

“TWO MEASURES OF SEED”

(Discourse given at St. Louis convention, Sept. 9, 1973 by Edward G. Lorenz.)

Dearly beloved in the Lord! It is a blessing of the Heavenly Father to be with you and to consider with you some of the hidden treasures of Truth reserved for our day—a day of battle and of strife. This makes us think of the lovely text of Job 38:22, 23. We read, “Hast thou entered into the treasures of the snow? Or hast thou seen the treasures of the hail, which I have reserved against the day of battle and war?” We have learned that mounds of snow or fields of hail represent accumulated rain—pure water—dropping to earth was changed into snow or hail. Then time or seasons later they begin to melt—usually when needed for the heat of the day. So the Heavenly Father directed His Son to arrange for His Faithful Steward to preserve for us—in our day of battle and of war—to be refreshed by the melting—pure waters of a former period—Truth which has been so wonderfully stored in the writings of the Pastor. Surely brethren we should often thank our Lord and King for rich provisions of the Harvest Truth. Without our constant drinking of these melting snows we will not be able to endure the battle and war against the New Creature.

It is our desire that our lesson on “Two Measures of Seed” may serve to strengthen your faith, both in the chronology of the Bible as set forth in Vol. II and the remarkable pictures of Scriptures fulfilled in our day. Our lesson begins with the closing verses of the Old Testament—Mal. 4:5, 6. We read, “Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” This prophecy gives us a time setting for the coming of the antitypical Elijah—the time of the end of the age and the time for the earth to begin to receive its final curse (meaning in Hebrew—utter destruction). The children of men have not been converted, and neither was it expected, from the vast amount of witness work done by our brethren since 1874. We may recall that our Lord first identified Himself as this Elijah in the vision in the mount (Matt. 17:1-9). Then the Scriptures enlarge the view and work of Elijah by including the entire faithful church—which when glorified and the kingdom work in full operation, shall indeed turn the hearts of the children of men—back to laws and words of the faithful—the Old Testament Fathers, the Ancient Worthies.

With this in mind let us consider a great drama played on a stage arranged by God and to be best appreciated by a portion of the Elijah class living at the time for its significant fulfillment. The drama is recorded in 1 Kings 18:30-46. The scene is Elijah the prophet confronting the prophets of Baal to determine who is the Lord God—the God of Israel or the god of Baal. The prophets of Baal, as we may remember the story, had accepted the challenge of Elijah by proving which was the true God by placing a bullock upon an altar without fire. The true God would be determined by which God would cause fire to come down from heaven and consume the bullock. The prophets of Baal were given the first opportunity to test their god and his ability to bring fire down out of heaven and burn the bullock offering. In V. 27 of this chapter we read, “and it came to pass at noon, that

Elijah mocked them and said, Cry aloud for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awakened.” It is interesting to note that Elijah covered most all possible activities that their supposed god might be doing. Elijah stood by for most of the day and observed the cries, pleas, and human blood offerings made to the god of Baal. Then it was at the time of evening—the close of the day—no doubt significant of the close of the age—end of the 6000 years for antitypical setting—that Elijah takes over.

Now Elijah, directed by God, spoke unto all the people, “Come near unto me,” and all the people came near unto him. Then Elijah rebuilt the broken down altar that the prophets had used. This suggests that God does not accept the broken down altars of Babylon or their sacrifices—neither may we offer a sacrifice of fragments—it must be whole or none. In V. 32 we read, “with the stones [12] he built an altar in the name of the LORD.” He began his work of sacrifice in the correct manner. An offering unto the Lord—not for show or a demonstration for fame or applause. Then the scriptures record an unusual description, which we believe is of great significance as we continue in the same text, “and he made a trench about the altar, as great as would contain two measures of seed.” I am certain, dear brethren, that our Bible study through the years and as guided by the logic and harmony of the Divine Plan of the Ages, has taught us that whenever a text has color, size, or other detailed description that our loving God is telling us that in that text can be a hidden picture or lesson. So we find it now.

Water in symbol can mean the refreshing blessings of Truth and poured upon the earth around an altar can suggest that it is time for the refreshing blessings of restitution to come to the world (earth) by reason of the true altar upon which an antitypical bullock (our Lord) was offered. The means by which these blessings will come will be by “Two measures of Seed”—one earthly, like unto the sand upon the seashore (Gen. 22:15-18), the natural seed of Abraham or Israel and the other a star class—the Christ class. How astounding to realize that our loving Father directed Elijah to perform this drama to strengthen our faith. The Apostle Paul in Rom. 4:16 clearly related these two seed classes as a means of bringing blessings of life to all mankind. The one seed—the seed by grace or the Church and the other by the law or Israel. Undoubtedly the Apostle had in mind the promise of the prophet Zech. 8:13, concerning Israel as a blessing seed by stating—“And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel: so will I save you, and ye shall be a blessing.” Yes, brethren, two measures of seed or the amount of capacity of Truth for the world. But we must go on. In V. 33 the story relates that Elijah prepared the wood and the bullock upon the altar and then to prove to the prophets of Baal and all others that there was no hidden fire under the altar he had four barrels of water poured over the prepared sacrifice and wood. This was repeated three times. Now what is the picture? Water or Truth can only be properly viewed in the light of the harmony of the four attributes of God. It is His Divine Justice, working—being poured out—along with His Love, directed by Wisdom and executed by Power. But how has this been seen three times? Why, it was clearly shown in the Jewish Age, then now in the Gospel Age and finally it will be made manifest or poured out in the Millennial Age. In like manner God’s Holy Spirit will only

be poured out three times. Upon our Lord at Jordan; then upon the Apostles and early church at Pentecost and the brethren that follow; and finally it will be poured out upon all flesh. Joel 2:28.

Now we may appreciate the next few verses with great spiritual delight for the story they tell. In V. 36 we read (and carefully consider), “And it came to pass at the time of the Evening Sacrifice that Elijah the prophet came near and said, LORD God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel and that I am thy servant and that I have done all these things at thy word.” According to the law it was to be a lamb at the time of the Evening Sacrifice (Exod. 29:39)—but here we have a bullock. We suggest that Elijah now picturing the Church will have the great honor of presenting to the world in their soon-coming day of visitation, our Lord as the antitypical bullock. The fullness of Elijah’s obedience and loyalty to God surely suggests the depth of our consecration. “I am thy servant” and “I have done all these things at thy word”—can we do more?

Then in V. 37 is pictured the actual work of the Elijah class by “turning their hearts back again.” Kingdom blessings for mankind, but really made manifest by God who sent down fire to consume the bullock, the wood, the stones, the dust and licked up the water that was in the trench. All types of humanity may be suggested by the wood, stones and dust, but the significant feature is suggested in the next verse (39), “And when all the people saw it they fell on their faces; and they said, The LORD He is the God: The LORD He is the God.” This seems to remind us of an almost like event recorded in Lev. 9:24. It is the closing work of the preparation of the Priesthood through sacrifices and the time had come when Moses with Aaron was to offer their blessing upon Israel—they were previously told (V. 5) to draw near and stand before the LORD. Then fire came down from before the Lord and consumed the burnt offering with its love or fat. This animal, according to my studies, is the 7th or last animal or the calf (young bullock). Since God does not accept partial sacrifices but demands a full offering, we so consider that the world will recognize at the close of the Millennial Age by the hands of Moses (typifying God), and His Royal Priesthood, the Church—the full bullock offering of our Lord Jesus Christ as His humanity of perfection was consumed by obedience to God. So we have seen that for each of the three ages a bullock is pictured as offered and accepted by God. Typical bullocks of the Jewish age, our Lord at Jordan was the antitypical bullock for the Church, and finally the world will all come to recognize our Lord as that great bullock when the Millennial Age draws to a close. Before the full blessings of the Kingdom can come to mankind all the old false prophets, all the old systems of Christendom, Babylon, must be done away with. So in V. 40 we read that Elijah slew all the prophets of Baal.

Then King Ahab comes into the scene of the drama. God had told Elijah that according to chronology or time features it was time for the rain (reign) to begin. Elijah represented the faithful church who by faith accept the words of God and require no other proof. So Elijah told Ahab to eat and drink. This is the condition the world would be in, according to the words of the Master at the time of His return and reign—they would be eating and

drinking (Luke 17:27). Elijah, however, did not share the spirit of Ahab, nor does the true church at this time, by eating and drinking, in the sense that our Lord suggested; but Elijah went up to the top of Mount Carmel to pray. Elijah by faith drew as close to God as possible by going to the top of Mount Carmel. We are told Mount Carmel (or Carmel) means “a wooded park or garden whose ‘fruit’ are the stones of great beauty like crystals of many colors.” Could this not represent how the Elijah class of today have by faith gone into the mountain of the early stages of the Kingdom since 1974, and have been surrounded by the stones—hard truths of the Plan of God and all the beauty of the Harvest Truth?—a rich variety of treasure stones of many colors and hues. For example, examine once again in detail each of the 90 chapters or studies of the six volumes and Tabernacle Shadows, and your treasure hunt on the top of Mt. Carmel will be very richly rewarded.

Elijah, as we have stated, was told by God that it was now time for the drought to end and time for the rain to begin. This was all the information the faithful prophet needed; the word of the Lord. So we find Elijah bowed in prayer before the LORD as is stated —“cast himself down upon the earth and put his face between his knees.” This bit of information has been recorded and preserved for us in the Scriptures to indicate the manner of faith the Elijah class living at the end of the age must have. Complete reliance upon the provided Truth of the Lord at the end of the age with well established time-proven chronology. Our God provided a rich contrast between the faith and action of Elijah and of his servant at this point. In V. 43 we read, “And [he] said to his servant, Go up now and look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time that he [the servant] said behold there ariseth a little cloud out of the sea, like a man’s hand.”

Now what is the lesson for us?—not for others, but for us? Truth really only has its full value when we receive it and are sanctified by it. The power of Truth in our lives becomes an all consuming power that leads to full obedience and faith in the doing the will of the Lord. Truth is not to be an item of curiosity in our lives, but a power of direction. When Elijah was told by his servant that a little cloud was seen rising from the sea and it came at the seventh time of searching and that the cloud was shaped like a man’s hand—Elijah became a whirlwind of action. Immediately he told Ahab to get down out of the mount unless he become stuck in the mud on his way down. Why, you don’t say! It had not begun to rain—only a little cloud—that might pass over without spilling a drop. Let us wait for more definite signs of the Kingdom, our Lord’s reign and signs of restitution, some will say. No!—the Elijah class like the prophet need only be told from an authoritative source by God—like a man’s hand, and faith takes hold and obedience follows. We believe Pastor Russell to us has been the God-given “man’s hand” that at the end of the six times—6000 years and beginning of the seventh—7000 years, saw the time for our Lord’s reign to begin. What the Pastor saw arose from the sea—thus in Vol. IV, much detail has been written that the full reign of the Lord would be preceded by troubles from the sea class of mankind. Thus in V. 45 we read, “And it came to pass in the mean while that the heaven was black with clouds and wind, and there was a great rain.” Black clouds mean trouble to the world and white clouds are faith clouds of

blessing to the church. Thus in Rev. 14:14 our Lord's return to the faithful church is shown coming in white clouds. When we consider the faith structure of Bro. Russell to write with such clear conviction of all aspects of present Truth at a time that he could not see more than a little cloud in a vast clear heaven—it gives us confidence as to why the returned Lord used him as his mouthpiece for the church. So, dear brethren, let us, like Elijah the prophet require no more for our faith for today than the word of the Lord. Let us not be like the servant who looked for signs and then he would take action.

Accompanying this lesson I have provided a chart to assist the mind to understand a little better certain aspects of the subject. The first of the three charts will illustrate just what we have now covered with the experiences of Elijah. The second chart considers a portion of what we have discussed but will tie in with the last chart. Notice a remarkable time event concerning the "Two Measures of Seed." Considering Israel's double of 1845 years as set forth in Zech. 9:9-12 and Jer. 16:16-21, or Isa. 40:1-3, we notice that Israel as the "sand" sea class lost favor with God for 1845 years, or from the time our Lord exercised His Kingly authority in 33 A.D., just five days before His death, by declaring that Israel's house would become desolate. So 36 years later the actual beginning and almost culmination of Israel's house was when the Roman army under Titus destroyed Jerusalem in 69-70 A.D. This sets the time table for a like period from Jacob's death in 1813 B.C. to 33 A.D. a period of 1845 years to match the double to end in 1878. Israel began her return to favor in 1878 at the conference table of the Berlin Congress of Nations, which opened the door for the return of the Jew to their promised land. But God in 1878 had both seed classes in mind—the sand class to returned favor and the star seed class with the raising of the sleeping saints. This is why we can understand why God told Elijah to make the trench equal to two measures of seed in size as both seeds would return to favor or have special resurrection blessings at the same time. This fact may help us to understand many, many Old Testament prophecies that combine Zion and the daughter of Zion in a single passage to suggest that the two phases of the Kingdom will come into action and favor at the same time. So, by faith, we can now understand that Israel as a nation is the small beginning of the full Kingdom now at hand.

But now let us turn to another feature of our lesson and build upon the faith structure we have already considered with Elijah. We will now concern ourselves with the last chart on the page and then we will relate it to certain dates on the second, which we have not yet considered or discussed. In 2 Chron., 36th chapter we find a very important link in our time table of events for this end of the age. In V. 21 we read, "To fulfill the word of the LORD by the mouth of Jeremiah until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years." To fully appreciate the portion of the lesson that follows, we really should stop and read the entire chapter of 27 pages in Vol. 2 on Earth's Great Jubilee. To me, this portion of the Volume stands as the single most positive proof of the time of our Lord's return, favor to Israel, the time of the end, the time for the Kingdom and the time for earth's restitution to begin. Without the understanding of time chronology set forth in Vol. 2, we as brethren would be like unto drifting in a sea of diverse winds on a boat without map, charts, compass or

anchor and a sleeping captain. This rightly describes Babylon today—and the sorrowful plight of some brethren.

In the text just read, we have noted that God gave a time limit to Israel for the keeping of her Jubilee system. Since a continuation of keeping sabbaths could not be maintained without also keeping a jubilee—as it followed the sabbath of 49 years, we must conclude that God declared that Israel was to keep 70 jubilees—either by obedient choice or by a forced condition. This is exactly what happened. Israel began the keeping of the law while under the direction of Moses and Joshua and a few of the prophets, but in time they turned to idol worship and other false practices and the keeping of the Jubilee was not fully observed at all times. Whether they kept all in a measure of obedience or only established the type by keeping of just one—it would have no difference upon God's declaration that 70 jubilees or sabbaths was to be granted to them. In the minds of some brethren, the fact that Israel only seemed to half heartedly keep the jubilees is looked upon as to doubt the whole program and place no significance upon the time for the antitypical jubilee to begin. This argument if followed through would also need to apply to Tabernacle Shadows and rule that out as a study since we do not have firm evidence that all features of the original day of atonement sacrifices were carried out year after year. Especially Leviticus, chapters 8 and 9 could not in exactness ever be repeated after the death of Moses. Moses represented God or the perfection of the law and we do not find other prophets so pictured as was Moses. So the fact that the Jubilees were not faithfully kept does not affect the type or the lesson.

God has provided some very important events in history to help us in our study. Since Israel were not fully obedient and faithful, God imposed a condition upon them whereby they were forced to discontinue the Jubilees. This condition we find in the record of 2 Chron. 36. But first notice Ezek. 21:25-27. In this text is God's verdict upon the end of Israel's kings and liberty. Time had come to remove King Zedekiah and force Israel out of the land subject to the Jubilee and make them captives of a foreign king—king of Babylon. So in the account of Chronicles we find three of Israel's last kings mentioned,—which three kings were subject to Nebuchadnezzar of Babylon. They were vassal kings or like governors. But they are important to our lesson so we speak of them; King Jehoiakim, according to V. 5 reigned 11 years or from 628 B.C. to 617 B.C. Then he was followed by his son Jehoiachin (V. 9 states he was 8 years old at the time but according to 2 Kings 24:8 he was 18). Like his father he was disobedient to God and was removed after only 100 days, so we do not include his period of reign with any dates. Then followed Zedekiah who reigned 11 years or from 616 B.C. to 605 B.C. when he with all of Israel was removed from the land and became fully captive to Babylon.

We stated that God forced Israel to discontinue the Jubilee by placing them in a position that they could not keep the Jubilee. The first Jubilee date from entering Canaan which would be 1575 B.C. The period of time from this date to 606 B.C., or the maximum time they could keep Jubilees is a total of 969 years. This total time of 969 years would permit the possible keeping of 19 Jubilees at 50 years each as 19 Jubilees for a time limit of 950 years with 19 years remaining. The 20th Jubilee would have come when they

were captives in a land not their own and thus could not have it return to its former owners as outlined in the law of the Jubilee. Of this 19 year period, following the last or 19th Jubilee which would be from 625 B.C. to 606 B.C. we find King Jehoiakim reigned eight years of this period and King Zedekiah reigned his full eleven years. But as Israel at that time were semi-captives under Nebuchadnezzar in their own land, God, as we will later find out, had a way of repaying them.

With 19 Jubilees of the 70 promised now considered, it leaves us the 51 unkept to now think about. We recall that Bro. Russell has strongly proven in his writings that where a type ceases the antitype must begin or the time for the antitype must begin to count. So the counting of time for the antitypical Jubilee must begin at 625 B.C. and the time measurement of the 51 unkept would now begin. Since the Jubilee cycle was a period of 49 years, plus one year, if it included the keeping of a Jubilee, but as the Jubilee period for the remaining 51 could not be 50 years but only 49, or without Jubilee, we can easily determine the time for the antitype to begin by simply multiplying 51 by 49 years and obtain a period of 2499 years. This amount added to 625 B.C. brings us to 1874 A.D. The attached chart follows this discussion for your visual aid.

It is possible for some not to feel this is an important feature of our time chronology but have you ever considered that Bro. Russell does not introduce the fact that our Lord is now present until page 188 of Vol. 2? Have you noticed Bro. Russell does not make the statement the Lord is now present in Vol. 1, but explains what to expect when He did return? In Vol. 1, Bro. Russell sets the stage for the Lord's return but not until the time for the antitypical Jubilee is due to begin does he make the strong statement that the Lord is now present. In fact this is the only clearly taught chronological method used to associate earth's events with the Lord's return. We will read only two sentences from his presentation of this astounding fact as found on page 188. We read, "On the strength of this inspired statement alone ... 'When the [appointed] times of refreshing shall come from the presence of the Lord [Jehovah], ... he shall send Jesus Christ, which before was preached unto you, whom the heaven must retain until THE TIMES OF RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets since the world began.' Acts 3:19-21 ... we have clear evidence of the fact that our Lord's second advent was due when the Times of Restitution were due to begin, viz., in Oct., A.D. 1874 as marked by the Jubilee arrangement. It seems evident, indeed, that the Jubilee like all other things of that dispensation, was arranged for 'our admonition [our instruction] upon whom the ends of the ages are come.'" Did you notice Bro. Russell links the many features of Israel's law and its order to have special value to the brethren living at the lapping of the two ages—Gospel and Millennial—at the "ends of the ages"? So, to set aside the Jubilee and its antitype as not important for our day would be equal to setting aside the manner in which Moses received the tables of the Law in the Mount. The Apostle Paul clearly set forth in Hebrews, chapter 12 the manner of the antitype of the event of Moses bringing the tables of the Law to Israel as typical of the time when the Lord's brethren still on this side of the veil would be lifted in faith into Zion—the heavenly phase of the Kingdom—and receiving such a Kingdom which cannot be moved would reverence God with Godly fear.

We may remember that when Nebuchadnezzar took all of Israel to Babylon for forced labor they remained in this servitude for 70 years or until King Cyrus released them in 536 B.C. So we have two periods of Israel's history that God brought upon them that would later be repaid. We have the 19 years just prior to 606 B.C. and the 70 years. Now notice the chart, the middle portion. Here we have some remarkable time events that are now all history. Not one of us can change a date on the charts—we cannot improve upon them, nor can we disregard them as they are all history. We may affect what we do today, but we cannot even change a personal event in our life that occurred yesterday, not alone decades or centuries ago. No wonder we sing, "How firm a foundation ye saints of the Lord is laid for your faith in His excellent word."

We will notice from the chart that the 3½ years from Jordan to Calvary when our Lord was openly declared to be a King and so stated for Himself, finds its counterpart from our Lord's return in 1874 and when He was openly declared King in 1878. He was a King when He declared the desolation of Israel in 33 A.D. and He had to be a King to receive them back by the direction of the ten Gentile Nations confronting one Jew at the Berlin Congress of Nations. The prophecy of Zech. 8:23 may have a partial fulfillment in this fact. We believe it will have a larger one in the future. The 36 years to A.D. 69-70 has its counterpart from 1878 to 1914. The World War at that date set the program to begin the conditions that would permit the return of Israel to Palestine by the help of England in 1918 under the 30 year treaty. Now look at the next period of 70 years from 1878 to 1948. God as much as stated to Israel that He took them from their own land in 606 B.C. and 70 years later let them return to rebuild the destroyed buildings and Temple. Then He gave them back those hard years by giving them world recognition and a flag as an independent nation and to last under God's personal direction. So in 1948 or 70 years from 1878 Israel is born as a nation—and never to die.

Our next period we consider to be marvelous in our eye of faith. This like many prophecies fulfilled in our day cause us to kneel before our Loving God to thank Him for faith and for the spiritual aids furnished us by our Returned Lord and through His personally appointed servant, Bro. Russell. In Zech. 8:6 we find an interesting text, "Thus saith the LORD of Hosts: If it be marvelous in the eyes of the remnant [returned Israel] of this people in these days [since 1878 to date], should it also be marvelous in mine eyes, saith the Lord of Hosts." Here our God declares that the fact of the return of Israel and the streets filled with boys and girls once again is wonderful in His eyes—should it be less for us? Can we be so indifferent to the fact that Israel's restoration and to become a blessing nation (V. 13) that we fail to enjoy this supreme triumph of victory for a downtrodden people? We hope not.

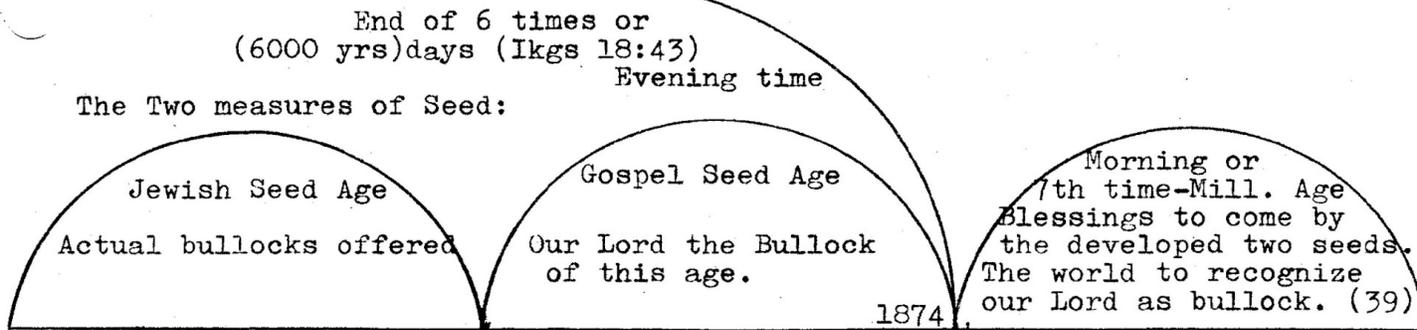
Looking at the bottom chart, we notice the 19 years following the last kept Jubilee or the time for its keeping. Then this 19 years is divided into an 8 year and an eleven year separation to account for the reign of the last two kings of Israel. During this time, as we have stated, Israel was in their own land but somewhat subject to Nebuchadnezzar. As God gave back to Israel the 70 years, as we have shown, so now we will see how God

rewarded Israel for this period. We may remember, and now looking at the middle chart, that Israel upon her declaration as a nation in 1948, was immediately at war with the Arab nations. After great endurance and the blessing of God. Israel won that war, but only to have another attempt by the Arabs in 1956, or eight years later. Again God directed the armies of Israel and they won that war. Now, eleven years later, the third Arab war of 1967. This was the six day war. In a period of just 19 years, three Arab wars and exactly divided according to the length of the reign of the King, Jehoiakim and Zedekiah. These facts cannot be mere happen chance. The matters involved are much too great for God to allow to occur without design and planning. Thus, dear brethren, may we take fresh courage in all the time features and chronology set forth for us by our returned Lord and as recorded in Vol. 2 and other writings of the Pastor. Again, may we remember, every date considered in this lesson is a matter of history, and not subject to our personal views for change or correction.

Like Elijah of old, may the testimony of our lives be, "I have done all these things at thy word."

An interesting proof that Second Volume Chronology is correct and current: -

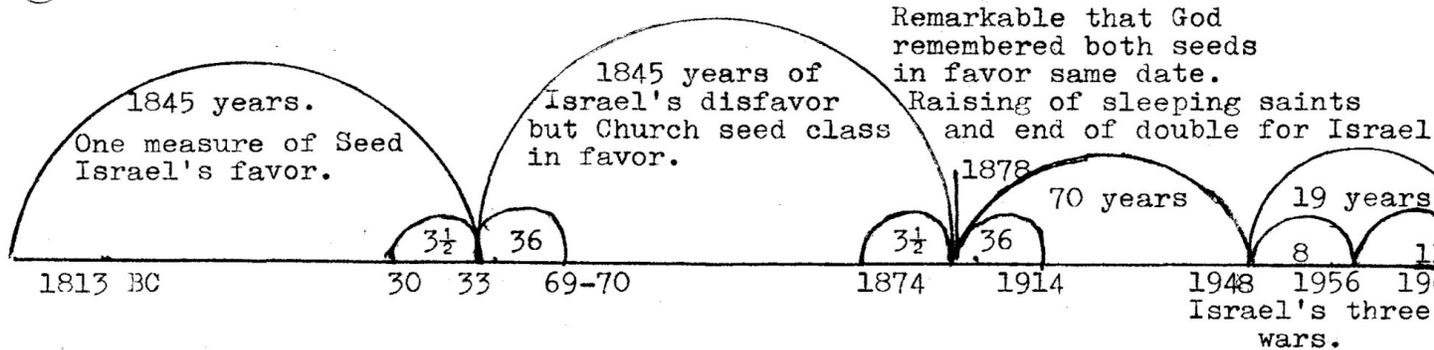
The following charts are correlated and harmonize the events of Elijah (class) as set forth in I Kings 18:30-46, IIChron.36: (21) 1-21, and pages 190-200 of Volume Two. We consider the First Kings' account has application since 1874.



Elijah offered a bullock at evening time after three pourings of water(truth) to represent water has or will be poured during three ages. Only after end of six times(1000 year days) did small cloud appear as sign of rain (reign-1874) .Elijah required no physical sign(vs 42)to know it would rain (reign). The rain began while Ahab was eating and drinking (Vs 42) so Lord's reign begins in same manner It was Elijah's servant (perhaps Great Company) that require physical signs today.

This chart follows the harmony of Israel's double of 1845 years and relates to the Jubilee chart below. The two periods of 70 and 19 years that Israel lost due to full or partial captivity were given back at 1948 or Israel's birthday.

The periods of 8 years and 11 years follow the account of II Chron 36:1-11. These two periods relate to the Jubilee chart below.



This chart shows how God placed Israel in a position to end her typical Jubilee system by reason of being in captivity for 70 years. At that time God began his counting of time to begin antitype exactly on time in 1874.

