for Mitanni. At the time of Judges 3:8, Hattusili controlled land in that area.

THE ISRAELITE CONQUEST OF CANAAN

The Israelite invasion of Canaan has been located in the archeological remains in the land of Israel. The Israelites were the otherwise mysterious Middle Bronze I (MBI) invaders. This is the view of a growing number of interested students and scholars. It is not the consensus view, however, because it is customary to date the MBI period several centuries too early for the Israelite conquest of Canaan in 1405 BC.

A notable example of one who identifies the MBI invaders as the Israelites is Professor Emmanuel Anati, an Italian archeologist who spent most of his professional life researching the area of Har Karkom, a mountain in the southwest Negev desert in Israel. "A number of scholars have contemplated the possibility of Har Karkom being the Biblical Mount Sinai" (Wikipedia, "Har Karkom"). Professor Anati, following the customary dating of archeological levels, supposes that up to a thousand years of history has been

omitted from the book of Judges, and dates the Exodus at about 2300 BC. The better resolution is to redate the archeological levels to match the Israelite conquest.⁹

There are three excellent sources about these MBI invaders of Canaan. (1) Kathleen Kenyon, *Digging Up Jericho*, Chapter Eight, “Nomadic Invaders.” (2) “The Mysterious MBI People,” *Biblical Archaeology Review* 11, July/August 1983, by Rudolph Cohen. (3) *Archaeology of the Land of the Bible*, Amihai Mazar, 1990. From these works, supplemented with others, comes the following information.

These invaders crossed the Suez, left pottery fragments through the northern Sinai, travelled south of the Dead Sea, took land on the east side of Jordan, crossed the Jordan, took Jericho, then Ai, then fanned out to conquer Canaan. Does this not describe the Israelites? Notice the mention of Ai. The site customarily identified was destroyed by these invaders and not resettled for centuries afterward until the Iron Age. If this site has been identified correctly, then its taking must reflect the Israelite invasion (Joshua 8:1-29).

The pottery of these invaders was rough and hand made, as one might expect of an unsettled people. It was dissimilar to the finer Early Bronze III pottery of the Canaanites whom they conquered. The leavings of this MBI style was a thin layer, by some estimates perhaps of 50 years duration. Once the Israelites settled in the land of promise, they rapidly adopted the finer Middle Bronze IIA pottery styles descending from the north, that were stylistically related to the previous Early Bronze III pottery.¹⁰

Judging by their burial practices, Kathleen Kenyon concluded that these invaders were structured in tribal units. Also, they “were concerned with things spiritual from the care they took in the disposal of the dead” (Kenyon, page 194). Both of these observations fit the Israelites.

JERICHO

In this case the Israelites under Joshua conquered Early Bronze III Jericho. The city was built again during the period of the Judges by Eglon of Moab as Middle Bronze II Jericho (Judges 3:12,13, Jericho is “the city of palm trees”). That Jericho was subsequently burned in the strife between Israel and the tribe of Benjamin (Judges 20:48). The city was not built again until the time of King Ahab (1 Kings 16:33,34).¹¹

THE FOURTH YEAR OF SOLOMON

The fourth year of Solomon, during which he founded the Temple at Jerusalem, ran from Tishri 967 BC to Tishri 966 BC. Thus, the foundation of the Temple in the month Ziv, the month following Abib, would have been in the spring of 966 BC. That is the date determined by Edwin Thiele, widely supported today. It is also the date determined by our studies, reflected in *Time and Prophecy* and *The Stream of Time*. The foundation for this date is the Hebrew record, using the scriptural synchronisms between the kingdoms of Judah and Israel, and the scriptural reign lengths of the kings of both kingdoms.

However, before this was recognized, Valerius Coucke, a Belgian professor in the 1920s, came to similar conclusions by two different methods. He placed Solomon one year earlier than Thiele later would do. One can read of his methods at Wikipedia, “Valerius Coucke.” Edwin Thiele was not aware of Coucke’s work when Thiele worked through the scriptural data. He mentions his later appreciation for Coucke’s work in footnote number 17, pages 36-37, *The Mysterious Numbers of the Hebrew Kings*, 1965 edition.

Our attention was focused on Coucke’s work through articles written by Rodger Young, such as the two following. Both works are available online (www.rcyoung.org/papers.html).

(1) “Correlation of Select Classical Sources Related to the Trojan War with Assyrian and Biblical Chronologies,” (Rodger Young, Andrew Steinmann, *Journal for the Evangelical Study of the Old Testament*, JESOT 1.2, 2012, pages 223-248). (2) “The Parian Marble and Other Surprises from Chronologist V. Coucke,” *Andrews University Seminary Studies*, AUSS 48, 2010, pages 225-249.



The Temple at Jerusalem, begun in Solomon's year four

Following below (**Method One** and **Method Two**) is our rendition of what we have read concerning Coucke's work. In giving this resume, we adjust his result by one year to reflect what we suppose is more correct. An English translation of Coucke's work can be found on Rodger Young's site, mentioned just above.

Method One. According to a record known as the Parian Marble, the fall of Troy was 945 years before the base date of the Parian Marble. That base date is given as 264/263 BC on the University of Oxford's Ashmolean Museum website. From that site, here is the part of the record in question, item number 24. "From when Troy was taken, 945 years, in the second year that [Menesthe]us was king

of Athens, on the 7th day before the end of the month Th[argelio]n." That month is the 11th month in the Greek calendar, and falls in the range from May to June (Wikipedia, "Attic calendar"). If the year of Troy's fall was year "one" of the count, and year "945" of the count is the year 264/263 BC, then Troy's fall in the 11th month would be, as Coucke said, "May 1207 BC" (Rodger Young considers it a year earlier).

Coucke then says "Tyre was founded a year earlier, that is, in the summer of 1208 BC," citing Justinus, that is, M. Junian Justin, *Epitome Historium Philippicarum Pompeii Trogi* 18.3.5. Apparently Roman years in early times counted from spring to spring. So the year before "May 1207" would be the year running from spring 1208 to spring 1207 BC.

Then Josephus is appealed to. In *Antiquities* 8.3.1 he says "that year on which the temple began to be built, was already the eleventh year of the reign of Hiram; but from the building of Tyre to the building of the temple, there had passed two hundred and forty years."

Later, in *Against Apion* 1.18, Josephus is more precise that the Temple of Solomon began to be built in year 12 of Hiram.¹² That seems to mean 241 years from the building of Tyre. If Tyre was founded in the year from spring 1208 to spring 1207 BC, then 241 years later would be from spring 967 to spring 966 BC. King Solomon's years ran from Tishri to Tishri (autumn to autumn). So the year indicated may have been Tishri 967 to Tishri 966 BC. The month Zif in that year (1 Kings 6:1) would have been in the spring of 966 BC. That matches the date established by the record of Kings and Chronicles in the Hebrew Old Testament.

Method Two. Josephus twice says that Carthage was founded 143 years from the construction of the Temple.¹³ Justinus (18.6.9) gives the founding of Carthage as 72 years before the foundation of Rome.¹⁴ The usual date for the founding of Rome is 753 BC (April 21). Then the founding of Carthage 72 years earlier would be 825 BC.

When Josephus reports the period of 143 years, he gets this number from adding reign lengths of the kings of Tyre as reported by Menander of Ephesus, who Josephus says "had taken much pains to learn their history out of their own records" (*Against Apion* 1.18). For his statement respecting 143 years, evidently Josephus counts the years from year 12 of Hiram inclusive. The number of years that actually pass in an inclusive count of 143 numbered years is 142.

If we add backward 142 years from 825 BC, we arrive at 967 BC. The old Roman years counted from spring to spring, so this year would have been spring 967 BC to spring 966 BC. Solomon's fourth year, during which he founded the Temple at Jerusalem, commenced during that year, beginning with Tishri of 967 BC. In this way the results match those secured in Method One above.

The basis for the dates of Solomon's reign, and the foundation of Solomon's Temple, is the testimony of the Hebrew Old Testament. It is engaging to see that the two methods above produce results consistent with our findings from the Old Testament.

SHISHAK, KING OF EGYPT

Shishak was contemporary with King Solomon and later invaded Judea during the reign of Solomon's successor, Rehoboam (1 Kings 11:40, 14:25). He is commonly identified with Shoshenk I, founder of the 22nd Dynasty of Egypt. This connection is probably correct. From this point forward, secular history and bona fide Biblical history are synchronous. Before this time, dates in secular history are subject to downward revision (bringing the history of those times nearer to us). The priority is the scriptural record.



ABRAHAM

Abraham lived many years at Beersheba (Genesis 21:33,34, 22:19). He also confronted four kings from the east who pillaged Hazezontamar, which is Engedi (Genesis 14:7, 2 Chronicles 20:2). These two locations, Beersheba and Engedi, were occupied during the Chalcolithic era, but have no other remains for a long time later. Thus, Abraham may have lived during the Chalcolithic era, which apparently overlapped the Early Bronze era. If this was the time of Abraham, then when he visited Egypt, as narrated in Genesis 12:10-20, it may have been during the predynastic period, or the early dynastic period, of Egypt's history.

(1) We specify the Hebrew Old Testament because the ancient Greek translation, the Septuagint version, has corrupted many of the numbers in the Hebrew record.

(2) After considerable work and computing about this problem, we were glad to see that this result, 1427 BC, which we hold is the correct date, was favorably considered by British researcher Wayne Mitchell, even though his preferred date was 1419 BC.

We investigated a window of 500 years, from 1720 BC to 1220 BC, for the first year of Ammizaduga, which is the first year of observations on the Venus tablet. That 500 year window allows 313 potential solutions.

We eliminated solutions with aggregate errors of more than 200 days, leaving 21 solutions. Here is a list of those 21 solutions. The three columns are — Julian date for month 1, day 1, year 1 of Ammizaduga — then the sum of the negative and positive errors relative to each of the 52 observations on the tablets (matches that are some days too early or too late) — then the sum of the absolute value of those errors. These results are sequenced according to the middle column. As you can see, the best fit is for 1427 BC.

BC 1419-04-29 ... -184 ... 192
BC 1638-04-20 ... -140 ... 140
BC 1299-03-25 ... -130 ... 146
BC 1264-05-26 ... -111 ... 167
BC 1518-03-14 ... -92 136
BC 1483-05-16 ... -74 134
BC 1363-04-11 ... -71 73

BC 1243-03-07 ... -64 150
BC 1702-05-06 ... -30 96 (traditional high chron.)
BC 1462-02-25 ... -24 176
BC 1427-04-28 ... -5 71 — Best Fit
BC 1582-03-31 ... 26 70 (traditional low chron.)
BC 1547-06-01 ... 41 183
BC 1307-03-23 ... 45 105
BC 1272-05-25 ... 62 144
BC 1526-03-13 ... 87 149
BC 1646-04-18 ... 89 99 (traditional middle chron.)
BC 1491-05-15 ... 103 135
BC 1251-03-06 ... 111 189
BC 1710-05-05 ... 148 156
BC 1371-04-09 ... 161 161

(3) This note is about four eclipse records pertaining to the Third Dynasty of Ur. Here are references discussing these eclipses. • Peter Huber, *Astronomical Dating of Babylon I and Ur III*, 1982. • Peter Huber, "Astronomical Dating of Ur III and Akkad," *Archiv fur Orientforschung*, Bd. 46/47 (1999/2000), pages 50-79 (accessed through Jstor). • Wayne Mitchell, "Ancient Astronomical Observations and Near Eastern Chronology" (JACF Volume 3, 1989/90) • Boris Banjevic, "Ancient Eclipses and Dating the Fall of Babylon" (*Publications of the Astronomical Observatory of Belgrade*, Volume 80, pages 251-257, 2006).

Following is a list of rulers of the Third Dynasty of Ur, and their reign lengths. Technically the dynasty begins with Ur-nammu, but we include his predecessor, Utu-

hegal, because he is the one who broke from Gutian rule, and he is associated with one of the eclipse records.

08 Utu-hegal
18 Ur-nammu
48 Shulgi
09 Amar-sin
09 Shu-sin
24 Ibbi-sin

Ur-nammu followed Utu-hegal as the power of the empire, but some believe they were related (perhaps brothers), that Ur-nammu governed Ur as an appointee of Utu-hegal, that he rose to be chief leader after Utu-hegal died by drowning, and that Ur-nammu counted the years of his rule from the time of his appointment over Ur, perhaps co-numerary with the years of Utu-hegal. Others presume that the 18 years of Ur-nammu followed Utu-hegal. In our testing we allowed both possibilities. The four eclipse events are these. (Regarding night watches, referred to in the eclipse records, there were three per night — the evening watch, middle watch, and morning watch.)

(A) The Eclipse of Gutium (EAE tablet 21). An eclipse of the moon in the month Tammuz (or Duzu), from the first to the middle watch, on the occasion of Utu-hegal's triumph over Gutium and their leader Tirigan. This would be the accession year of Utu-hegal.

(B) The Early Ur eclipses. A double eclipse (solar, lunar) from year 23 of Shulgi. Boris Banjevic says "A passage from Shulgi's poem (Shulgi D) describes one of his wars against Gutium. Klein (1981:59, 81) has noticed that the passage expresses two eclipses, of the moon and the sun respectively. The former eclipse is connected with Nanna, the god of the moon, but we have no sufficient information. The latter eclipse is connected with sun god Utu. During the battle, there was an eclipse of the sun. It was possibly preceded [or followed] by the lunar eclipse, but that part of the text is damaged."

(C) An eclipse referred to by Wayne Mitchell as "The First Ur III Eclipse (EAE tablet 20)," sometimes termed the Patricide eclipse. A lunar eclipse on 14 Simanu that began in the first watch and touched the second watch. It is sometimes thought to refer to the end of the reign of Shulgi, sometimes to the end of the reign of Shu-sin. We tested both ways.

(D) An eclipse referred to by Wayne Mitchell as "The Second Ur III Eclipse (EAE tablet 21)." A lunar eclipse on 14 Addaru, beginning in the evening watch, clearing in the morning watch. It preceded the destruction of Ur, and thus is attributed to Ibbi-sin, the last king of that dynasty. Some say Ibbi-sin reigned 23 years, some say 24 years, so we tested both options.

Our method was explained in part in a post to the New Chronology discussion group on Yahoo groups, post

30572, May 16, 2012 slightly corrected in post 30574 the same day. (We can email these to any interested party). Our conclusion was that if the Sumerian King List is correct in giving 24 years to Ibbi-sin, then this was consistent with a Venus Solution of 1427 BC — which means the first year of Ammisadugua, of the first Dynasty of Babylon, commenced in the spring of 1427 BC.

This is all very technical. Following are some less abstruse comments on the four eclipses listed above. If a reader wishes to see eclipses on their computer screen, we suggest SkyViewCafe.com — free on the internet — set your tab to "Sky," your location to "Baghdad," and your "previous/next event" to "Lunar eclipse" in a drop down menu across the top. Under "Options" on the right side panel, set "Moon — 4 degree Span." Then go to whatever date you wish, remembering that for example -1888 means 1889 BC, and that these BC dates are by the Julian calendar. (For a calendar converter, if you should wish it, google "calendar converter," the first hit is one from Fourmilab that I use frequently.)

(A) **Gutium eclipse** — Lunar eclipses fitting this description seem surprisingly rare. There is one at -1888 06 28, beginning about 8:30 pm, ending about 1:44 am. I think it is the one intended.

(B) **Shulgi eclipse** — The interpretation of the ancient reference seems subjective. If it does refer to a solar eclipse either preceded or followed by a lunar eclipse by half a month, and if it really does mean in the 23rd year of Shulgi, then this would be the pair — Solar eclipse -1848 10 17 (10:06) — Lunar eclipse -1848 11 02 (21:44 to 2:50). However, I am dubious. That solar eclipse was not substantial, supposing that these eclipses were in the 23rd year of Shulgi's reign does not seem required, and the reference to moon (Nanna) and sun (Utu) may only mean that these two were involved in a single solar eclipse (rather than separate solar and lunar eclipses). During the reign of Shulgi there were three remarkable solar eclipses that would not have been missed. (a) -1857 10 27 13:12, a stunning annular eclipse. (b) -1858 05 14 16:23, a stunning almost total solar eclipse. (c) -1860 01 09 13:00. (Advance the display to those precise times to see the best effect). There is another candidate at -1861 07 15 10:47, but less imposing.

(C) **Patricide eclipse** — This eclipse apparently was in the end of the reign of Shu-sin, rather than in the last year of Shulgi. The eclipse marked a time of distress, and we have a record indicating distress at the end of the reign of Shu-sin (very high food prices indicating famine). This lunar eclipse was at -1805 07 11, penumbral at moonrise at 7:00 pm, ending at 11:31 pm.

(D) **Ibbsin eclipse**. This eclipse preceding the end of the reign of Ibbsin was at -1781 03 20, half penumbral at moonrise at 6:03 pm, ending at 6:52 pm.

I am not aware of any suitable results identifying these Third Dynasty of Ur eclipses at some other time. This mitigates against supposing other dates for Ur-nammu — or other dates for the Venus Tablet records. For the two periods are related, and the interval between them has limited flexibility.

(4) On occasion we mention names in order to credit a view, lest it be misunderstood to be our own original finding. We have done the same in *Time and Prophecy* and *The Stream of Time*. Attributing a good view held by someone else does not imply that they endorse conclusions that we build upon their findings.

(5) The names in Genesis of the other three kings from the east are Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, or goiim. These names compare well with names from about the time of Ur-Nammu. These names would connect to names like Eriaku of Larsa, Kudur-lagamer of Elam, and Tirigan of Gutian.

(6) *Astronomical Dating of Babylon I and Ur III*, Peter Huber, 1982, in collaboration with Abraham Sachs, Marten Stol, Robert Whiting, Erle Leichty, Christopher Walker, and G. van Driel.

(7) Following (next column) are 14 lunar dates for the reign of Sesostris III, and 26 lunar dates for the reign of Amenemes III. These are dates in the Egyptian calendar, by month / day / year of the Pharaoh's reign. Saying these are "lunar dates" means that each of these calendar dates is day "one" of a new Egyptian lunar month.

What marks day "one" of a new lunar month? There are two opinions. Perhaps day "one" was the first day in which the waning crescent of the moon, as observed before sunrise, was no longer visible. Or, perhaps day "one" for the Egyptians meant the day in which a new moon occurred — that is, the day in which the sun "overtook" the moon. On that day the moon would be invisible. But, in some cases, that could be a second day of invisibility. Peter Huber opted for the first method. In our computing, we allowed for either method.

Please see the box at the top of the next column, listing all 40 Egyptian calendar dates that were also the first day of a lunar month.

The first date listed for Sesostris II (month 2, day 24, year 5) turns out to be the Julian date October 27, 1508 BC. That means that his year number one began four years earlier, in **August 1512 BC**.

The first date listed for Amenemes III (month 11, day 16, year 3) turns out to be the Julian date July 12, 1490 BC. That means that his year number one began (by our calendar) three years earlier in **September, 1493 BC**. (Which allows 19 years for the reign of Sesostris III).

Lunar Dates, Sesostris, Amenemes

Sesostris III (Oct. 27, 1508 BC)	Amenemes III (July 12, 1490 BC)
01 – 02-24-05	01 – 11-16-03
02 – 06-22-05	02 – 04-26-08
03 – 01-14-06	03 – 08-24-08
04 – 02-13-06	04 – 02-16-09
05 – 03-13-06	05 – 10-12-09
06 – 02-21-08	06 – 02-05-10
07 – 03-21-08	07 – 03-05-10
08 – 07-09-09	08 – 03-24-11
09 – 03-29-10	09 – 01-05-24
10 – 01-20-11	10 – 07-02-24
11 – 10-05-12	11 – 09-07-29
12 – 02-17-14	12 – 10-25-30
13 – 06-23-16	13 – 11-25-30
14 – 09-30-18	14 – 12-24-30
	15 – 01-19-31
	16 – 02-19-31
	17 – 03-19-31
	18 – 04-18-31
	19 – 05-18-31
	20 – 06-17-31
	21 – 07-17-31
	22 – 08-16-31
	23 – 09-16-31
	24 – 02-08-32
	25 – 03-07-32
	26 – 02-24-36

(8) The expression "New Chronology" is used by some brethren to refer to our results for Bible chronology. However, it is more widely used respecting the work of David Rohl, of England, as promoted in his 1995 book, *Pharaohs and Kings*. When we use the expression on page 55, twice, that is what we refer to. A recent popular video that supports the work of David Rohl is titled *Patterns of Evidence*. Our view about compressing some parts of ancient history differs a little from his. However, he was appreciative and supportive of our research respecting the Venus Tablets of Ammizaduga.

(9) Wikipedia, "Jericho," says that archaeologists have unearthed "more than 20 successive settlements in Jericho, the first of which dates back 11,000 years (9000 BC)." Of course that is impossible, as the flood occurred in 2303 BC. This give a sense for the amount of time compression that is called for. Thus, updating the end of Early Bronze III Jericho to 1405 BC to match the time of Joshua is not forbidding.

(10) Middle Bronze II pottery styles in Byblos were contemporary with the mid 12th Dynasty. This discourages some from seeing that the MBI Israelites, after the

close of the 12th Dynasty, conquered an Early Bronze III culture in Canaan. How could MB II connect to mid 12th Dynasty, if it followed the Israelites who left Egypt at the close of the 12th Dynasty? The answer is that MB II styles in the north overlapped EB III styles in the south. The Israelites readily received the MB II styles descending from the north, whereas the previous Canaanites were not as apt to leave their nice EB III pottery.

(11) I have seen a claim that Early Bronze Jericho had homes built upon the wall, consistent with the story about Rahab (Joshua 2:15). I am not in a position to verify the claim. However, the following from “Wall of Jericho,” Wikipedia, is helpful. “[Kathleen Kenyon’s] excavations found a series of seventeen Early Bronze Age walls ... The last of the walls was put together in a hurry, indicating that the settlement had been destroyed by nomadic invaders [the Israelites]. Another wall was built by a more sophisticated culture in the Middle Bronze Age with a steep plastered escarpment leading up to mud bricks on top [this would be the city Eglon restored, Judges 3:12-14].” No other walls appeared until much later, in the iron age. That would be the city rebuilt during the days of Ahab (1 Kings 16:33,34).

David Rohl (*Pharaohs and Kings*, 1995) and John Bimson (“IIB or not IIB?,” *Journal of the Ancient Chronology Forum* 10, available by googling), have an interesting difference of opinion between them. Both of them believe that Joshua conquered Middle Bronze Jericho (rather than Early Bronze III Jericho, as we hold).

David’s Rohl’s view requires him to place that destruction early in the Middle Bronze IIB archeological phase. John Bimson, however, is clear that the end of Middle Bronze Jericho occurred toward the end of Middle Bronze IIC. His paper gives good evidence for this. This disrupts David Rohl’s placement of the Exodus in the 13th Dynasty of Egypt at the time of Pharaoh Dudimose.

However, this leads to two problems in the view held by John Bimson. For if Joshua conquered Middle Bronze IIC Jericho, then (a) What Jericho was inhabited by Eglon for 18 years as in Judges 3:13? (b) Middle Bronze IIC Shechem was also destroyed, according to archaeological evidence. If that was Joshua’s time, why is there no mention of resistance at Shechem in the days of Joshua? He led the Israelites to camp between Mount Gerizim

and Mount Ebal, where the blessings and cursings of the Law were read to the congregation. Those two hills straddle Shechem — but no mention of conflict at that location (Joshua 8:33,34).

Our answers: The Exodus came near the end of Dynasty 12 under Pharaoh Amenemes IV. Joshua conquered Early Bronze III Jericho. Eglon thereafter built Middle Bronze II and fortified it during his 18 year oppression. That Jericho was burned by the Israelites who rose against the tribe of Benjamin (Judges 20, specially verse 48). Middle Bronze IIC Shechem was burned by Abimelech (Judges 9:39-45).

There was no resistance to Joshua at Shechem because it had been destroyed before the Exodus by Sesostris III, a strong Dynasty 12 Pharaoh.

(12) That the building of Solomon’s Temple connects to year 12 of Hiram, rather than year 11, is supported by this statement. “So the whole time from the reign of Hirom till the building of Carthage, amounts to ... 155 years and eight months. Since then the temple was built at Jerusalem in the 12th year of the reign of Hirom, there were from the building of the temple until the building of Carthage, 143 years and eight months” (Against Apion 1.18, also 1.17). The difference between 155 and 143 is 12, consistent with what Josephus says here in Against Apion, but not consistent with year 11 that he reports in Antiquities 8.3.1.

(13) The two references are Against Apion 1.17 and 1.18. Josephus actually says 143 years and eight months. The eight months can be disregarded, as they are subsumed into the years of other rulers. Josephus gives a list of the rulers of Tyre, and their reign lengths, and the sum of them. The sum he reported is evidently preserved correctly because it is twice stated, and in two forms (143 from the temple, 155 from Hirom), even though there are errors in some of the reign lengths reported, so that the sum of the individual numbers given do not now sum to the result reported by Josephus.

(14) Justinus, or Justinus, or Justin, was a Roman historian who some think lived in the second century AD. See Wikipedia, “Justin (historian).” A Latin text of his writings can be found in the “External links” of that Wikipedia article. Translating that Latin to English with Google’s translate feature produced the following. “Carthage ... This city was founded 72 years before Rome” (Justinus 18.6.8-9).

Section Twelve

Concerns Addressed

“They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11).

As mentioned in Section One, some brethren are encouraged by these results, some are favorable but cautious, and some are reticent. Judging by expressions that have come our way, sometimes our views are misapprehended. For clarity, here are three points to keep in mind.

(1) This study accepts as first priority the testimony of sacred scripture. We embrace every relevant text, both of the Old Testament and the New Testament. Most of the objections that we have seen either overlook, disregard, or challenge the integrity of many relevant texts.

(2) The bona fide testimony of ancient records that are parallel to the scriptures affirm and corroborate the scriptural record. We do not override any scripture based on historical considerations. Not even in a single case.

(3) There are no dates directly established from the Hebrew Old Testament. For this purpose historical dates must be appealed to by all parties. We use historical dates that are widely accepted, verifiable, and supported by direct evidence. Our objectors appeal to historical dates that were weakly inferred in past centuries, are widely rejected today, and do not accord with contemporary evidence.

PARADIGMS

Paradigms are powerful influences. They are useful for interpreting information and judging diverse things that come our way in daily life. However, they can also be limiting. A well known example is the Earth-centric view of the cosmos that maintained until Copernicus. It was used by even very bright observers, such as Ptolemy, whose work *The Almagest* held the day for more than 1300 years. Ptolemy was an astronomer and mathematician of exceptional ability. By intricate figuring, he was able to model the apparent motions of the visible planets to conform to the paradigm of his day.

But this paradigm was set aside after the time of Copernicus, when careful research and the accumulation of facts showed that it was imprecise. Copernicus saw that the sun, not the earth, was the center of our system. Then former complexities melted away, and subtle problems were fixed. This paved the way for people like Galileo, Kepler, and Newton. Today, the fact that planet Earth rotates about the sun is as common to the mind as the air we breathe is to the body. But probably none need be told of the concern, agitation, and persecution — even citing scripture — that opposed this clarification.

A paradigm shift is called for when the facts require it. That is the case respecting the view of Bible Chronology among our brotherhood. It might be resisted, even with emotion. But emotion may not be allowed to override reason. Scriptures, facts, and careful counting of time periods, are the proper foundation. Here are some comments on each factor.

(1) **Scriptures.** The testimony of the Scriptures is clear that the period of Kings cannot be reliably computed by simply summing up the regnal years of the Judean kings. The books of Kings gives us ample testimony that the history of Judah and Israel on occasion involved coregencies as well as double counting the year of transition between rulers. The testimony is not ambiguous on these points.

It can only be set aside by setting aside more than half of the scriptural record respecting this period. Should we impugn the testimony of an entire body of scripture in order to maintain a comfortable paradigm?

(2) **Facts.** Today we have first hand records, contemporary with the events they record, that give us clear testimony about ancient times. These are not merely a few records, scattered here and there. They are thousands of business documents that span the time from Nebuchadnezzar to Cyrus, crisscrossed with eclipse records and eclipse cycles. Should these facts be set aside with a casual pejorative? Should we instead retain the more or less guesses of two centuries earlier?

(3) **Carefulness.** Small problems seem easy to ignore. But they are there. A year here, two or three there, sums that do not yield the end dates supposed. Did the Gentile Times begin in 606 BC? 607 BC? Which date brings us to 1914? Did the desolation of Judea cease in 536 BC? 537 BC? 538 BC? How do we know? Will beginning the Jubilee cycles at 1575 BC take us to 1874, or is it a year later, or two years later? If we adjust for fit, does this disrupt the date 1813 BC for the death of Jacob?

When scriptures, facts, and careful computing of years are applied, these concerns are resolved. The paradigm shift is a simple one. Six thousand years from Adam take us to the close of the Harvest, rather than to the opening of the Harvest. This brings clarity to the unresolved issue of R2739. It explains the concern behind the two charts on R3460. It fits Ezekiel 46:1. It resolves issues that have endured for more than a century.

WHY DID IT SEEM OTHERWISE?

There is a reason why brethren early in the Harvest supposed that 6000 years closed at the opening of the Harvest. Br. Nelson Barbour was a connecting link between the Adventist movement of Br. William Miller, and the Truth movement of Br. Charles Russell. Br. Miller assumed that 6000 years ended with his anticipated year for the return of Jesus, 1843. He was not aware that the Harvest would be a lengthy period of time, so if 6000 years was meaningful, there was no point after 1843 for 6000 years to take us to.

When Br. Barbour recognized that the return of Jesus would be a generation later, he naturally sought to end 6000 years with his new date. Who would do otherwise? He found a system that was close and he accepted it.¹

Br. Barbour later shared his package of time reckonings with Br. Russell, whom he met in Philadelphia by appointment in 1876. Inasmuch as brethren then expected the church to be complete by 1878, there was little incentive to investigate stretching the 6000 years to some further time.

WHY IS IT RESISTED TODAY?

Each one resisting can evaluate that question for himself or herself. One reason that the shift may be resisted is that it touches a long standing dispute. Brethren who have explained or taught that the Millennium began in 1874 have been at odds with brethren who have believed that the Millennium in Revelation 20 begins after the Church is complete. Brethren who resist for this reason perhaps overlook the opinions expressed about the Millennium in the following references (top, next page).

These are not merely passing comments. The first was written in deliberate reply to a specific question about precisely when the Millennium begins. The supplementary comments are repeated affirmations of the same answer. One is not required to agree with these affirmations simply because they are from the pen of a respected brother. But this should blunt any adamant tone regarding the subject and broaden one's perspective about brethren who embrace the view expressed in these citations.

Reprint Citations — The Millennium²

R2739 — “The Scripture declaration respecting the saints, the ‘overcomers’ is, ‘They lived and reigned a thousand years’ ... [this] reign of the saints cannot be properly said to begin before all the ‘jewels’ have been gathered.”

R5115 — “The church shall have passed into glory ... Messiah will then reign for a thousand years.”

R5604 — “The great Battle of Armageddon ... will precede ... Messiah’s glorious rule of a thousand years ... (Revelation 20:6).”

R5692 — “Messiah’s kingdom shall be fully inaugurated. Then these shall ... reign with Christ a thousand years (Revelation 20:4).”

R5919 — “The kingdom cannot come until the royal family is ready to take the throne ... Then for a thousand years the restitution privileges will be open to the whole world of mankind.”

DISAGREEMENTS

Some very dear brethren do not agree with us. That is part of human experience. Being a saint of God does not ensure sensitivity to even very reasonable clarifications. We do not wish to press an unwilling mind or bruise a sensitive conscience. “Let every man be fully persuaded in his own mind” (Romans 14:5). However, if these clarifications are in the right direction — we are confident that they are — then they cannot be shuttered.

We do not much care for responding to charges against us personally, specially those accompanied with anger. That is not part of Christian dialogue. Sweet reason is the proper tool for discussion. The wisdom from above is “gentle” (James 3:17). The underlying word is *epieikes*, “considerateness that looks humanely and reasonably at the facts of a case” (Vine’s Expository Dictionary).

CONCERNS ADDRESSED

Following are some concerns that we have encountered and our brief comments about them. Some of them are simple misunderstandings. If any reader has questions they feel are not addressed, then please email us at any time.

- **“Knoweth No Man.”** This text from Mark 13:32 apparently refers to the *parousia*, suggested by verse 35, “ye know not when the master of the house cometh.” In any case, the text does not preclude further information as the time neared. Daniel was told to seal the book. But he was also told that later on, “the wise shall understand” (Daniel 12:10). Things once sealed are not forever sealed. (See Revelation 10:4,7.)

- **Judges.** Some suppose that Acts 13:20 takes us until Saul the King. It does not. It takes us until Samuel the prophet. There is a reason for this. The number 450 appearing in this text is the sum of 19 periods of time from Judges and 1 Samuel. This sum does not include the length of Samuel’s judgeship, because the Old Testament does not supply a figure for it. Thus, the sum reported does not take us through Samuel, but until Samuel. (Please see also Footnote Six, page 74.)

- **Overlaps.** There were overlaps in the time periods mentioned in the Book of Judges. Apparently some object to this. However, anyone who believes that the Period of Judges was 450 years must acknowledge overlaps somewhere, else there would be no room for the later years of Joshua, the elders that outlived him, or the lengthy judgeship of Samuel.

- **1 Kings 6:1.** Brethren who challenge this text often suppose that it was corrupted. We have explained how the usual explanations for this fall short. So another method has been suggested using softs, or final form letters, to extend the Hebrew numbering system and allow a misreading of 480 where 580 may have been intended. There are two problems with this. (1) The necessary difference is not 100 years, but 101 years (see *Stream*, page 10). Thus, any explanation of a 100 year mistake is insufficient. (2) As far as we know, the soft method was not used in the BC era. In that case it cannot explain sufficiently ancient errors.
- **Spurious?** It is now sometimes suggested that 1 Kings 6:1 is spurious, inserted about the time of Constantine. This is not feasible for two reasons. (1) The Septuagint version, translated from the Hebrew five centuries earlier, includes the text. (It is sometimes numbered 3 Kings 5:16). (2) The text in modified form was referred to by Josephus about two centuries before Constantine (*Antiquities* 8.3.1).
- **Early Writers.** Some writers in the early Christian centuries used very long computations for the Period of Judges — longer than brethren do today, and longer than allowed for by 1 Kings 6:1. Thus, the inference that this text must have been missing in those days. But it is not so. They merely thought that they had reason to override the text, and they were wrong. Those early writers lengthened other periods as well. Josephus says that Solomon reigned 80 years rather than 40 years (*Antiquities* 8.7.8). Should we conclude from this that 1 Kings 11:42 was either missing or corrupted in his day?
- **Kings.** Some observe that the reign lengths of the Judean kings are given twice, once in Kings and again in Chronicles. The inference is that we do not sufficiently regard this information. This is untrue. We accept every reign length of every Judean king — and every reign length of every Israelite king. It is the other side of the question that discounts scriptural evidence. We embrace it all.
- **Coregencies.** Some claim that the scriptures do not refer to coregencies and thus they are irrelevant. This is not true. Please see 2 Kings 8:16 and 2 Chronicles 26:21. In addition to these direct references are the synchronisms in the scriptures that evidence coregencies.
- **Reign Lengths.** Some prefer to sum the regnal years of the Judean rulers without recourse to the intertwined narratives in Kings and Chronicles. Is that a better way of handling scripture? In that case, should we not at least correct Athaliah's six years, to seven years? (2 Kings 11:3,4).
- **Missing Year.** In that case, a straight sum yields 514 years, rather than 513 years. For it is clear that Athaliah reached year seven, even twice attested (2 Kings 11:4, 2 Chronicles 23:1). If we do not count that year, why not? Do we decide the issue contingent on the result? Or on the testimony?
- **536 BC.** It is sometimes implied that when 536 BC is used in Volume Two, it really means 537 BC. However, the date 536 BC for the first year of Cyrus was used because some reference works a century ago used that date. They meant 536 BC. They supposed that Darius the Mede interposed before Cyrus the Persian for two years, thus deferring the first year of Cyrus from 538 BC until 536 BC. R5141 also specifies, "October, 536 BC."³ Ezra 3:1 says the Israelites had returned by month seven. If they were released in the year 536 BC, then they were back by autumn of 536 BC.
- **Edgars.** The Brs. Edgar sometimes used dates a year different than Br. Russell. For example, they used the dates 537 BC, and 607 BC, even though they sometimes wrote "536 BC" and "606 BC." Perhaps they did this in order to not call attention to the difference. This may confuse brethren today to suppose that Br. Russell did the same. As far as I can see, he did not.
- **454 BC.** Volume Two, page 67, gives 454 BC as the date for the 20th year of Artaxerxes, nine years earlier than the customary date, 445 BC. The work of Dr. Hales, pages 449 and 531, is cited in support. There is a slip here. Page 449 gives the date 444 BC (a one year variance). Page 531 speaks about the period of the Maccabees, almost 300 years later. There, Hales suggests changes of 5 years shorter, 3 years longer, and 1 year shorter — net 3 years shorter. This change (a) is less than nine years, (b) it abbreviates history, it does not lengthen history, (c) it does not pertain to the Persian period. We all make mistakes, present company included. Mistakes should simply be acknowledged, not defended.⁴

- **455 BC.** The Edgars used 455 BC rather than 454 BC. Some brethren seem to suppose that these are just two monikers for the same year. They are not. These are two different dates. One uses a nine year difference from normal Persian history, the other a 10 year difference. One view is explained (but not endorsed) by Joseph Priestley, and cited by Br. Russell. The other view is from Ernst Hengstenberg, cited by the Edgars. Perhaps these options were feasible two centuries ago. Neither one is feasible today.

- **Xerxes.** A third option for changing Persian history arises on occasion. It is proposed that Xerxes shared the throne with his father, Darius, as a coregent, for 10 years, and that the 21 regnal years of Xerxes date from the beginning of this coregency. This allows Artaxerxes to begin his reign 10 years earlier than supposed, moving his 20th year from 445 BC to 455 BC.



King Artaxerxes, in whose reign the 70 weeks began

Please observe the following about this proposal. (1) Herodotus records that the choice of Xerxes to succeed Darius was made in the last year of Darius, which disallows the proposal. (2) Esther 1:1-3, 3:7,13 and narrative shows that Xerxes (Ahasuerus) had at least 13 years of sole reign, which disallows the proposal. (3) The proposal is an inference from a depiction of Darius and Xerxes that is normally understood to show Xerxes as an heir apparent (not a coregent). (4) Before seeking to rebut our views, this explanation was not expressed among the brethren as far as we know. (5) If this view is correct, then the arguments cited from Priestley and Hengstenberg are incorrect. (6) This proposal imagines a coregency among Persian rulers where historians see none, while opposing coregencies among Israelite rulers which are attested in the scriptures and embraced by historians.

- **Luke 12:38.** It is suggested that a “watch” in Luke 12:38 is 1000 years, and thus the Millennium commenced at the return of Christ. This overlooks the difference between watches as thousand year periods for the world, and watches as periods of the Gospel Age for the church. Luke 12:38 tells us (in symbol) that the Harvest begins at the third watch, which is the seventh period of time from daybreak. In this text, that represents the seventh stage of the church. Consistent with this, Matthew 14:25 connects the fourth watch to the end of the Harvest. (Please see *The Stream of Time*, Section Thirteen, “Midnight.”)

- **2 Peter 3:8** is suggested to mean that the day of judgment is 1000 years long — and because this begins with the *parousia* of Jesus, then the Millennium begins with the second advent. We think that this misses the point Peter intends. Peter is explaining not the length of the day, but the long delay before the day would arrive. A thousand years for God is like a day is for us. Thus, “the Lord is not slack concerning His promise as some men count slackness” (verse 9). The “day of judgment and perdition of ungodly men” is longer than 1000 years, for it includes the Little Season that follows the Millennium.

- **Parallels.** Apparently there is some confusion about whether we embrace the 1845 year parallels between the first advent and the second advent. Yes, we do. See *The Stream of Time*, Section Seven and Section Eight.

- **Jubilees.** Apparently there is some confusion about our understanding of the Jubilees. We see the Jubilees pointing to four features of restoration. (1) 1874 (times of restoration), (2) 1878 (the return of Israel to their land), (3) 1948 (the return of independence to Israel), and (4) 2043 (a restoration of life in the Millennial Kingdom). Please see the “Jubilee Pointers” box on page 50.

ADDENDUM — BRS. MILLER, BARBOUR, PATTON, AND RUSSELL

Br. Robin Rice has reviewed Volume Two carefully, as well as a wide collection of writings by Nelson Barbour, William Miller, Edwin Froom, John Patton, and Sylvester Bliss. Following are findings gleaned from his research.⁵ First, his explanation of the method of counting 6000 years that is used in Volume Two.

- For convenience of calculating, standard calendar years (January to December) are used for counting; fractional years are rounded to whole years. The anchor year for affixing all other years in that system is 536 BC, supposed to be the first year of Cyrus.

- Thus, backward from January 1, 536 BC, adding 70 years for desolation, 513 for kings, 450 for judges, 6 for conquering Canaan, 40 for wandering, 430 from the Exodus back to the Abrahamic Covenant, 427 back to the end of the flood, and 1656 back to Adam — we have $536 + 3592 = 4128$ years back from January 1, AD 1. This effectively means a count of years starting with January 1, 4128 BC. In that case another 1872 full years to complete 6000 takes us to January 1, 1873.

- After this computation, adjusting to Jewish Years that begin in the autumn, the end of 6000 years was adjusted back three months, so that 6000 years end in about October of 1872 (B363). This adjustment is not referred to in the Foreword, Volume 2, page ii, which says the “Seventh Day ... began in 1873.”

Br. William Miller’s count of 6000 years was as follows. He counted whole years, including year “one” as the year of Adam’s creation. Thus, from Adam unto the Flood, 1656 whole years. Then 428 to the death of Terah, 430 to the Exodus, 40 in the Wilderness — 2554 subtotal.

Thereafter, 497 years until Saul the king, using these periods — 25 under Joshua, 18 for the elders outliving Joshua, 48 Cushan and rest, 98 Eglon and rest, 60 Jabin and rest, 47 Midianites and rest, 48 for Abimelech, Tola, and Jair, 24 Ammonite oppression and Jephthah, 25 Ibzan, Elon, and Abdon, 40 Philistines, 40 Eli, 24 Samuel (minimum) — 3051 subtotal.

Then 510 for the kings not including Zedekiah, 70 years captivity, then 6, 7, 36, 13, 7 for Cyrus, Cambyses, Darius, Xerxes, and Artaxerxes to year seven in 457 BC. That is 649 years, so the sum so far is 3700 years. Then 457 to 1 AD, another 1843 to and including the year 1843. Thus, the total inclusive full years, Adam to and including 1843, were 6000.

Br. Miller referred to his expectations as “about the year 1843,” which some of his followers considered too general. Br. Miller held that “some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come.”⁶ He considered that to be the 2300th year of Daniel’s prophecy of chapter eight. He also believed that the Gentile Times, Jubilees, 1335 days, and 6000 years from Adam, pointed to the year 1843.

Br. Nelson Barbour counted years as follows. From Adam to the end of the flood 1656, to the Abrahamic covenant 427, to the Exodus 430, the wilderness and conquering Canaan 46, Judges 450, Kings 513, Captivity 70, ending the desolation of Judea in the autumn of 536 BC. He then added 536 years, arriving at the autumn of 1 AD, then 1872 years more to the autumn of 1873. “The six thousand years did not end in 1872, but in the autumn of 1873” (*The Three Worlds*, Harvest Gleanings Volume One, page 47).

Br. John Patton counted full years, starting year “one” as the year Adam was created, thus closing 6000 years complete with the end of 1872. He then adjusted the whole string of years forward nine months to October of 1873, thus matching the conclusion of Br. Barbour.⁷

All four brethren counted years carefully. All recognized that there is no year “zero” between the BC and AD eras. They counted years up to the AD era, then forward as necessary to complete 6000 years. Br. Russell adjusted back three months to the autumn of 1872. Br. Miller adjusted forward three months, beginning year 6000 in the spring of 1843. Br. Barbour counted from the autumn of 536 BC, ending 6000 years in the autumn of 1873. Br. Patton adjusted nine months forward from January, achieving the same result.

Gentile Times. Both before and after January 1904, Br. Russell wrote that the Gentile Times would close about October 1914. However, in January 1904, in a lecture to 800 persons, he used “October, 1915, as the date for the end of Gentile supremacy ... of 2520 years.”^{8,9} In the year 1912, Br. Russell quoted from a published version of that lecture in an article titled “The Ending of the Gentile Times” (R5142). There he reasons correctly that if there is no year “zero,” then 2500 years from October 606 BC takes us to “October, 1915.” (The year 1915 appears also in a chart of parallels, B219 and C132.) This “point to point” computation by Br. Russell, leading to the autumn of 1915, was done correctly.

However, when World War I began in the latter half of 1914, naturally the assumption was that the Gentile Times had ended in that year. Thus, in R5721, published in the summer of 1915, the date ending the Gentile Times is said to have been “about September 21st last” — that is, September 21, 1914, which was Tishri 1 of that year. Later, in 1916, the date was put at “October, 1914,” which approximated the month Tishri. There was no accompanying material explaining how this time was reached if counting from the autumn of 606 BC.

After 1914, Br. Johnson made a change, moving the beginning time back to the autumn of 607 BC. Jehovah’s Witnesses later did the same and acknowledged the change. However, this does not accord with using the date 536 BC for the first year of Cyrus. Nor does history allow for year one of Cyrus to have begun in 537 BC. The proper answer is that 607 BC was the year beginning Babylon’s four year conquest of the holy land. Then, 2520 years later, came a four year war freeing the holy land from the Ottoman Empire. England took control and declared their intent to make of it a national homeland for the Jewish people.

(1) Apparently Br. Barbour found this in *Horae Apocalypticæ*, by E. B. Elliott, which included a listing drawn up by Charles Bowen. This listing was also published in *The Approaching End of the Age*, by Henry Grattan Guinness, 1880 (also 1879). There is some ambiguity here. A comment in the text speaks of the year 4138 BC for Adam. But the listing itself results in a date of 4128 BC for Adam. The listing appears between page 292 and page 293 of the 1879 edition. The paragraph on page 292 just before that says this. “From forty to sixty years comprises, in all probability, the range of the uncertain, in the whole extent of Bible chronology. The various statements of Scripture given in the subjoined table leave little doubt that the creation took place about 4138 BC.”

Possibly the mixup is that the 4138 BC date is picked up from the work of Fynes Clinton, referred to in the Guinness edition of 1879, on page 293, which puts “The Nativity” of Jesus at the year of the world 4138. There Guinness says “We accept then as about the nearest possible approach to truth, and as probably a very near approach indeed, the following dates given by Mr. Fynes Clinton” — then a brief list of Clinton’s AM dates (anno mundo, year of the world), ending with 4138.

(2) This is a sampling. A detailed list of Reprint references compiled by Br. Tabac reports many more. In addition, the Chart of the Ages in Volume One, at some time during the year 1913, reflects a change in the designation for the Kingdom. Formerly it was

“Millennial Age,” and thereafter “Messianic Age,” a broader term to accommodate more than 1000 years starting with the Harvest.

(3) The same article begins the desolation of Judea 70 years earlier in “October, 605¼ years before AD 1.” This is the reading of the original Watchtowers, properly reflected in the Harvest Truth Database. When the Reprints were typeset initially, someone changed the 1/4 to 3/4, “October, 605¾” — a figure that accords with no one’s view, as far as we know.

(4) The title of William Hales’ work was not cited by Br. Russell. But it is *A New Analysis of Chronology and Geography, History and Prophecy*, Volume Two, 1830.

(5) Br. Robin Rice’s observations were written up at length, and secured from him by email.

(6) *Memoirs of William Miller*, by Sylvester Bliss, published by Joshua Himes, 1853, pages 171, 172.

(7) *The Day Dawn*, by John Patton, Almont, Michigan, published by A D Jones, Pittsburgh, 1880.

(8) This evidently followed an interchange with Br. Paul Johnson. See Br. Johnson’s “Appendix” to *The Time is at Hand*, published by Laymen’s Home Missionary Movement, Chester Springs, Pennsylvania, 2005, page 367.

(9) “The Times of the Gentiles Nearly Run Out,” published in *The Pittsburgh Gazette*, January 11, 1904, republished in *Harvest Gleanings*, Volume 2, quotation taken from page 31.

Section Thirteen

Final Thoughts

*“The time is short”
(1 Corinthians 7:29).*

The prophetic days of Daniel have all expired. The 1260, 1290, 2300, 1335 and 2520 years closed in 1799, 1829, 1843, 1874, and 1914, respectively. This confirms that we are in the *suntelia*, or ending period, of the Gospel Age. “The harvest is the *suntelia* of the age” (Matthew 13:39).

Each date above connects to one of the experiences of Elijah in 1 Kings chapter 19. The end of the drought, 1799. The first feeding, 1829. Laying down to sleep, 1843. The second feeding, 1874. Reaching Mount Horeb after forty days, 1914. Since then we have passed through two parts of the time of trouble — the wind phase up to 1945, and the earthquake phase up to 1989. We are now in the fire phase of Islamic turmoil, and the end of the Harvest approaches. (See diagram, third page following.)

All of this is consistent with the view that the Kingdom of God will be established within a generation. Now it is apparent that 6000 years will also end within a generation. Thus, the count of years fits with the evidence that we observe. All of this is reasonable and self consistent.

There is nothing arbitrary about the count of years. From Adam to the Exodus there were 2513 years, as agreed widely by brethren today. Another 479 years take us to the foundation of Solomon’s Temple, according to 1 Kings 6:1. In this case we have 2992 years from Adam to the Temple. There is nothing “reverse engineered” here. It is clean, straight-forward, direct.

If we use the widely accepted date 966 BC for founding Solomon’s Temple, then we have our result. The Seventh Millennium from Adam will begin in 2043. There is no bending, no whittling, no shaping, no trimming or adding a year or two here and there. It is not susceptible of fitting to a preference. Not a single link in the chain, not a single anchor date, is of our origin. We sum the years and apply anchor dates that are crisp, clear, and decisive. From this flows all of the truly remarkable features discussed in this study.

STUNNING

We often forsake superlatives, and understate matters of consequence. However, in the opening section we one time used the word “stunning.” That describes our personal evaluation of the results. Here is a list from Section One, describing what the reader might anticipate.

“The Testimony Here Presented —

- (1) Harmonizes all the scriptural testimony and discards none.
- (2) Resolves the questions recognized in R2739.
- (3) Highlights the special work of Pastor Russell.
- (4) Marks the date 1948 in four independent ways.
- (5) Confirms and strengthens each of the prophetic periods of Daniel.
- (6) Deepens and augments the 1845 year parallels.
- (7) Exhibits structure and design in the timing of the main events in Scripture.
- (8) Explains why the Harvest continues a century beyond expectations.”

Notice point three. When the proper count of years is in focus, this highlights the service of Br. Russell in a unique way. How would this happen in a randomly incorrect count of years, that is not manipulated for the purpose?

This study does not replace the foundation of time prophecy that is our collective heritage. This study **builds** upon that foundation. For example, note the Expanded Parallels (page 51, also *Stream*, page 52). Who else, but brethren of our fellowship, would appreciate so many prophetic markers 1845 years apart? How would this happen in a randomly incorrect count of years, that was not manipulated for the purpose?

One of the most impressive features is item number seven of the listing above. Perhaps it is less impressive to the reader than to us, because there is a sense of complexity in the interplay of numbers and periods of time. This interplay is not a contrivance. For those so inclined, we urge a close scrutiny of Section Three. We are deeply impressed by what it contains. Likewise the remarkable testimony of Sections Four, Five, Six, Seven, and Eight. How does this happen in a randomly incorrect count of years, that is not manipulated for the purpose? We **earnestly** commend all of this to the reader.



"It would be unwise to lock the door of interrogation."

Are brethren ever intimidated a little by harsh affirmations, sometimes tinged with rancor? Should we not rather be impressed with Scripture, Reason, and Evidence? Might we pass by the most wonderful of hopes if we do not allow sweet reason to direct our judgment? "It would certainly be unwise for us ... to shut and lock the door of interrogation" (F317-318).

IS THERE AN ALTERNATIVE?

This may seem to be an odd question. One may naturally assume, yes, the other option is the prophetic package presented in Volumes Two and Three.

Those presentations wonderfully advanced the study of time and time prophecy. They correctly placed the birth, ministry, and death of Jesus, and identified the dates 1799, 1829, 1874, and 1914. They correctly identified the Second Advent of Christ and the Time of Trouble. These are remarkable achievements. They were timely achievements.

However, that package left some things for later resolution. (1) When Br. Russell died, he still expected the church to be complete, and the kingdom installed, within "a year or two or three" (Foreword, Volume Three, page i). Nothing in that prophetic package addresses the century (and counting) delay in expectations that has followed.¹

(2) There was nothing to mark the re-establishment of Israel as a nation, which occurred in 1948. "We are free to say that the restoration of Israel has not been accomplished as rapidly as we had anticipated" (Foreword, Volume Three, page ii). Now we see that the date 1948 is marked in four ways, each of which also points to the year 2043.

(3) There was no resolution to 6000 years marking the beginning of the Harvest, but the Millennium being deferred until the end of the Harvest. R2739, often referred to, expressed the problem and said that no near term resolution was in sight. Now all of these points are clarified.

PROBLEMS IN THE PARADIGM

As customary with paradigms that serve well but are imprecise, as time passes, close inspection shows some problems. Here are the problems.

- Volume Two appealed to history for a “generally accepted date” on which to anchor the thread of chronology. The date chosen was 536 BC for the first year of Cyrus. That misses the true date by two years. The actual “generally accepted date” for the first year of Cyrus is 538 BC.²
- The date 454 BC for the 20th year of Artaxerxes is not sustainable. See comments on this in Section Twelve. This affects the 70 week prophecy of Daniel chapter nine. In any case, from 454 BC to 36 AD is not 490 years. It is 489 years.³
- Cornelius was not converted in 36 AD, so as to coordinate with a presumed end of the 70 weeks. The conversion of Cornelius in Acts 10 followed Paul’s visit to Jerusalem in Acts 9. This came after Paul’s escape from Damascus while Aretas ruled the city (2 Corinthians 11:32). Aretas did not rule Damascus until 37 AD. This puts the conversion of Cornelius no earlier than 37 AD.
- The reign of Nebuchadnezzar is established without ambiguity. Please see *The Stream of Time*, Appendix A. His 18th year (Jeremiah 52:29), when Zedekiah fell and the temple was burned, was in 587 BC. It was not 606 BC. In any case, from 606 BC to 1914 is not 2520 years. It is 2519 years.
- Athaliah reigned for seven years, not six years (2 Kings 11:4, 2 Chronicles 23:1). This increases the period of the kings by one year. This point is clear and straight forward. Can it be accommodated?
- Using point to point counting of years, from 625 BC to 1874 and 1875 respectively are 2498 and 2499 years, rather than 2499 and 2500 years. This affects the Jubilee calculations. (Similarly, from 4128 BC to 1872 AD, point to point, is 5999 years, but ending 6000 years in 1873 is an easy adjustment.)

CONSEQUENCES

We do not cite these problems as complaints. We cite them in order to demonstrate that some areas call for adjustment. If one reads works of various writers on these subjects, specially those written long ago, this kind of concern is not unusual.

Notice the consequences. (1) Suppose someone thinks that Darius the Mede interposed for two years before Cyrus. Then the Israelites returned in 536 BC and the desolation of Judea ended that year. If that lasted 70 years, as some suppose, then it began in 606 BC, and 2520 years later does not compute to 1914. If someone begins the desolation in 607 BC, then upon what basis?

(2) But suppose we do this. That would also cure the problem of the Jubilee calculations, for now the 19th Jubilee, otherwise computed to begin in 625 BC, would begin in 626 BC. Now the calculations do work to bring us to the second advent. But this pushes the death of Jacob back one year from 1813 BC to 1814 BC. This makes 1846 years to the death of Jesus in 33 AD, disturbing the Jewish Double.⁴

(3) Recognizing the seventh year of Athaliah increases the period of the kings by one year. This again disturbs the Jubilee calculations. It also pushes the death of Jacob back another year to 1815 BC, now two years out of synch.

(4) If the 70 years of Jeremiah 25:11,12 mean 70 years of desolation, this leads to another problem. Jeremiah 25:12 says the king of Babylon would be punished after the 70 years expired. If they expired in 536 BC, and King Belshazzar was killed in 539 BC, we have a disparity of three years. If we adjust to 537 BC, then we have a disparity of two years.

There are no self-consistent resolutions for these problems.^{5,6} The paradigm is imprecise. However, if 6000 years take us to the close of the Harvest, then these problems melt away. Then all is clear, clean,

and precise. Every time prophecy is in place, every scripture is accommodated, every “generally accepted date” is in accord, the expansion of the Harvest is explained, and the restoration of Israel in 1948 is identified.

WHAT OF ADAM IN THE GARDEN?

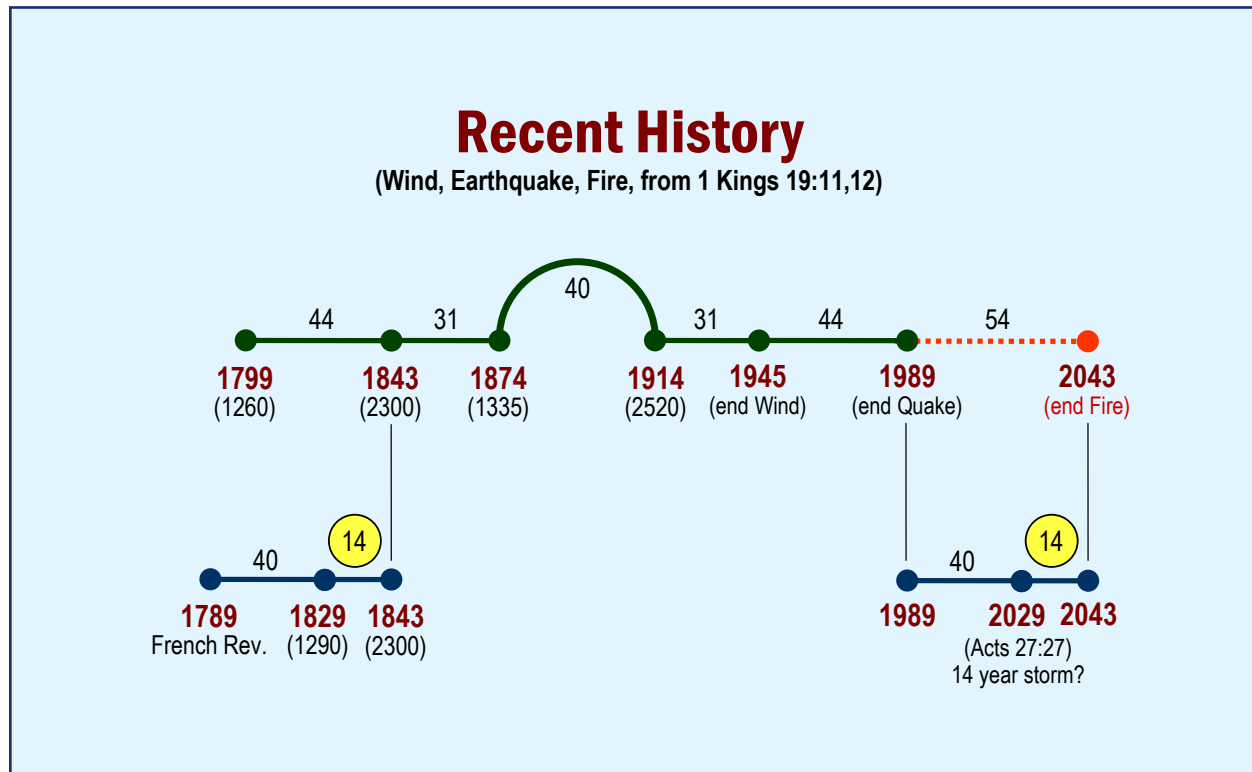
Apparently Adam was in the Garden for a relatively brief time. If it had been a relatively long time, a period of years, then (1) it is reasonable to suppose that the number of years would be given, and (2) one might wonder why the Adversary deferred his efforts with mother Eve. It is unlikely that years intervened before Adam and Eve sinned, for extended time in faithfulness would have deepened their disposition toward obedience and reduced the likelihood of failing.

Here is our suggestion. It can only be a suggestion. The time of new life is in the spring. That would be an appropriate time for the creation of Adam. If three months passed in solitude, exploring the garden, naming the animals, becoming familiar with his surroundings, that would be adequate for Adam to sense his lack of companionship. If Eve was created about that time, and the couple enjoyed three months of happiness in the Garden, that would take us to the autumn of the year, which is the time of decay in the natural cycle. That may have been the time of Satan’s deception, the fall into sin, and the curse. We notice that the Day of Atonement for sin was in the autumn of the year.

If this is in the right direction, then our first parents may have been expelled from Eden in the autumn of 3958 BC. Six thousand years later would touch the autumn of 2043 AD.

ACTS 27

There are indications that experiences recorded in the Book of Acts form lessons about the Gospel Age, and that experiences in the later chapters pertain to the Harvest. In particular, Acts 27, about Paul’s voyage to Rome, pictures the saints during the Harvest. Acts 28 takes us into the Millennial Kingdom.



In Acts 27, Paul first represents the saints during the Harvest. After the “midnight” hour of Acts 27:27 the Church goes home (compare Exodus 12:29). Paul then represents the Great Company. After the “ship of state” is destroyed by winds and rough seas, the picture relocates to the kingdom. Melita pictures the nation state of Israel where the Kingdom begins, and Paul represents the Ancient Worthies.

Here are some connections from Acts 27 relevant to our time. The final experience was a storm of 14 days, bringing darkness so that “neither sun nor stars in many days appeared” (Acts 27:20). This compares to prophecies that in the end of the Harvest the sun, moon, and stars would be darkened (Isaiah 13:10, Matthew 24:29).

The first three days of this darkness were specially called out (Acts 27:17-19). These compare to three days of darkness in the ninth plague in Egypt (Exodus 10:22,23). Brother Parkinson long ago suggested that those three days might picture three bleak years after the sixth vial is poured on the Euphrates, drying up the source of commerce for Babylon (Revelation 16:12).

If so, then the 14 days of storm may represent 14 years of distress before Armageddon. Thus, 2029 could see a blow to the financial system of the western world, 14 years before 2043. We will see.

ANOTHER TESTIMONY

The year 2029 is 200 years after 1829, which was the end of the 1290 years of Daniel 12:11. The year 2043 is 200 years after 1843, which was the end of the 2300 years of Daniel 8:14. The year 1989, the end of the earthquake phase, is 200 years after 1789, the year of the French Revolution (Revelation 6:12, 11:13). These three pairs of dates are each separated by 200 years. This is consistent with a turn of events in 2029.

A possible third testimony is in Genesis 8:6-11. There 40 days, and then another 14 days, preceded the dove that represents the holy Spirit released for mankind in the Millennium. From 1989 forty years take us to 2029, and another 14 years take us to 2043. This might suggest a turn of events in 2029.

PLEASANT PROSPECTS, AND GOOD ADVICE

The prospects are wonderful. The Kingdom is near. The last years of opportunity for the high calling are upon us. The last push for new entrants is timely. We should watch, be active, and think through every evidence that providence places within our reach. As for our collective spirit, here is some good advice.

“We should not denounce those who in a proper spirit express their dissent ... nor should we feel aggrieved toward them. We should recognize the individual rights of all, and treat everybody according to the Golden Rule. Nor should we feel at liberty to express our views more dogmatically than we would think right for others to do in expressing their views. ... There are possibilities of our having made a mistake. ... Let brotherly love continue” (R5348-5349).

(1) Thus the unfortunate circumstance that wide swaths of the Bible Student Movement concluded that the High Calling had closed. If brethren after Br. Russell’s death realized that the Harvest would continue another century or more, it is likely there would have been little inducement for closing the door. The natural consequence of seeing 6000 years close in 2043 is that the high calling continues today and for some years to come. All the more when we see that the 70 weeks do not point to a closing of a general call in 1881. Acts 27:9,27 and narrative may indicate that the high calling will begin to close a fortnight of years before 2043.

(2) The foundation for the entire discussion about the first year of Cyrus is that Babylon fell to the Persians in October 539 BC. The regnal years of the Persian kings ran from Nisan to Nisan, so the first year of Cyrus as ruler of the empire began in the spring of 538 BC. It was formerly thought, reflected in McClintock and Strong for example, that Darius the Mede reigned for two years, so that the reign of Cyrus was deferred until 536 BC. Authorities do not hold that view today, so it can no longer be cited as a “generally accepted date.”

Cyrus the Persian was Darius the Mede (*The Stream of Time*, page 93, item four). Daniel 6:28 tells us this.

It follows the same construction as 1 Chronicles 5:26 which tells us that Pul and Tilgathpilneser are two names for the same king. Thus, the first year of Cyrus is “generally accepted” to be 538 BC. If any prefer that Darius the Mede was a subordinate appointed by Cyrus to govern Babylon, a view once cited in *Time and Prophecy*, that does not change the date of the first year of Cyrus as ruler of the Empire. It would still be 538 BC.

(3) This is an example, perhaps, of counting whole years and counting inclusively. That is, if one counts the year 454 BC as year “one,” then 36 AD would be numbered year “490.” In this sense, from January 1, 454 BC, through and including December 31, 36 AD, would be a total of 490 full years. This, however, is different than counting years “point to point,” from, say, April to April, or October to October. From a given point in the year 454 BC, to the same point in the year 36 AD, would be only 489 years of elapsed time.

(4) Concerning the Jewish Double, please see a detailed history of the view, and an updated explanation about it, in *The Stream of Time*, page 48, footnotes (2) and (4). The latter footnote mentions Isaiah 61:7, which heretofore has not been much considered on this subject.

(5) One work that addresses some of these concerns with small adjustments is Br. Charles Redeker’s treatise, *A Confirmation of the True Bible Chronology*, 1971. Br. Redeker adjusts from 536 BC to 537 BC, thus moving from 606 BC to 607 BC, so that 2520 years bring us

to 1914. This locates the 19th Jubilee of Israel at 626 BC, so that the Jubilee calculations do not overshoot the second advent. To accommodate the Jewish Double, he reassigns the period from 1845 years to 1845 and a fraction. He does not consider Athaliah’s seventh year, nor mention Belshazzar being killed before the end of the 70 years.

(6) This footnote really pertains to Section Twelve, page 64, bullet item “Judges.” It is a late addition, put here because there is space for it. It is about Acts 13:20, 1 Kings 6:1, and the period of the Judges.

The NIV, NASB, Rotherham, and other newer translations, at Acts 13:20, follow what are generally considered better Greek manuscripts, that differ substantially from those from which the King James version drew for rendering this passage. These newer translations (and the manuscripts underlying them) place the 450 years at the close of verse 19. Verse 20 then begins, “After this, God gave them judges” (NIV). “And after these things He gave them judges” (NASB and Rotherham).

If that is what Paul said, as recorded by Luke in this passage, then this removes the difficulty that some brethren claim against 1 Kings 6:1. There is no other remaining substantive argument against the integrity of 1 Kings 6:1. For as we have shown, there is no intrinsic difficulty reconciling 1 Kings 6:1 with the narrative of the Book of Judges and 1 Samuel. Please see *The Stream of Time*, Appendix C, “The Period of Judges,” pages 107-111.

