

Chronology in the Bible

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To the King of Kings and Lord of Lords
IN THE INTEREST OF
HIS CONSECRATED SAINTS
THIS WORK IS DEDICATED.

Written by Richard W. Stewart

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Introduction

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it.” – Isaiah 55:11

THE SCRIPTURES EXPLICITLY state ‘*meat in due season*’ would be given at our Lord’s return. However, beliefs contradictory to that taught in the ‘*Studies in the Scriptures*’ and ‘*Tabernacle Shadows*’ (the Volumes) are held and being taught by some Bible Students.

Truth Never Becomes Error is the primary principle of logic. Our Lord at his return could not have delivered ‘poison meat’ (an evil action) to the true Church. Therefore, any new teaching that does not harmonize with, but contradicts or negates what was given at his return, cannot be true.

These changed doctrinal beliefs cannot be harmonized with Bible chronology as taught throughout ‘*the Volumes*’. The Adversary is aggressively attacking true Bible chronology because it aligns and locks down the correct understanding of truth doctrines.

This book’s purpose is to show that the chronology, taught by Pastor Russell, conforms to the principles of logic, arithmetic, and measurement and is fully supported by and in harmony with the Holy Scriptures.

Your brother in Christ, Richard W. Stewart



CHAPTER 1

Chronology in the Bible

True Chronology

*“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;”
– Ephesians 6:14*

THERE ARE MANY AUTHORS of Chronology Treatises; the first written soon after the Apostles died and others thereafter up to and including the present time. The following excerpts are from selected publications of a few of these authors.

THE EPISTLE OF BARNABAS

Barnabas (dates unknown) is identified as an Apostolic Father, who may or may not be the Barnabas associated with the Apostle Paul’s ministries.

“Among the Apostolic Fathers BARNABAS is the first and only one who expressly teaches a pre-millennial reign of Christ on earth. He considers the Mosaic history of the creation a type of six ages of labor for the world, each lasting a thousand years, and of a

millennium of rest; since with God 'one day is as a thousand years.' The millennial Sabbath on earth will be followed by an eighth and eternal day in a new world, of which the Lord's Day (called by Barnabas 'the seventh day') is the type." – Schaff's History of the Christian Church.

ANNALS OF THE WORLD

James Usher (1581-1656) was Archbishop of Armagh, Ireland, a man of deep and wide theological learning; his dates were inserted in the margins of the authorized version of the English Bible.

"On the Millennium, Usher followed the Augustinian theory that the world was in the Millennium and the Catholic Church was the divinely ordained judge of both men and angels and did not believe that the Millennium would be future." – The Herald Magazine

NEW ANALYSIS OF CHRONOLOGY

Dr. William Hales (1747-1831) was a professor of Oriental languages at Trinity College in Dublin, calling himself the "Inspector." He knew that the 70 weeks of Daniel were prophetic of a "day for year" and based upon this reasoning he applied the same principle to the other time periods in the book of Daniel. He adopts the Septuagint chronology instead of the Hebrew chronology.

"The Chronology of the Septuagint has been changed to agree with the Egyptian, but the information of heathen history writers or heathen priests cannot have the same value or greater value than the words of God." – H. Karlan, 1946, translated from Swedish.

HORAE APOCALYPTICAE

Edward Bishop Elliott (1793-1875) was an earnest promotor of missionary enterprise and an ardent advocate of premillennialism; and Christopher Bowen was Rector of St. Thomas, Winchester.

“The chronology presented in the work of Henry Fynes Clinton was picked up and refined in Elliott’s four volume treatise where he appends a ‘Scripture Chronology of the World’ in a very long footnote, and states that it is a Tabular Scheme of this Scripture Chronology drawn up by my friend and brother, the Rev. C. Bowen.”

The two views, the Gentile times of 2520 years stretching from 606 BC to AD 1914, and the end of the prophetic Jubilee periods ending in AD 1875, were in the second edition of *“Horae Apocalypticæ”* but removed for newer prophetic speculations in later editions of Mr. Elliott’s work.

THE APPROACHING END OF THE AGE

H. Grattan Guinness (1835-1920) represented the Historical School, as opposed to Futurism; his books are almost unknown to many earnest Christians, who hold the latter view. His books used the Clinton/Bowen chronology, although Guinness had several alternate views of the ending of the “Gentile Times.”

“In 1878, Dr. Guinness was the pioneer in interpreting “the true meaning of the chronological statements, contained in symbolic prophecy, i.e., whether they are literal or whether they are figurative.” – A Flame of Fire by Rev. Fred. J. Peters

TWENTY ARTICLES OF FAITH

William Miller (1782-1849) was a well-studied Christian who felt that God was a Being he could trust; to find Him, and His will and plan for man became the supreme passion of his life. Laying aside all commentaries

and preconceived opinions, he determined to examine the bible systematically and methodically.

"I believe that the second coming of Jesus Christ is near, even at the door, even within twenty-one years—on or before 1843." – William Miller, September 5, 1822

After the great disappointment in 1843 and several more disappointments, Miller decided that the "vision would tarry" and from that time until his death he discouraged any further date setting.

THE TIME IS AT HAND

"The Bible chronology herein presented shows that the six great thousand-year Days beginning with Adam are ended and that the great Seventh Day, the thousand years of Christ's Reign, began in 1873. The events of these 43 years, which this Volume claims as the beginning of the Millennium, we still find fully corroborating Bible prophecies, as herein set forth." – Charles T. Russell, The Author's Forward, Page ii

"Chronology is necessary, too, as a basis for the examination of the prophetic periods. We must ascertain first of all where we are on the stream of time; and to do this, we must have reliable dates for the calculation; hence we take up the subject of chronology first in order." – Charles T. Russell, Bible Chronology, Page 33

"The Bible, our God-provided history of the first three thousand years, is the only work in the world which—beginning with Adam, the first man mentioned in history, monument or inscription, whose name, the time of his creation and death are recorded, and from whom his descendants can be traced by name and age in successive links for nearly four thousand years—furnishes us a clear and

connected history down to a period where secular history is well authenticated. ... The Bible by its prophecies even supplements history, down to the consummation of 'the restitution of all things,' in the end of the seventh millennium, whence the new era of eternal blessedness will begin to date. The Bible is therefore the only record in the world which furnishes a view of human history as a whole."

— Charles T. Russell, Bible Chronology, Page 37

"Nor is this pointing out of the seventh epoch, or Millennium, the only value of chronology; for while we shall present several lines of prophecy entirely independent of chronology it is the measure by which several lines of prophecy are established. The perfect agreement between these two classes of prophetic teaching, some dependent on, and some independent of, chronology, is very strong proof, not only of the correctness of those applications, but also of the correctness of the chronology which shows this harmony; ..." — Charles T. Russell, Bible Chronology, Page 41

"The following condensed statement of chronological periods may properly be termed Bible Chronology, because the Bible record alone is followed down to the first year of Cyrus, B.C. 536, a date well authenticated and generally accepted by scholars." — Charles T. Russell, Bible Chronology, Page 42

"And when we mark the Lord's particularity to a day, in furnishing this link in the chain of chronology, it gives us strong confidence, especially when we consider that such particularity was probably of no special interest to the Church of the past, and was given for no other than the present use." — Charles T. Russell, Bible Chronology, Page 47

IMPORTANT POINTS

Bible chronology is the recorded history of earth's preparation as the habitat for the human race and the experiences encountered during the planet's population progress in reaching God's ultimate intention of perfect moral intelligent fleshly creatures having everlasting life.

Bible chronology is the discovery of time features and activities of God's planned purposes from their commencement to the present and foretold future events prophesied in the Scriptures.

The chronologies of rulers, governments, and nations, whether accurate or not, are no part of Bible Chronology except when they are specifically stated as such in the Scriptures in relation to prophetic time periods.

God is the only true author of Bible Chronology and the only valid source of chronological knowledge is the Scriptures; which must always be interpreted in a manner that is harmonious in every aspect. Any writer's work that conflicts with the Scriptures should be totally rejected; investigating such writings is spiritually dangerous as it exposes the mind to attacks from the adversary.

Bible Chronology has been hidden from all except God's true people and to them only in due time. The due time for the chronology of the complete plan of God to be revealed was at the Lord's second presence.



CHAPTER 2

Chronology in the Bible

Mistaken Precepts

“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:” – Isaiah 28:10

THE TRUTH OF A MATTER is established by logically applying true precepts with the various scriptures related to the matter. For example, a basic precept when understanding God’s plans and purposes for the human race is: “Jesus’ death constitutes the ransom price to redeem Adam and his progeny from the sentence of death incurred by Adam’s disobedience.” Any conclusion drawn from any source that conflicts with this basic precept must be a mistaken and therefore a false precept, and all reasoning founded upon a false precept always leads to an erroneous conclusion or precept.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” – Isaiah 8:20

This chapter will consider several precepts that are being stated from the platform and in private fellowship among Bible Students in recent times. Each of these precepts will be shown to be out of harmony with scriptural principles and therefore cannot lead to correct understandings. Accepting these false precepts as truth displaces many doctrines taught by the Seventh Messenger, especially Bible Chronology.

ANTICIPATED EXPECTATIONS DID NOT OCCUR

In the Scriptures an appointed time is a specific set time, not an uncertain one. The prospect of the appointed time of Habakkuk's prophecy was: the vision would be clearly understood, providing information to the Lord's true followers needful for them to remain faithful under changing circumstances.

"And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." – Habakkuk 2:2-3

The promise to the Laodicean church was that the Lord would bring spiritual food to his followers who were looking for and would recognize his second advent.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." – Revelation 3:20

And our Lord's prophecy identified that his message would be delivered by a single individual, a wise and faithful servant, given full authority and responsibility to perform that service.

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.” – Matthew 24:44-47

No person, other than Pastor Charles Taze Russell, has performed the services delineated in our Lord’s prophecy. It is notable that his original expectations associated with 1914 were not fully accomplished, and so the “vision seemed to tarry.” The Pastor recognized and corrected his mistaken expectations: that the Gentile powers would not be completely destroyed by 1914, but their gradual eviction began then. Additionally, he acknowledged that there was no Scriptural support for the completion and glorification of the final members of the body of Christ by that date.

Habakkuk’s prophecy, “in the end it shall speak, and not lie: ... it will surely come, it will not tarry” was indeed fulfilled when its expectations, corrected by the messenger’s servant, were properly understood.

CHRONOLOGY IMPOSSIBLE FOR SOME TO COMPREHEND

The prophet Daniel desired to know when Israel would be out from under the domination of other nations, and was told that information would be withheld until a set future time. Eventually, the “wise” would know that the time had come for prophetic time features to be revealed to the “wise” class.

“And he said, Go the way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” – Daniel 12:9-10

Clearly, the matter is not whether or not time prophecy will be understood, but merely when time prophecy would be understood. Note the positiveness of Jesus' words about understanding doctrines.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." – John 7:17

The "wise" class are not those possessing superior intellectual minds and worldly wisdom, but rather the consecrated children of God enlightened by the holy Spirit as the apostle states.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." – 1 Corinthians 1:26-27

The "mind-set" prevalent among some Bible Students today is that a superior mental capacity is necessary to understand chronology. This may be true for the chronology calculations drawn from non-biblical sources which are indeed confusing and also violate scriptural principles. Some Bible Students groups and individuals have apparently lost faith in the Lord's chosen messenger and have ceased to study '*Studies in the Scriptures, volumes 2, 3, and 4.*'

Bible Chronology is not a collection of genealogy, history, and prophecy 'puzzle pieces' difficult to arrange. When the study of chronology is founded upon the Bible's historical records and prophetic accounts, and follows the simple principles of arithmetic and measurement, chronology is easily comprehended even by the simple-minded.

"The entrance of thy words giveth light; it giveth understanding unto the simple." – Psalms 119:130

SIGNS OF THE TIMES ARE SUFFICIENT PROOF WITHOUT CHRONOLOGY

In 1874 nearly all the nations of earth were ruled by kings or dictators. Wealth was the possession of comparatively few, who accumulated it at the expense of the poor. Adults and children often worked 12 hours a day. Mothers frequently died in childbirth and many children lived only a few months or years. Pneumonia was often the cause of death and the average lifespan was only about 35 years.

Demands, of necessity became the mother of invention, but to satisfy those demands the worker's burdens were initially increased and intensified rather than relieving the "sweat of the brow." It was only years afterward that these inventions and the increase of knowledge were seen as "signs of the times" which merely confirmed the activities of the Lord's presence, and did not in any way identify the date of the Lord's return.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, lo here! Or, lo there! for, behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it." – Luke 17:20-22

The truly consecrated body members were still intermixed within the nominal Christian denominations. The fervent interest in the study of time prophecy engendered by the Miller movement of 30 years earlier had blossomed, but had largely died out because the return of the Lord was not then due, nor to be in the flesh as expected. The signs of the times had no effect in separating the true children of God from the false nominal church systems.

*“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”
– 2 Corinthians 6:17*

In 1874 there were only a few individuals with inquiring minds considering the possibility of the Lord being ‘invisibly present.’ Among these was Charles Taze Russell, who had explored all religious faiths without finding any of their creed teachings reasonable to a rational mind, nor portraying a god or gods worthy of being worshiped. Having rejected all formalized religious organizations, he began studying the Bible with a mind emptied of any preconceptions.

Truth doctrines (the Ransom for All, Permission of Evil, Two Salvations, Natures Separate and Distinct, Restitution to Human Perfection, God’s Kingdom on Earth, and revisions to existing Chronologies) were the fruits of his studies.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” – Isaiah 52:7

Without doubt, these present truth doctrines were the voice of the returned Lord calling his true Church to come out of Babylon.

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said

unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” – Matthew:13:24-30

A CHRIST-LIKE CHARACTER ALONE IS REQUIRED

Our Lord’s own words certainly emphasize that understanding the doctrines is important, he said,

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” – John 8:31-32

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” – John 16:13

Knowledge of the truth is absolutely essential for the commencement of the new Creature’s spiritual life, as expressed by the apostle James. And our Lord Jesus’ prayer to his Father, on behalf of his disciples, stresses the necessity of truth doctrines in preparing the new Creature for its spiritual birth.

“Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.” – James 1:18

“Sanctify them through thy truth: thy word is Truth.” – John 17:17

The manner in which God is to be worshiped likewise indicates that truth is a mandatory requirement.

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.” – John 4:23-24

The apostle Paul counseled the disciples that diligent study of truth doctrines was important and that it was imperative to continually examine the truth doctrines to keep our faith in the truth steadfast and strong.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” – 2 Timothy 2:15

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” – 2 Corinthians 13:5

LOVE OF THE BRETHREN PREEMPTS FIRM DOCTRINAL STANDARDS

The Apostle Paul, in his dissertation on the qualities of love, points out that all that is learned and all that is done has no value, is worthless to the new Creature, unless godlikeness, ‘heart knowledge,’ has been the outgrowth of an appreciation of God’s love, and has inspired and motivated good works of righteousness.

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profited me nothing.” – 1 Corinthians 13:2-3

The apostle continues to say this godlike love manifests itself in being patient with and kind to others, not envious of things or opportunities of others, and not self-centered and prideful in its own self or possessions.

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,” – 1 Corinthians 13:4

Elsewhere, the Apostle Paul speaks of a misuse of ‘head knowledge’ concerning “things offered unto idols.” These idols are merely imaginary gods lacking any power to bless or curse worshippers, nor to contaminate anything offered to such objects.

“Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.” – 1 Corinthians 8:1

Godlike love, motivated by ‘heart knowledge,’ would appropriately avoid taking an action which while not violating one’s own conscience according to knowledge, but might be offensive to another with a weaker conscience having less knowledge.

“Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.” – Romans 14:22

The Apostle Paul was undeniably the most prolific writer of all the apostles and without his expansive explanations, the doctrines of the truth would not be appreciated with the degree of clarity now enjoyed. It is totally inconceivable to think he implies that knowledge of the doctrines of the truth is inconsequential and subservient to love of the brethren. To do so would negate the bulk of the apostle’s writings and greatly undermine the faith once delivered to the saints.

THE PRINCIPLES OF LOGICAL REASONING

A Conclusion is 'True' Only if All the Matter's Aspects are 'True'

The truth can only be found where the consideration of all scriptures on a subject produces a harmonious thought on the matter which is consistent with the whole plan and the character attributes of God.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" – 2 Timothy 3:16

A 'False' Aspect of a Matter Always Leads to a 'False' Conclusion

Two opposing viewpoints cannot both be true; either one or the other is true, or both may be false. All claiming to be in the truth should desire to know what the truth is concerning every feature of God's divine plan and make every effort to gain its correct understanding. God has given the Holy Spirit for this purpose; having an attitude of "what is believed doesn't matter" is failing to use the God-given power of the Holy Spirit.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." – 1 John 4:1

"This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established." – 2 Corinthians 13:1

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." – 2 Peter 1:20-21



CHAPTER 3

Chronology in the Bible

Chronology Definition

“To every thing there is a season, and a time to every purpose under the heaven:” – Ecclesiastes 3:1

CHRONOLOGY IS really nothing more than a list of dates, each having an associated description of what did occur or is expected to occur during the lifetime of a given activity or designated period of time, beginning with its commencement, and continuing in date order to its conclusion.

COMMON EXAMPLES OF CHRONOLOGIES

The schedule of activities: preparing the site, acquiring the materials, laying the foundation, and building the superstructure, associated with building a skyscraper or a bridge over a river is the chronology of the project’s construction plan.

The dated headlines of property damage, rescue evacuations, temporary housing and healthcare, and death of persons resulting from a severe weather disturbance is the chronology of the storm’s disaster history.

A biography containing dated accounts of the birth, education, marriage, offspring, employment, successes, failures, adversities, illness, and death is the chronology of a person's lifetime.

An itinerary consisting of sequentially dated transportation departure and arrival times; locations visited and overnight accommodations; and personal, business, and service appointments; is the chronology of a person's travel arrangements.

THE CHRONOLOGY OF THE BIBLE

The overall chronology extracted from the Scriptures is similar to a construction plan. The *'Divine Plan of the Ages'* begins with preparing the earth to be the habitat of the human race, wherein the lives of physical beings could be sustained. The Creator's wisdom foresaw the probability of an insipid rebellion in the spiritual realm that would, in the eventuality of its eruption, endanger human beings possessing powers inferior to those of spiritual beings.

As God desired all his intelligent creatures to be 'free moral agents' able to reason upon and direct their activities in accordance with laws of righteousness, it was necessary that the results of choosing unrighteous actions be demonstrated. Therefore, God permitted man to experience the 'exceeding sinfulness of sin' and thereby provide an object lesson for all existing and future creations. The earthly creation was a unique place to isolate the results of evil; and God planned a recovery process so that those, affected by the experience with evil, desiring to obey the laws of righteousness would be restored to perfection and live everlastingly.

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:" – Ephesians 1:10

It will be noted that the Bible Chronology traces the features of this plan as it has progressed and reveals the timing of the remaining features of the plan to fulfill its objectives. This overall chronology is made up with smaller chronology segments such as the genealogical lineage from Adam to Noah and the flood, and thereafter to the patriarchs Abraham, Isaac, and Jacob; the historical records of the nation of Israel with its bondage in Egypt, the journey to and conquering of the promised land; the periods of its judges, the kings of Judah, and the desolation of its homeland when in Babylonian captivity; and the overarching prophetic periods of national favor and disfavor, and domination under Gentile nations, that validates the accuracy of the historic Biblical records by the dates of corresponding events recorded in secular histories.

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:” – 2 Peter 1:19

THE ELEMENTS OF A PLAN

A plan is prepared by an architect or engineer knowledgeable of all the rules of the applicable laws, structural design constraints, appropriate materials, procedural methods, and available resources to complete the plan safely, timely, and orderly with a functional and sustainable result.

Every plan consists of three basic elements: a set of graphical drawings picturing where and how the various features relate in the overall plan, a set of specifications detailing the quality and quantity of the resources needed to complete the plan’s objectives, and a schedule showing each progressive step of the plan with any prerequisite steps, the beginning date, and ending date necessary to finish the plan on schedule.

All three of these basic elements are used in ‘*the Volumes*’ to describe the details of God’s plan.

“And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me” – Ezekiel 9:11

The Divine Plan of the Ages chart and other diagrams in ‘the Volumes’ are graphical drawings which outline the Divine Plan giving a clear overview of the plan’s various features as they relate to the overall plan.

“And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.” – Habakkuk 2:2

The contents of each chapter of ‘the Volumes’ covers every aspect of the particular topic bringing to bear scriptures from both the Old and New Testament showings the detail specifications of the various features of the Divine Plan.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” – 2 Timothy 2:15

The chronology explained in ‘the Volumes’ give the schedule of events marking the beginning, duration, and ending of the plan’s various features.

“For there is one God, and one mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time.” – 1 Timothy 2:5-6

THE PRINCIPLE OF PLANNING

No Plan Exists without a Schedule, Only a Wish or a Dream



CHAPTER 4

Chronology in the Bible

Time Increments

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:” – Genesis 1:14

THE MERRIAM WEBSTER DICTIONARY defines time as “1 a : the measured or measurable period during which an action, process, or condition exists or continues : DURATION; b : a nonspatial continuum that is measured in terms of events which succeed one another from past through present to future.”

A ‘1a’ definition example is the expression “in process of time” used to denote the continuance of some period of time which preceded the occurrence of an event.

“And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they

*cried, and their cry came up unto God by reason of the bondage.”
– Exodus 2:23*

A '1b' definition example is the calculation of the Jubilee cycle under the provisions of Israel's Law Covenant.

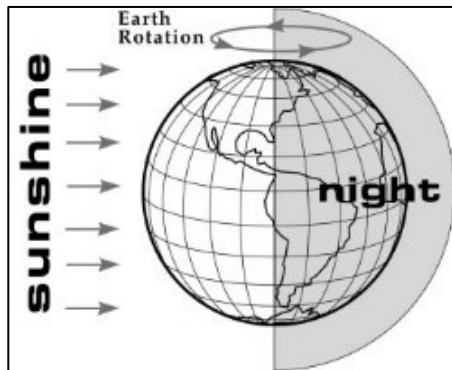
“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.” - Leviticus 25:8

EARTH'S TIME INCREMENTS

A day is the earth's time period to rotate once upon its axis. As it rotates, one half of earth is flooded with light, the other left in darkness. Day and night facilitate human needs of food and rest. A day is also used to identify when an event occurs.

The dividing of earth's rotation time into hours, minutes, and seconds is credited to ancient Egyptians and Babylonians who counted in groups of twelve rather than ten which is now common practice. Adopting twelve as a base unit of measure was most likely because of the usual occurrence of twelve full moons in a year. As children today learn to count using the ten digits of their two hands, the ancients counted by pointing to each of the three joints of the four fingers of their hand with the thumb.

Diagram 1 - Daylight and Darkness



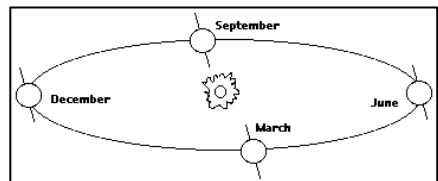
The dividing of the hour into sixty minutes and the minute into sixty seconds retains the consistency of base twelve counting: a day made up of twelve hours of daylight and twelve hours of darkness, an hour made up of five groups of twelve minutes, and a minute made up of five groups of twelve seconds.

The word 'hour' only appears five times in the Old Testament, all in the book of Daniel, but never defined as a time increment making up a day. However, our Lord Jesus confirms it was commonly so used.

"Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." – John 11:9-10

A year is the earth's time period to complete one orbit around the sun. The earth's axis is tilted about 23° as it orbits the sun. At the spring equinox and the fall equinox the sun's energy is centered on the equator resulting in day and night hours being equal, but in the northern hemisphere at the summer solstice the sun's energy is centered 23° north of the equator making day hours longer than night hours and at the winter solstice the sun's energy is centered 23° south of the equator making the day hours shorter than night hours. The tilt of the earth's axis produces its four seasons.

Diagram 2 - Earth's Seasons



"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." – Acts 14:17

During earth's orbit of the sun, it rotates on its axis approximately 365¼ times making that the number of days in the earth's year. So that each year consists of an even number of days, the commonly used 'solar' calendar has three 365-day years followed by one 366-day leap year.

Inasmuch as the true earth year is about 1½ minutes less than 365¼ days, the final year of every fourth century is not a leap year to adjust the commonly used 'solar' calendar to match the true orbit time of the earth more precisely. The insertion of extra-day leap years is to produce a calendar that matches the earth's time increments established by the Creator which man cannot alter.

"Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof, That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?" – Job 38:18-20

The events of history that reveal the outworking of God's plan for the restoration of the human race to perfection and enjoyment of everlasting life on earth are laid out on a timeline measured by reliable time increments. Hence the primary principle of time measurement:

Day and Year Time Periods are Set by Earth's Creator

The first use of month time increments in the Scriptures is found in the record of events concerning Noah's ark during the flood. Therein the duration of a five-month period is stated as 150 days, which suggests that a month is a 30-day period. The 'waters above the earth' formed a canopy partially obscuring the sun and moon; this probably prevented the more accurate measurement of 29½ days.

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry." – Genesis 7:11, 8:3-4, 8:13-14

The number of months in a year is specified as twelve in a passage of Scripture regarding Haman. And the name of the first month, "Nisan," and the twelfth month, "Adar," are stated.

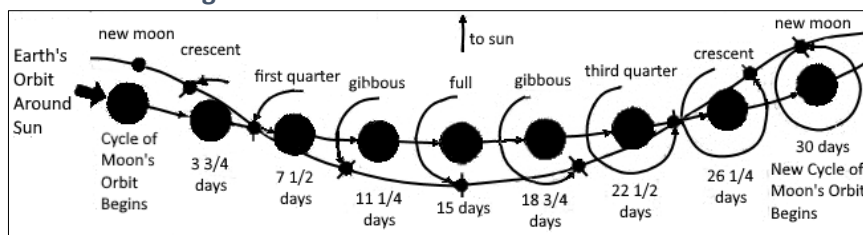
"In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar." – Esther 3:7

The Scriptural account of an incident between David and Jonathan with king Saul reveals that the first day of a month is the day of a new moon. A new moon is when the moon is aligned directly between the sun and the earth at which time only a faint outline of the moon is visible.

"So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spoke not any thing that day: for he thought,

Something hath befallen him, he is not clean; surely he is not clean. And it come to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said to Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?" – 1 Samuel 20:24-27

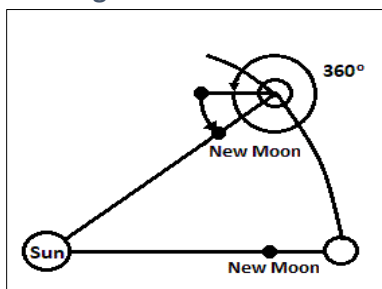
Diagram 3 - The Moon's Path Around the Sun



As the earth moves in its solar orbit, the moon's lunar orbit actually traces an orbit around the sun. From its 'new moon' position (directly aligned between the sun and the earth), the path of the moon's lunar orbit crosses the earth's solar orbit path behind the earth and proceeds to its 'full moon' position (earth directly aligned between the sun and the moon) and then crosses the earth's solar orbit path in front of the earth and continues to reach its next 'new moon' position.

Inasmuch as the earth moves forward approximately 1/12 of its orbit around the sun during a single moon orbit around the earth, the moon actually must travel an additional 1/12 orbit to reach the 'new moon' position of being directly between the sun and the earth resulting in an orbit time of 29½ days.

Diagram 4 - New Moons



So that each month would consist of full days, the number of days in the odd-numbered months were 30 days and in the even-numbered months were 29 days. Such a 12-month 'lunar' year would be only 354 days long. The beginning month of the year was always set in reference to the spring equinox. If the month 'Adar' did not reach the appropriate 'new moon' for the new year, a 30-day month named 'Adar II' extended the calendar to make a 384-day 'lunar' leap-year.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you." – Exodus 12:2

It is important to realize that whether the calendar being used is a 'solar' or 'lunar' one, the years are always 'solar' because the 'lunar' calendar beginning is adjusted each year by the 'solar' spring equinox. The primary principle of chronological measurement is established as:

Bible Chronology's Base Time Increment is Earth's Solar Year

PROPHETIC TIME INCREMENTS

Prior to our Lord's first advent, the Holy Prophets prophesied of future events to occur at a set time or of a set duration specified as some number of days, weeks, months or years. Frequently, the prophesied time increment is stated in days, but the actual time increment of the prophecy's fulfillment is in years.

"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." – Numbers 14:34

These prophetic time periods are based upon a symbolic or prophetic calendar year, 360 days in length, having twelve 30-day months.

The fulfillment of Daniel's 'seventy weeks' prophecy is in years rather than days, each week representing seven years making a total of 490 years. Our Lord crucifixion $3\frac{1}{2}$ years after his baptism in the river Jordan proves that the prophecy's fulfillment is in years.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." – Daniel 9:24-27

The period of Papacy's triumph is given as 'a time, times, and an half' in Daniel's prophecy where a time = 1 year, times = 2 years, and an half = $\frac{1}{2}$ year. This results in a total of $3\frac{1}{2}$ 'prophetic years' or 1260 'prophetic days' ($360 \times 3\frac{1}{2} = 1260$).

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto

heaven, and swear by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” – Daniel 12:7

This same period is spoken of as a wilderness condition in which God’s true Church, the ‘sanctuary’ class, was sustained under the dominance of Papacy, the ‘host’ class, for 1260 ‘prophetic days’ or $3\frac{1}{2}$ ‘prophetic years’ ($1260 \div 360 = 3\frac{1}{2}$).

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” – Revelation 12:6

And again, this same period of Papacy’s power to persecute and utter blasphemies is stated to be forty-two ‘prophetic months’ or 1260 ‘prophetic days’ ($42 \times 30 = 1260$) or $3\frac{1}{2}$ ‘prophetic years’ ($42 \div 12 = 3\frac{1}{2}$).

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.” – Revelation 13:5

These three Scriptural references to the same period of time prove that the ‘symbolic year’ of ‘time prophecies’ consists of 12 ‘symbolic 30-day months’ which adds up to a total of 360 ‘symbolic days.’ Recognizing the harmonious application of ‘symbolic’ or ‘prophetic’ time periods is necessary to determine prophesied points-in-time marking events and durations of God’s planned or permitted arrangements for the human race that are fulfilled in ‘earth solar years’ along the stream of time.

SUM OF LIFE SPANS

From Adam's creation to the year the flood was dried up is measured by adding up each generation (Adam to Lamech) father's age, when his son was begotten, and Noah's age when the flood was dried up.

Diagram 5 - Generations of Adam to the Flood

Scripture	Son	Father	Age
Genesis 5:3	Seth	Adam	130
Genesis 5:6	Enos	Seth	105
Genesis 5:9	Cainan	Enos	90
Genesis 5:12	Mahalaleel	Cainan	70
Genesis 5:15	Jared	Mahalaleel	65
Genesis 5:18	Enoch	Jared	162
Genesis 5:21	Methuselah	Enoch	65
Genesis 5:25	Lamech	Methuselah	187
Genesis 5:28	Noah	Lamech	182
Genesis 7:6	when Flood Dried Up	Noah	600
Total Number of Years			1656

From the year that the flood was dried up to the Abrahamic Covenant is measured by adding up the ages the fathers when their sons were begotten tracing the generations from Seth to the death of Terah.

Diagram 6 - Generations After the Flood

Scripture	Son	Father	Age
Genesis 11:10	Arphaxad	Seth after Flood	2
Genesis 11:12	Salah	Arphaxad	35
Genesis 11:14	Eber	Salah	30
Genesis 11:16	Peleg	Eber	34
Genesis 11:18	Reu	Peleg	30
Genesis 11:20	Serug	Reu	32
Genesis 11:22	Nahor	Serug	30
Genesis 11:24	Terah	Nahor	29
Genesis 11:32	at Death	Terah	205
Total Number of Years			427

“Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.” – Genesis 12:1-4

SUM OF KINGS' REIGNS

The period of the Kings is measured by adding up the years that each King reigned.

Diagram 7 - The Kings of Judah

Scripture	King	Reign
Acts 13:21	Saul	40
1 Chronicles 29:27	David	40
2 Chronicles 9:30	Solomon	40
2 Chronicles 12:13	Rehoboam	17
2 Chronicles 13:2	Abijah	3
2 Chronicles 16:13	Asa	41
2 Chronicles 20:31	Jehoshaphat	25
2 Chronicles 21:20	Jehoram	8
2 Chronicles 22:2	Ahaziah	1
2 Chronicles 22:12	Athaliah	6
2 Chronicles 24:1	Jehoash	40
2 Chronicles 25:1	Amaziah	29
2 Chronicles 26:3	Uzziah	52
2 Chronicles 27:1	Jotham	16
2 Chronicles 28:1	Ahaz	16
2 Chronicles 29:1	Hezekiah	29
2 Chronicles 33:1	Manasseh	55
2 Chronicles 33:21	Amon	2
2 Chronicles 34:1	Josiah	31
2 Chronicles 36:5	Jehoiakim	11
2 Chronicles 36:11	Zedekiah	11
Total Number of Years		513

DIRECTLY STATED TIME SPANS

The period from the Covenant with Abraham to the giving of the Law is stated by the Apostle Paul to be 430 years.

“And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” – Galatians 3:17

The period of the Judges is stated by the Apostle Paul to be 450 years.

“And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.” – Acts 13:19-20

The period of the desolation of the land of Israel is stated by the Prophet Jeremiah to be seventy years.

“And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.” – Jeremiah 25:11

Israel's 40 years in wilderness on the way to Canaan was followed by six years of war in Canaan, and the dividing of the land among the tribes.

EXODUS AND CANAAN DIVIDED

Israel's journey to, war in Canaan, and dividing the land was 46 years.

Diagram 8 - Years in the Wilderness and Dividing Canaan

Israel in Wilderness 40 Years before entering Canaan Numbers 33:3, 10:11-12		Land divided after 6 Years
Year 1	Years 2-40	Years 41-46
	In 2nd Year Caleb was sent to spy Canaan; 45 years later got land Numbers 13:3, 17; Joshua 11:23, 14:7, 10	



CHAPTER 5

Chronology in the Bible

Jewish Calendar

“Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.” – 2 Chronicles 8:13

CONSIDERABLE DIFFICULTY is experienced in harmonizing the solar calendar with that of the Jews, which is built upon an association of lunar and solar time. Brother Russell quotes the following extract from *Smith’s Bible Dictionary*.

“The characteristics of the year instituted at the Exodus can be clearly determined, though we cannot absolutely fix those of any certain year. There can be no doubt that it was essentially tropical, since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months

were lunar, each commencing with a new moon. It would appear, therefore, that there must have been some mode of adjustment."

Whereas each lunar year began relative to the occurrence of the spring equinox new moon; the 7-day weeks continued across month and year boundaries. Certain activities of the feasts that Jews were obligated to observe could not be celebrated on a Sabbath day. Therefore, the first day of a lunar year and the number of days in its months had to be chosen so those feasts could be observed without violating the Mosaic Law.

Brother Russell understood the Jewish lunar year was not twelve 30-day months, which could not be harmonized with the obligations placed upon the Jewish nation in the Law Covenant. It is important to remember that because the Jewish year always began in conjunction with the spring equinox, it has no effect upon the recorded history nor upon the calculations of chronology dates and periods.

The synodical month, from one new moon to the next, is a period of 29 days, 12 hours, 44 minutes, and 3 1/3 seconds. The lunar month pattern of a 30-day month followed by a 29-day month results in a lunar year of 12 months (354 days); or, with 13 months, 30 days longer (384 days).

To properly observe the Mosaic Law feasts: (1) the Nisan 1 (new moon) day can never be on a Monday, Wednesday, or Friday; (2) the number of days in the first 7 months of the lunar year are always the same, maintaining calendar day consistency during the mandatory feast periods; and, (3) an additional day is inserted in the eighth month when needed to make up for the nearly ¾ hour deficiency in each lunar month.

The effect of the above adjustments is a lunar year that may be either 1-day shorter or longer; resulting in a 12-month lunar year of 353 or 355 days; or, a 13-month lunar year of 383 or 385 days.



CHAPTER 6

Chronology in the Bible

Seven Times Consistent

“That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”
– Daniel 4:25

THE NUMBER SEVEN occurs many times in the Bible; frequently having the significance of completion when used in regard to increments of time.

Jericho’s fall into Joshua’s hand was typical of the complete overthrow of evil governments and organizations during Messiah’s 1000-year reign.

“And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear

before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." – Joshua 6:2-5

"By faith the walls of Jericho fell down, after they were compassed about seven days." – Hebrews 11:30

Pharaoh's dream reveals God's complete control of mankind's affairs.

"And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." – Genesis 41:25-32

"That your faith should not stand in the wisdom of men, but in the power of God." – 1 Corinthians 2:5

SEVEN CYCLES TO PENTECOST

Diagram 9 - Sabbath Day Cycle - 7 Days

DAY 1 WORK	DAY 2 WORK	DAY 3 WORK	DAY 4 WORK	DAY 5 WORK	DAY 6 WORK	DAY 7 SABBATH
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The word 'week' appears only in a dozen Scripture texts; however, the period of seven days is described in the Law Covenant as six days in which work is permitted followed by a 'Sabbath' day of rest, making a seven day 'sabbath week'.

"Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings." – Leviticus 23:3

Diagram 10 - Sabbath Day Cycles to Pentecost - 7 X 7 Days

Cycles →	1	2	3	4	5	6	7	PENTECOST
Days →	1 - 7	8 - 14	15 - 21	22 - 28	29 - 35	36 - 42	43 - 49	DAY 50

Following the LORD'S Passover beginning on the fifteenth day of Nisan was the 'feast of unleavened bread' to be kept annually. The Israelites were to count a period of seven 'sabbath weeks' ($7 \times 7 = 49$ days) to the morrow after the seventh sabbath, the fiftieth day, named 'Pentecost' in the New Testament.

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD." – Leviticus 23:15-16

"And when the day of Pentecost was fully come, they were all with one accord in one place." – Acts 2:1

SEVEN CYCLES TO JUBILEE

Diagram 11- Sabbath Year Cycle - 7 Years

YEAR 1	YEAR 2	YEAR 3	YEAR 4	YEAR 5	YEAR 6	YEAR 7
SOW/REAP	SOW/REAP	SOW/REAP	SOW/REAP	SOW/REAP	SOW/REAP	SABBATH

The Mosaic Law also provided a sabbath year of rest for the land in which they were not to sow crops nor prune vineyards. And that which grew on its own accord was not to be harvested.

“Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.” – Leviticus 25:3-4

Diagram 12 - Sabbath Year Cycles to Jubilee - 7 X 7 Years

Cycles →	1	2	3	4	5	6	7	JUBILEE
Years →	1 - 7	8 - 14	15 - 21	22 - 28	29 - 35	36 - 42	43 - 49	YEAR 50

And in the same manner, seven cycles of the ‘sabbath years,’ (7 x 7 = 49 years) preceded the fiftieth ‘Jubilee’ year. Unlike the day of Pentecost which occurred only once each year, these 50-year Jubilee cycles were to be perpetually observed, one after another.

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.” – Leviticus 25:8, 10

SEVENTH DAY OF CREATION

The day (seventh) following the six 'creative days' was a day in which God rested, having, in the end of the sixth 'creative day,' prepared a habitat for the human race, created Adam, and commissioned him master of his earthly domain.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward In Eden; and there he put the man whom he had formed." – Genesis 2:2, 7-8

Adam had been given a commandment requiring obedience in order to continue to live.

"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." – Genesis 2:16-17

God had also provided a helpmate, Eve, who was deceived by the Adversary and ate of the forbidden fruit; and Adam also ate of it.

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." – Genesis 2:18

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." – 1 Timothy 2:13-14

Diagram 13 - The Creator's Rest Day Cycle - 7000 Years

MILLENNIUM →	1st	2nd	3rd	4th	5th	6th	7th
Day →	Adam's	2	3	4	5	6	Christ's

The beginning of this seventh day of the 'creative week' is the day of Adam's penalty for disobeying God's command. As Adam lived for 930 years before he actually died, the day referred in this penalty must be a '*day with the Lord*' which is one thousand '*solar years*' long.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." – 2 Peter 3:8

The Law Covenant specified that if an Israelite was sold into service to another Israelite, that servant was required to be set free in the seventh year of service. Adam's progeny, by heredity, were sold into the service of sin and death in the first '*day with the Lord*' of the seventh '*creative day*' and is to be released in the seventh '*day with the Lord*' of the seventh '*creative day*' as shown typically by this provision of the Mosaic Law.

"And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee." – Deuteronomy 15:12

The account of Jesus' healing of the blind man on the sabbath day is typical of the times of restitution which are to begin at the time of our Lord's return, the Millennial age.

"They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This

man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.” – John 9:13-16

Inasmuch as the first ‘day with the Lord’ of the seventh ‘creative day’ was Adam’s day of succumbing to the death penalty; the seventh ‘day with the Lord’ (the Millennial Age) of the seventh ‘creative day’ is Christ’s appointed day (the Times of Restitution) during which mankind will be restored to the perfection originally possessed by Adam.

“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” – 1 Corinthians 15:21-22

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” – Acts 17:31

These Scriptures provide the evidence that the seventh ‘creative day’ consists of seven ‘days with the Lord’ (7 x 1000 years = 7000 years or 1 creative day).

SEVEN CYCLES OF CREATION

Diagram 14 - The Creator's Week Cycle - 49,000 Years

CREATION DAY →	1	2	3	4	5	6	7
Millenniums →	1 - 7	8 - 14	15 - 21	22 - 28	29 - 35	36 - 42	43 - 49
Evening	Morning						

The creative works of preparing the earth for human inhabitants is set out in the first chapter of Genesis. These creative activities are broken down into six parts; each being concluded with the statement ‘the evening and the morning were the [first, second, ..., sixth] day.

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." – Genesis 1:5

"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." – Genesis 1:31

The final work of the sixth 'creative day' was creating the first human beings; who were charged with populating, subduing, and maintaining the domain given them.

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." – Genesis 1:27-28

Having proven that the seventh 'creative day' is 7000 years long, therefore, the creative week consists of seven creative days (7 x 7,000 years = 49,000 years) which leads to the time when the Mediator's work of restoring mankind to perfection will be completed. Then all intelligent beings will be directly subject to the Heavenly Father.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto

him that put all things under him, that God may be all in all.” – 1 Corinthians 15:24-28

SEVENTY-WEEKS PROPHECY

Diagram 15 - Seventy Weeks Prophecy to Messiah

69 Weeks	1st ½ Week 70	2nd ½ Week 70	Prophetic
Seven Weeks, Threescore and Two Weeks to Messiah the Prince	Jesus' Baptism to Crucifixion	To End of Jewish Favor	70 Weeks
483 Years	3½ Years	3½ Years	Fulfillment
			490 Years

Because a week consists of 7 days, the same pattern of multiplying by 7 is found in Daniel's prophecy. The prophetic time period of seventy 'seven-day weeks' (70 weeks times 7 days-per-week = 490 days) which represents the 490 'solar-years' that concludes at the time when Israel's exclusive national favor ends.

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of

abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” – Daniel 9:24-27

CHRONOLOGY’S BACKBONE

The Scriptures have provided the timeframe of God’s creative works regarding the earth’s preparation for habitation, mankind’s creation and fall into sin, their redemption and restoration to perfection, removal of the deadly effects of sin, and the permanent eradication of all the forces of evil from God’s universe.

This 49,000-year time span is the backbone of Bible Chronology.

The remaining chapters of the book will show that all the various time increments fit together perfectly upon the Bible Chronology’s backbone. There are additionally, a number of prophetic and other overlapping ‘double’ time periods which prove that lengthening or shortening of any time increment is impossible.

The Scriptures absolutely confirm the accuracy of the chronology that has been provided to the Lord’s people at his second presence within the “*Studies in the Scriptures*” volumes authored by Pastor Russell.



CHAPTER 7

Chronology in the Bible

Bible's History of Man

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” – Romans 15:4

THE BIBLE CONTAINS the only sequentially linked history of mankind's existence to the end of Israel's captivity in Babylon. Time increments from the foregoing *Time Increments* chapter add up to a total of 3,592 years.

Diagram 16 - History of Man from Creation to Israel's Captivity

Time Increment Type	Beginning	Ending	Years
Sum of Life Spans	Adam's Creation	Flood Dried Up	1656
Sum of Life Spans	Flood Dried Up	Abrahamic Covenant	427
Directly Stated Time Spans	Abrahamic Covenant	Law Given to Israel	430
Exodus and Canaan Divided	Law Given to Israel	Division of Canaan	46
Directly Stated Time Spans	Division of Canaan	Last of the Judges	450
Sum of King's Reigns	Last of the Judges	Last of the Kings	513
Directly Stated Time Spans	Last of the Kings	Captivity in Babylon Ended	70
Total Number of Years			3592

CAPTIVITY END DATE

In the Old Testament Biblical times there was no universal calendar; events were related as years after a significant event, such as, a new king ascending to the throne. The seventy years of desolation of the land of Israel began when the Jews were carried away to Babylon and ended with the overthrow of the Babylonian empire by the Persians. The restoration of the Israelites from Babylon occurred in the first year of Cyrus, B.C. 536, a date well established in secular history.

“And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD god of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.” – 2 Chronicles 36:20, 23

ONLY A STREAM OF TIME

This record of Bible history ends with an identifiable event of history that occurred upon a well-established secular calendar date. However, it does not provide a connection to a point of time in the Seventh Creative Day of chronology, because this stream of time period begins in the prior Creative Day. There is no direct scripture giving the length of time before Adam sinned and was put out of the Garden of Eden.



CHAPTER 8

Chronology in the Bible

Lord's Appointed Day

“And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.” – Luke 22:29-30

IT IS NECESSARY to determine the calendar date of the beginning of the Lord's appointed-day in order to know the calendar dates of the seventh 'creative day' events. All the beginning and ending calendar dates of the scriptural time increments are dependent upon this singular point in time, the commencement of the final 1000-year period of the seventh 'creative day.'

Mark this point well: it is not possible to establish this fixed calendar date without accepting the scriptural truths given in the foregoing *Seven Times Consistent* chapter. There are no alternatives, no other way to associate calendar dates to scriptural history and prophetic events than by first determining the date of the beginning of the Lord's appointed day.

THE JUBILEE TYPE

Diagram 17 - Typical Jubilee Cycles

	Typical Jubilee Cycles Completed - $19 \times 50 = 950$ Years						Partial
Cycles→	1		2-9	10		11-19	20
Years→	1-6	7-50	51-450	451-456	457-500	501-950	951-969
Totals→	6	Judges - 450			Kings - 513		

It was incumbent upon the Jews to begin keeping the Sabbaths and Jubilees when they entered Canaan.

“Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.” – Leviticus 25:2

After forty years of wandering in the wilderness, the Israelites entered Canaan. As noted in the foregoing *Time Increments* chapter, they were at war with the inhabitants of the land for six years before dividing the land between their various tribes. Then they were under judges for 450 years followed by kings for 513 years before being taken into captivity in Babylon, where they were subject to Gentile rule for seventy years.

Scriptural accounts of Jubilee observances don't exist. Certainly, they were incapable of perfect obedience in this as in other Law Covenant commandments. As the annual 'day of atonement sacrifices' restored the nation for another year under their Law Covenant, it is likely that they, at least, made some effort to observe the typical Jubilee cycles.

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because

that the worshippers once purged should have had no more conscience of sins.” – Hebrews 10:1-2

As the Israelites were entirely dispossessed of their land, captive in Babylon for 70 years, it was impossible to keep the Jubilees, to restore any Israelite to their original portion of land.

“Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths.” – Leviticus 26:34

The ‘typical Jubilee cycles’ were forcefully brought to an end by the captivity in Babylon. However, our Lord said that no typical feature of the Law would pass away until it was fulfilled.

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” – Matthew 5:18

Surely, the ‘anti-typical’ Jubilee, which represented the ‘times of restitution’ of all things, did not commence at the time the ‘typical jubilee cycles’ ended. Nevertheless, because the type ended, it must be followed with an antitype. And since what ended was ‘typical’ jubilee cycles, ‘anti-typical’ jubilee cycles would be the most logical thing to follow.

The Jubilee, 50th year, was calculated by multiplying the number of years per sabbath year, 7 years, by an equal number of cycles (7 years x 7 cycles = 49 years). In like manner the ‘anti-typical Jubilee’ should be reached by multiplying the number of years per jubilee year, 50 years, by an equal number of cycles (50 years x 50 cycles = 2500 years). As the real ‘anti-typical Jubilee’ takes the place of the fiftieth or last Jubilee cycle, therefore, the period of the ‘anti-typical jubilee cycles’ is shown as 2499 years, so that the year is not counted twice.

“An antitype never follows its type but takes its place upon the same date. Hence the 2500th year, which would be the great 50th Jubilee, must be the antitype, the real Jubilee or Restitution. But instead of being a year, as in the type it will be larger; it will be the beginning of the great thousand-year Jubilee—the Millennium.” – Charles T. Russell, The Time is at Hand, page 181

Diagram 18 - Time Span from Creation to End of Earth's Jubilee

Adam's Creation to Israel in Canaan	Typical Jubilee Cycles Completed	Anti-typical Jubilee Cycles (less 1 year)	Christ's Reign Earth's Jubilee	Total Years
2,553 Years	950 Years	2,499 Years	1,000 Years	7,002

The time periods from Adam's creation to Israel's entry into Canaan, the 'typical' and 'anti-typical' Jubilee cycles, and Christ's reign total up to 7,002 years, which proves that Adam was in the Garden of Eden 2 years before he sinned and was cast out from his 'paradise' home.

DUAL CONFIRMATIONS

This 2,499 year 'anti-typical Jubilee time period' was determined based upon the Jubilee feature of the Mosaic Law. This same 2,499-year time period is also established by prophecy. The land lay desolate during the 70-year captivity in Babylon thereby enjoying its Jubilee rest periods. As the Jewish nation completed 19 Jubilees prior to the captivity of the prophesied 70 Jubilees, there remained another 51 Jubilees that were not completed. Calculating those unkept Jubilee cycles as being 49 years, they add up to the same 2,499-year time period (49 years per cycle x 51 cycles = 2,499 years).

“To fulfil 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 fulfil threescore and ten years.” – 2 Chronicles 36:21



CHAPTER 9

Chronology in the Bible

Date Considerations

“Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.” – Hebrews 4:7

THE REFERENCE to a specific point in time, either year or day, may differ because the Scriptures were written prior to the existence of a universal calendar. It is probable that early in mankind’s history, the beginning of a year was based upon the Autumn equinox. In connection with the deliverance of the Israelites from Egypt, the Spring equinox became the beginning of the Jewish year. After the Apostles fell asleep, Christianity, having become infiltrated with heathen doctrines and philosophies, established a calendar based upon the date which they considered to be Jesus’ birth year. Years prior to Jesus’ supposed birth are numbered backward and designated ‘BC’ and years after his supposed birth are numbered forward and designated ‘AD’ (←, 3 BC, 2 BC, 1 BC, AD 1, AD 2, AD 3, →). That universal calendar, modified to more accurately synchronize with the equinoxes, is the one in common use today.

CALENDAR YEAR REFERENCES

Diagram 19 - Year References to the End of 6,000 Years

Jewish Year	1872	1873	1874	1875	→
from Adam's:		← Creation		← Eviction	
Universal Year	←	1872	1873	1874	1875

Throughout Br. Russell's writings the end of sixth thousand years is stated to be 1872, 1873, 1874, and 1875. These year references are not an indication of the possibility of doubt concerning the end of the period of 6,000 years. First of all, the references 1872 and 1873 are to the end of 6,000 years from Adam's creation. While the references to 1874 and 1875 are to the end of 6,000 years from Adam's eviction from the Garden of Eden; the point in time that Adam's 1,000-year day began, in which he was to die and hence when the 'seventh creative day' began.

"But of the fruit of the tree which is in the midst of the garden, God had said, Ye shall not eat of it, neither shall ye touch it, lest ye die."
 – Genesis 3:3

Diagram 20 - Year References to End of Jewish Polity

Jewish Year	AD 69	AD 70	→
		← Polity Ended	
Universal Year	←	AD 69	AD 70

Another similar instance in Br. Russell's writings is the years AD 69 and AD 70 in reference to the end of the Jewish nation's polity 36½ years after rejecting and crucifying Jesus.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon

another; because thou knewest not the time of thy visitation.” – Luke 19:43-44

In all of these instances the references are not inconsistent because the end of periods according to the Jewish calendar is marked by the start of the following year, which commences three months before the start of the universal calendar. The seeming difference is only because the year of the event is being referred to by the Jewish calendar year and at other times by the universal calendar year.

The foregoing *Calendar Year Reference* diagrams show the perfect harmony that exists regarding the end dates of these periods of time.

CALENDAR DAY REFERENCES

Diagram 21 - Day References to Jesus' Memorial, Death, Resurrection

Jewish Day		Nisan 13		Nisan 14		Nisan 15		Nisan 16	
Night	Day	Memorial →		Death →		Resurrection →			
Universal Day		Thursday		Friday		Saturday		Sunday	

The Jewish days began with the evening (at sunset) and continued with the morning (at sunrise). Each of these periods were 12 hours at the time of the equinoxes, so in general practice 6:00 pm is considered sunset and 6:00 am is considered sunrise.

Our Lord instituted the memorial of his death on the evening of Nisan 14 in the upper room with his disciples.

“Then came the day of unleavened bread, when the Passover must be killed. And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them,

With desire I have desired to eat this Passover with you before I suffer: And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”
– Luke 22:7, 13-15, 19-20

The Lord was taken captive outside the Garden of Gethsemane about midnight, falsely accused and taken before Pilate, who was prevailed upon to crucify Jesus by the scribes and pharisees, and finally crucified, dying at 3:00 pm in the afternoon of Nisan 14. He was then taken down from the cross and placed in a sepulcher before the commencement of the sabbath at 6:00 pm.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on.” Luke 23:53-54

The foregoing *Day References* diagram shows how the Lord implemented the memorial of his death on the same Jewish calendar day that he fulfilled the type by dying on the cross, even though those two events happened upon consecutive days of the universal calendar which is commonly used for chronology dates.



CHAPTER 10

Chronology in the Bible

Epochs and Ages Dates

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:” – Isaiah 46:9-10

INASMUCH AS ADAM was created during the Sixth Creative Day and lived in the Garden of Eden two years, before disobeying God by eating the fruit of the forbidden tree, the Seventh Creative Day had to begin two years after Adam’s creation. Therefore, six thousand years thereafter marks the beginning of the Lord’s day in which mankind will be restored to perfection.

The time period, 3,592 years, from Adam’s creation to 536 BC, the year when the Babylonian captivity ended must be reduced by the 2 years that Adam remained perfect in Eden. As the years before the Christian

Era, the supposed date of Jesus' birth, are numbered backward starting with 1 BC, the Seventh Creative Day began with 4126 BC ($3,590 + 536 = 4126$). Thence to the end of the 6000 years to the Lord's day, the beginning of Christ's reign is AD 1874 ($6000 - 4126 = 1874$).

THREE GREAT EPOCHS

Diagram 22 - Epochs of the Seventh Creative Day

Sixth Creative Day		Seventh Creative Day					
6998 Years	2	1654 Years		1936 Years	536 Years	1874 Years	1000 Years
Adam Created →		To Flood Dried Up →		To Israel's Captivity End →	To Jesus' Supposed Birth Year →	To Times of Restitution →	To End of Lord's Reign →
Adam Evicted →							
4128 BC →		← 4126 BC	2472 BC →	536 BC →	AD 1 →	AD 1874 →	AD 2874 →
Epochs →		The World That Was		The Present Evil World			World to Come

This Seventh Creative Day is divided into 3 great epochs called worlds representing 3 distinct manifestations of divine providence. The first epoch was under the ministration of angels, and is called 'The World That Was' which was destroyed by the flood.

"Whereby the world that then was, being overflowed with water, perished:" – 2 Peter 3:6

The second epoch was under the limited control of Satan, 'the prince of this world,' and is therefore called 'This Present Evil World.'

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:" – Galatians 1:4

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." – 2 Peter 3:7

The third epoch is to be under divine administration, the kingdom of God, and is called 'The World to Come'—wherein dwelleth righteousness. It begins with the final 1000 years of the Seventh Creative Day, in which mankind will be restored to perfection. However, the 'World to Come' extends to eternity. Never again will evil be allowed to exist; its purpose of proving the exceeding sinfulness of sin having been accomplished.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." – 2 Peter 3:13

"For unto the angels hath he not put in subjection the world to come, whereof we speak." – Hebrews 2:5

The second epoch, 'the world that now is,' includes three ages, each a step in the plan of God for the overthrow of evil. Each step is of a higher purpose and carries the plan forward and nearer to completion.

THE PATRIARCHAL AGE

The first age is called the Patriarchal Age because during that period God's dealings and favors were with a few individuals only, such ones as Noah, Abraham, Isaac, and Jacob.

Diagram 23 - The Patriarchal Age (from Flood's End to Jacob's Death)

427 Years		25 Years	60 Years	147 Years
To the Covenant with Abraham →		To Isaac's Birth →	To Jacob's Birth →	To Jacob's Death →
← 2472 BC	2045 BC →	2020 BC →	1960 BC →	1813 BC →

The time period of the Patriarchal Age is the sum of the 427-year time period from when the flood was dried up to the covenant with Abraham from the foregoing *Time Increments* chapter, the 25 years thereafter to Isaac's birth, and thence 60 years to Jacob's birth and 147 years to Jacob's death ($427 + 25 + 60 + 147 = 659$ years).

“And Abraham was an hundred years old, when his son Isaac was born unto him.” – Genesis 21:5

“And after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob: and Isaac was three-score years old when she bare them.” – Genesis 25:26

“And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. – Genesis 4.7:28

Therefore, the Patriarchal Age spanned the period of time from 2472 BC to 1813 BC.

THE JEWISH AGE

After Jacob’s death, his descendants called, ‘the twelve tribes of Israel,’ were together recognized as God’s ‘peculiar people,’ and through typical sacrifices were typically ‘a holy nation’ separated from other nations for a particular purpose. This time period, designated the Jewish Age came to an end in conjunction with the Lord’s first advent.

This was not at the time of Jesus’ birth. Jesus did not become the Messiah until he attained the full age of manhood, 30 years old, which was required to serve as a priest under the Jew’s Law Covenant.

“From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.” – Numbers 4:30

Diagram 24 - The Jewish Age (from Jacob's Death to the Messiah)

1359 Years		454 Years	29 Years
To Nehemiah's Commission →		To Supposed Birth of Jesus →	To Baptism of Jesus →
← 1813 BC	454 BC →	AD 1 →	AD 29 →

The time period of the Jewish Age commenced when the 12 tribes of Jacob's sons were recognized by God as the nation of Israel and ended when the gospel, 'good news' of the kingdom began to be preached at the start of Jesus' ministry, following his baptism.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." – Matthew 4:23

The prophet Daniel was instructed considering when the presence of their long looked-for Messiah would be due to come.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." – Daniel 9:25

Nehemiah's commission to rebuild the walls of Jerusalem was granted in the twentieth year of Artaxerxes, which was 454 BC, as shown in Dr. Hale's work on chronology and Dr. Priestlie's treatise on the '*Harmony of the Evangelists*.' Thus, the sum of 454 years to AD 1 and 29 years to Jesus' baptism totals 483 years or 69 prophetic weeks (69 weeks x 7 days per week = 483 days) fulfilled by a year for each day.

THE GOSPEL AGE

The Gospel Age spans the time period between the Lord's first advent, his presence as Messiah, the beginning of his earthly ministry and extending to the time of his second advent, the beginning of his 1000-year reign.

Thus, the Gospel Age ends at the conclusion of the 6000 years from Adam's fall from perfection.

Diagram 25 - The Gospel Age (from Jesus' Baptism to His Return)

Seventh Creative Day - 7000 Years					
1654 Years		659 Years	1842 Years	1845 Years	1000 Years
Flood Dried Up →		To Jacob's Death →	To Baptism of Jesus →	To Times of Restitution →	To End of the Lord's Reign →
← 4126 BC	2472 BC →	1813 BC →	AD 29 →	AD 1874 →	AD 2874 →
1st Epoch The World That Was		Patriarchal Age	Jewish Age	Gospel Age	3rd Epoch The World to Come
		2nd Epoch - The Present Evil World			

The Epochs and Ages of the Divine Plan of the Ages are hereby related to the commonly used modern day calendar. Subsequent chapters will demonstrate that other prophecies collaborate the accuracy of these dates.

Dates related to the harvest periods of the Jewish and Gospel ages are not shown in this general overview. Nor is the actual date of our Lord's birth, which occurred within the prophetic 483-year period from the known date of Nehemiah's commission to the known date of His baptism. The common calendar, established several centuries after his birth, is based upon an incorrect determination of the year of His birth.

The Lord's birthdate is also helpful to demonstrate some time periods contrasting the differences between the common and Jewish calendars.

Additionally, there are other duplicate time periods that harmonize with these general dates, and these provide convincing evidence of the divine design of the time periods of God's Plan of the Ages.



CHAPTER 11

Chronology in the Bible

Year of Jesus' Birth

“And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” – Luke 1:35

THE YEAR AD 1 was fixed upon in the sixth century by Dionysius Exiguus and other scholars as being 536 years after the first year of Cyrus, king of Persia; and came into general use two centuries later. Scholars now concede that the commonly accepted year AD 1 is incorrect; and place the year of our Lord's birth in the year 4 BC, which is likewise incorrect.

It should be noted that the actual year of Jesus' birth has no effect upon the true bible chronology as the 6000-year time period to the beginning of the 'times of restitution' and our Lord's 'millennial reign' has been proven by Scripture in the foregoing Lord's Appointed Day chapter. Therefore, any difference in the BC portion of the 6000 years is merely

offset in the AD portion of the 6000 years. Nevertheless, the correct year of our Lord’s birth can be determined by scriptural accounts and historical events that occurred at known dates. Furthermore, the correct year is confirmed by its harmony with other time prophecies.

Diagram 26 - The Year of Jesus' Birth

Jewish Year	2 BC		1 BC	AD 1 - 28		AD 29	AD 30 - 32		AD 33	
John the Baptist:	Born →	1½ Years		28¾ Years						
	Ministry Began in 14th Year of Tiberius' Reign →									
Jesus:	Born →	1½ Years		28¾ Years		3½ Years				
	Ministry Began at Beginning of 70th Week →					Died Mid-Week →				
Universal Year		2 BC	1 BC	AD 1 - 28		AD 29	AD 30 - 32		AD 33	

JESUS’ MINISTRY

That Jesus’ ministry began following his baptism by John the Baptist in AD 29 at the beginning of the Seventieth Year of Daniel’s prophecy was shown in the foregoing *Epochs and Ages* chapter. The Scriptures declare that Jesus requested John the Baptist to baptize him as soon as he reached the required age to enter the service of God.

“And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,” – Luke 3:23

“Our Lord’s ministry lasted three and a half hears. The sixty-nine symbolic weeks of years reached to his baptism and anointing as Messiah, and there the last or seventieth week (seven years) of Israel’s favor began. He was cut off [in death] in the middle of that seventieth week—three and a half years from the beginning of his ministry. He was crucified, we know, at the time of the Passover, about April 1st, whatever the year. The three and a half years of his

ministry, which ended in April, must consequently have begun about October, whatever the year. And October of some year must have been the true month of his birth.” – Charles T. Russell, The Time is at Hand, Page 58

With AD 33 well established as the year in which Jesus was crucified, this confirms AD 29 as the beginning of Jesus' ministry at his baptism (the fall of AD 29 + 3½ years = the spring of AD 33). Therefore, Jesus' birth was in BC 2 (the fall of AD 29 - 30 years = the fall of BC 2).

“There is clear, strong evidence that Jesus was crucified on Friday, April 3rd, AD 33. The fact that his crucifixion occurred at the close of the fourteenth day of the month Nisan, and that this date rarely falls on Friday, but did so in the year AD 33, substantiates that date so thoroughly that even Usher, who adopted BC 4 as the date of Jesus' birth was forced to admit that his crucifixion was AD 33.” – Charles T. Russell, The Time is at Hand, Page 60

JOHN THE BAPTIST'S MINISTRY

The Scriptures show that John the Baptist was six months older than his cousin Jesus. And so, John's ministry would have begun when he was 30 years of age in the spring of AD 29.

“And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.” – Luke 1:24-27, 36

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;” – Luke 3:1-3

Tiberius Caesar became emperor of Rome at the death of Augustus Caesar in the year of Rome 767, which was the year AD 14, a clearly fixed date.

“It is true that Tiberius was exalted to a very important position by Augustus, but ... it was in no sense of the word imperial power, and in no sense of the word can his ‘reign’ be said to have begun there: he was only the heir-apparent. Even in the most exaggerated use of language, his ‘reign’ could not be said to have commenced before Augustus’ death and his own investiture in office at the hands of the Roman Senate, AD 14.” – Charles T. Russell, The Time is at Hand, Page 59

Therefore, the year of John the Baptist’s ministry when Jesus came to be baptized was AD 29 (AD 14 + 15 years = AD 29). These two accounts of the ministries of John the Baptist and Jesus are in complete harmony with the Scriptures and Secular History.



CHAPTER 12

Chronology in the Bible

Double and Parallel Dates

“Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.” – Jeremiah 16:13, 18

THE JEWISH DOUBLE of a period of favor followed by an equal period of disfavor provides the length of the Jewish and Gospel ages as well as the similar corresponding harvest period event dates that lap over into the following ages. It is important to note that the harvest periods begin with the first and second advents of our Lord although the favor and disfavor periods end three and a half years after the respective advents.

THE JEWISH DOUBLE

Diagram 27 - Jewish Double and Jewish/Gospel Age Parallels

Jewish Year	1813 BC			AD 29		AD 30			AD 33			AD 36			AD 69	AD 70
Universal Year	1813 BC			AD 29		AD 30			AD 33			AD 36			AD 69	→
Death of Jacob →		Jewish Age - 1845 Yrs								← Nominal Israel Cast Off						
Jewish Age Harvest Parallel Dates	First Advent →				3½ Years				← Jesus' Death/Resurrection							
	Messiah Rejected, National Favor Ceased →								3½ Years							
	High Calling Extended to Gentiles, Cornelius Baptized →												33 Years			
	Jewish Church/State Polity Ended, Baptism of Fire on Israel as Nation →															
Jewish Year	AD 33			1874		1875			1878			1881			1914	1915
Universal Year	AD 33			AD 1874		AD 1875			AD 1878			AD 1881			AD 1914	→
Death of Jesus →		Gospel Age - 1845 Yrs								← Nominal Systems Cast Off						
Gospel Age Harvest Parallel Dates	Second Advent →				3½ Years				← First Resurrection of Saints							
	Favor Restored, Berlin Congress of Nations →								3½ Years							
	General Call Ends with All 144,000 Crowns Won or Allotted →												33 Years			
	Gentile Times End with Destruction of Church/State Polity of Christendom →															

The beginning of the period of God's favor upon Israel was when the patriarch Jacob died in BC 1813, as shown in the foregoing *Epochs and Ages* chapter, and continued until the nation was cast off from favor in AD 33 when they rejected Jesus as their Messiah and called for him to be crucified by the Roman governor. This period of favor was 1845 years (1812¾ years before AD 1 + 32¼ years = 1845 years).

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." – Matthew 23:37-38

"Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him." – Luke 23:20-21

The equal-length period of disfavor followed immediately and extended to the Spring of AD 1878 (1877¼ years - 32¼ years = 1845 years). In that very year AD 1878, the 'Berlin Congress of Nations' was held, in

which Lord Beaconsfield (a Jew), then Prime Minister of England, was the central figure and took the leading part. There England assumed a general protectorate over the Asiatic provinces of Turkey, among which is Palestine; and the Turkish government amended its laws relating to aliens, which greatly ameliorated the condition of the Jews then residing in Palestine, as well as partially opened the door for others to locate there, with the privilege of holding real estate.

“Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’S hand double for all her sins.” – Isaiah 40:2

HARVEST PARALLELS

The 1845-year periods of the Jewish Double not only defined periods of God’s favor and disfavor toward Israel, but additionally, the period of the Jewish age which was typical of the period of the Gospel age. Typical events of the Jewish age harvest are matched, parallel in time 1845 years later, with corresponding anti-typical events of the Gospel age.

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world [ages–Greek] are come.” – 1 Corinthians 10:11

HARVEST BEGINNINGS

The harvest of an age overlaps the beginning of the subsequent age, hence with the presence of the Lord, the ‘Chief Reaper.’ Therefore, as shown in the foregoing *Epochs and Ages* chapter, the Jewish age harvest began at the Lord’s first advent, the beginning of the Gospel age, in AD 29; and the Gospel age Harvest began at the Lord’s second advent, the beginning of the Millennial age, in AD 1874.

The Scriptures distinctly point out that what is harvested is what was sown in the prior age. Thus, it was the fruits of the sowing work of the patriarchs, prophets, and other holy men of old of the Jewish age that was reaped during the beginning of the Gospel age by the Lord and his followers. And in like manner, it was the fruits of the sowing work of the Apostles, Messengers, and Reformers during the Gospel age that is being harvested by the possessors of the Harvest truth message provided by the returned Lord during the beginning of the Millennial age.

“And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men labored, and ye are entered into their labours.” – John 4:37-38

NOMINAL HOUSES CAST OFF

The foregoing sub-topic *The Jewish Double* documents the Scriptural facts of the casting off and fall of nominal Fleshly Israel in AD 33, just prior to the Lord’s crucifixion. And the casting off and fall of nominal Spiritual Israel, the nominal Gospel Church, occurred in AD 1878, the parallel date 1845 years afterward.

“And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.” – Isaiah 8:14

The Spring of AD 1878 corresponds to the date, 1845 years earlier, at which our Lord assumed the office of King in AD 33, wept over and gave up to desolation that Jewish nominal church or kingdom; and AD 1878 marks the date when the Gospel nominal church systems were no longer the mouthpieces of God, nor in any degree recognized by him.

“Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD’S

vengeance; he will render unto her a recompence. Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.” – Jeremiah 51:6-8

THE SPECIAL FAVOR

Israel, a nation in bondage under an appointed governor of the Roman Empire, was permitted to have and enforce its own laws, so long as peaceful submission was maintained and taxes were paid. Thus, Israel was able to continue under the Mosaic Law Covenant and expected God to send them Messiah, a deliverer, to free them from Roman bondage; and restore the nation to its power and glory previously held under king Solomon.

Israel had much advantage under their Law Covenant, but they failed to learn the lesson that the Law could not make anything perfect.

“What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.” – Romans 3:1-2

“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.” – Hebrews 7:19

God did send them their Messiah, but the nation rejected the meek and lowly Jesus, who would have delivered those accepting him from the condemnation of the Law Covenant; transferring them into the ‘grace feature’ of the Abrahamic Covenant. This favor, allotted exclusively to Jews until the end of the 70th week of favor ended in AD 36; illustrated by the natural branches being broken off of the typical olive tree.

“But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.” – Hebrews 10:3-4

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:” – John 1:12

“These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:” – Matthew 10:5

“And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;” – Romans 11:17

The ‘general call,’ ceased in AD 1881, 1845 years after Jewish favor ended in AD 36, when every crown was either won or allotted to a potential body-member. The number of Christ’s body-members was 144,000 and since some may fail to faithfully complete their covenant of self-sacrifice, the door was still open to a replacement to run for the crown of one found unworthy as indicated in the ‘wedding garment’ parable.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.” – Matthew 22:11-14

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.” – Revelation 3:11

POLITY ENDINGS

Differentiating between his baptism, repentance for sins, and that of Messiah's baptism, the holy spirit, the special favor of transferring from the Law Covenant to the Grace Covenant, John the Baptist prophesied that severe consequences would come upon the Jewish nation for rejecting their Messiah.

"And as the people were in expectation and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." – Luke 3:15-17

"The prediction that Christ would baptize with the holy Spirit and with fire was made by John the baptizer. The blessing portion of this came upon the waiting Church at Pentecost, and subsequently upon all the faithful 'remnant' of Israel, but its latter feature was fulfilled upon the rejected Jewish nation—in the baptism of fire, destruction, trouble, which wholly destroyed their polity in the year AD 70." – Charles T. Russell, The New Creation, Page 290

As the destruction of the polity of the Jewish nation was completed at the end of AD 69 and beginning of AD 70, 1845 years later, destruction of the polity of Christendom was accomplished at the end of AD 1914 and the beginning of AD 1915. Note that it was not the people of Israel that were destroyed, but the national religious/civil system; likewise, the people of Christianity were not destroyed by the Great War beginning in AD

1914, but rather it was the religious/civil system of kings crowned by religious rulers that ceased to exist thereafter.

“Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.” – Revelation 18:10, 17, 19

“For thirty-seven years (from AD 33, the end of their national favor, to AD 70, their complete overthrow) Israel, except the faithful remnant, was falling, and the believing Gentiles were rising—the Jewish age was ending and the Gospel age was beginning; and for thirty-seven years (from AD 1878 to AD 1915) the Gospel age is ending, and woes are preparing and coming upon so-called Christendom, except the faithful remnant, while the restitution work for Israel and all people is preparing. That is to say, the dates AD 33 and AD 1878 mark when the work of the respective new ages began, though the work of harvesting the preceding age, and destroying the refuse, was allowed to continue thirty-seven years into the new, in both cases.” – Charles T. Russell, The Time is at Hand, Page 222



CHAPTER 13

Chronology in the Bible

The Seed of the Woman

“And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.” – Exodus 19:10-11

WHEN JUDGMENT CAME upon Adam and Eve, it was accompanied with the statement that the ‘seed of the woman’ would crush the head of the serpent. This statement was made to the serpent, Lucifer, who deceived Eve, and suggested that eventually an offspring of Adam and Eve would triumph over evil and the human race would be restored to God’s favor.

However, the Scriptural record of Adam and Eve’s progeny reveals no triumph over evil, but rather continual acquiescence to evil. Angels left their spiritual abode, emulating human form and produced unauthorized beings.

THE PROMISED SEED

Diagram 28 - Abrahamic Covenant Blesses All Earth's Families

Only a Few Patriarchs Favored			Only Natural Seed Favored			Anti-Typical Seeds Favored		
2081 Years			2081 years			1838 Years		1000 Years
← 4126 BC 2045 BC →			36 AD →			1874 AD →		2874 AD →
Day 1	Day 2	Day 3	Day 1	Day 2	Day 3	Day 1	Day 2	Day 3
First Millennium	Second Millennium	Third Millennium	Fourth Millennium	Fifth Millennium	Sixth Millennium	Seventh Millennium		
The Seventh Creative Day – God's Rest Day								

The human race became so corrupted that God determined to terminate all living beings except a single family that had retained purity of human nature; and therewith regenerate the human race.

“And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.” – Genesis 6:5-7

God did recognize men, such as Noah, who strived to be righteous and had faith in and looked for the future ‘promised seed.’ It was not until God told Abram that if he would go to a land shown him, then God would make of him a great nation.

“Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:” – Genesis 12:1-2

This period of time, from Adam's eviction from Eden in 4126 BC to when Abram entered the land of Canaan in 2045 BC, was 2081 years (4126 - 2045 = 2081). And during this time period, mankind was in general left upon his own to deal with the issues of life without any guidance or providences from God.

TYPICAL SEEDS

Once Abram actually entered the promised land, the LORD promised that unto his 'seed' the land would be given.

"And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever." – Genesis 13:14-15

When Abram was 99 years old the LORD renamed him Abraham and told him that he would be a father of many nations.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." – Genesis 17:5-8

Finally, when Abraham was 100 years old, Sarah, who had hitherto been barren, conceived and bare Abraham a son. And henceforth the

vague promise of the ‘seed of a women’ was specifically designated to come from the offspring of Abraham.

“For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.” – Genesis 21:2-3

The promise to Abraham identified two classes of the promised seed; the ‘stars of heaven’ and the ‘sand of the seashore.’

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;” – Genesis 22:17

This promise was subsequently repeated to Abraham’s son Isaac only mentioning the ‘stars of heaven’ and to Isaac’s son Jacob only mentioning the ‘sands of the seashore.’

“And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;” – Genesis 26:4

“And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.” – Genesis 32:12

After Jacob died God ceased to deal exclusively with particular individuals, but collectively with the families of Jacob’s twelve sons, the nation of Israel, through judges and kings before the nation was taken captive by Babylon and the other Gentile nations until God’s favor was withdrawn in AD 36. This period of God’s favor on Abraham’s seed from when

Abraham entered the promised land in 2045 BC to AD 36 was also a period of 2081 years ($2045 + 36 = 2081$).

ANTI-TYPICAL SEEDS

The Apostle Paul shows that the fleshly seeds of Abraham were typical; Isaac typified the Christ, head and body, the seed which will restore the human race, the seed typified by Jacob, to perfection.

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise. – Galatians 3:29

“Now we, brethren, as Isaac was, are the children of promise.” – Galatians 4:28

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.” – Romans 11:26-27

In Christ’s Millennial reign, the Isaac (spiritual seed) class is glorified first and thereafter the Jacob (fleshly seed) class is restored to perfection during the ‘mediatorial phase’ of Christ’s kingdom.

THE THIRD DAY

As shown in the foregoing *Date Considerations* chapter, our Lord was placed in the grave late on Nisan 14 remaining there all of Nisan 15 and raised early in the morning of Nisan 16, the third Jewish day.

“And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.” – Mark 8:31

In a similar manner the ‘promised’ seed, beginning with the eviction from Eden, laid lifeless during the first and second millenniums of God’s Rest Day until it was reinvigorated and identified to come from the children of Abraham in the third millennium of God’s Rest Day.

“And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.” – Genesis 17:19

Likewise, the ‘typical’ seed of Abraham, beginning with their entrance into Canaan with the promise of life if they kept the Law Covenant, were instead under double condemnation during the third and fourth millenniums of God’s Rest Day, until Jesus put an end to the law in the fifth millennium of God’s Rest Day.

“For Christ is the end of the law for righteousness to every one that believeth.” – Romans 10:4

Finally, the anti-typical ‘true’ seed, Jesus the head and his spirit-be-gotten body members beginning at Pentecost, is developed under the ‘grace’ covenant during the fifth and sixth millenniums of God’s Rest Day, until their resurrection in the seventh millennium of God’s Rest Day.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:” – John 1:12

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” – 1 Corinthians 15:51-52



CHAPTER 14

Chronology in the Bible

Evening and Morning

“And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.” – Daniel 8:26

THE JEWISH DAY is divided into two parts: the evening hours of darkness beginning at sundown and the morning hours of daylight beginning at sunrise. This arrangement followed the pattern set in the record of the creative works that prepared the earth for human habitation. Each creative day is specifically stated to consist of an evening period and a morning period.

This chapter examines the division of the ‘seventh creative day’ into the evening and morning periods and notes the significance of its mid-point and similarities occurring in the evening and morning periods.

Diagram 29 - Evening and Morning of the Seventh Creative Day

1000 Years		2500 Years				2500 Years				1000 Years					
First Millennium		Second Millennium		Third Millennium		Fourth Millennium		Fifth Millennium		Sixth Millennium		Seventh Millennium			
Adam's Day		Typical Baptism→		Jews Entered into Canaan→		19 Jubilees Observed		Jesus' Baptism→		Lord's Second Presence→		Christ's Day			
←4126 BC		←3126 BC		←2473 BC		←1575 BC			←625 BC AD 29→		AD 1874→		AD 2874→		
999 Yrs		1	653 Years		898 Years		949 Years		1	654 Years		1845 Years		1000 Years	
BC 3127→		Flood Began→		Last Jubilee Kept 626 BC→											
999 Yrs		2500 Years					1	1	2500 Years					999 Yrs	
Evening – 3500 Years							Morning – 3500 Years								

THE MID-POINT

As shown in the foregoing *Seven Times Consistent* chapter, creative days are 7000 years long, and in the foregoing *Epochs and Ages* chapter, it was demonstrated that the seventh creative day began in 4126 BC at the eviction of Adam from the Garden of Eden. Therefore, the evening period of the seventh creative day ended with 626 BC ($4126 - 3500 = 626$).

The year 626 BC was the last Jubilee year that Israel was able to keep because 19 years later, the nation was taken into captivity and remained subservient to Gentile nations until their national polity ended in AD 70. It should be noted that the Law Covenant, which included the Jubilee cycles that the Jews were obligated to observe, was terminated upon our Lord's death and made any further observations impossible.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;" – Colossians 2:14

It is indeed significant that the transition from the shadowy darkness of types to the brightening light of antitypes occurred at the juncture of the evening and the morning of the 'seventh creative day.'

“There were two rest-years, a sabbath year and the last typical jubilee year exactly in the centre of the seven-thousand-year day of God’s Rest. In all the ‘evening’ period of 3500 years there was not a single antitype, only types and shadows. The ‘morning’ period, on the other hand, is the era of antitypes. In the beginning of it there were still types, but the first antitype, namely, the great antitypical cycle of 50 x 50 years, began at the very commencement of this ‘morning’ period.” – John and Morton Edgar, Great Pyramid Passages, Volume 2, Page 123

The importance of the fulfillment of types was emphatically stated by our Lord concerning his ministry; it was the very essence of his becoming a fleshly being.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” – Matthew 5:17-18

“In all the Jewish ceremonies, God caused no type to be made which will prove meaningless, or pass unfulfilled; and the observance of all types was kept up until their fulfillment at least began. All types must be continually repeated until their antitypes appear; for the keeping of a type is not the fulfilling of it. The fulfilling is reached where the type ceases, being displaced by the reality, the antitype.” – Charles T. Russell, The Time is at Hand, page 174

THE REVERSAL PATTERN

The evening period commenced with Adam’s 1000-year day of falling into sin and death followed by 2500 years of hope provoked by shadowy types. The morning period reverses the process: 2500 years of antitypes

shedding light upon the actual steps of preparation for restitution and then the 1000-year day of rising to perfection in Christ's millennial reign.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." – Romans 5:19

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." – 1 Corinthians 15:21-22

BAPTISM PARALLEL

There is also a time parallel of the beginning of the flood wherein Noah's family was saved to regenerate the human race which was a type of Jesus' baptism by John the Baptist when Jesus surrendered his human right to everlasting life as the ransom price to pay the penalty for Adam's sin, thereby permitting all the willing of mankind to be restored, in due time, to perfection and thereafter enjoy everlasting human life.

The flood commenced in 2473 BC, 654 years after the last year of Adam's 1000-year day ($2473 - 3127 = 654$) and Jesus was baptized in 29 AD, 654 years after the last Jubilee year observed by the Israelites in 625 BC ($625 + 29 = 654$).

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." – Genesis 6:9

"And the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." – Luke 3:22



CHAPTER 15

Chronology in the Bible

The Gentile Times

“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” – Luke 21:24

THE DOMINION OF THE EARTH was originally given to Adam to subdue, possess, and rule in righteousness; but the dominion, forfeited by Adam’s disobedience, was taken from him.

“And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” – Genesis 1:28

THE TYPICAL KINGDOM

God’s declaration of his purpose to bless all the families of earth through Abraham’s progeny was the first suggestion of a national, universal dominion over the earth.

“And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” – Genesis 12:2-3

During the Jewish age God organized the people of Israel as his kingdom, under Moses and the Judges—a sort of Republic—but it was typical only, with Jehovah as their king. The rule afterward, under David and Solomon was in some respects typical of the promised kingdom when Messiah would reign, and Israel was called the ‘Kingdom of the LORD’ and the king ‘sat on the Throne of the Lord.’

“And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; ...” – 2 Chronicles 13:8

“Then Solomon sat on the throne of the LORD a king instead of David his father, and prospered; and all Israel obeyed him.” – 1 Chronicles 29:23

While Israel waited and hoped for the promised dominion of earth, and supposed they were just within reach of its realization, particularly under kings David and Solomon, the desire for rulership over a universal empire became general among other nations.

In the days of King Zedekiah, Israel had become corrupt, vain, and idolatrous in proportion as they had attained national distinction, proving themselves unfit for exaltation to universal dominion. Consequently, God removed the typical crown so that Israel should no longer be recognized as the typical kingdom of God.

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt

him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.” – Ezekiel 21:25-27

GENTILE NATIONS

This overturning of the crown, or dominion, has been accomplished; first given to Babylon, was then taken by Medo-Persia, then by Grecia, and then by Rome. These four dominions were permitted by God to rule for an appointed time, and therefore recognized, though not approvingly. The character of these empires is prophetically described in Nebuchadnezzar’s vision of the great image and in Daniel’s vision of the four beasts.

“Thou, O king, sawest, and behold a great image. ... This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay.” – Daniel 2:31-33

“And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was

diverse from all the beasts that were before it; and it had ten horns.” – Daniel 7:3-7

Diagram 30 - Typical Times and Times of the Gentiles

Typical Times – 2520 Years			
← 3126 BC		1981 BC →	
← 1981 BC		606 BC →	
← From End of Adam's 1000-Year Day To Marriage of Isaac and Rebecca →		←From Marriage of Isaac and Rebecca To Overthrow of God's Typical Kingdom →	
1145 Years		1375 Years	
Times of the Gentiles – 2520 Years			
← 606 BC		AD 539 →	
← AD 539		AD 1914 →	
← From Overthrow of God's Typical Kingdom To Pope and Apostate Church Union →		←From Pope and Apostate Church Union To Overthrow of Kingdoms of Christendom →	
1145 Years		1375 Years	

GENTILE TIMES

God specified that the nation of Israel would lose their privilege of being an independent nation, and would be subjected to Gentile powers for a specified period of time if they failed to obey the terms of the Law Covenant.

“And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins.” – Leviticus 26:23-24

NOTE: the failure by the Israelites to accept Jesus and become his disciples during their time of exclusive favor, considered in the foregoing *Double and Parallel Dates* and *The Seed of the Woman* chapters, was a missed opportunity, not a penalty for noncompliance with the provisions of the Law Covenant.

It was shown in the foregoing *Epochs and Ages Dates* chapter that Israel was freed from the 70-year Babylonian captivity in 536 BC, therefore

they were taken captive in 606 BC ($536 + 70 = 606$). A 'prophetic time' was shown to be 360 years in the foregoing *Time Increments* chapter, so '7 times' would be 2520 years ($7 \times 360 = 2520$). Thus, the Times of the Gentiles beginning in 606 BC would end in AD 1914 ($2520 - 606 = 1914$). And AD 1914 is actually the same year the Great War began in which the governments of Europe ceased to be ruled by monarchs.

TYPICAL TIMES

It is notable that the '7 times' period is said to be 'more' or 'additional' suggesting there was also a preceding '7 times,' which ending in 606 BC would necessarily begin in 3126 BC ($606 + 2520 = 3126$). And as it was established in the foregoing *Evening and Morning* chapter, 3126 BC is the beginning of the second 1000-year day, the day following Adam's 1000-year day.

"And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." – Leviticus 26:18

CORRESPONDING DATES

These 'Typical Times' and 'Gentile Times' form a double with 'parallel' dates marking the beginning of the dual 2520-year periods, respectively, 3126 BC and 606 BC, and their endings, 606 BC and AD 1914.

And there is an additional pair of 'parallel' dates 1145 years after the commencement of each 2520-year period.

From the foregoing *Epochs and Ages Dates* chapter, it was shown that Isaac was born in 2020 BC and Isaac's marriage to Rebecca was when Isaac was 40 years of age, which would be about 1981 BC.

"And Abraham was an hundred years old, when his son Isaac was born unto him." – Genesis 21:5

"And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian." – Genesis 25:20

The Papacy, a union of the Apostate church with the Roman Empire, occurred in 539 AD, the commencement of the 1260 years of its power to persecute the true church of Christ.

"Rome, and Italy in general, was under the sway of ... the Ostrogoths who did not recognize the bishop of Rome as supreme pontiff, for they were mainly Arians in faith. Papacy, therefore, was exalted and advantaged in name only, by the emperor's recognition, until the fall of the Ostrogothic Monarchy, when its exaltation became an actual fact. ... This was in AD 539, which is therefore the point of time from which we should reckon the 'Desolating Abomination set up.' Papacy there had its small beginning. There the little, peculiar 'horn' noted in Daniel's prophecy, just began to push itself up, upon the Roman beast." – Charles T. Russell, The Time is at Hand, page 76

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." – Daniel 7:25

Isaac's marriage, symbolic of the start of Christ's reign, occurred at the date, 1981 BC, 1145 years after the 2520 years of the 'Typical Times' began and the Apostate marriage of the Papacy, symbolic of the start of the counterfeit reign of the Anti-Christ, occurred at the parallel date, AD 539, 1145 years after the 2520 years of the 'Gentile Times' began.



CHAPTER 16

Chronology in the Bible

The Days of Daniel

“So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.” – Daniel 8:17

THE PROPHET DANIEL inquired concerning the end of the ‘abomination of desolation,’ which he properly associated with the terrible character seen in his previous visions, and was told it would be after a time, times, and half a time.

“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it should be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” – Daniel 12:7

As shown in the foregoing *Time Increments* chapter, this was a period of 1260 prophetic days, or 1260 actual years; which is elsewhere shown to be the period of Papacy's power.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

– Revelation 12:14

The close of the times of Papal power are clearly fixed, as occurring during the French Revolution in AD 1799; and measuring backward 1260 years indicates that the beginning of Papal power would have been in the year AD 539 ($1799 - 1260 = 539$). And it was in the year AD 539 that the Papacy's civil jurisdiction in the city of Rome actually commenced when Justinian acknowledged the papal supremacy after his army overthrew the Ostrogothic monarchy.

Diagram 31 - 1260, 1290, and 1335 Days of Daniel's Prophecy

Days of Waiting to Christ's Kingdom	← AD 539 – Papal Supremacy Acknowledged by Justinian	1000 Year Reign of Christ
	1260 Years to Time of the End – AD 1799 →	
	1290 Years to Miller Movement – AD 1829 →	
	1335 Years to the Lord's Return – AD 1874 →	
Days of Waiting to Counterfeit Kingdom	← 536 BC – Edict of Cyrus	1000 Year Reign of Papacy
	1260 Years to Constantine – AD 724 →	
	1290 Years to Pagan Rome's Removal – AD 754 →	
	1335 Years to Charlemagne – AD 799 →	

Reckoning from AD 539, the 1290 symbolic days ended in AD 1829 ($539 + 1290 = 1829$); the year when William Miller began to teach the Lord would return in AD 1844. This movement became quite large attracting the attention of all classes of Christian people. Notwithstanding the disappointment, by reason of mistaken expectations, 'holy people'

were blessed by being led to careful searching of the Scriptures, and by staking confidence in God's Word, not the traditions of men. Thereby, the movement did a very important work in the separating, purifying, refining, and thus making ready, of a waiting people prepared for the Lord.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." — Daniel 12:11

But, the blessedness of God's children, the 'holy people,' was to be at the end of the 1335 prophetic days, or actual years, in the year AD 1874 (539 + 1335 = 1874).

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." — Daniel 12:12

"It was at and since the ending of those 1335 prophetic, symbolic days that the precious views of the Lord's presence, and the fact that we are even now living in the time of the 'harvest' of this Gospel age, and in the time of the setting up of Michael's (Christ's) Kingdom, came to be known." — Charles T. Russell, The Time is at Hand, page 88

THE COUNTERFEIT KINGDOM

"As there will be a Millennial Kingdom, during which Jesus Christ and his joint-heirs shall reign in righteousness for the blessing of all the families of the earth so there has been a counterfeit of this, namely, the Papal Millennium, during which the great anti-Christ system reigned to the hinderance of the world's progress." — John & Morton Edgar, Great Pyramid Passages, Volume 2, Section 57

The overthrow of Babylon by the Persian Cyrus in 536 BC began a period of waiting for the millennial reign of the great antitypical spiritual Babylon.

“The Apostate Church desired to overthrow Paganism and establish herself as a priestly kingdom, and she succeeded in her ambition by persuading the Franks, the most powerful tribe in the West, to give their military support.” — John & Morton Edgar, Great Pyramid Passages, Volume 2, Section 57

The ‘true’ 1260 (symbolic days) years of Daniel pointed to AD 1799 as the ‘time of the end’ which had a ‘practical’ beginning ten years earlier, AD 1789, in the French Revolution. Likewise, the ‘counterfeit’ 1260 (symbolic days) years pointed to AD 724 ($1260 - 536 = 724$) as the time of the end of Pagan power which began ten years earlier in AD 714 with Charles Martel’s investiture as mayor of the palace.

After Charles Martel died, his son Pepin succeeded him. Pepin aspired to the throne; the present king, Childeric III was recognized as merely a figurehead, and that Pepin was the true ruler. The Pope gave his consent and Childeric was banished, and Pepin assumed kingly authority.

In AD 754, at the end of the ‘counterfeit’ 1290 (symbolic days) years ($1290 - 536 = 754$), pope Stephen III personally crowned Pepin king of the Franks and in the same year Pepin’s army subdued the Lombards, taking certain territory from them and presenting it to the Papacy, thereby giving civil power for the first time over territory outside of Rome.

In AD 800, the year after the end of the ‘counterfeit’ 1335 (symbolic days) years ($1335 - 536 = 799$), Charlemagne was crowned king by pope Leo III, and the millennial reign of the Antichrist was inaugurated.



CHAPTER 17

Chronology in the Bible

Sanctuary Cleansed

“... How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” – Daniel 8:13-14

THE PROPHET DANIEL, knowing of Jeremiah’s prophecy that Israel’s land would lay desolate for 70 years, sought to know how his people would be delivered from captivity in Babylon. Gabriel’s answer to Daniel’s inquiry was not for ‘fleshly’ Israel, but for the antitypical ‘spiritual’ Israel, which was not to be understood for ‘many days’ in the time of the end.

As Daniel thought that 2300-days represented an extension to the penalty for Israel’s failure to keep the Law, Gabriel informed him that the first 70 weeks would bring Israel to the time of their Messiah. The 70-week prophecy duration, a year for a day, was considered in the

foregoing *Seven Times Consistent* chapter and the dates of the 70th week events were covered in the foregoing *Double and Parallel Dates* chapter.

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” — Daniel 9:24-25

Diagram 32 - The Cleansing of the Sanctuary

← Nehemiah's Commission	To Supposed Birth of Jesus →	To Baptism of Jesus →	To End of 70th Week of Favor →	To Evangelical Alliance →
← 454 BC	AD 1 →	AD 29 →	AD 36 →	AD 1846 →
Daniel's 70 Weeks Prophecy to Messiah the Prince— 490 Years				1810 Years
Daniel's Cleansing of the Sanctuary Prophecy – 2300 Years				

Dr. Hale's work on chronology and Dr. Priestlie's treatise on the 'Harmony of the Evangelists' give BC 454 as the true date of Nehemiah's commission; and with this date Daniel's prediction concerning the decree to restore and to build Jerusalem agrees. The seventieth year of Israel's favor ended in AD 36 and measuring back (70 symbolic weeks: $70 \times 7 = 490$) 490 years shows the beginning year of the 2300 (symbolic days) years to be BC 454 ($490 - 36 = 454$).

The words 'to seal up the vision and prophecy' (in Daniel 9:24) state unequivocally that the fulfilment of the 'seventy weeks' prophecy would certify Daniel as a true prophet and guarantee the accuracy and fulfillment of the 'vision' of the 2300 days.

“And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers’ sepulchres, that I may build it. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king’s forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to good hand of my God upon me.” — Nehemiah 2:5, 7-8

Deducting the forepart 490 (symbolic days) years of Jewish favor that ended in AD 36 from the overall 2300 (symbolic days) years of the prophetic period, leaves 1810 (symbolic days) years remaining to reach the end date of the prophecy. Adding 1810 years to AD 36 gives AD 1846 ($36 + 1810 = 1846$) as the date when the Sanctuary was due to be cleansed.

The Sanctuary was defiled by the bringing in of doctrinal errors with evil tendencies, climaxing with the introduction of the Mass. The deepest degradation of the church nominal (host) culminated in the shameless sale of ‘indulgences’ which provoked a reformation that began the work of cleansing the Sanctuary.

The Great Reformation’s keynote was justification by faith in the ‘continual sacrifice’ of Christ that needs no repetition—opposing forgiveness secured by penances and Masses, at the polluted altars of Antichrist. Notice that the prophecy indicates only the Sanctuary (consecrated) class was to be cleansed; not the host which to this day still retains the errors. Renouncing the erroneous doctrines and practices, the Sanctuary class suffered for the truth’s sake, many of them even unto death.

The 'cleansing' work so nobly and courageously commenced was too radical to be popular. Several German princes aided the reformers, and their aid seemed to be indispensable to the success of the movement. When the Protestant churches united with the state, progress and reform came to a standstill. Creeds were formed as soon as each set of reformers accomplished their item of cleansing, thereby stopping further reform.

Perhaps, the most thorough of all reforms was that of William Miller, who noted that the Bible reveals something of the time, as well as the order, of God's plan. In particular, he found that the second coming of our Lord was for the bestowment of God's blessing of life, to believers, as the first coming was for the purchase of the world; in fact, that ransom and recovery are two parts of the one redemptive plan.

Finally, the great system and network of defiling error, which began with the taking away of the continual sacrifice, was removed; and, the Sanctuary being relieved or cleansed of it, the value of the 'continual sacrifice' of Jesus was seen in renewed freshness and beauty and power.

The end of the 2300 days found an unorganized nucleus of Christians, who regarded simplicity of church government, abolition of all titles by its ministers, the outward form of baptism, and the Papal system as the man of sin. These, standing aloof from affinity with the world, taught vital piety, simple trust in the omnipotent God, and faith in his unchangeable decrees.

The very year, AD 1846 witnessed the organization of Protestants into *The Evangelical Alliance* which requires its member sects to accept the doctrines of human immortality and the Trinity. This organization united the Protestants sects as daughters to the 'host' (Papacy) and by its tenets separated and has kept separate a company of God's children—the Lord's cleansed Sanctuary—a sanctuary of truth.



CHAPTER 18

Chronology in the Bible

The Selfsame Day

“And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land Egypt, saying, Let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.” – Numbers 9:1-3

MOSES LED THE ISRAELITES out of the land of Egypt on Nisan 15, the day after the original Passover, which they were required to observe annually once they entered into Canaan.

“And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.” – Exodus 12:24-25

The Israelites entered the promised land of Canaan on Nisan 10 of the year 1575 BC, the exact day to begin preparation for the Passover by selecting the lamb to be slain on Nisan 14.

“And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.” – Joshua 4:19

“And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the self-same day.” – Joshua 5:10-11

This began the first year of the first 50-year Jubilee cycle which was to be kept consecutively after they entered the promised land.

“Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return

every man unto his possession, and ye shall return every man unto his family.” – Leviticus 25:2-4, 8-10

As shown in the foregoing *The Gentile Times* chapter, the nation of Israel went into captivity in 606 BC. From entering the land of Canaan to going into captivity was 969 years (1575 – 606 = 969). Therefore, the last Jubilee which the Jews could have observed was their 19th. Israel was absent from their land for 70 years and thereafter a subservient nation. It was not possible for the Israelites to keep any further Jubilees.

“Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.” – Ezekiel 24:2

SYNCHRONIZED YEARS

As noted in the foregoing *Jewish Calendar* chapter there is difficulty in choosing the new moon (first day of the Jewish year) because certain events of the Jew’s obligatory feasts could not occur on a sabbath day.

A synchronization of the universal solar calendar with its leap days and Jewish lunar calendar with its leap years occurs over the span of nineteen years. Shown below are the actual universal calendar dates of Nisan 1 for the years 2000 through 2018 showing that Nisan 1 occurred in 2019 on the same universal calendar date as it did 19 years earlier in 2000.

Diagram 33 - Synchronization of Solar and Lunar Years

2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	Total
365	365	365	365	366	365	365	365	366	365	365	365	366	365	365	365	366	365	365	6939
385	353	354	385	355	383	354	355	383	354	355	385	354	353	385	354	385	353	354	6939
4/6	3/25	3/14	4/3	3/23	4/10	3/30	3/20	4/6	3/26	3/16	4/5	3/24	3/12	4/1	3/21	4/9	3/28	3/17	4/6/2019 Nisan 1
																			Lunar
																			Solar
																			Days

Shown below are the month-days for the Jewish years beginning in the Universal Calendar years 2000 through 2018. The number of days in a lunar month only vary in months: 8, 9, 12, and 13 (***bold italics***). The number of days in the 19 lunar-year period is 6939 days, exactly the same as number of days in the 19 solar-year period.

Diagram 34 - Lunar Months of a Typical 19-Year Cycle

Universal Calendar Years	Jewish Year Days per Month													Jewish Year Days	Solar Year Days
	Nisan	Iyyar	Sivan	Tamuz	Av	Elul	Hashana	Cheshvan	Kislev	tebet	Sebat	Adar	Ve-adar		
2000-2001	30	29	30	29	30	29	30	29	<i>29</i>	29	30	29		353	365
2001-2002	30	29	30	29	30	29	30	29	30	29	30	29		354	365
2002-2003	30	29	30	29	30	29	30	<i>30</i>	30	29	30	<i>30</i>	<i>29</i>	385	365
2003-2004	30	29	30	29	30	29	30	<i>30</i>	<i>29</i>	29	30	29		354	366
2004-2005	30	29	30	29	30	29	30	29	30	29	30	<i>30</i>	<i>29</i>	384	365
2005-2006	30	29	30	29	30	29	30	29	30	29	30	29		354	365
2006-2007	30	29	30	29	30	29	30	<i>30</i>	30	29	30	29		355	365
2007-2008	30	29	30	29	30	29	30	29	<i>29</i>	29	30	<i>30</i>	<i>29</i>	383	366
2008-2009	30	29	30	29	30	29	30	29	30	29	30	29		354	365
2009-2010	30	29	30	29	30	29	30	<i>30</i>	30	29	30	29		355	365
2010-2011	30	29	30	29	30	29	30	<i>30</i>	30	29	30	<i>30</i>	<i>29</i>	385	365
2011-2012	30	29	30	29	30	29	30	29	30	29	30	29		354	366
2012-2013	30	29	30	29	30	29	30	29	<i>29</i>	29	30	29		353	365
2013-2014	30	29	30	29	30	29	30	<i>30</i>	30	29	30	<i>30</i>	<i>29</i>	385	365
2014-2015	30	29	30	29	30	29	30	29	30	29	30	29		354	365
2015-2016	30	29	30	29	30	29	30	<i>30</i>	30	29	30	<i>30</i>	<i>29</i>	385	366
2016-2017	30	29	30	29	30	29	30	29	<i>29</i>	29	30	29		353	365
2017-2018	30	29	30	29	30	29	30	29	30	29	30	29		354	365
2018-2019	30	29	30	29	30	29	30	<i>30</i>	30	29	30	<i>30</i>	<i>29</i>	385	365
Total Number of Days over Nineteen Years														6939	6939

THE 19/51 PATTERN

It was shown in the foregoing *Lord's Appointed Day* chapter, that upon entering Canaan the Jews were obligated to begin observing the Jubilee 50-year cycles. As they were in Canaan a total of 969 years before being taken captive by Babylon, they only observed 19 Jubilee years of the 70 prophetic cycles, leaving 51 Jubilee cycles unobserved.

As 19 Jubilee cycles of 50 years is a total 950 years; 50 Synchronization cycles of 19 years is also 950 years. And inasmuch as they were in Canaan a total of 969 years; they were in Canaan 51 Synchronization cycles.

Diagram 35 - Jubilee Cycles and Calendar Divisions

Jubilee Cycles	Observed	Anti-Typical	
Cycle Length →	50 Years	49 Years	
Number of Cycles →	19	51	
Calendar Years →	950	19	2480
Calendar Dates →	← 1575 BC	606 BC →	AD 1874 →
Synchronization Cycles →	51		
Israel in Canaan →	969 Years		
Synchronization Cycle Lunar-Years		12-Month	13-Month
19 Lunar Years →		12	7
235 Lunar-Months →		144	91

The pattern of the 19 50-year observed Jubilee cycles and 51 49-year remaining anti-typical Jubilee cycles is duplicated by the 969-year time in Canaan consisting of 51 19-year solar/lunar synchronization cycles.

Nineteen is the sum of 7 and 12, each of which is significant throughout the Scriptures in relation to features of the Divine Plan of the Ages.

Nevertheless, the intricate synchronization of the lunar months, solar equinoxes, and sabbath cycles in the typical features of the Law Covenant indicate that the genealogical records, historical events, prophetic time periods, and the statements of the prophets, our Lord, and the Apostles which are not all contiguous, but overlap and span one another, thereby provide a singular and consistently harmonious chronology of God's Plan of the Ages.

This harmony further confirms the accuracy of the chronology.



CHAPTER 19

Chronology in the Bible

Final Clarification

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.” – Matthew 24:45-47

ON OCTOBER 1, 1916, the last month of his earthly life, Pastor Russell published forewords to each volume of the *Studies in the Scriptures*. These forewords contain clarification of some aspects of the volume’s doctrinal teachings, as more correctly understood in light of the realization that certain events, which did not occur as expected, were not supported by the Scriptures.

In the foreword of Volume 2, the author acknowledges, ‘some suggestions regarding chronology written when the volume was initially published have not been fulfilled with absolute accuracy.’

“Dealing with subjects so difficult that they are rarely touched by others, it is not to be considered strange if some of the suggestions made in this Volume have not been fulfilled with absolute accuracy to the very letter.” – Charles T. Russell, The Time is at Hand, page ii

Notwithstanding this admission of some inaccuracy, the author states irrevocably, that the six 1000-year days beginning with Adam are ended and the seventh 1000-year day, Christ’s Millennial Reign has begun.

“The Bible chronology herein presented shows that the six great thousand-year Days beginning with Adam are ended, and that the great Seventh Day, the thousand years of Christ’s Reign, began in 1873. The events of these 43 years, which this Volume claims as the beginning of the Millennium, we still find fully corroborating Bible prophecies, as herein set forth.” – Charles T. Russell, The Time is at Hand, page ii

Further, the author positively asserts his continued firm understanding that the ‘Gentile Times’ ended in 1914.

“This Volume sets forth, what its author has been preaching for over forty years, that the ‘Times of the Gentiles’ chronologically ended in the fall of A.D. 1914. ... the period of time in which the Gentile nations of the world were to be permitted to have control following the taking away of the typical kingdom from natural Israel, and filling the hiatus between that event and the establishment of God’s Kingdom in the hands of Messiah—‘whose right it is.’” – Charles T. Russell, The Time is at Hand, page iii

After confirming that the Gentile Time’s end, in 1914, was in accordance with the Scriptures, the author clarifies his understanding that

rather than Gentile nations being fully out of power at that time, their eviction from power thence commenced.

“We could not, of course, know in 1889, whether the date 1914, so clearly marked in the Bible as the end of the Gentile lease of power or permission to rule the world, would mean that they would be fully out of power at that time, or whether, their lease expiring, their eviction would begin. The latter we perceive to be the Lord’s program; and promptly in August, 1914, the Gentile kingdoms referred to in the prophecy began the present great struggle.” – Charles T. Russell, The Time is at Hand, page iii

Lastly, the author states it was a mistake to associate the completion of the Lord’s true Church with the end of the Gentile Times. It was a false conclusion, not having any scriptural support. Nevertheless, the Pastor clearly confirms that the Jewish and Gospel age parallels did end with the destruction of the nominal church/state polity in AD 1914 as occurred in like manner with the Jewish nation in AD 70.

“We saw in the Bible certain parallels between the Jewish Age and the Gospel Age. We should have noted that these parallels follow the nominal systems to destruction in both cases, and do not indicate the time of the glorification of the New Creation.” – Charles T. Russell, The Time is at Hand, page v

CONFIRMATION

This book’s purpose has been to draw attention to the principles of chronology and to remove the clouds of confusion that prevent appreciation of the chronology of the Bible. Diagrams display the historic and prophetic events and time periods linked together in the stream of time with overlapping prophecy that prevents shortening or lengthening the various segments of the overall chronology.

This book recognizes and respects the Studies in the Scriptures volumes authored by Pastor Charles T. Russell as the works of the single individual appointed to be the ‘seventh messenger’ to the Lord’s feet members of the Church. This book’s content is in full conformance with the Bible chronology presented in the Pastor’s writings and nothing in this book should be construed to in any way alter that chronology.

TIMES OF RESTITUTION

The particular focus of Bible chronology and the very essence of the second volume’s title, *The Time is at Hand*, is to point out that AD 1874 was the time of the Lord’s second presence and the beginning of the seventh millennium, the one thousand year ‘Times of Restitution’ following the six thousand years of mankind being in bondage to sin and death.

“The great Judge has come—not as at the first advent, in a body of humiliation, for sacrifice, but in the plenitude of his power as a spirit being, clothed with the glory of divine authority, as the representative of Jehovah, completely and forever to put down evil and all unrighteousness, and to restore all who will of the redeemed race to harmony with God, perfection of being and lasting life.” – Charles T. Russell, Thy Kingdom Come, page 302

In the foregoing *The Jubilee Type* chapter it was shown that when the typical Jubilee cycles ended due to the desolation of the land when the Jewish nation was taken captive in Babylon, antitypical Jubilee cycles (multiplying the length of a Jubilee cycle by itself: $50 \times 50 = 2500$ years) began to count which reached to AD 1874 from whence the real antitypical Jubilee, the Times of Restitution would commence.

It seems reasonable that as the work of restitution is the fulfillment of the Jubilee type, therefore, inasmuch as the Scriptures, referring to the Jubilee cycles, state that the land would ‘enjoy her sabbaths as long as it

lieth desolate' which was seventy years then the additional 20 antitypical Jubilee cycles would represent the Times of Restitution which began in AD 1874 at the end of the 50 antitypical Jubilee cycles. These 20 cycles of 50 years totals 1000 years, the exact length of the Lord's appointed day, the Times of Restitution.

"Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes." – Leviticus 26:34, 43

Diagram 36 - Typical and Anti-Typical Years of Service

Typical Jubilee Cycles	19 Cycles Observed	51 Cycles Not Observed		Christ' Reign	
	950 Years	2499 Years (51 x 49)		1000 Years	
	← 1575 BC	← 625 BC	AD 1874 →	AD 2874 →	
Anti-Typical Jubilee Cycles Earth's Jubilee Replaces 50th Anti-Typical Jubilee Year		50 Anti-Typical to Jubilee			← AD 1875
		2500 Years (50 x 50)			
		← 625 BC	AD 1874 →	1	999 Years
Remaining Anti-Typical Cycles to Complete 70 Anti-Typical Cycles		1000 Years (20 x 50)		Times of Restitution	
Typical Priest Served 20 Years (from 30 to 50 Years Old)				1000 Years (20 x 50)	
Anti-Typical Priest Serves 20 Anti-Typical Jubilee Periods					

The priests that did the service of ministry in Israel's Tabernacle were taken from the tribe of Levi; and were to enter into that service once they attained the age of 30 and serve until they reached the age of 50.

“All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered after their families, and after the house of their fathers, From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,” – Numbers 4:46-47

The age restrictions for performance of services as a priest were confirmed to be significant because the Lord, anxious to serve God at the early age of 12, apparently learned of the age requirement and waited until he was thirty years old to begin his earthly ministry.

“And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father’s business?” – Luke 2:48-49

“Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, And the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age, ...” – Luke 3:21-23

Jesus began the antitypical Aaronic Priesthood at age 30 and the Tabernacle arrangement limited priestly services to 20 years. As the 50 x 50 Jubilee cycles (2500 years) led to the commencement of the office of the High Priest reign, the additional 20 x 50 Jubilee cycles (1000 years) completing the total of 70 cycles, confirms the duration of Christ’s Millennial reign. Pastor Russell’s application of the multiplication principle (50 x 50) is validated by a further confirmation of the Bible Chronology.



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