

Faithbuilders Fellowship

Proclaiming Christ's Parousia
and the coming Millennial Kingdom
January 2007

Three Callings of the Spirit

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us" (Hebrews 11:39, 40).

One of the keys to the Plan of the Ages seems so simple — and yet escapes the attention of so many. It is that God has different ages, for different purposes. Most Christians realize that the call of the Gospel allows a heavenly hope to those who receive it. But they seem not to know that this is a special, unique, and exceptional call. Before Christ introduced the Heavenly Call at his first advent, it did not exist. And after the close of the present Gospel Age, it will close.

Thus this call is extended for only about 2000 years. What, then, happened before this call, and what will happen after it?

Ancient Worthies

There were people of faith for almost 4000 years before Jesus opened a "new and living way" (Hebrews 10:20) by his death. What was their hope, if the Heavenly Call was not then open?

The call to Abel, Enoch, Noah, Elijah, and the host of people devoted to Jehovah from Old Testament times, was an earthly call. They looked forward to a time when God would intervene in the affairs of the world to rescue it from the curse of sin and death — and they knew that they would have a wonderful reward of life in that blessed time.

That reward will be here, on Earth. In the Resurrection, those Ancient Worthies will be raised as perfect human beings. They will be free from the ravages sin and death have worked upon humanity. With this advantage, they will be used by God to lead the remainder of the world back to God — and they will be examples to the world of what awaits all those who become Godly during that Millennium.

It is possible that these "Ancient Worthies" will receive an even better reward at the close of the Millennium, after their service to the world is complete. Possibly God will grant them life on the spirit plane. So Brother Russell suggested based on some intimations

from scripture, and the principle that God highly rewards obedient service, such as the Ancient Worthies will provide the world during the Kingdom.

"Princes in All the Earth"

Psalms 45 speaks of the great king, God, preparing a marriage for his son Christ, also a king. The Bride of that passage is the Church, called out of this world during the present time. When at last the Bride class is complete, when "his wife hath made herself ready" (Revelation 19:7), they receive glory in heaven.

It is then that the Ancient Worthies are raised from the dead, and become "Princes in all the earth" (Psalms 45:16). These "princes" represent the royal authority of the heavenly, unseen king and queen. They will lead Israel in the Kingdom (Micah 5:5), receive instructions from above (Ezekiel 44:3), and lead the people of the world to God (Ezekiel 46:9, 10).

"Better Thing"

In Hebrews 11:39, 40, cited at the opening of this article, Paul says these Ancient Worthies "received not the promise," by which Paul means the promise of the Abrahamic Covenant. By comparison, the Gospel Age Church does receive this promise. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29).

Thus we, during the present Gospel Age, have the remarkable privilege of becoming "heirs of God, and joint-heirs with Christ" (Romans 8:17). But there is a condition attached — "... if so be that we suffer with him, that we may be also glorified together."

In comparison with coming glory, present trials are as nothing. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17). Then "let us lay aside every weight, and the sin which doth so easily beset us [and] run with patience the race ..." (Hebrews 12:1).

Thus the three Callings of the Spirit are: to the Ancient Worthies in ages past, to the Bride of Christ in the present, and to the world of mankind in the Millennium.

The Ram and the Goat

The Vision of Daniel Chapter Eight

“In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first” (Daniel 8:1).

This vision came to Daniel two years after his first one. That first one was a dream of four beasts, representing four empires — Babylon, Medo-Persia, Greece, Rome. But this second vision, in the third year of Belshazzar’s coregency with his father Nabonidus, was different. It is not reported as a dream.

Thus of the four visions Daniel received, only the first came in a dream — as though to connect it as a parallel account to the dream of Nebuchadnezzar, in chapter two, which refers to the same four empires as four parts of a great metallic image.

This vision of chapter eight passes by the empire of Babylon. It represents the next two empires, Medo-Persia and Greece, as a Ram and a Goat respectively, and the fourth empire as a horn which emerges out of the Grecian Goat to a dominion greater and stronger than any of its predecessors.

The Setting

Daniel was transported in vision to a palace at Shushan, “which is in the province of Elam ... by the river of Ulai” (verse 2). Evidently Daniel recognized the setting of the vision. As a man of authority in the Babylonian Empire, he may have travelled to this location on the King’s business in past years.

By now Daniel was no longer in the high post he held under Nebuchadnezzar, for Daniel 5:11 shows he was not a close associate of the present king Belshazzar. Since Daniel is a picture of the Lord’s people during the Gospel Age, perhaps the early exaltation of Daniel represented the exaltation of Christians in the days of Constantine; his later years out of prominence, the years of obscurity for the true Church during the dark ages; and his final honors at the close of the kingdom of Babylon, the raising of the saints to power over the world during the Millennium.

The setting of this vision in the land of Elam, part of the homelands of the Medo-Persian empire, was appropriate to the vision, which begins with that empire.

The Persian Ram

Verse three says the ram had two horns, “but one was higher than the other, and the higher came up last.” The two horns represent the Medes and the Persians, as verse 20 says expressly. At first the Medes were ascendant, but from the time Cyrus conquered his grandfather Astyages in battle, the Persian power became dominant. The Persian horn gained this superior position 11 years

Kings of Medo-Persia (539-330 BC)

- | | |
|----|--|
| 9 | Cyrus |
| 8 | Cambyses |
| 0 | Smerdis (Bardiya) |
| 36 | Darius I Hystaspes (Haggai, Zechariah) |
| 21 | Xerxes (Ahasuerus of Esther / Daniel 11:2) |
| 41 | Artaxerxes (Ezra, Nehemiah) |
| 19 | Darius II Nothus |
| 46 | Artaxerxes II |
| 21 | Ochus |
| 2 | Arogos |
| 6 | Darius III Codomannus (Nehemiah 12:22) |

before Cyrus took Babylon in 539 BC. Astyages, the maternal grandfather of Cyrus, had ruled the Medes from 585 BC to 550 BC when, according to Herodotus, his own troops handed him to Cyrus, who in turn treated Astyages kindly. Thus the loyalty of the Medes to the newly ascendant Persians was cemented.

Verse four outlines the success of this Medo-Persian Ram as it pushed outward from its eastern origins. “I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.”

These directions are all appropriate to the expansion of the Empire. It grew westward to the Kingdom of Lydia (Turkey), northward to the Caucasus Mountains between the Caspian Sea and the Black Sea, and southward in Egypt to Thebes. In the process it took over all the land of Israel. It also expanded eastward to the border of India, but relative to Israel, the dominant directions were west, north and south.



The Persian Empire

The Grecian Goat

The Grecian Empire is introduced in verse five. “And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran into him in the fury of his power” (verses 5, 6).

The scene clearly describes a rapid conquest, as was Alexander’s. His father, Philip II of Macedon, had united Greece during his reign from 359 BC until his assassination in 336 BC, leaving young Alexander heir to the throne and the rule of Greece. Philip had already organized for an invasion of Persia, so the stage was set for Alexander to proceed, after he put down rebellions from southern Greece which sprouted after the passing of Philip.

In May 334 BC, Alexander defeated the Persian satraps of Asia Minor at the river Granicus. (This date will prove of value and interest in our later examination of the time prophecy of this chapter.) Later that year he “untied” the famous Gordian knot with his sword, which tradition held would reveal the next master of Asia. In November of 333 BC, after some setbacks in the months preceding, he was victorious at the Battle of Issus over the Persians led by Darius III, Codomannus, the last ruler of the Persian Empire. Darius retreated to the eastern part of his empire, and was later killed by a former satrap in July of 330 BC.

Meanwhile, from 332-321 BC, Alexander invaded Syria, took Tyre after a seven month siege, destroyed the Philistines in the southwest of Israel, and appeared before the gates of Jerusalem. This campaign is narrated prophetically in Zechariah 9:1-9. Any good Bible Commentary on these verses will give the specifics.

Subsequently Alexander invaded Egypt before turning his attention back to Persia. Alexander then advanced from Syria into the heart of the Persian Empire. He crossed the Euphrates and Tigris rivers without opposition. He met and defeated the superior numbers of Darius III in the battle of Gaugamela, near Mosul (ancient Nineveh), at the beginning of October, 331 BC. (Sometimes this is imprecisely referred to as the Battle of Arbela.)

The Persian Empire was now divided, west from east. Alexander would declare himself Great King and advance to Babylon, while Darius fled further eastward to raise another army before his death the following July. Subsequently Alexander marched eastward, stopping only at the banks of the Ganges at India, forced by his army to turn back after so many years, miles, and conquests, replete with losses. Alexander died at Babylon June 10 or 11, 323 BC. Though he was king for 13 years, he defeated the armies of Persia within three years, and that empire collapsed within three more. This is very rapid, as the prophecy indicated it would be.

Domination of Persia

“And I saw him [the Grecian goat] come close unto the [Persian] ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand” (verse 7). So decisive and complete was Alexander’s victory.

“Therefore the he goat waxed very great.” Notice the comparison of this empire to the description of the Persian — “very great” (verse 8) compared to “great” (verse 4). So was the Grecian Empire more extensive and dominant than the Persian.



The Grecian Empire

But verse eight continues with some surprising developments. “And when he [the goat, representing the Grecian Empire] was strong, the great horn was broken; and for it came up four notable horns toward the four winds of heaven.” Alexander was “the great horn ... the first king” (verse 20). He was at the height of his achievements, intending to make Babylon a capital for his new empire. There he received embassies from various countries, including Carthage and Rome, who had something to fear of his plans for the future. But there he died.

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FAITHBUILDERS FELLOWSHIP is a publication of Millennial Morning, a recognized religious, non-profit organization for the dissemination of Christian teaching. Address all communications to — 8060 Wing Span Drive, San Diego, CA 92119, USA. Contact us by email at — FFellowship@aol.com. Subscriptions are free to all requestors. Visit our website at members.aol.com/FFellowship • Part of the Worldwide “Bible Student Movement.”

Alexander lived about a month shy of 33 years. He died probably of Malaria, Typhoid, or some other disease, though some report he died of poison by enemies, or even a modest poison used too aggressively as a treatment for his ailments. Alexander suffered various wounds, some severe, in his years of warfare. Weakened with heavy drinking and pressing activities, he succumbed. When asked of a successor he is reputed to have said “to the strongest.” But it is possible he said “to Craterus,” commander of the infantry, which would have differed in spelling by a letter, and in pronunciation but by an accent. In any case, Craterus was not present at the time and died in battle two years later.

Among Alexander’s unfulfilled plans was a campaign against the Arabs, building a navy for the conquest of Carthage and the Mediterranean coastlands, building a road in North Africa as far as Gibraltar with ports and shipyards, transplanting Asians to Europe and vice versa for a more homogenous populace, and erecting a tomb to his father Philip to rival the pyramids of Egypt.

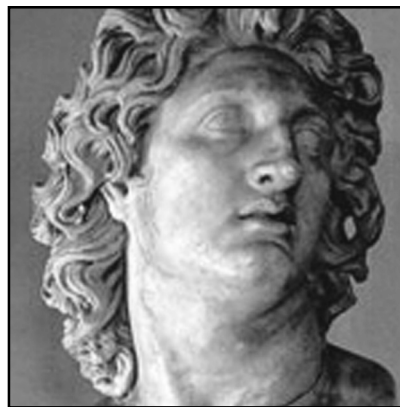
Some of this would be accomplished later, by Rome. But Alexander’s conquests laid the groundwork for the future. It spread the language of culture, science and philosophy, namely Greek, which was a profound benefit for the future development of the world. All of this was under the hand of providence, nurturing the world toward the time of the appearance of Christ and dissemination of the Gospel.

Four Notable Horns

When Alexander died he had no heir, though his Persian (Bactrian) wife Roxana bore a child to Alexander six months after his death. Daniel 11:4 says of this time, “When he [Alexander] shall stand up [reign as king], his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity ...” His young son, also named Alexander, was nominally recognized, but the power was in the hands of a regent, and before the four kingdoms represented by the four horns became independent, young Alexander was no more.

“Roxana and her son became victims of political intrigues ... Roxana murdered Alexander’s other widow, Stateira, and Stateira’s sister Dryphteis. Roxana and her son were protected by Alexander’s mother, Olympias, in Macedon, but her assassination in 316 BC allowed Cassander to seek kingship. Since Alexander IV Aegus [son of Alexander] was the legitimate heir to the Alexandrian empire, Cassander murdered him along with Roxana ca. 309 BC” (Wikipedia).

By the year 301 BC, the efforts of aged Antigonus to maintain some central authority ended at the Battle of Ipsus. There also Antigonus lost his life. The division of the empire into four parts, already well advanced, was now complete. Macedonia went to Cassander, Egypt to Ptolemy, Thrace to Lysimachus, Syria to Seleucus.



Alexander the Great

How The Four Secured Power

The listing of these four rulers is well known. But this four way division of the empire was not immediate, it was a process which took about two decades to solidify. The specifics are not frequently discussed,

so we will take some time to speak of them here. Some background information may diffuse some mists about the fulfillment of this part of prophecy.

The right hand assistant of Alexander when he died was a man named **Perdiccas**, perhaps four years senior to Alexander. The day after Alexander’s passing, Perdiccas convened a council of military leaders to discuss the succession of power. In time, a compromise was reached to avert civil war, namely that Perdiccas would act as regent on behalf of two persons — Philip Arridaeus, illegitimate and mentally deficient half brother of Alexander (about the age of Alexander), and the child to come of Alexander’s pregnant wife Roxana, if he were a son (which he was, Alexander IV Aegus).

Arridaeus became king with the throne name Philip III, but Perdiccas had the power. About this time Arridaeus was married to a noblewoman named Eurydice, who wished to protect her husband from being used by his handlers, which incurred their animosity.

Perdiccas purged the army of some potential enemies, and some influential officers received satrapies. Thus Ptolemy received the charge of wealthy Egypt. By this means “Perdiccas seemed to have reached all his aims: the frontiers were guarded by strong men, and these strong men were away from the Macedonian court, which he could control. But Perdiccas was wrong. The future belonged to separatists” (livius.org, Ptolemy), who would forge independent kingdoms. They were building their districts and developing local attachments. Ptolemy for example took an Egyptian wife, courting the local population, and send away his first wife Artacama.

Ptolemy in Egypt, Cassander in Macedonia, Lysimachus in Thrace, and Seleucus in Babylonia, would be the victors. But other players were involved. Let us follow a brief history of these successors of Alexander.

The Diadochi (Successors)

Ptolemy Soter, 367 to 283 BC, was son of Arsinoe of Macedonia by her husband Lagos (or possibly by Philip II, making him half brother to Alexander). He was a friend of Alexander since childhood, one of seven “body-

guards,” and one of Alexander’s most trusted generals. Possibly, like Alexander, he was tutored by Aristotle. He was a man of learning who advanced culture.

He was with Alexander from his first campaigns through his victories in Afghanistan and India, and married a Persian princess Artacama at the Susa marriage festival in 324 BC. When Alexander died the following year, Ptolemy was appointed satrap of Egypt and subdued the coastlands of Libya. Cleomenes, the former satrap who remained as his deputy, was later executed for spying on behalf of Perdiccas. This gave Ptolemy freer movement, and the wealth Cleomenes had accumulated.

“By custom, kings in Macedonia asserted their right to the throne by burying their predecessor ... to preempt Perdiccas, the imperial regent ... Ptolemy took great pains in getting his hands on the body of Alexander the Great, placing it temporarily in Memphis, and openly joined a coalition against Perdiccas” (Wikipedia). Perdiccas invaded Egypt in 321 BC, failed at the Nile, and was assassinated in his tent by subordinates in 320 BC. Whereupon Ptolemy crossed the Nile and resupplied the enemy army, who thus came over to him. Ptolemy was offered the regency of the empire in place of Perdiccas, but declined the risk inherent in the offer.

Ptolemy took Jerusalem in 320 BC, and Syria in 318. “In the long wars that followed between the different Diadochi, Ptolemy’s first goal was to hold Egypt securely, and his second was to secure control in the outlying areas: Cyrenaica [northern Libya] and Cyprus, as well as Syria, including the province of Judea” (Wikipedia). He repeatedly took Syria, but repeatedly vacated it when necessary to insure preserving his sphere in Egypt.

He joined a coalition against Antigonus, master of Asia, in 315 BC. In 311 a peace was accepted that proved temporary. Shortly thereafter the 13-year-old son of Alexander was murdered, leaving Ptolemy “absolutely his own master” (Wikipedia). Hostilities resumed in 309. Ptolemy led a fleet that took Lycia and Caria in southwest Turkey, and the following year took Corinth, Sicyon and Megara in Greece, but reverses followed. In 306 he lost Cyprus to Demetrius, son of Antigonus.

When in 306 BC Antigonus assumed the title of king; Ptolemy, Cassander, Lysimachus and Seleucus responded that year or the next by doing the same. Ptolemy successfully resisted invasion from Antigonus into Egypt in the winter of 306, and a year later sent assistance to Rhodes when it was sieged by Demetrius, son of Antigonus. The rescued Rhodians observed a festival to worship Ptolemy as Soter, “savior.” Thus the name “Ptolemy Soter.”

On the news that Antigonus had fallen against Lysimachus and Seleucus at the Battle of Ipsus in 301, Ptolemy occupied Syria a fourth time. But “the other members of the coalition had assigned all Syria to Seleucus, after what they regarded as Ptolemy’s deser-

Four “Horns” After Alexander

Ptolemy Soter (Savior) — Ruled Egypt 323-283 BC. Assumed the title King 305 BC.

Seleucus Nicator (Victor) — Governor of Babylon 321 BC, fled to Egypt 316 BC, served Ptolemy, returned to Babylon 311 BC. This became year “one” of the Seleucid era (spring years). Assumed the title King 305 BC, died 281 BC.

Lysimachus — Appointed governor of Thrace in 323 BC, took the title king in 306 BC, died 281 BC.

Cassander — Ruler of Macedonia by 317 BC, took the title king 305 BC, died 297 BC.

tion, and for the next hundred years, the question of the ownership of southern Syria (ie, Judea) produced recurring warfare between the Seleucid and Ptolemaic dynasties.” (We will see these wars mentioned in Daniel 11 later in our series.) Ptolemy retook Cyprus in 295/294 BC.

In 285 BC Ptolemy abdicated in favor of his son, Ptolemy II Philadelphus, who had been coregent for three years. The senior Ptolemy died two years later at the age of 84. He founded the Great Library of Alexandria, and his son Philadelphus sponsored the Septuagint translation of the Old Testament into Greek. Ptolemy wrote a history of Alexander’s campaigns that has not survived, but was a principal source for the surviving account of Arrian of Nicomedia, source of much of our history about Alexander. Ptolemy ruled Egypt for forty years, from 323 to 283 BC, and took the title “king” in 305 BC.

Lysimachus (360 to 281 BC) was also one of Alexander’s immediate bodyguard and distinguished himself in India. He was appointed to govern Thrace after Alexander’s death, and took the title “king” in 306 BC. He joined Cassander, Ptolemy and Seleucus in coalition against Antigonus in 315 BC, who diverted Lysimachus by rousing the Thracian and Scythian tribes against him. In 302 BC a second alliance was made against Antigonus. Lysimachus entered Asia Minor with little resistance, reinforced by troops from Cassander. Seleucus joined him in 301 BC and Antigonus was defeated and slain at Ipsus. His dominions were divided, Lysimachus receiving the greater part of Asia Minor. But fearing the growing power of Seleucus, Lysimachus allied himself with Ptolemy and married his daughter, Arsinoe (II) of Egypt.

Lysimachus would die at the battle of Corupedium against the armies of Seleucus. “Although the victory gave Seleucus nominal control over nearly every part of Alexander’s empire, save Egypt, the victory changed nothing. Seleucus was assassinated not long after the

battle and Macedon swiftly became independent once again. It was typical of the times that these two former companions and former allies should as old men, end up fighting each other to the death. All of Alexander's companions lived violent lives and died from violence. Only Ptolemy died peacefully in Alexandria" (Wikipedia).

Antigonus (382 to 301 BC), was a general of Alexander, about 26 years his senior. He is called Antigonus Monophthalmus — the one-eyed — because of his loss of one eye. He was not present in Babylon when Alexander died, for he became governor of midwestern Turkey (Phrygia) after Alexander's initial successes 10 years earlier. He later sought to rule a united empire. His death at Ipsus in 301 marked the final resolution of the empire into four independent kingdoms under Ptolemy, Cassander, Lysimachus and Seleucus.

When Perdiccas was regent after the passing of Alexander, he added southern Turkey to the rule of Antigonus (Pamphylia and Lycia). But when Antigonus refused to aid another appointee, Eumenes, obtain the

provinces given to him, Perdiccas became an enemy. Antigonus escaped to Greece, befriending Antipater, regent of Macedonia, 321 BC. But his fortunes were soon restored, after the death of Perdiccas the following year.

Later Antigonus claimed authority over most of Asia, invaded the lands of Seleucus, and took

Susa and Babylon. In 314 BC Antigonus invaded Syria and sieged Tyre. Two years later his son Demetrius was defeated by Ptolemy at Gaza and lost Babylon. In 311 a peace agreement left Asia Minor and Syria to Antigonus, but hostilities resumed.

After victories in 306 BC, Antigonus assumed the title "king," thus claiming the authority of Alexander. This prompted his rivals to assume the same title in their respective spheres. He raised a large force commanded by his son for an invasion of Egypt which proved abortive, before losing his kingdom and his life at Ipsus.

Cassander, 305-297 BC. He was the son of **Antipater**. Antipater was the man Alexander left in charge of the military forces in Greece when he went conquering eastward. Antipater was originally very close with Olympias, mother of Alexander, and he aided Alexander in securing the succession in 336 BC after the death of Alexander's father, Philip.



Ptolemy Soter as Pharaoh.

But Antipater's relationship with Olympias deteriorated. In 324 BC he was ordered to lead replacement troops out of Greece to Alexander, and Craterus was appointed to replace Antipater as regent in Macedonia. But Antipater forestalled the exchange of power until the death of Alexander. Three years later, Antipater became regent of Alexander's empire after the former regent, Perdiccas, was assassinated in Egypt. Antipater died the following year, but Cassander was passed over by his father who instead left the regency of Macedonia to **Polyperchon** — an elderly man who had served Alexander's father Philip, and followed Alexander throughout his conquests. (He, with Craterus, were escorting several thousand veteran troops homeward to Macedonia and so were not present with Alexander when he died.)

Cassander thus allied himself with Ptolemy and Antigonus against the new regent, and displaced Polyperchon by perhaps 317 BC. Most of Greece supported Cassander, including Eurydice, wife of King Philip Arrhidaeus of Macedonia. But these both, and Cassander's brother Nicanor, were soon after killed by Alexander's mother Olympias. Cassander marched against Olympias, secured her surrender, and dispatched her in 316 BC. Six or seven years later he poisoned Roxana and her son.

By now Antigonus and Cassander were at odds. To aid Polyperchon against Cassander, Antigonus sent Alexander's illegitimate son Heracles and his mother Barsine. But subsequently Polyperchon was persuaded toward Cassander, and Heracles and Barsine were poisoned. Polyperchon retained authority in southern Greece and died a few years later past the age of 90.

Cassander had previously married Thessalonica, the half-sister of Alexander, so he was connected with the royal family by marriage. (Cassander founded the famous city of Thessalonica about 315 BC and named it for his wife.) He formed an alliance with Seleucus, Ptolemy and Lysimachus against Antigonus. After the defeat of Antigonus at Ipsus, Cassander was undisputed sovereign of Macedonia until his death in 297 BC.

However, in a sense Antigonus would have the last triumph. Three years after the death of Cassander, Demetrius son of Antigonus took control of Macedonia in 294 BC. His family held it, off and on, until it was conquered by the Roman Republic at the Battle of Pydna in 168 BC.

Seleucus was about the same age as Alexander. He was the son of Antiochus, one of Philip's generals. He accompanied Alexander into Asia and distinguished himself in the Indian campaign of 326 BC. At the "Partition of Babylon" in 323 BC, Seleucus received the office of chiliarch (commander of 1000, with other duties). He was closely attached to the regent Perdiccas, but subsequently was complicit in his death.

At the second partition, at Triparadisus in 321 BC, following the death of Perdiccas, Seleucus was made satrap



Seleucus Nicator

of Babylon. When threatened by Antigonos, Seleucus fled to Egypt, actively cooperated with Ptolemy, and commanded Egyptian troops in the Aegean Sea (this will be important in the meaning of Daniel 11:5).

Ptolemy's victory at the Battle of Gaza in 312 BC (over Demetrius, son of Antigonos), allowed Seleucus to return to the east. "His return to Babylon was afterwards officially regarded as the beginning of the Seleucid Empire and that year as the first of the Seleucid era. Master of Babylonia, Seleucus at once proceeded to wrest the neighboring provinces of Persia, Susiana and Media from the nominees of Antigonos. A raid into Babylonia conducted in 311 BC by Demetrius did not seriously check Seleucus' progress. Over the course of nine years (311-302 BC), while Antigonos was occupied in the west, Seleucus brought the whole eastern part of Alexander's empire as far as the Jaxartes and Indus Rivers under his authority.

"In 305 BC, after the extinction of the old royal line of Macedonia, Seleucus, like the other four principal Macedonian chiefs, assumed the title and style of King. He established Seleucia on the Tigris as his capital ... Ancient texts say that the city had 600,000 people, and was ruled by a senate of 300 people. It was one of the largest cities in the world, and only Rome and Alexandria were more populous" (Wikipedia). He was assassinated by Ptolemy Keraunos (brother of Ptolemy Philadelphus) near Lysimachia, in Asia Minor, in 281 BC.

Much More

There is much more to be discussed in chapter eight, including the prophecy of 2300 years given in verse 14, which was a pillar in the expectations of the Adventist Movement. This is one of the most intriguing chapters in the entire book, and a key to what follows in the lengthy prophecy contained in chapter 11.

So far our discussion of this chapter has taken us through verse eight. Before leaving this portion, we should add verse 22, which is an explanation of verse eight. Here the angel Gabriel explains to Daniel, and through him to us — "Now that [big horn, Alexander] being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

The four fragments, strong as they were, were necessarily inferior to the whole from which they sprang. But another mighty empire was to come after all of these, described in verses nine and 23. (*To be continued.*)

Newton on Truth

"All scripture is given by inspiration of God, and is profitable for doctrine ... reproof ... correction ... instruction in righteousness: That the man of God may be perfect, thoroughly furnished" (2 Timothy 3:14-17).

Isaac Newton is renown for his brilliance and academic achievements. But few know of the depth of his studies in the Scriptures, which he accepted as a revelation to mankind from our Heavenly Father, and therefore prized highly. It is said that he wrote more about the Scriptures than about his studies of Mathematics and Science. He esteemed God as the inspiration for all these. Here are his exhortations concerning fidelity and integrity in the study of this sacred gift.

"Let me therefore beg of thee not to trust to the opinion of any man concerning these things ... search the scriptures thyself ... if thou desirest to find the truth. Which if thou shalt at length attain thou wilt value above all other treasures ... search into these scriptures which God hath given to be a guide ... be not discouraged by the gainsaying which these things will meet in the world.

"They will call thee it may be a hot-headed fellow, a Bigot, a Fanatic, a Heretic, etc., and tell thee of the uncertainty of these interpretations, and vanity of attending to them: Not considering that the prophesies concerning our Savior's first coming were of more difficult interpretation, and yet God rejected the Jews for not attending better to them. And whether they will believe it or not, there are greater judgments hang over the Christians for their remissness than ever the Jews yet felt. But the world loves to be deceived, they will not understand, they never consider equally, but are wholly led by prejudice, interest, the praise of men, and authority of the Church they live in ... There are but FEW that seek to understand the religion they profess, and those that study for understanding therein, do it rather for worldly ends, or that they may defend it, than ... to examine whether it be true with a resolution to choose and profess that religion which in their judgment appears the truest.

"And when thou art convinced be not ashamed to profess the truth. For otherwise thou mayst become a stumbling block to others, and inherit the lot of those Rulers of the Jews who believed in Christ but yet were afraid to confess him lest they should be put out of the Synagogue. Wherefore when thou art convinced be not ashamed of the truth but profess it openly and endeavor to convince thy Brother also that thou mayst inherit at the resurrection the promise made in Daniel 12:3, that they who turn many to righteousness shall shine as the stars for ever and ever. And rejoice if thou art counted worthy to suffer in thy reputation or any other way for the sake of the Gospel, for then great is thy reward." — *Isaac Newton*

36 Years

"Now is our salvation nearer than when we believed" (Romans 13:11).

With the turn of the year to 2007, there are but 36 years remaining until the year 2043. According to the information in the Hebrew Old Testament, 6000 years of human experience will close during that year. That will bring in the Seventh Millennium, which many hold to be the same as the 1000-Year Reign of Christ described in Revelation chapter 20.

By now our readers are familiar with this view. From Adam to the Flood is 1656 years, forward to the Abrahamic covenant 427 years, to the Exodus 430 years, thereafter 479 years to the founding of Solomon's Temple in the year 966 BC. A simple addition of these figures produces the year 3958 BC as the year of creation. 6000 years forward from this date takes us into the year 2043 AD.

The brief period of innocence in Eden before our first parents' fall into sin is not specified as to duration. Presumably this is because the period was negligible as respects the count of years. In other words, that span of time was evidently less than a year. As the time of new life is spring time, and the time of decay commences in the fall or autumn of the year, it is not improbable that the former season marked the creation of man by God, and the latter season marked the expulsion of Adam and Eve from their Edenic paradise.

The fact that our Lord Jesus, the second Adam, was raised to life divine in the spring time, and that the Day of Atonement for the sins of the people was instituted by God in the autumn, are observations that are at least sympathetic with this conclusion.

If these possibilities are about correct, then Adam would have had some months by himself to appreciate his lack of companionship before Eve was provided for Adam by God. And Adam and Eve would have had some months more together, of remarkable bliss and blessing, before Eve succumbed to the subtlety of the deceiver.

Also, if these possibilities are correct, then 6000 years from the entrance of sin and condemnation would take us to some time late in the year 2043. Even after the close of this period, some dire experiences for the world will lap forward into the beginning of the new day, according to prophecy. Shortly after the blessed Millennium opens, evidently the Ancient Worthies will be raised to life to lead Israel to their Messiah. Thereafter will come Israel's deliverance from the crisis then facing them. Following this will come the great "earthquake" of Revelation 16:18, and its consequences. So the advent of the Millennium will not mean immediate peace.

Even after that shaking of present governments runs its course, it will be some time before the peoples of Earth appreciate the meaning of what has happened, and turn

their hearts to God, whose administration will emanate from restored Israel. Zechariah 14:16-18 describes this period, and the inducements, and the penalties, which will be applied to bring the world back to God.

Lessons of the Past

The expectations we hold for the year 2043 are founded upon reasonable deductions from the Scriptures. We are confident of these conclusions, and act upon them. However, we do not entertain a dogmatic insistence upon them (though some do entertain a dogmatic insistence against them).

One concern voiced from time to time is that Christian brethren in the past have formed opinions about the coming of the Kingdom that have not materialized as they supposed — and they draw from this that we should desist from such investigations respecting the future. In this they draw the wrong lesson from history. Progress in every field of study is marked with imprecisions which precede successes — whether in medicine, biology, chemistry, physics. The proper lesson to draw is not the futility of applied study, but just the opposite — perseverance leads to understanding.

In the realm of prophecy this is certainly so. In the beginning it was impossible to understand the time prophecies of the Book of Daniel, so God instructed the prophet to close the book until a later time. But this was followed immediately by the divine declaration that during the time of the end, "the wise shall understand" (Daniel 12:10). And they did.

This became manifest in the Adventist Movement of the early 1800s, which was predicated upon an understanding of the 1260, 1290, and 2300 years of Daniel. But there was some disappointment in the anticipated date of Christ's return. In the Bible Student Movement of the later 1800s, the 1335 and 2520 year prophecies came into clearer focus and these led directly to an understanding of Christ's return in 1874. In that year commenced the present Harvest of the Gospel Age. But there was some disappointment concerning the meaning of the date 1914. The date itself was sound, but it was neither the close of the Heavenly Calling, nor the beginning of the Millennial Kingdom of Christ on Earth.

Such disappointments can lead to a further understanding for those who continue to respect, and study, the time prophecies. Today we stand on the wide "shoulders" of all the progress of the past. We embrace the successes they achieved. By the grace of God, through the further evidence available today, we build on the blessings of the past and peer still more precisely to the fruition of our hopes.

Bro. Miller was correct that the 1260 days of Roman Catholic rule of the Christian world was broken in the downfall of Papacy just at the close of the 1700s — the date we now see as 1799. No wonder the dramatic shake up of Europe in the Napoleonic Wars which followed.

Bro. Russell was correct that our Lord's return was in 1874. No wonder the remarkable work of the Harvest Message, the Divine Plan of the Ages, the Harvest Movement out of Christendom, and World War I in 1914. As it now appears, within another generation — a brief 36 years — the Bride of Christ will be complete, and the Millennial Kingdom will come to Earth.

"All who trust implicitly for the fulfilment of the prayer our Lord himself taught us to offer, Thy Kingdom come, 'Thy will be done on earth as it is done in heaven,' must feel the liveliest interest in the fulfilment of their request." "None of those awake to these facts ... can possibly feel other than an absorbing interest in the fact, the **time** and the manner of its establishment" — God's Kingdom among men" (*Studies in the Scriptures*, Volume Three, page 19).

More to Come

There is more to come in this series on Bible Chronology. We will look at the Kings of Israel and the years of their reign, the close of the Kingdom in the days of Zedekiah, and the return of Israel in the days of Cyrus king of Persia. And much more.

A Confirmation

But here we wish to discuss an over-arching confirmation of the dates already presented. This should give us some assurance as we go forward, that we are working toward a successful conclusion.

This confirmation comes from the Jubilee cycles which were part of Israel's Law given them by God at Mount Sinai. The Law concerning the Jubilee is found in Leviticus 25, up through verse 17 in particular, with other details later in that chapter.

From the year the Israelites came into the land of promise, they were to number a system of sabbath years — after six years of tilling and reaping the land, the seventh was to be a year of rest. Farming was to cease. This provided the Israelites a year free from their usual labor, which allowed them to devote their thoughts to the nobler pursuits of life, and to their religious training. To encourage this, near the beginning of each sabbath year the people were to have the Law of God read to them publicly (Deuteronomy 31:10, 11). At the same time there was a release from financial indebtedness, allowing everyone to truly appreciate the blessings of the sabbath year (Deuteronomy 15:1, 2).

The First Jubilee Year

The Israelites crossed into the land of promise when they crossed the River Arnon, as they travelled northward, east of the Dead Sea. The account of this is in Numbers 21:12-26. Verses 12, 13 say the Israelites "pitched in the valley of Zared. From thence they removed, and pitched on the other side of Arnon." Israel then took and possessed those lands.

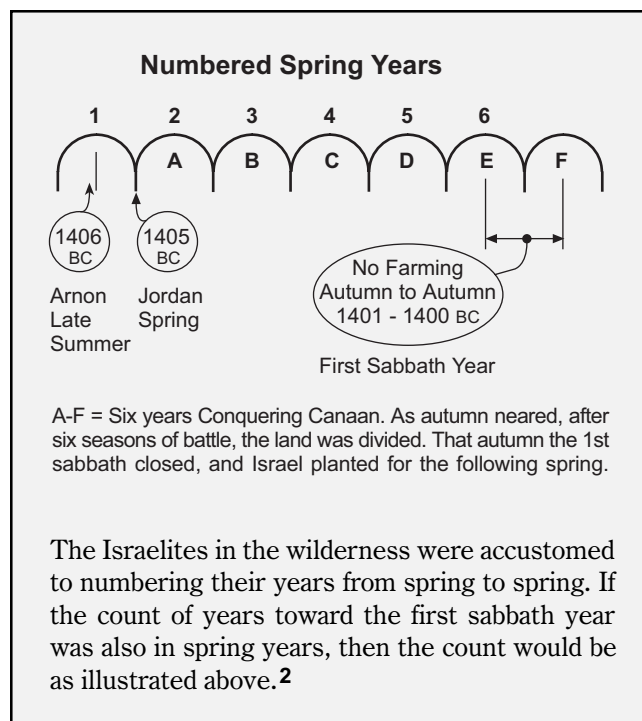
This occurred in the year numbered "40" of their wilderness experience. At the beginning of month five of that year Aaron had died, succeeded by his son Eleazar (Numbers 33:38). In month 11 of that year Moses would exhort the people for the last time, and then be taken from them (Deuteronomy 1:3, 34:5). Between these two events, shortly after the passing of Aaron, Israel crossed the Arnon. It may have been in late summer of the year 1406 BC, a little more than half a year before they would cross the Jordan the following spring.

The two texts just cited, Numbers 33:38 and Deuteronomy 1:3, show that the years Israel was numbering at the time ran from one spring to the following spring. (They were not autumn years, for the year number did not change when they crossed month seven.) As that was the year of entering the land of promise, presumably that year was numbered "one" of the first sabbath cycle — from Nisan 1406 BC, to Nisan 1405 BC.

Year number "49" would have been 48 years later, namely from Nisan 1358 BC to Nisan 1357 BC. Six months into that year the seventh month commenced, which would be Autumn of 1358 BC. Ten days into that month, the Israelites were to blow the trumpet of Jubilee (Leviticus 25:8, 9). Thus the first Jubilee year would have been from Tishri, 1358 BC, to Tishri, 1357 BC.¹

From Jubilee to Jubilee

In order to track the Jubilees thereafter, we need to know how many years passed between the beginning of one Jubilee, and the beginning of the next. The scriptures are clear that the Jubilee followed 49 years, and thus became year "50" (Leviticus 25:11 explicitly calls it the "fiftieth year").



But a question remains — was that year of Jubilee also the first year of the succeeding Sabbath cycle? If year “50” also became year “one” of the next cycle, then from the beginning of one Jubilee to the beginning of the next would be 49 full years.

The view of Jewish Rabbis on this question offers a mix of opinions. The reader can consult a Jewish Encyclopedia, under Jubilee, to see these opinions and the reasons for them. Today we are in a position to resolve this question, based on a record of two Jubilees at the very end of the series, recorded in the Jewish Talmud. The 16th Jubilee commenced in Tishri of the 18th year of Josiah (623 BC), and the 17th Jubilee commenced in Tishri of the year in which the Prophet Ezekiel received his Temple vision (574 BC), recorded in chapters 40 through 48 of his prophecy. Between these two dates passed exactly 49 years.³

In other words, the Jubilee year did not interrupt the count of seven year sabbatic cycles. Just as the weekly sabbath days follow one after the other at seven day intervals — continuously — so the yearly Sabbaths follow one after the other at seven year intervals — continuously. The weekly sabbaths are not interrupted by the 50th day (Pentecost), and the yearly Sabbaths are not interrupted by the 50th year (Jubilee).

Specific Jubilee Years

Let us now apply this finding, and trace the Jubilees and Sabbath years which followed the first Jubilee. We saw above that this commenced in the autumn of 1358 BC, in the seventh month of the Jewish Calendar, which today is called the month Tishri. Here are the BC dates at which each of the 17 Jubilees would have begun.

Years Beginning 17 Jubilees (BC Dates)			
(1) 1358	(7) 1064	(13) 770	
(2) 1309	(8) 1015	(14) 721	
(3) 1260	(9) 966	(15) 672	
(4) 1211	(10) 917	(16) 623	
(5) 1162	(11) 868	(17) 574	
(6) 1113	(12) 819		

From this information, we have four opportunities to connect specific historical times with the cycling of Sabbath or Jubilee years.

(1) 966 BC is the year which opened the ninth Jubilee. The foundation of the temple was laid in the 2nd month, then named Zif, later termed Iyyar, which is in the spring of the year. This means the work of building Solomon’s Temple began in a sabbath year. Probably this is not a mere coincidence. Probably Solomon took advantage of

available labor to commence the work, since normal farming had ceased. The winter was past, and spring was the ideal time to begin. Since a Jubilee would commence about half a year later, the labor force would be available for another full year as well — a good time to initiate this public works program.

There is a spiritual meaning here as well. The Temple represents the Church of God. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3:16). Ye ... as lively stones, are built up a spiritual house” (1 Peter 2:5).

Building Solomon’s Temple is a picture of Christ building the Spiritual Temple. The literal temple was said to be seven years in building (1 Kings 6:38), the Spiritual Temple is constructed in the seven periods of the Gospel Age (depicted in Revelation chapters 2, 3). The literal temple was begun during a Sabbath Year — the Spiritual Temple was introduced with an announcement of liberty and release (Isaiah 61:1). The literal temple was concluded at the opening of the next Sabbath — the Spiritual Temple is concluded at the opening of the world’s Sabbath Day, the Kingdom of Christ.

These connections would not hold if the Jubilee system did not calculate as suggested above.

(2) The 14th Jubilee commenced in the autumn of 721 BC, as shown in our listing above. This means the autumn of 722 BC began a Sabbath year. Which means another Sabbath year began also in the 701 BC, in the autumn. This is noteworthy because 701 BC is the year of a significant invasion of Judea by the Assyrian king Sennacherib. The normal time for military campaigns of this sort would be the spring and summer months.⁴ So the sabbath year beginning in the autumn would be in the aftermath of the invasion, and the aftermath of God’s miraculous deliverance of Judah.

When Isaiah the prophet was assuring King Hezekiah of God’s protection, he added these words. “Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof” (2 Kings 19:29). The armies of Sennacherib would have pillaged the fields of their crops, putting Judah in jeopardy — but God would care for them, and sufficient food would spring up naturally.

Presumably Judah would then sow their fields as usual in the fall, but in this case they did not. It was not until the year after that — “the third year” — that they would sow and reap. Why not sow “the second year” which would commence in a few months? Because that would be a sabbath year, in which farming ceased. This fits precisely with the sabbath system mentioned above.

(3) The great Reformation of King Josiah in the 18th year of his reign was occasioned by finding the book of the Law in the Temple (2 Kings 22:3-8). The Talmud, preserving an historical remark, says this was the year

of a Jubilee. Probably this was not a coincidence. Probably the renovation of the Temple undertaken by King Josiah was stimulated by the onset of a Jubilee. Restoring property to former land owners, which was the work of a Jubilee year, probably depended to some extent on records held at or near the Temple. The beginning of Josiah's year 18 was in the autumn of 623 BC — the same year that the 16th Jubilee began in our list above.

(4) Lastly, the vision received by Ezekiel of a restored Temple for reconciling Israel and the world to God — a picture of the Millennial Kingdom — was also recorded in the Talmud as occurring on a Jubilee year. This record seems affirmed in the book of Ezekiel itself.

In Ezekiel 1:1, the prophet begins his prophecy with a date — “in the thirtieth year” of some undisclosed cycle, or period. In verse two, this is equated with the “fifth year of king Jehoiachin’s captivity.” In Ezekiel 40:1, where the Temple Vision is recorded, it is 20 years later, “in the five and twentieth year of our captivity.” Since the book opened in the 30th of year of some cycle, 20 years later would be in the 50th year. The date is given as “the beginning of the year,” which would be month seven, Tishri, on the Jewish Calendar. (Even today “Rosh Hashanah,” New Year’s Day, falls on month seven, day one.)⁵ The day is given as the 10th day of the month.

So the date of this prophecy is year 50, month 7, day 10. This exactly matches the date commencing a Jubilee (Leviticus 25:9, 10, cf. 23:27). This suggests the undisclosed cycle Ezekiel refers to in the opening verse of his prophecy is a Jubilee cycle. He did not need to specify this, since all his contemporary readers would have known this cycle, and where they were in that cycle. (Compare Ezekiel 7:13 to show that the time of the next Jubilee was common knowledge in his day.)

The date of Ezekiel’s vision, the 25th year of captivity, beginning the 14th year after the smiting of Jerusalem, was in the autumn of 574 BC. As the reader can see from the listing above, this is coincident with the date of the 17th Jubilee.

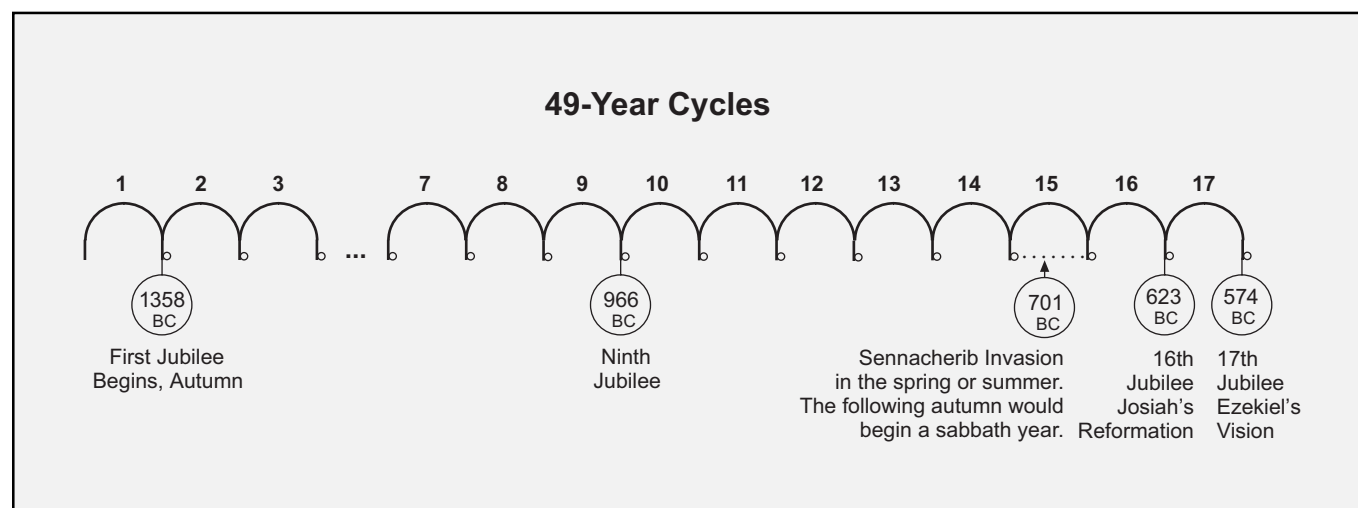
Thus by these four markers, itemized above, we have four independent means of verifying along the way, the progress of Jubilee and Sabbatic years in the history of Israel. Some personal reflection on the meaning of these connections should impress the reader of the remarkable confirmation which these afford, of the chronology given to us in the Hebrew Old Testament.

The Jubilees and the Return of Christ

When Bro. William Miller in the early 1800s found the 2300 years of Daniel to close in 1843, he supposed this would mark the return of Christ. He also found a means of working chronology to close 6000 years at that date (calculated imprecisely, as we now see). He also found a means by which certain cycles of Jubilee pointed to 1843. These calculations also fell short of the Truth, which was not then possible to ascertain.

When Bro. Nelson Barbour recognized that the 1335 days of Daniel pointed to 1873, or 1874, for the return of Christ, he found a chronology to closely correspond with the new light on Daniel’s prophecy. He also found a means of reworking the Jubilee calculations to arrive at about the same time. One can read an account by Bro. Barbour of this on pages 55 to 60 of “Harvest Gleanings, Volume One,” which contains a republication of the work “The Three Worlds.” The strength of it, as it seemed to him, was that it about synchronized with the time of Christ’s return. But as one reads this account, with the advantage of hindsight, one can note some imprecisions, and some conjectures, which give a weak foundation to his conclusions.

But the interest of brethren remains in a possible synchronism of the Jubilees with the date of Christ’s second advent — which is independently established as 1874 by Daniel’s prophecy of 1335 years. Bro. Stephen Suraci, who finished his course some years ago, was one eager for such an answer. As we discussed these issues, he would from time to time raise the question, how do the Jubilees mesh with clarifications in the chronology.



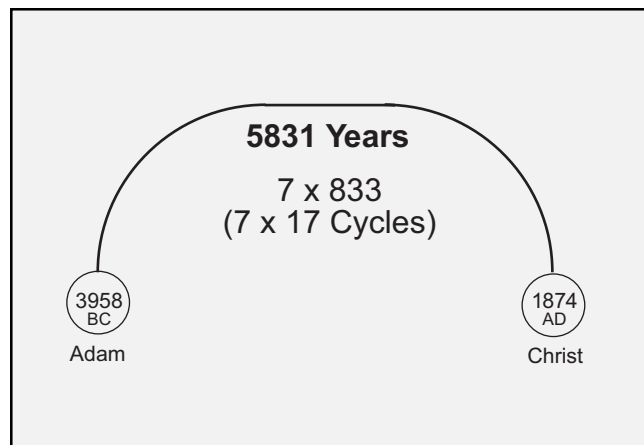
At the time, we had no answer. We still did not appreciate the full resolution of chronology, while he lived, and no one could determine in advance when, or under what circumstances, an answer to such a question might come, if at all one would appear. Others also challenged this point, incorrectly supposing that the absence of an answer on this point was crucial. Of course it is not. The facts of chronology, and the evident harmony which has resulted since it became clear, is fully adequate testimony that we now apprehend the chronology of Scripture properly.

But though not crucial, the matter is nevertheless of interest. Only sometime in the last two years did a resolution appear, which has engaged our attention. (Consequently, this does not appear in "The Stream of Time," which was released in 2003. This does not supplant the applications made there, but supplements them.)

The typical Jubilee of Israel prevailed for 17 periods of time, before the Lord caused the cessation of the type, by removing the Israelites from their land, and bringing them into captivity. The 17th Jubilee was the one which could not be kept, and at this point the typical cycling ended. (Ezekiel 7:13 refers to this last Jubilee.) Thus the Jubilee cycles of the Law persisted for 833 years — 17 cycles of 49 years.

God's plan frequently involves periods of time in multiples of seven. There are seven "creative days" or epochs in Genesis chapter one. Seven thousand years from paradise lost in Eden, to paradise restored by the end of the Millennium. Seven periods during the Gospel Age for developing the New Creation.

If we apply this pattern to the 833 years of the typical Jubilee, we observe something of interest, and we think of consequence. Seven periods of 833 years would be 5831 years. As the Jubilees speak about the restoration of a lost inheritance, let us begin these 5831 years when Adam lost his God-given inheritance in Eden. That would be the year 3958 BC. The date produced 5831 years later is 1874 — precisely the date Bible Students widely hold as the date of Christ's second advent, beginning his presence, or *parousia*.



Thus the "Times of Restoration," commencing with our Lord's return, are in this way marked by the Jubilee cycles of ancient Israel. Thus not only do the four connections discussed above substantiate the chronology of the Bible, but this confirmation of the date 1874 through the Jubilee cycles adds another dimension of testimony and harmony.

(1) Israel later counted the years of their kings, and all their sabbath and Jubilee years, from month seven to month seven. Naturally, when they began tilling the land, they would have been induced to begin counting years according to the agricultural cycle, which begins with seedtime in the autumn and harvest in the spring and summer. When the transition from Spring years to Autumn years occurred is uncertain. But it is likely the transition was made early.

The Israelites were six years conquering Canaan, so most of the armed forces were actively campaigning during this time. Probably they foraged from crops sown by the Canaanites to some extent, but they must also have planted and harvested something for their needs during this time — perhaps at Shechem as a base camp, and on the east side of Jordan which they had already conquered.

When the spring year number six approached, what would they do? They could reap what they sowed previously, but what about sowing in the autumn? It would not be feasible, for they could not reap those crops the next spring and summer if that next spring had commenced a year seven. So they would desist from sowing in autumn of year six. This may have made the transition from spring years to autumn years thereafter.

In this case year "6½" of their spring years would become the beginning of their autumn sabbath, or "seventh," year. If year "one" ran from spring 1406 BC to spring 1405 BC, then year "6½" began in autumn of 1401 BC — the first sabbath year. Forty-two years later began their seventh sabbath, autumn 1359 BC. The year following began their first Jubilee, autumn 1358 BC.

(2) It is possible that even the very first Sabbath cycle was numbered in years counting from autumn to autumn. Aaron died on day one of month five, and the Israelites mourned him 30 days (Numbers 33:38, 20:29). If the Israelites subsequently crossed the Arnon before the opening of the seventh month, then the autumn year in which they entered the land they would settle was the one beginning 1407 BC, ending 1406 BC. In this case, the resulting Sabbath year would be 1401 BC to 1400 BC, autumn to autumn — the same as it would be if the first cycle counted in spring years.

(3) These 49 years are the sum of the following years: the last 14 years of Josiah's reign, an accession year of Jehoiakim who ascended the throne after the three month reign of his brother Jehoahaz, 11 years more of his reign, 10 years for Zedekiah (the first of his 11 years was the same as the last year of Jehoiakim, and the three month reign of Jehoiachin), and 13 years thereafter until Ezekiel's vision as the "14th year" following Zedekiah was just beginning. 14 + 1 + 11 + 10 + 13 = 49.

(4) 2 Samuel 11:1 should be rendered the "turn" of the year, which refers to the spring of the year — rather than the expiration of the year, which refers to the autumn. This text affirms that the spring (and following summer) was the normal time for armed campaigns.

(5) The Jewish year runs from autumn to autumn, as the agricultural cycle of ancient Israel, and as the regnal years of Judah's kings always did. But the months are numbered from the spring, in memory of the Exodus (Exodus 12:2). Thus the anomaly of the year beginning with day one of month seven.

Special Note ... No issue was forthcoming in the two months closing 2006. Therefore this issue follows the "September, October 2006" issue.