

Which is the True Chronology?



JULIAN T. GRAY

Publisher's Foreword

The following pages are a direct scan of the original 1934 publication by Julian T. Gray. Other than a few places where the author conjectures on 1958 as a future date from the time of his writing, he presents strong confirmation for the Bible chronology from Adam to the millennium. Historical and scriptural evidence corroborates the chronology in *Studies in the Scriptures*, volume 2, *The Time is at Hand* by Charles T. Russell.

The other “speculation” that we caution readers is the section on page 124-126. We do not concur with a theory that the ancient prophets may return by way of infant births. However, this venture of thought does not diminish the overall value of the book for its central theme with evidence for True Biblical Chronology.

The only addition is a scripture index which was not included in the 1934 printing.

— Portland, Oregon 2021

Which is the True Chronology?

A further verification of the Bible
Chronology, together with a frank
and up-to-date discussion of "the
times and the seasons" (Dan. 2:21).

By
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FOREWORD

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THE primary purpose of this volume is not the presentation of hitherto unknown or unrecognized facts and conclusions, but is rather the further confirmation of that which for more than a half century has been known and believed by Christian Bible students in every land. In order to the accomplishment of this end, certain more recent findings, of a corroborative nature, are presented for the consideration of the reader.

It has been considered apparent by many thoughtful and conservative Christians, that some additional unfoldment of Bible truth respecting the time features of the Plan of God, is to be expected in order to completely harmonize past proven truth with present facts and conditions. If the suggestions herein made—more particularly in Chapters VI and VII—are given serious and prayerful consideration by the spiritually minded, it is believed that they will prove to be a source of joy and satisfaction to head and heart, and will be strengthening to faith in the entire Plan of the Ages, as well as a stimulus to progress in the Narrow Way.

The material contained in this volume, although easily within the comprehension of the average student of the Word, is not such as may be fully grasped and appreciated from a hasty or superficial reading. The volume has therefore been made as brief as possible, to the end that all who are so minded may readily find time for that careful perusal and study

which may seem to be called for by reason of the nature and importance of the matters discussed.

The validity of the chronology of the Bible (by which six millenniums since the creation of Adam are shown to have been completed with the year 1872) has been seriously called in question by some who formerly accepted it. For the special benefit of such as are beset by doubtings and questionings in regard to this important subject, the opening chapters of this book have been prepared.

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CHAPTER I

Which Is the True Chronology?

Chronology is the basis of dispensational truth. The great central doctrines of the Christian religion, the Ransom, Justification and Sanctification, have stood through all periods of the Gospel Dispensation; but there is a department of Bible truth which Providence has supplied for the well-being of the Church while engaged in her earthly pilgrimage, in which the element of *time* largely enters; and such truths as come within this department—on which much light has been thrown in recent times—are of inestimable value to thoughtful Christians now living on earth, for they enlighten their pathway (Psa. 119:105), and are, furthermore, intimately connected with faith.

In an age characterized by apostacy and rampant skepticism, when few have any real faith in God and His Word, these special dispensational truths come to our assistance, imparting steadfastness, courage and peace, for they prove to the sanctified intelligence that the Bible is indeed God's Word of truth, and that His plan, therein contained, is being executed on time, and exactly as foretold.

Those truths which are common to all "evangelical" denominations of the nominal Christian Church, while necessary, will not be sufficient, we think, to sustain the people of God in the "evil day" which we see coming upon the whole world. Something additional is now required, and this has been sup-

plied, to a considerable extent, in that which has been termed "dispensational" truth. That which will keep the truly consecrated from lapsing into skepticism, or into one or more of the now quite numerous modern brands of infidelity into which thousands are falling on every hand, is a knowledge and appreciation of the *internal strength* of the Divine Plan; but such knowledge and appreciation cannot be had apart from certain considerations which have to do with *time*.

The question, "Which is the true chronology?" is therefore one of great importance. With the correctness or incorrectness of the Bible chronology, much that has for a half century been recognized as dispensational truth, must stand or fall. This question, therefore, which furnishes the heading of the present chapter, is propounded without apology; and if there be those who profess to have little or no interest therein, there are also many others to whom an investigation of this and related subjects will appeal as of vital concern, and intimately associated with the inner walk of faith and sanctification.

The question herein considered is not one which has to do primarily with some future date, as marking the time of the Church's final deliverance and glorification; such matters as this, while they are properly of intense interest to every true Christian, should be regarded as standing in a class separate and distinct from the more vital issues connected with the true answer to our question.

In our quest for the true chronology, among many which have been presented by numerous secular and religious writers and authorities, we shall pursue a somewhat unusual course, differing markedly from that usually followed in the treatment of this and

related subjects. The present method of treatment, although new, will, we believe, be found easy of comprehension by learned and unlearned alike; and will give additional strength to the conclusions already arrived at through other processes of investigation, by earnest and careful students of the Word.

This new method of approach has been made possible in the Providence of God, through the words of the prophet Amos, who, under the guidance of the Holy Spirit has described a solar eclipse—the only instance of the kind, it seems, which is to be found anywhere in the Scriptures.

There must have been a very particular reason for this allusion to an eclipse; and that reason, we believe, was to supply the means whereby the chronology of the Bible might be verified through modern astronomical calculations, in a time when that chronology would be made the subject of attack, and when there would be danger that such attacks might be made applicable to the Bible as a whole, to the spiritual detriment of many.

In Amos 8:9, the Lord through His prophet said: "I will cause the sun to go down at noon, and I will darken the earth in the clear day." An astronomical authority, referring to the language of the text above cited, says: "This is plainly a reference to a solar eclipse, and the eclipse of June 15, 763 B.C. has been identified as the one meant. . . . Calculations showed that this eclipse was also total at Samaria, where it was predicted."—Isabel M. Lewis of the Nautical Almanac Office of the U. S. Naval Observatory, in *A Hand Book of Solar Eclipses*.

Another astronomer of note comments on this prophecy of Amos as follows: "The language is so unmistakable and gives such a precise description of

an eclipse of the sun that commentators have generally agreed that such a phenomenon must have taken place"—Mitchell in *Eclipses of the Sun*.

As indicated in the quotations foregoing, it is generally agreed that the prophetic language of Amos describes a solar eclipse; and it is also clear that a total eclipse is meant, for the word in the original Hebrew which is here rendered "go down" signifies a going away or disappearance. It cannot, however, have reference to the going down or setting of the sun, for the disappearance is said to take place at noonday; and, further, is not a disappearance behind clouds, for it takes place "in the clear day," i. e., in a clear or cloudless sky. The eclipse of June, 763 B.C., fulfills the conditions here given, and is without a doubt the one meant.

Bible students, recognizing the typical character of God's dealings with Israel, will see a symbolic meaning in this darkening of the sun; but it is the *literal* darkening with which we are concerned in the present discussion. This literal darkening was predicted by the prophet as a sign or token to the people of the ten tribe kingdom, that the judgments that would then come upon them were those foretold in his prophecy, and that they were, in fact, the manifestations of divine displeasure upon them as a people.

The prophecy also makes it clear that the predicted darkening would come "in that day" when the judgments of the Lord would be inflicted upon them. We read: "Shall not the land [the religious and political order in Israel] tremble for this, and every one mourn that dwelleth therein? yea, it shall rise up wholly like the River; and it shall be troubled and sink again, like the River of Egypt. And it

shall come to pass *in that day*, saith the Lord Jehovah, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos 8:8, 9, R.V.).

The day of trouble here described by Amos must have taken place in the year 763 B.C., for that is the date of the notable eclipse of the sun to which the prophet makes reference, and which is described as taking place in the midst of, or coincident with the trouble. Our problem is therefore that of locating this trouble in Bible history, and of connecting it with the Biblical chain of chronology.

When did the trouble foretold by Amos come upon the kingdom of Israel? Inspired and secular history both point to the conclusion that it occurred in the days of Pekah, king of Israel; and that a king of Assyria called Tiglath-pileser III was the instrument of the Lord used for this purpose.

The prophecy of Amos was given in the days of Uzziah, king of Judah, presumably about forty years before its fulfillment, which must have taken place at the time of the eclipse which he describes, i. e., about 763 B.C. It can be conclusively shown that this prophecy, which pertains to a future captivity, was not fulfilled at any time prior to the days of Pekah. It is true that the Bible records an invasion by Pul, king of Assyria, in the days of Menahem, who reigned some years before Pekah (II Kings 15:19). Pul, however, took no captives, but we are left to infer from the records that this king was satisfied with the heavy tribute which he received. "So the king of Assyria [Pul] turned back, and stayed not there in the land."

The burden of the prophecy of Amos in its relation to natural Israel seems to have been fulfilled by

Tiglath-pileser, king of Assyria, and his successors. Amos describes prophetically and in detail the events of the Palestinian campaign of this monarch. In the beginning of his prophecy he mentions the coming captivity of Damascus, and states that the inhabitants of Syria and Damascus would be carried captive to Kir (Amos 1:5). This prediction was fulfilled by the Assyrian king as shown in II Kings 16:9, where we read that he "went up against Damascus, and took it, and carried the people of it captive to Kir." Amos then details the future defeat and captivity of other neighboring peoples, who no doubt were also subjugated by Tiglath-pileser at about the same time, for his object was none other than the bringing under the yoke of Assyria, all of western Asia, an objective which he practically accomplished.

Amos then turns to Israel with a scathing rebuke for their idolatry and wickedness, for which they are to be carried captive beyond Damascus (Amos 5:27). In II Kings 15:29 we read that many of the Israelites were carried captive into Assyria by Tiglath-pileser. Since the land of Assyria lies beyond Damascus, and in the same general direction as viewed from the standpoint of the land of Israel, we see the literal and exact fulfillment here, in the days of Pekah, as has been stated.

The prophecy further states (Amos 6:14): "But, behold I will raise up against you a nation [Assyria], O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath [Hamath, R.V.] unto the river of the wilderness." This expression seems to include the whole of the land of the northern kingdom of Israel, from its extreme northern limit near Hamath in Syria

southward to the valley of the Arabah, the wilderness bordering the Dead Sea. Tiglath-pileser did afflict this territory as predicted, the people of the border lands being carried into captivity to Assyria, and the central district of Ephraim and Manasseh being allowed to remain for a few years under heavy tribute to the king of Assyria (II Kings 15:29).

The prophet Isaiah, employing language which bears a striking resemblance to that of Amos 8:8, already quoted, predicted these same calamities. It may be stated in this connection that the prophecies of Isaiah, chapters 7-9, were delivered by the prophet in the very beginning of the reign of Ahaz, king of Judah, presumably only a few days or weeks after the death of Jotham, his father (Isaiah 7:1; II Kings 15:37; 16:5). At this time the afflictions foretold by Amos had already begun in northern Palestine (Isaiah 9:1). With this explanation the words of the prophet are seen to be very significant. He says, "Now, therefore, behold, the Lord bringeth [is bringing] up upon them the waters of the River, strong and many, even the king of Assyria and all his glory: and it shall come up over all its channels, and go over all its banks; and it shall sweep onward into Judah; it shall overflow and pass through; it shall reach even to the neck; and the stretching out of its wings shall fill the breadth of thy land, O Immanuel" (Isaiah 8:7, 8, R.V.).

There would seem to be little ground for doubt, in view of the evidence before us, that a literal fulfillment of the prophecy of Amos began to take place with the Palestinian campaign of Tiglath-pileser. Can this event, then, be located on the chain of Bible chronology? The answer is that there is abundant proof of its having occurred near the close of the

reign of Jotham, king of Judah; and evidence will now be submitted, tending to establish the particular year in question as the 15th of the reign of that king. The argument establishing this point will not, however, depend upon any theories of the writer; the conclusion reached herein seems to be the only one that can reasonably be drawn from available records, Biblical and secular, and this conclusion will be found to be in perfect agreement with the statements of some of the most careful and accurate historians who have written on the events of this particular period.

Essential to establish our point is a somewhat detailed description of the events which took place in three successive years, corresponding, according to the records of Assyria, to the 12th, 13th and 14th years of the reign of Tiglath-pileser. For convenience let us designate these by the numbers 1, 2 and 3. A synopsis of the events of these three years is as follows:

In year No. 1 occurred the campaign of Tiglath-pileser against northern Palestine, noted above, which was followed, probably in the same year, by an alliance between Pekah, king of Israel, and Rezin, king of Syria or Damascus, having as its object a concerted resistance against the invading armies of Assyria. Jotham, of Judah, may have been invited to join, but refused. In year No. 2 took place the attack of Pekah and Rezin against Judah (Isaiah 7:1; II Kings 15:37; II Chron. 28:6). This attack was followed by the death of Jotham and the accession of Ahaz, who sent messengers and a present of silver and gold to the king of Assyria, beseeching help against the invaders (II Kings 16:7, 8; II Chron. 28:16). The king of Assyria "harkened unto

Ahaz" and immediately began his offensive against Damascus.

In year No. 3 Damascus was taken, its people carried off to Kir, and Rezin its king slain. At about the same time the land of Israel, excepting the central hill country occupied principally by the tribes of Ephraim and Manasseh, was desolated, and the majority of the inhabitants was carried off to Assyria. Pekah was slain and Hoshea, a vassal to Assyria, was made king over the Israelites who remained. Tiglath-pileser claims to have received heavy tribute of the Israelites. Thus, within a few months from the time of the accession of Ahaz, was fulfilled Isaiah's notable prediction concerning "Maher-shalal-hash-baz": "For before the child shall have knowledge to cry, My father, and, My mother, the riches of Damascus and the spoil of Samaria shall be carried away before the king of Assyria" (Isa. 8:4, R.V.).

The events of these three years are summarized in the following from the *International Bible Dictionary* article, "Israel, Kingdom of": "Abandoning the northern and transjordanic regions to the encroaching power of Assyria under Tiglath-pileser, he [Pekah] was very near subjugating Judah, with the help of Damascus, now the coequal ally of Israel. But Assyria, interposing, summarily put an end to the independence of Damascus, and perhaps was the indirect cause of the assassination of the baffled Pekah." In the *New Standard Encyclopedia* article, "Assyria," we read a like account of these happenings: "On the return of the Assyrians to Palestine, Pekah, the new king of Israel, formed an alliance against the invaders and attempted to coerce Ahaz, king of Judah, into joining the combination

(Isaiah 7). Pekah was defeated and slain, and Hoshea placed over the dismembered kingdom of Israel as a tributary prince."

To the foregoing quotations the following may be added since it serves to fix for us the exact year in the reign of Jotham in which the beginning of these events took place: "Pekah seems to have steadily applied himself to the restoration of its [Israel's] power. Judah, now under Jotham, may have been asked to join, but no mention is made of the fact. Either by original intention or in consequence of Jotham's refusal, the allied armies [Israel under Pekah and Damascus under Rezin] began an attempt to force Judah to join them. Just as the campaign opened Jotham died . . . and the youthful Ahaz succeeded him. The history of the war is found in II Kings 16 and II Chronicles 28. It is famous as the occasion of the great prophecies in Isaiah 7-9. . . . The unnatural alliance of Damascus and Samaria was punished through the complete overthrow of the ferocious confederates by Tiglath-pileser whom Ahaz had summoned to his aid."—*International Bible Dictionary* article, "Pekah."

Now, the Assyrian historical canon * allows but three years for the events narrated in the foregoing excerpts, of which the middle year, designated above as year No. 2, was, it seems, the year of the death of King Jotham, and was the 16th and last year of his reign (II Chron. 27:1; II Kings 15:33). The previous year, designated above as year No. 1, was therefore the 15th year of the reign of Jotham, and was the year in which Tiglath-pileser began to afflict the nation of Israel as foretold by Amos, who, in his

* See Chapter VIII (Table).

prophecy also foretold that at the same time would occur a darkening or eclipsing of the sun at midday, an event which the exact calculations of modern astronomy prove to have taken place in the Summer of 763 B.C.

It was not of chance that the Lord spoke through His prophet Amos, nor is it of chance that the Bible, supplemented by contemporaneous records of Assyria, enables us to locate the year when its fulfillment upon Israel began. Our conviction is confirmed, therefore, that the 15th year of Jotham is thus presented to us, not by coincidence, but by Divine Providence, as a touchstone year, by which the genuineness of any chronology or system of datings covering this period may be tested.

If, using this divinely provided touchstone, we find that any such chronological system yields a date other than 763 B.C. for the 15th year of the reign of Jotham, that fact would seem to be proof of error; while on the other hand, if we find that a chronology, as that of the Bible, actually yields the date 763 B.C. for the 15th year of Jotham, the fact would constitute strong and convincing evidence of its correctness and accuracy. Let us apply to this touchstone the conclusions of some of the best known "authorities" on chronology, including in our list, additionally, the *Assyrian Eponym Canon*, as dated by modern historians; including also the *Herald of Christ's Kingdom*—issue of May 15, 1926—a magazine well and favorably known among Bible students, and lastly the Bible chronology as set forth in *Scripture Studies* by the late Charles T. Russell:

FIFTEENTH YEAR OF JOTHAM, 763 B.C.

According to:		Error:
Ussher	744 B.C.	19 years
Beecher	740 B.C.	23 "
Hastings	743 B.C.	20 "
Jewish Encyclopedia	744 B.C.	19 "
Catholic Encyclopedia	737 B.C.	26 "
Encyclopedia Britannica	734 B.C.	29 "
Assyrian Eponym Canon	734 B.C.	29 "
Herald	744 B.C.	19 "
SCRIPTURE STUDIES	763 B.C.	0 "

Doubtless many will rejoice in the added confirmation thus afforded, of the truthfulness of the chronological presentations of *Scripture Studies*. The table shown above is also interesting, as illustrating the wide diversity of opinion that exists among scholars. Where, because of scholastic attainment and earthly wisdom, we might reasonably look for unanimity of opinion, we find the very opposite.

Encyclopedia Britannica, in its treatise on the Bible, gives 733 B.C. as the date when Ahaz paid tribute to the king of Assyria. This indicates precise agreement with the conclusions set forth herein with respect to the *order* of the events which occurred at about the time of the accession of Ahaz, but the *date* is, of course, in error by the amount shown.

In the next chapter we shall have the pleasant task of noting some striking corroborations of the results of this investigation, which will be drawn from prophecy and history.

CHAPTER II

Prophetic and Historical Corroborations

The accession year of Ahaz furnished the historical setting for several notable predictions of Isaiah the prophet; among these were predictions which had to do with the birth of the babe Jesus; the closing events of the Christian dispensation; and the Messianic Reign. Some of these prophecies, however, related typically to the nation of Israel and neighboring peoples, and were literally fulfilled during succeeding years. Some of the latter class are of particular interest to us, for they have a direct bearing upon chronology, and serve as an important check upon the conclusions arrived at in Chapter I. So far as we are aware, no successful attempt has been made hitherto to interpret them, the obvious reason for the failure of commentators to do so being that these predictions are incompatible with the usually accepted dates.

Concerning the attack of the confederates, Pekah and Rezin, against Judah, to which reference was made in the preceding chapter, we read, "And it was told the house of David [Ahaz and his household] saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind" (Isaiah 7:2). The royal family of Judah trembled in fear and dread of what appeared to be the probable outcome of this warfare. Isaiah was then instructed of the Lord to proceed with his son Shear-

jashub to a point just outside the wall of Jerusalem near the outer wall of the royal palace, where he could conveniently address the house of Ahaz. He did so, assuring Ahaz that the plot of the conspirators would not succeed. He said, "Thus saith the Lord GOD, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established."

The reason for the reference here to the heads of Syria and Ephraim, is that these two heads were responsible for the dangers which threatened Judah; but these two heads, Pekah, the son of Remaliah, and Rezin of Syria, were both to be slain within a few months. The prophet, at the same time, declared that 65 years from the time of the prophecy would see the complete dissolution as a people, of the northern Israelitish kingdom which, since the time of the division of the kingdom at Solomon's death, had centered about the tribe of Ephraim, just as the southern kingdom had centered about Judah.

We have seen that the king of Assyria, Tiglath-pileser, carried large numbers of the Israelites into captivity at about this time, but the tribe of Ephraim apparently was not touched. Later Samaria fell, at the close of the nine-year reign of Hoshea, when Sargon, then king of Assyria, carried away many more of the Israelites, including those of the central tribes of Ephraim and Manasseh; yet quite a number remained, and these continued to live in the land. We see, then, that although the *Kingdom* of Israel had passed away with the fall of Samaria, there was

yet a *people* remaining, the land not being wholly depopulated (II Chron. 30:1, 6; Isa. 7:22).

Not until the reign of Esarhaddon, king of Assyria, did the final captivity of this remnant take place. This fact is established by the inscriptions which have been found describing the reign of King Esarhaddon, who not only removed the remnant of Israel from the land, but brought into it and settled therein "conquered peoples from the mountains and sea of the rising sun." This account agrees with II Kings 17:24, where the king of Assyria referred to is Esarhaddon (Ezra 4:2). The Asnappar of Ezra 4:10 is held, by most authorities, to be Assurbanipal, the son of Esarhaddon, who was associated with his father in this undertaking.

As a confirmation of the foregoing, the following statement from the writings of George Smith of the British Museum, a noted and able archeologist and student of the ancient inscriptions of Assyria, is of interest: "Tirhakah (king of Egypt) having made the whole of Palestine revolt, Esarhaddon marched against him, defeated his forces in Philistia, carried into captivity the remnant of Israel, sent Manasseh, king of Judah, prisoner to Babylon, and drove Tirhakah out of Egypt into Ethiopia."—*The Assyrian Eponym Canon*, page 166.

The few Israelites who remained after this time, if indeed there were any, mingled with the Gentile peoples whom the king of Assyria had brought into the land, and so lost their identity as Israelites. Thus the nation, of which Ephraim was the dominant tribe, was smitten until it was no longer a people, though many individuals of these ten "lost tribes" are known to have cast in their lot with Judah, and have since been called "Jews."

This final dissolution of the ten-tribe nation is known to have occurred late in the reign of Esarhaddon, though the exact year is a matter of conjecture. The three Egyptian campaigns of this Assyrian king took place, according to the best authorities, within the last five years of his reign, the third having been in the year of his death. During this period he caused the dispersion of the remnant of Israel and incorporated their land as a province of the Assyrian Empire.

The point to which attention is especially invited is that the prophecy of Isaiah concerning the 65 years was certainly spoken in the year that Ahaz ascended the throne of Judah, for that was the year of the onslaught of the confederates Pekah and Rezin, then in progress. In the preceding chapter it was shown that this year was also the 13th year of the kingship of Tiglath-pileser of Assyria, and from the beginning of this year to the close of the reign of Esarhaddon was exactly 65 years, according to the Assyrian Canon. If, on the other hand, we use the date 743 B.C., usually given for the death of Jotham and the enthronement of Ahaz, differing by 19 years from the correct Bible chronology of *Scripture Studies*, and if we take the date 668 B.C. (almost universally adopted by historians) as the year of the death of Esarhaddon, the number of intervening years is seen to be 75, or ten years more than the 65 year limit of Isaiah's prophecy. This same discrepancy of about ten years appears in a number of instances where the Bible and the Assyrian records come into contact, and is to be accounted for by the fact, as we believe, that the Assyrian Canon has been misdated (by modern historians) to the extent of 29 years, while the more

usually accepted, but incorrect Bible dates are in error by only about 19 years in this part of the period of the kings. Let us now turn in our study to the famous prophecy of Isaiah 8:1-4, concerning

MAHER-SHALAL-HASH-BAZ

The meaning of this symbolic name of Isaiah's second son is, "The spoil speedeth, the prey hasteth." The elder son of Isaiah was called Shear-jashub, which means, "A remnant shall return." Isaiah and his two sons were "for signs and for wonders in Israel" (Isa. 8:18), and although those who were of natural Israel beheld them, it is evident that those signs and wonders are more especially intended for spiritual Israel in the end of the present dispensation.

It must be recognized that there is, in the case of the prophecies under consideration, a double fulfillment: the one, a typical fulfillment directly concerned with the affairs of Israel in Isaiah's time; the other, an antitypical fulfillment, remote from the times and circumstances under which the prophecies were spoken. It is the former and literal fulfillment which we shall next take up.

In brief, the significance of Maher-shalal-hash-baz to the Israelites of that time was that within a very short space of time those countries which were then harassing Judah should themselves be despoiled and their rulers slain. So we read, "For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." "For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before [in front of] the king of Assyria" (Isa. 7:16; 8:4).

A normal child of less than a year old is able to distinguish one kind of food from another, and begins to babble such words as "papa" and "mamma." The meaning of the prophecy then was that the length of time that should elapse from the birth of the child Maher-shalal-hash-baz until the overthrow of the conspirators, would be less than one year, or only a few months. From the account given (Isa. 8:3) it is evident that Isaiah's wife, here called "the prophetess," must have given birth to this child about nine months from the time that Isaiah stood before Ahaz which, as we have seen, was very shortly after the death of King Jotham (II Kings 15:37; 16:5; Isa. 7:1). In the following year, or within a little over a year from that time, the fulfillment would be due. The Bible does not give the date of the overthrow of Pekah and Rezin, but the Assyrian Canon, not as dated by modern authorities, but in its original form, indicates—just as would be expected from Isaiah's words—that the overthrow of Damascus occurred in the next year, while in the same year, as we shall now show, the assassination of Pekah occurred, as related in II Kings 15:30.

The proof is as follows: Hoshea, the slayer and successor of Pekah, reigned nine years, at the end of which time Samaria was taken and its inhabitants carried into exile (II Kings 17:6). Now, the Assyrian Canon shows that the fall of Samaria took place just nine years after the conquest of Damascus by Tiglath-pileser, and since these nine years correspond to the reign of Hoshea, it follows that Pekah was slain in the same year that Damascus fell. Thus, exactly as foretold, and within the time limit stated, both of the lands of which the inhabitants of Jerusalem were in dread, were deprived of their kings, and their wealth carried off to Assyria.

Or, viewing this matter from a slightly different standpoint, the historical setting of the prophecy was in the year 762 B.C., Bible chronology, for this was the year of the death of Jotham, and is the year properly designated as the 16th of Jotham's reign, though Ahaz ascended the throne in the same year.

We know, furthermore, from the custom then in vogue of beginning the regnal years of the kings of Judah with the month of Nisan in Spring, that the first year proper, of the reign of Ahaz, did not begin until the next Spring, 761 B.C. It can be stated with certainty that the years of the reigns of the kings of Assyria and Babylonia were also numbered usually in the same way and that all of these countries used the same "luni-solar" calendar, whose year began in Springtime. The Egyptian year, however, began in Autumn, and there is evidence that the ancient patriarchs also began their year in Autumn.

With this explanation it will be clear to the reader that the prediction of Isaiah 7:16 indicates the slaying of Pekah, king of Israel and his confederate, Rezin of Syria, in the year next following that in which King Jotham died, i. e., in 761 B.C. Hoshea reigned over Israel for nine years, at the end of which Samaria fell into the hands of the Assyrians. The end of the three-year siege of Samaria must therefore have taken place nine years after the close of the year 761 B.C., or at the *end* of the year 752 B.C., which was in Spring B.C. 751. With these conclusions the Assyrian Canon, when dated through Amos 8:9, is in absolute agreement (see Chapter VIII).

"SAY YE NOT, A CONFEDERACY"

A word may now be added concerning the Gospel Age antitype of these things. Isaiah, whose name

signifies "the salvation of Jehovah," is evidently a type of our Lord since the beginning of his Parousia, or presence, in 1874. His two sons, Shear-jashub (a remnant shall return) and Maher-shalal-hash-baz (spoil speeds, prey hastes) seem to represent the Lord's people in two aspects, in the end of the Gospel Age; the former in the aspect of a remnant of spiritual Israel who *return* to the faith of the Apostles, after having been captive in Mystic Babylon; while the latter seems to typify the same class as those who make known or declare the "day of vengeance of our God." Thus, in an antitypical, as well as a typical and literal sense, Isaiah and his sons "are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in Mount Zion."

The forbidden confederacy of Pekah and Rezin would seem to represent the unlawful union of Church and State, a union which has always resulted in persecution of true Christians, just as in the typical picture, Pekah and Rezin came up against Judah and made a furious though unsuccessful attack on Jerusalem.

It is suggested that the events that will constitute in particular the fulfillment of these prophecies are yet future, though present events (1934) are pointing to a near fulfillment of them, i. e., to a fresh alliance of the civil and ecclesiastical powers of Christendom, accompanied by an abortive attempt on the part of these powers, cooperating to that end, to establish a spurious or counterfeit kingdom of Christ (Isaiah 7:6). The import of the prophecy is that the scheme will not succeed, but will within a few months after its inception come to naught. The army of the Assyrians seems here to represent the radicals or leftists, who will quickly bring about

the destruction of those civil and ecclesiastical heads responsible for the plot. During the brief supremacy of the ecclesiastical powers of Christendom which will result from the alliance, a renewal of persecutions of "non-conformist" Christians, like that of the "Dark Ages," and on a world-wide scale, is to be expected. Compare Rev. 12:17; 13:17; 17:14; 19:19.

CHAPTER III

Prophetic and Historical Corroborations

(Continued)

It has been shown on the preceding pages that the fall of Samaria, capital city of the ten-tribe nation of Israel, took place at about the close of the Jewish ecclesiastical year which ended in Spring 751 B.C. This important event, therefore, seems to have occurred toward the close of the tenth year of Ahaz, king of Judah; but this is in conflict with the synchronistic statement of II Kings 18:10, which places it in the sixth year of Hezekiah, or twelve years later.

The numerous difficulties which arise whenever an attempt is made to harmonize the synchronisms * in the Book of Kings, have been noted by many writers and authorities. *Encyclopedia Britannica*, in its discussion of Bible chronology, recognizes this difficulty by giving the *synchronistic* length of each reign, in addition to the *stated* length—in almost every case a different figure.

These synchronisms have been referred to as the “despair of historians” and they have undoubtedly had much to do with the rise of the school of “higher

* A synchronism of the class referred to, is a statement which attempts to identify a certain year of the reign of a king of Judah, with that of a king of Israel, or vice versa; for example, “A,” king of Judah, began to reign in a certain year of “B,” king of Israel. The statements of II Kings 18:9, 10 are of this order, and are the last of the synchronisms in the Book of Kings. The kingdom of Israel came to an end with the 9th year of Hoshea, as stated in II Kings 17:6, which is *not* a synchronism. The first synchronism is in I Kings 15:1.

critics" who, perceiving the confusion which exists here, have resorted to the use of "critical" methods of analysis and interpretation, and have not stopped there but have extended the use of such "critical" methods to the entire Word of God. Much harm has resulted from this erroneous course, and multitudes have lost faith in the Bible. Had these critics had on the "whole armour of God" (Eph. 6:13), including the head-piece, the "helmet of salvation," they would not have fallen into this serious error.

The Christian whose mind has been enlightened in the deep things of God and who understands something of the marvelous consistency, reasonableness and mathematical precision with which the Creator has constructed His "Plan of the Ages," would know that God is not the author of this confusion, and so would have been led to suspect an interpolation in the case of these conflicting synchronisms.

The "higher critics" themselves hold that there are evidences of a composite, or mixed text here, and in this they are quite correct. Careful and earnest Bible students are now quite generally agreed that these synchronisms are not a part of the original text of the Book of Kings, and so have refused to accept them as inspired sources of information.

The following quotation will serve to show that we are by no means alone in the belief that the synchronisms are an interpolation: "Chronologers (as Ussher) who have attempted to base this period of Bible chronology upon the synchronisms found in the Book of Kings, have caused much unnecessary confusion; for it is well known that these synchronisms cannot be reconciled with the reigns of the kings of Judah and Israel, nor even with themselves.

It is now generally agreed that these synchronisms were added to the Book of Kings by a later hand, and are not to be considered as original independent chronological data."—*Great Pyramid Passages*, Vol. II, page 23, Revised Edition (Edgar).

If, then, our conclusion as to the correct date of the fall of Samaria is called in question on the ground of disagreement with some of the synchronisms in the Book of Kings, it need only be stated that *no chronology agrees with all of these synchronisms*, for if a chronological system agrees with some of these, it must necessarily disagree sharply with others, since they are conflicting and contradictory among themselves.

It may be added that this does not signify that a great part of the present text of Kings is spurious. Only the synchronistic statements are called in question by the foregoing facts.†

THE ROD THAT SMOTE PHILISTIA

"In the year that king Ahaz died was this burden. Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken; for out of the serpent's root shall come forth an adder, and his fruit shall be a fiery flying serpent" (Isa. 14:28, 29, R.V.).

It has been suggested by some writers that the rod referred to in this prophecy was Tiglath-pileser, king of Assyria, who, it is alleged, died shortly be-

† If II Kings 3:1 and 8:16, 17 were true, the chronological chain through the kings of Judah would thereby be shortened 4 years, for Jehoram of Judah would then have reigned only 4 years alone. The true length of this reign is stated as 8 years in II Chron. 21:5, 20. I Kings 15:33 disagrees with II Chron. 16:1. A few more of the many "synchronisms" which fail to make harmony, are as follows: I Ki. 16:23 and I Ki. 16:29; II Ki. 13:1 and II Ki. 13:10; II Ki. 14:23 and II Ki. 15:1; II Ki. 15:30 and II Ki. 15:33 (Jotham reigned 16 years only); II Ki. 15:27, 30 and II Ki. 17:1; II Ki. 17:1 and II Ki. 18:10.

fore the time specified. It is true that this monarch had chastised Philistia, together with the other peoples of western Asia, but his demise could hardly have been the occasion of the rejoicing here mentioned, for the Philistines would know that the throne thus vacated would be filled by another.

Assyria is referred to as the rod of Jehovah's anger (Isa. 10:5), with which Israel was chastised, but this rod was by no means broken in the year Ahaz died: the power of Assyria was for many years thereafter to increase, until Jehovah's indignation against His people should be accomplished. This, as has been shown, was in the days of Esarhaddon.

The age-long enemy of the Philistines was the nation of Israel, and this was the rod of Jehovah with which the Philistines had been smitten many times since the days of Joshua. When the Kingdom of Israel came to an end at the fall of Samaria, the Philistines would surely rejoice, saying, "the rod that smote us is now broken." Yet this rejoicing was premature, as the prophetic words indicate, and also as history records, for out of the "serpent's root" (Assyria) was soon to come forth the "adder," a probable reference to Sargon, who took Ashdod of Philistia (Isa. 20:1). The "fiery flying serpent" seems to be Esarhaddon, the grandson of Sargon, who seems to have conquered the whole of Philistia and, reorganizing that land, incorporated it into a new Assyrian province.

The point to which it is now desired to direct attention is that the Kingdom of Israel *had been broken* in the year of the death of Ahaz, for we have shown that that kingdom was brought to a close with the capture of Samaria by the Assyrians, in the 10th year of Ahaz and *not* in the 6th year of Hezekiah, his successor, as is generally supposed.

THE FIRST YEAR OF HEZEKIAH

(II Chron. 28-31)

In the year following that of the prophecy against Philistia, noted above, Hezekiah, the new king, instituted a great reformation in Judah. "He, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them." He gathered together the priesthood and instructed them to sanctify themselves according to the Law, and to cleanse the Temple, and "carry forth the filthiness out of the holy place" (II Chron. 29:5).

In the second month the passover was kept and Hezekiah sent letters to all Judah and the remnant of Israel, including those of Ephraim and Manasseh (II Chron. 30:1), inviting all to come to the passover, saying, "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac and Israel, and he will return to the *remnant of you* that are escaped out of the hand of the kings of Assyria." Thus, we have clear proof that only a comparatively small remnant of Israel remained in the land in the first year of Hezekiah, the bulk of the people having been carried off by the two kings, Tiglath-pileser and Sargon, the former of whom had taken the districts of Naphtali, Zebulun, Galilee and Gilead (II Kings 15:29), while the latter had taken Samaria, together with the central tribes of Ephraim and Manasseh.*

In Chapter 31 we read the significant account of the occurrences which immediately followed the passover in the first year of Hezekiah, "Now when all this was finished, all Israel that were present

* Pul took no captives, and Shalmaneser is believed to have died in the midst of the siege of Samaria.

went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all."

These things, of course, could not have been done and would not have been thought of so long as a king of Israel remained in Samaria, with the tribes of Ephraim and Manasseh intact. Thus, the prophetic and historical evidence multiplies, tending to establish beyond reasonable doubt that, in the beginning of the reign of Hezekiah, the entire country of the ten-tribe Kingdom of Israel, had been devastated and a remnant only left therein.

SARGON'S CAPTURE OF ASHDOD

"Sargon's name occurs but once in the Old Testament (Isa. 20:1). As no trace of Sargon could be found in classical writers, he was objected to as fictitious. The finger of the skeptic pointed to the name 'Sargon' in ridicule, and the Bible was charged with putting off fiction as history. How strange! The quaint old tablets of Nineveh have been exhumed, and with them the history of Sargon. It is found that so far from being a fiction he was one of the greatest monarchs that ever ruled in Assyria, and that his reign lasted seventeen years. The very event recorded by the prophet Isaiah, in connection with which his name is mentioned, is recorded in Sargon's annals, and unexpected light is thrown upon the Scripture."—Dr. David Gregg in "The Spade and the Bible," *Watch Tower*, Feb. 1, 1897.

In the Scripture above cited the prophet makes reference to "the year that Tartan came unto Ash-

dod (when Sargon king of Assyria sent him) and fought against Ashdod, and took it." The Bible does not record the date of this event, but the records of Assyria leave no doubt that it was 12 years after the fall of Samaria, and we therefore infer that the correct date is B.C. 740, but the date usually given is B.C. 711.

It seems evident that Isaiah's prophecies are recorded by inspiration in the exact order in which they were received, and all of his dates are to be understood as in chronological sequence. They are: the year that King Uzziah died, B.C. 778 (Isa. 6:1); the year that King Jotham died, B.C. 762 (Isa. 7:1; II Ki. 15:37; 16:5); the year that King Ahaz died, B.C. 746 (Isa. 14:28); the year Ashdod was taken, B.C. 740 (Isa. 20:1); and the 14th year of Hezekiah, B.C. 732 (Isa. 36:1). These dates, it will be observed, follow one another in perfect chronological order.

Yet a peculiar inconsistency arises in connection with the year of the capture of Ashdod when we use the "historical" date for this event, B.C. 711: according to the more usually adopted Bible dates, which differ from those we accept as correct by about 19 years, the year 711 B.C. would be the 16th year of the reign of Hezekiah, king of Judah, or two years later than the events of the 14th year of that reign, recorded in Isa. 36:1. In other words, in that case, the prophet Isaiah, in the 20th chapter of his book, was farther along on the stream of time than he was in the 36th chapter!

SENNACHERIB'S INVASION OF JUDAH

The time of the campaign of Sennacherib, king of Assyria, in which he invaded the land of Judah in

the days of King Hezekiah, is recorded with precision both in the Scriptures and in the annals of Assyria, but chronologers have hitherto been utterly unable to harmonize the two records. In the Scriptures the event is stated to have occurred in the 14th year of Hezekiah, king of Judah (Isa. 36:1; II Ki. 18:13) and the time is further established (II Ki. 20:1-6) as 15 years *before the close* of Hezekiah's 29-year reign. The time is also fixed, as will be observed in Chapter V, by an important time-parallel.

One of the most highly prized of the Assyrian tablets that have been discovered in recent years near the site of ancient Nineveh is that known as the Taylor Prism, in which Sennacherib recounts the events of this campaign against Hezekiah of Judah. As might be expected he avoids any mention of the terrible visitation from God, which came in answer to Hezekiah's prayer, and by which 185,000 men of Sennacherib's army were destroyed in one night (II Ki. 19:35).

This was the campaign of Sennacherib's third year and with regard to the approximate time in the reign of Sennacherib there is no occasion for divergence of opinion. Thus George Smith in his book "*The Assyrian Canon*," page 171, writes: "In the Assyrian annals the date of this expedition is very clearly fixed; and there is no difference of opinion among scholars as to it." Mr. Smith places the beginning of the expedition in the year 703 B.C. which, in the dating system he uses, corresponds to the third year of the reign of this Assyrian monarch. In the "*People's Bible Dictionary*," page 194, we read, "In the third year of his reign . . . Sennacherib turned his arms toward the west, attacked

Sidon, and finally marched against Hezekiah, king of Judah."

The foregoing statements will serve to make it quite clear to the reader, first, that the time of Sennacherib's invasion is unmistakably fixed by Scripture in the 14th year of Hezekiah, king of Judah; and second, that the Assyrian annals, with a degree of clarity that is more than usual, fix the same event in or about the third year of Sennacherib, king of Assyria.

No one has thus far been able to harmonize these two records, for the date commonly given for the 14th year of Hezekiah is 713 B.C., while that assigned to Sennacherib's third year is 703 B.C., leaving a discrepancy of 10 years.

George Smith, in a sincere but mistaken attempt to bring the Bible into agreement with the records of Assyria, has suggested a copyist's error in II Ki. 18:13, which he thinks should read "twenty-fourth year" instead of "fourteenth." This well-meaning suggestion must be ruled out for the date is not only given both in Kings and in Isaiah as Hezekiah's 14th year, but it is also fixed, as shown above, at a time 15 years before Hezekiah's death. Since Hezekiah reigned 29 years (II Chron. 29:1; II Ki. 18:2), it follows that an event which took place 15 years before his death must have been in his 14th year.

Others have confused this campaign of Sennacherib with that of Sargon in which Ashdod was taken, claiming that they are one and the same. Those who have adopted this view have only gone from bad to worse, for the theory is utterly incompatible with either the Bible or the Assyrian annals, which record each event as separate and distinct. This is an example of the lengths to which some

historians have gone in their efforts to make a showing of harmony and consistency in their findings.

It is only after we turn to the true chronology of God's Word that we find these difficulties dissolved. The trouble results from an erroneous chronology of the kings of Judah on the one hand, differing by 19 years from the true, and an erroneous dating of the Assyrian Canon on the other hand, which dating, as shown in Chapter I, differs from the true by 29 years.

Referring to the correct Bible chronology as presented in *Scripture Studies* by the late Charles Taze Russell, we find that the date of Hezekiah's 14th year was 732 B.C. This, then, was the year of Sennacherib's campaign against Judah.

According to the Assyrian Canon, the third year of Sennacherib was the 20th year after the fall of Samaria (see Chapter VIII). It has been shown that the latter event was in the end of 752 B.C., and the Palestinian campaign of Sennacherib was therefore 20 years later, or in 732 B.C. Thus, it is seen that the Bible and this part of the Assyrian Canon are in absolute agreement, and the latter, when correct dates are applied to it, is a reliable document and is moreover a powerful witness to the truthfulness and accuracy of the Bible chronology.

CHAPTER IV

The Seventy Years Desolation

"I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years."

(Daniel 9:2, R.V.).

There should be no disagreement among those who believe in the Bible as the inspired Word of God, as to the length of the period of the desolation, for the Scriptures are as clear and definite on this point as it would seem possible for language to be. Sometimes, in their quest for the supposedly difficult and abstruse, scholars have overlooked the simple and the obvious, and this is indeed the case with reference to some of the reputedly knotty problems of chronology.

Jeremiah, under the guidance of the Holy Spirit, had foretold a captivity and desolation of the land, and had given its duration as 70 years (Jeremiah 25:11, 12); Daniel, also under divine inspiration, stated his understanding of the words of the Lord through Jeremiah, to be that the desolations of Jerusalem must continue for 70 years. In II Chron. 36:20-22 it is further stated that Jeremiah's 70 year period was to end with "the reign of the kingdom of Persia" and that "in the first year of Cyrus, king of Persia," he made his decree permitting the Jews to return to Jerusalem, thus ending the desolation.

The first year of Cyrus as king of the Medo-Persian Empire, was 536 B.C., and on this point there is marked unanimity of opinion. The obvious and, it would seem, inescapable conclusion is therefore that the destruction and desolation of Jerusalem, which took place in the 11th year of Zedekiah, was 606 B.C.; for, if B.C. 536 was the year in which the 70 years of desolation ended and the restoration of the Jews began, it follows that their kingdom was overthrown and their land and city desolated just 70 years before this date, or 606 B.C. This argument has not been, and cannot be refuted.

We present below, proof-texts in support of the foregoing:

(1) *"And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. 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. As long as it lieth desolate it shall rest; because it did NOT rest in your sabbaths, when ye dwelt upon it"* (Lev. 26:33-35).

(2) *"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years"* (Jer. 25:11).

(3) *"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: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years"* (II Chron. 36:20, 21).

The first of these texts indicates that neglect on Israel's part, of the sabbath feature of the Law,

would result in an *enforced* period of sabbath-keeping, the length of which is not given. The conditions under which the land should keep sabbath as here foretold are, first, that the land should be desolate and their cities waste; second, that Israel should be removed into their enemies' land. The language here is very definite, and there would seem to be no reasonable doubt or question as to its meaning.

In the second text it is to be noted that the two conditions specified by Moses are met in Jeremiah's prediction, viz., desolation of the land and servitude or captivity in Babylon, their enemies' land; while the additional information is here given that these conditions must obtain for 70 years.

In the third text it is indicated that the predicted sabbath-keeping of the land, and Jeremiah's period of servitude and desolation are the same. The identity of the two is here established beyond question, for all who have faith in the testimony of the inspired Word of God.

When the three texts quoted above are considered in their relationship to one another, they seem definitely to refute three theories which have been put forth respecting Israel's servitude in Babylon, and the sabbath-keeping of the land, as follows:

First, the theory that the predicted captivity in Babylon and the period of sabbath-keeping or desolation, are different periods. Such cannot be true, for, according to the third of the above proof-texts they are identical. Jeremiah, it will be remembered, had predicted the desolation and servitude of 70 years, but had not mentioned sabbath-keeping. Moses had predicted that Israel would not let the land rest so long as they dwelt upon it (Lev. 26:35),

and that the enforced sabbath-keeping would ensue. The passage in II Chron. 36:20, 21, informs us that Jeremiah's predicted 70-year period was divinely provided in order that the land might rest and enjoy her sabbaths; for they "*were servants* [in servitude or bondage as predicted by Jeremiah] to him . . . until the land had enjoyed her sabbaths."

Second, these texts prove the theory erroneous which holds that the land could be enjoying her sabbaths while the people dwelt upon it. Such a possibility is excluded by Moses in the first text quoted; for, "then shall the land enjoy her sabbaths, as long as it lieth desolate, *and ye be in your enemies' land.*"

Third, these scriptures also definitely dispose of the theory which suggests that, since 19 of the predicted 70 jubilee sabbaths had in some fashion been observed by Israel in the land, there remained only 51 jubilees to be observed and that the expression, "to fulfill three-score and ten years," might imply that only 51 jubilees remained to be observed.

Moses, however, in his office of Prophet, had shown that Israel would not permit the land to rest in their sabbaths so long as they dwelt upon it, and this means that the enforced period of sabbath-keeping must include the entire predestined number of 70 years. Furthermore, Jeremiah had said nothing of any 51-year period of desolation; his words clearly justify the inference that the period of desolation would be 70 years, and the words of Daniel, quoted above, leave no room for doubt on this point. Josephus, the Jewish historian, also understood the matter thus, for he says, "But the king of Babylon, who brought out the two tribes [Judah and Benjamin], placed no other nation in their country, by which means all Judea and Jerusalem, and the tem-

ple, continued to be a desert for 70 years" (Ant. X, 9:7).

SOME OBJECTIONS CONSIDERED

We are not unmindful that views differing from that just expressed, have gained acceptance among some conscientious students of the Word, and the purpose of the present treatise is in large part to offer aid to such. Space is therefore devoted to a consideration, as brief and simple as may be possible, of the various passages of Scripture which have been thought to teach otherwise, and in Chapter VIII some reference will be made to the astronomical Canon of Ptolemy. The principal ground for the acceptance of these differing views on chronology is, it would appear, the failure of certain expectations which were entertained by many Christians prior to the year A.D. 1914 with reference to the change and glorification of the last members of the Church and the establishment in that year of the visible phase of the Kingdom of God. Now, somewhat similar expectations, based upon the altered chronology, have also failed of realization and the faith of some will perhaps be in danger of being shaken as to the validity of time-prophecy in general.

The seriousness of this matter lies not so much in the importance of this subject of chronology *in itself*—important though it is—but rather in its relationship to faith and the credibility of the Bible as a whole. It must be conceded that the time element is very prominent in Scripture, and that the all-important subject of Prophecy is inseparably linked with chronology. The danger is that some, becoming skeptical of *all* efforts to understand time-prophecy, might at the same time suffer loss of con-

fidence in all dispensational truth, and even in the Bible itself.

In succeeding chapters it will be shown, quite clearly, it is hoped, why the earthly phase of the Kingdom could not be set up in 1914, or in 1933, and it will be further shown that the true explanation of this matter—which has greatly perplexed the Lord's consecrated people in recent years—is to be found not through the rejection of the Bible chronology as presented in *Scripture Studies*, but rather through the retention of it, for the true explanation CANNOT BE UNDERSTOOD apart from that chronology.

Let us now consider some of the scriptures which have been thought to uphold a doctrine differing from that set forth in *Scripture Studies*, with reference to the seventy years desolation of the land.

The suggestion has been made that the term "desolation" in the various scriptures which have been cited as pertaining to this subject, does not necessarily imply the complete depopulation of the land of Judea, but that it refers rather to the cessation of agricultural pursuits, sowing, reaping, etc., while the period of the desolation is held to have begun with Nebuchadnezzar's invasion of Judea which took place in the ninth year of Zedekiah and to have ended some years after the return of the Jews from captivity, following the decree of Cyrus, king of Persia.

It is agreed that the expressed divine purpose in the desolation was that the land might keep sabbath according to the provisions of the Law of Moses, and this meant that there should be no sowing and reaping (Lev. 25:4, 5, 11). If, then, it can be shown that sowing and reaping occurred during any por-

tion of this claimed period of desolation, that fact would disprove the theory in question.

The Jews returned to their land in 536 B.C. In the second year of the reign of Darius Hystaspes, or about 16 years later according to the best authorities, the foundations of the Temple were completed. During this interval, which is included in the claimed period of desolation under discussion, the people subsisted upon the fruits of the land, sowing and reaping, although the returns were meager. This is shown in the words of the prophet Haggai: "Ye have sown much, and bring in [reap] little; ye eat but ye have not enough" (Haggai 1:1, 6). Thus, although there was a drought upon the land until the Temple had been restored, there unquestionably was sowing and reaping during these years, and the land was not keeping sabbath.

It was quite proper for the Jews to sow and reap during this time: there certainly had been no divinely given prohibitions along this line, but the drought and other adverse conditions with which they had to contend were sent, as the prophet expressly states, because of the fact that, on returning to their land, they had neglected their first duty to the Lord, the rebuilding of the Temple: it was a disciplinary measure, and in no way related to sabbath-keeping.*

* It has been convincingly shown that the correct date for the beginning of the 4-year period in which the Temple was rebuilt, was Autumn B.C. 521, and not B.C. 520 as has been supposed. The following will make the matter clear. "Ussher's chronology gives 520 B.C. as the second year of Darius; but Professor Rawlinson points out in his work *Five Great Monarchies*, Vol. III, pp. 404, 408, that while Darius mounted the throne on 1st January 521 B.C., his *second* year of reign, according to Jewish reckoning, began to count from Springtime three months after: so that the 6th month of the 2nd year of Darius would still be in the year 521 B.C."—*Gt. Pyr. Pass.*, Vol. II, p. 106, footnote (Edgar). The Lord's blessing upon the Jews began from the time that the foundation of the Lord's house was laid, which was in the ninth

It has been held further by some sincere Bible students, that there were Jews in the land of Judea for about 4 years after the destruction of Jerusalem, and the words in Jeremiah 52:30 are cited as proof: "In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons."

It is to be noted that, in the passage quoted, it is not stated that these Jews were carried captive from Judea, and such a thought would disagree with the account of Jeremiah which indicates that the remnant of Jews whom Nebuzar-adan, the captain of the guard, left in the land, fled into Egypt about the 7th month of the same year (II Ki. 25:25, 26; Jer. 41:1, 17; 44:22). To this, the historian Josephus agrees, for he says that the captives referred to were taken from Egypt.

The genuineness of the passage in Jeremiah 52:28-30 has, moreover, been questioned by some authorities, and the evidence favors the conclusion that this was originally a marginal note or comment which, probably by accident, crept into the traditional Hebrew text, no manuscripts of which are of earlier date than the 10th century A.D. This passage is in conflict with II Kings 24:12, 14, both as to the date and the number of captives taken at the time of the captivity of Jehoiachin. It is absent in all of the earlier Greek MSS, and does not appear in the Septuagint version of the Scriptures.

month of the second year of Darius (Hag. 1:1; 2:18, 19). If Prof. Rawlinson's statement is correct, then the ninth month of Darius' second year was about December B.C. 521; but this point of time, measuring from the supposed beginning of the desolation about January B.C. 589, gives a little less than 69 years instead of the 70 years required by Scripture.

When the remnant of Jews fled into Egypt, taking Jeremiah with them, they left the land "a desolation and an astonishment and a curse, without an inhabitant" according to Jeremiah's own statement (Jer. 44:22).

There is no evidence to support the contention that there were any people living in Judea from the year of the destruction of Jerusalem until the first year of Cyrus. Ezra, it is true, mentions some "adversaries of Judah and Benjamin" who hindered the building of the Temple after the return from exile. These were the people who were settled in the land of Samaria (not Judea) by Esarhaddon, king of Assyria and his son Assur-banipal (Asnappar). The returning Jews found their Judean lands vacant, their houses unoccupied and their cities waste. They moved in immediately with none to hinder or disturb them.

SEVENTY YEARS OF INDIGNATION

In the prophecy of Zechariah, the period of desolation is referred to as 70 years in which the Lord had indignation against his people. We read, "Then the angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem and the cities of Judah, against which thou hast had indignation these three-score and ten years?" These words were spoken in the second year of Darius, just two months after the completion of the foundations of the Temple at Jerusalem. The 70 years referred to are those which intervened between the destruction of Jerusalem and the return of the exiles. No 70-year period of desolation and sabbath-keeping could possibly have expired at

the time of this prophecy, for, as has been shown the people had been tilling the soil, planting and reaping for 16 years prior to that time.

The meaning of the words of the text above quoted would seem to be that although the predicted 70 years of indignation or desolation had now long expired during which time the divine decree precluded the Jews from entering or cultivating the land, yet the Lord had *not yet* manifested his favor to them by giving them prosperity; so the angel of the Lord was heard to inquire, "How long [after the return to the land] wilt thou not have mercy on Jerusalem . . . ?" (Zech. 1:12).

The Lord's blessing was due upon the return of the Jews to the land, but this had been withheld for 16 years. The words "How long?" are therefore full of meaning, i. e., How long will this delay continue? But if the alternative view be held, that the 70 years were only then running out, those words would seem to be inappropriate.

HARMONY OF THE LAW AND PROPHETS

We have now observed the provisions of the Law respecting the sabbaths of the land, and have noted the statement of Moses that in the event of Israel's failure to observe these sabbaths, the Lord would cause them to be removed from the land and scattered among the heathen so that the land, being without inhabitant and desolate, might keep sabbath.

We have noted the explicit statements of Jeremiah and the writer of the Book of Kings respecting the length of this divinely provided and en-

forced period of sabbath-keeping, 70 years. The inspired testimony of the prophet Daniel has also been noted, wherein he interprets the prophecy of Jeremiah as signifying that the desolations upon the city of Jerusalem must continue for 70 years. Jerusalem was not desolated until the 11th year of Zedekiah, king of Judah: so the united testimony of the Law and Prophets is to the effect that for 70 years following the devastation of the land of Judea by Nebuchadnezzar, that land must be without an inhabitant to till the soil. Divine power brought about these results and caused that, at the end of the 70 years, the Jews were permitted to return to their land. Since the return from Babylon was B.C. 536, it follows that the desolations of Jerusalem and Judea began 70 years earlier, or B.C. 606.*

The prophet Isaiah is now also seen to give testimony of like import: "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot" (Isa. 23:15).

The words "shall be forgotten" in this verse are the rendering of a Hebrew word which signifies "to be oblivious of, from want of memory or attention" (Strong), and the meaning here is that during the 70 years mentioned the important city of Tyre would have sunk into oblivion, would be unmentioned and unthought of by the world of mankind. This result seems to have been brought about by Nebuchadnezzar, who is said to have laid siege against Tyre in his first year, but did not accomplish

* We adhere to the usual custom of referring to this year as 606 B.C. But it is recognized that the exact point of time indicated for the desolation of the land was 606 $\frac{1}{4}$ years before A.D. 1, or Autumn B.C. 607.

its overthrow for many years thereafter, the exact date of the fall of Tyre not being recorded in history. The evidence from Scripture is that Tyre fell in the same year that Jerusalem fell, and that the 70 years of her oblivion are the same as those of the desolation of Jerusalem.

Ezekiel shows that Tyre was not in oblivion in the *beginning* of the year in which Jerusalem was desolated. This year was the 11th of the captivity of Jehoiachin, which synchronizes with the 11th and last year of Zedekiah, king of Judah. In that year Ezekiel received his prophecy against Tyre (Ezek. 26). The inhabitants of Tyre had seen the coming destruction of Jerusalem and had exulted, saying, "Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste." Because of this the Lord said, "For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar, king of Babylon, a king of kings . . ." (Ezek. 26:7).

Now, from the Lord's standpoint Nebuchadnezzar was not "king of kings" or universal emperor so long as there was a representative king on the typical throne of the Lord. The fact that Zedekiah and Jehoiakim were tributary to Babylon does not alter the case: Ahaz, Hezekiah, and others, for more than a century before, had paid tribute to Gentile kings, yet the Lord continued to recognize Judah as His typical kingdom. But on the dethronement of Zedekiah and the full end of that typical kingdom, Nebuchadnezzar became king of kings, i. e., head over the first of the four world empires which should hold sway until "He come, whose right it is." Later in the same year Nebuchadnezzar evidently took and desolated Tyre.

The expression "seventy years, according to the days of one king" in Isaiah's prophecy quoted above, would seem to be a reference to the full period of the first of these four world empires, the term "king" here having the significance of a kingdom or rulership. This supreme rulership of Babylon began, from the Lord's standpoint, not earlier than the 11th year of Zedekiah (which was the 19th year of Nebuchadnezzar) and it continued until overthrown by Cyrus, king of Persia.

This, then, is the 70-year period in which Tyre was forgotten. Yet, as the prophecy indicates, after this time Tyre regained some of her former prestige, and again became prominent. This ancient city is now again in oblivion, and the words of Ezekiel concerning her are now literally true, "I will make thee a bare rock; thou shalt be a place for the spreading of nets."

CHAPTER V

The Typical and Antitypical Seven Times

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

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Lev. 26:18; Luke 21:24).

It will be assumed that the reader is familiar with the Scriptural terms, "seven times" and "Times of the Gentiles." In *Scripture Studies*, Vol. II, Study IV, is a full exposition of this important subject to which the reader is referred. It has been understood by Bible students for many years that these terms have reference to a divinely foreordained period of Gentile supremacy over the peoples and kingdoms of earth, to intervene between the passing of God's typical Kingdom and the beginning of the establishment over the nations, of the Kingdom of the Messiah.

As to the length of this period of time, this, too, has been generally conceded to be seven symbolic "times," or 2520 literal years ($7 \times 360 = 2520$) from 606 B.C. until 1914 A.D., when Christ began to smite the Gentile nations with the rod of His power, in preparation for the reign of righteousness and peace which is soon to follow. Those to whom it is given to understand these great and wonderful truths are able to "discern this time" with a clarity of vision impossible to the world's greatest statesmen and savants who are ignorant of them.

The visible reign of righteousness has not yet appeared on earth; nor is this to be expected for some years to come, as will be mathematically demonstrated in Chapters VI and VII.

The Apostle states (I Cor. 15:25, 26) that "he [Christ] must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." From these words it is to be understood that the entire period of the thousand year reign will be occupied with the work of subduing enemies, the first of which will be the present Gentile powers which, though professing to be Christian, are really hostile to Christ and to those principles of justice and righteousness (the Golden Rule) which must characterize Christ's reign. Christian Bible students whose minds have been enlightened with a knowledge of the true Plan of God as revealed in His Word, now generally understand that the first work of the new King, now present, must be to sweep the earth clean with the "besom of destruction" (Isa. 14:23).

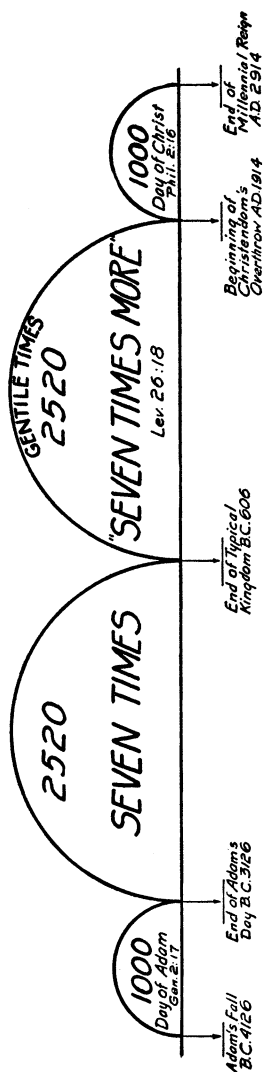
When every being, institution and influence, including Satan, the "god of this world," has been destroyed or brought under control,* Christ will begin the great work of vanquishing the last enemy, death; for "the *last* enemy that shall be destroyed [Greek, *καταργείται*, *shall be rendered powerless*] is death." This means that the resurrection processes will then be started, by which those of the world of mankind who will respond to the holy and benign influences which will then be brought to bear upon them (the living as well as those who have gone into the tomb) will be gradually restored to perfection, the condition which all lost in Adam. Thus, death, the last enemy, will be subdued; but the second death, "everlasting destruction," into which the wilfully disobedient will go, is not to be regarded as an enemy. It will be everlasting.

* Satan will be "bound" during the thousand years. His actual destruction will take place in the "little season" which is to follow (Rev. 20:2, 3, 10).

That the Gentile Times had a beginning in 606 B.C. and an ending in 1914 A.D is, then, quite generally acknowledged among enlightened students of the Word, but that there was both a typical and an antitypical period of "seven times," is not, it would seem, so generally understood or appreciated. In the two great eras to which reference is made by the terms "typical and antitypical seven times," is comprehended the complete interval of time between the "day" of Adam, in which all was lost through the original transgression, and the "day of Christ" the "second Adam" in which He shall accomplish the express purpose of His coming to earth, the restoration of "that which was lost" (Matt. 18:11), that is, the restoration of perfect life to the human family.

The *middle* point in this comprehensive span of the ages is none other than the time of the overthrow of God's typical Kingdom and the dethronement of its last and unworthy king, Zedekiah, of whom the prophet Ezekiel wrote: "And thou, profane and 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 . . . 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" (Ezek. 21:25-27).

The accompanying diagram illustrates the beautiful and orderly arrangement of the two periods of 2520 years each, in their relation to the "day" of Adam's transgression, and the day of Christ, the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).



Pastor Charles T. Russell, in commenting on this and other chronological discoveries which had been brought to his attention by brethren in Glasgow and London, wrote in *Zion's Watch Tower* of Nov. 15, 1904, as follows: "There is nothing forced or fanciful about these diagrams, their deductions and conclusions. They are almost cold in their matter-of-fact-ness. Yet how meaningful and soul-cheering to us who believe and appreciate their significance. They come, too, at a time when 'science, falsely so called,' is making special attacks on the chronology of God's Word, and making those attacks applicable to the Bible as a whole—at a time when thousands at our side are falling into skepticism."

It would seem passing strange that any, knowing of these and other like harmonies, constituting what should appeal to every spiritually minded Christian as the strongest possible confirmation of the Bible chronology, should further doubt its correctness or launch further attacks upon it; yet such is the case. It is our hope that some, through having these things brought again to their attention, may be led to see the error in such a course. These great chronological "doubles" have been especially arranged by divine Providence, as a bulwark to faith in the day of trial now upon the earth, and they do well who pay heed to these things and their wonderful import, and who thus derive from them the strength, comfort and incentive to faithfulness which they are intended to impart.

No chronological doubles like that to which attention has been invited have been discovered in connection with any chronology other than that which is presented in *Scripture Studies*. It should not, of course, be difficult, using any chronology, to discover

that some event of importance of which there is a Scriptural or historical record, was seemingly followed by another just 2520 years later: chance would account for a few instances of this kind, and such instances are not to be regarded as time-parallel in the true Scriptural meaning of that term.

Every enlightened Christian today recognizes the typical or pictorial nature of the experiences through which God's ancient people were caused to pass; and further, that the *ages* also, in which these things happened unto them were typical. They, too, were arranged by divine Providence for our benefit and "happened unto them by way of figure; and they were written for our admonition, upon whom the ends of the ages are come" (I Cor. 10:11, R.V., marginal rendering).

Accordingly it is found that every true time-parallel occurs in connection with a *double* epoch, i. e., a complete typical, followed by a complete anti-typical age or epoch of equal length. There is no exception to this rule, of which we are aware. With the adoption of any chronology which differs by so much as one year from that which we term the true Bible chronology, the time-parallel, or doubles, for many years known and rejoiced in by advanced Bible students, are obliterated, and there are none to take their places.* Let all lovers of truth carefully consider this fact. A more complete statement of the 2520 year time-parallel will be given at the end of the present chapter.

* An attempt has been made to reconstruct the "Jewish Double" on the framework of an altered chronology. The application made, if correct, would require some significant event in 1933-1934, marking full return of divine favor to the Jew, or full restoration of the kingdom to Israel in Palestine. To date, no such event has transpired (October, 1934).

A two-fold application of the "seven times" has been suggested and advocated by some Bible students, by which application this period is held to have *begun* to run out in 1914 A.D., which date is held to be just 2520 years from Nebuchadnezzar's first year; but the *full* end of Gentile dominion, according to this view, was expected 19 years later, or in 1933, which year is held to be 2520 years after the full end of the kingdom of Judah.

The former of the two 2520 year periods is held by such to be, properly, the "Gentile Times," while the latter, beginning with the full end of the Jewish kingdom and ending with the year 1933, is regarded rather as the "seven times" of punishment on fleshly Israel, as foretold by Moses (Lev. 26). "In other words, the Gentile 'seven times' indicates where the lease of power or right to rule expired, while the Jewish 'seven times' indicates when the exercise of power or power to rule will cease."

The exercise of power by the Gentile governments did not cease in 1933, and this fact would seem to be sufficient evidence of the erroneousness of the view referred to; nevertheless, the teaching that there was a beginning of the Gentile Times in the first year of Nebuchadnezzar, king of Babylon, will now be taken into careful consideration. This teaching is based upon the assumption that there was a captivity of Judah in Nebuchadnezzar's first year, which was also the fourth year of the reign of Jehoiakim, king of Judah (Jer. 25:1).

First, if it could be proved that a captivity occurred in the 4th year of Jehoiakim, such would not establish that year as the beginning of the Gentile Times, for there had been previous captivities of the Israelites (Judges 3:8, 14; 4:2, 3; 10:7, 8; 13:1),

and it may be added that kings of Judah for many years previously had been wont to pay tribute, as vassals, to the kings of Egypt and Assyria. The theocracy of Israel was by no means ended or interrupted by these occurrences; nor could that theocracy have been brought to a close by any instance of paying tribute to a Gentile king, or any captivity whatsoever.

Beginning with the enthronement of Saul, Jehovah had a human representative on his typical throne, and until that throne was *vacated* the Gentile Times could not have commenced. The Lord, through the prophet Ezekiel, indicates the exact point of time when the 2520 years of Gentile dominion would commence, saying, "Remove the diadem, and take off the crown . . . I will overturn, overturn, overturn . . . until he come whose right it is." The evidence is clear that in 1914 A.D., "He, whose right it is," the true Messiah, the Anointed of God, took unto Himself His great power and reigned (Rev. 11:17).

Second, the Scriptures are absolutely silent as to any captivity in the 4th year of Jehoiakim, and there would seem to be no evidence to support the conclusion that there was any captivity to Babylon prior to the death of that king in his 11th year.

In Jehoiakim's 4th year Jeremiah was instructed of the Lord to write and cause to be read in the ears of the people the prophecies which he had spoken against Jerusalem and Judah *since the 13th year of Josiah* (Jer. 36:1, 2). At that time he declared to them "Therefore thus saith the Lord of Hosts; Because ye have not heard my words, behold, I WILL send and take all the families of the north, saith the Lord, and Nebuchadnezzar, king of Babylon, my servant, and WILL bring them against this land"

(Jer. 25:8, 9). It is thus seen that the punishments predicted since the days of Josiah, had not yet been inflicted, but were yet future.

This much of the prophecy *began* to be fulfilled about four years later when Nebuchadnezzar, as predicted, came up to Jerusalem and "Jehoiakim became his servant three years" at the end of which he rebelled against the king of Babylon. Nebuchadnezzar, acting as the Lord's instrument or "servant," stirred up bands from the surrounding countries who harried Judah, until Nebuchadnezzar should himself be free to come and besiege Jerusalem (II Kings 24:1, 2).

After reigning 11 years Jehoiakim was evidently slain and his body cast forth over the wall of Jerusalem (Jer. 36:30). In the same year, which was the 8th year of the reign of Nebuchadnezzar (II Kings 24:12) Jehoiachin, the son of Jehoiakim, was carried captive to Babylon, together with the nobles and chief men of Jerusalem. *This was the first captivity to Babylon*, and it occurred only 11 years before the final overthrow of the kingdom of Judah.

If Jehoiakim's 4th year was Nebuchadnezzar's 1st year, then Jehoiakim's 11th year, in which the captivity of his son Jehoiachin took place, was Nebuchadnezzar's 8th year; and the 11th year of Zedekiah in which the city was destroyed, was Nebuchadnezzar's 19th year (Jer. 25:1; II Kings 24:12; 25:8, 9). The perfect harmony of the Scriptural synchronisms here cited is shown on the following table, in which the years of the reigns of Jehoiakim and Zedekiah appear in the upper line, the first 19 years of Nebuchadnezzar's reign being shown beneath:

	Jehoiakim											Zedekiah										
Kings of Judah :	1	2	3	4	5	6	7	8	9	10	11	1	2	3	4	5	6	7	8	9	10	11
King of Babylon :												9	10	11	12	13	14	15	16	17	18	19

A SEEMING DIFFICULTY

The foregoing argument seems quite clear and conclusive, but a seeming difficulty arises in connection with Dan. 1:1, which mentions a captivity as taking place "in the third year of the reign of Jehoiakim, king of Judah." Now, the chief historical books of the Old Testament are Kings and Chronicles, while the history of the particular period now under discussion is largely supplemented by the prophetic books of Jeremiah and Ezekiel. These books all seem to teach uniformly that there was no captivity to Babylon prior to the death of Jehoiakim. Furthermore, it could not be true that "Nebuchadnezzar, king of Babylon," besieged Jerusalem in the third year of Jehoiakim, for, as shown in the preceding table, Nebuchadnezzar was not yet king of Babylon in that year.* It was not until the following year, which was Nebuchadnezzar's 1st year and Jehoiakim's 4th year of reign, that Nebuchadnezzar defeated Pharaoh-necho, king of Egypt (Jer. 46:2) and it is certain that Jerusalem was not taken prior to that event (Jer. 25: 1-9).

A copyist's error has been suggested, but the more probable explanation seems to be that Daniel, writing from Babylon and being in a high official position there, had available to him the official Babylonian records which he may have consulted, and the statement is quite correct as viewed from that standpoint. Those records would very probably begin the reigns of subject kings from the time they became vassals to the throne of Babylon: their previous years of reign in all probability would not be rec-

* The Babylonian year, like the Jewish, was counted from Nisan to Nisan.

ognized. The statement in Dan. 1:1 would therefore seem to signify that the captivity referred to took place in the 3rd year of the reign of Jehoiakim as the vassal king of Nebuchadnezzar. This 3rd year of Jehoiakim's reign as the vassal king or viceroy of Nebuchadnezzar was the year of the first captivity of Judah to Babylon, which occurred in the 11th year of Jehoiakim, or B.C. 618.

“SECOND YEAR OF THE REIGN OF NEBUCHADNEZZAR”

(Dan. 2:1)

Another text in Daniel requires consideration: In the second chapter of that book we read of the dream of Nebuchadnezzar in which he saw the great Gentile image, which symbolized the Gentile powers that should exercise world dominion from that time until the setting up of the Kingdom of Christ. In verse 1 the time of the dream is stated to have been in “the second year of the reign of Nebuchadnezzar,” while Daniel in declaring the meaning of the dream to Nebuchadnezzar said, “Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold” (Dan. 2:37, 38).

It would seem from these words of Daniel that Nebuchadnezzar was at that time the “head of gold,” and the statement, “Thou, O king, art a king of kings,” would seem further to indicate that from

the Lord's standpoint Nebuchadnezzar was already universal emperor, and that the Times of the Gentiles had already begun to count.

It does not seem possible that this incident could have taken place in the 2nd year of Nebuchadnezzar as king of Babylon. Let us note carefully that this is not the statement made in Dan. 2:1. Daniel could hardly have been in Babylon at that early date, for the first captivity, as we have seen, was not until the 8th year of Nebuchadnezzar. Furthermore, Nebuchadnezzar could not have been "king of kings" in his second year of reign as king of Babylon, for Jehovah's typical throne had not been vacated at that time. This title, "king of kings," would seem to imply that Jehovah's throne had been vacated and that divine permission had been accorded Nebuchadnezzar to exercise world dominion. We conclude, therefore, that the year of Nebuchadnezzar's dream was not his second year as king of Babylon, but that it was his second year as king of kings, or world monarch.

Daniel was a mere youth when taken captive to Babylon, but his precise age at that time is not known. If he was 17 years of age at the time of the captivity of Jehoiachin, he would be 30 years old in the 2nd year after the fall of Jerusalem, which was also Nebuchadnezzar's 2nd year as king of kings, and this appears reasonable. It is highly improbable that a wise king like Nebuchadnezzar would place a half grown boy in the position of chief ruler over the province of Babylon, nor is it in line with Scriptural teaching and practice to suppose that Daniel could have been the prophet of the Lord before attaining the age of 30 years. (Compare Gen. 41:46). If he was 30 years of age at the time speci-

fied, he then lived to be at least 100 years old, for he was still living in the 3rd year of Cyrus (Dan. 10:1). This is not at all surprising in view of Daniel's undoubted abstemious habits of living, and his strict adherence to the dietetic and hygienic provisions of the Mosaic law.

Another reference, exactly like that just noted, to a king's reign as universal monarch, is found in II Chron. 36:22, "Now in the first year of Cyrus, king of Persia . . . the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation." This was *not* the first year of the reign of Cyrus *as* king of Persia, but it was his first year as head of the new world empire over which he reigned. Babylon, the head of gold had fallen, and the kingdom had gone to the Medes and Persians, symbolized by the breast and arms of silver. Thus, Cyrus' proclamation says, "All the kingdoms of the earth hath the Lord God of heaven given me." Cyrus, let it be remembered, had been for many years king of Persia, just as Nebuchadnezzar for many years had been king of Babylon before he became "king of kings." The meaning therefore would be that the proclamation of Cyrus was made in his first year as world ruler. Thus the statement in Dan. 2 is seen to be in keeping with Scriptural usage.

JERUSALEM TRODDEN DOWN

The true Bible chronology exhibits both a typical and an antitypical period of "seven times," of which the latter was spoken of by our Lord as the "Times of the Gentiles." He stated that Jerusalem should be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Since the return from captivity in Babylon the Jews had enjoyed a fair degree of liberty in the land, and Jerusalem, although nominally under Gentile rulership, was largely controlled by the leaders of Judaism. The Jews were permitted to practice their religion without Gentile interference, and King Herod had even rebuilt the Temple in Jerusalem.

This favored condition of the Jews under Gentile dominion came to an abrupt end with the trouble which befell their nation in A.D. 70-73. After that time Jerusalem was trodden down of the Gentiles in a manner that had not been true since the time of the exile in Babylon, and the Jews thenceforth had no control over the city and its affairs; the Jews were carried away captive into all nations and for many centuries were forbidden entrance into the Holy Land; Jerusalem was completely subjected to the domination of the Gentiles. Jesus evidently was referring to these times and conditions (which should obtain after A.D. 70), when he spoke the prophecy of Luke 21:24, "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."

In Autumn 1914, immediately after the Times of the Gentiles had been fulfilled, the Allied nations declared war on Turkey, with the result that the Turk was driven out of Palestine and the Balfour Declaration (Nov. 1917) announced that the British government looked with favor on the restoration of Palestine as a Jewish national homeland. In 1918 a Zionist commission was sent to Palestine to assist the British authorities in the administration of the Jewish homeland. Thus it transpired that with the

World War, which began at the close of the Gentile Times, the particular treading down of Jerusalem to which our Lord seems to have referred in his prophecy, came to an end, and since that time the progress of the Zionist movement has been very rapid. The *full* restoration of Israel to divine favor cannot take place, however, until their Double of punishment has been completed (Isa. 40:2). This subject will receive treatment in the succeeding chapter.

“SEVEN TIMES MORE”

It was in the first of the two great epochs of “seven times” (2520 years each), that the Law Covenant came into existence at Mount Sinai. According to the terms of this covenant the nation of Israel was bound to keep the Law. The Lord promised them blessing and prosperity so long as they would faithfully observe its precepts. Thus, in Lev. 26:3-5 we read, “If ye walk in my statutes . . . then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit . . . and ye shall eat your bread to the full, and dwell in your land safely.”

But in the event of their disobedience to, and neglect of the Law of the Lord, punishments were promised, as we read, “But if ye will not hearken unto me, and will not do all these commandments . . . I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it” (Lev. 26:14-16).

Again and again Israel suffered these foretold rebukes while they yet dwelt in their land and their

kingdom was not removed. These chastisements and disciplinings were intended to cause Israel to repent and return to the Law of their God; but in the event of their failure to heed these warnings, and of their continued and persistent disobedience and idolatry, the Lord promised the great and supreme punishment: "And if ye will not for all this hearken unto me, then will I punish you seven times more for your sins" (Lev. 26:18).

From the foregoing considerations the significance of the expression "seven times *more*" is seen: since the first punishments failed to bring about the reformation of Israel as a nation, the divine decree was "seven times more" of punishment. These seven times more, as we have seen, are the period of the Times of the Gentiles.

It was Professor John Edgar, an eminent physician of Glasgow, Scotland, who first noted the existence of the double period of seven times, and he also discovered a remarkable parallelism or correspondency between the last 393 years of the two periods. In 1905 he wrote as follows: "The Lord has enabled me to see another remarkable confirmation of the Parallel Dispensations, teaching that 1914 A.D. is the date when Christendom will lose its crown, . . . and when he, 'whose right it is,' will take his power and reign. We recognize that the kingdom of fleshly Israel typified Christendom in many respects. Two prominent events, the division of the kingdom into Judah and Israel and its final overthrow as a kingdom, were undoubtedly types, the former of the division of Christendom at the time of the Reformation; the latter of its final overthrow. The remarkable feature which has now come to light is that we have in this a time-parallel." —*Zion's Watch Tower*, June 15, 1905.

It was then seen that with the division of the kingdom, at the death of Solomon, began a series of events in the affairs of Israel, occupying the last 393 years of the *typical* period of seven times, which typified or represented a like series in the end of the second, or *antitypical* period. At the same time it was seen, additionally, that each event in the anti-type followed its type exactly 2520 years later. This is a true time-parallel, and could not possibly be of accident; yet, let it be noted that its very existence depends upon the true Bible chronology, and constitutes a most convincing and, we believe, unanswerable argument in favor of its correctness.

The parallel is presented herewith in tabular form. The table is in part a restatement of that which appeared in *Zion's Watch Tower*, in connection with the letter, a portion of which is quoted foregoing, but some recent additions have been made to it.

LAST 393 YEARS OF THE TYPICAL AND ANTITYPICAL "SEVEN TIMES"

DATES*		
	B.C.	A.D.
Israel divided. The nation, thus weakened, was less able to withstand the attacks of its enemies.	999	1521
		Christendom divided. Diet of Worms, Apr. 17, 1521. The "Christian" nations were weakened by the Reformation, and less able to hold the masses in subjection.
Fall of Samaria. Sovereignty <i>began</i> to be taken from Israel.	†750	1770
		"Boston Massacre," Mar. 5, 1770. Referred to as first act of American Revolution, leading to establishment of first great democracy. Sovereignty <i>began</i> to pass from Gentile kings.
Hezekiah's passover in second month (Spring B.C. 745); destruction of idols and overthrow of pagan altars and high places throughout Judah and Samaria the following Summer, followed by Hezekiah's good reign (II Ch. 30: 2; 31:1).	744	1776
		American Colonies form independent governments in May, 1776; American Declaration of Independence July 4th, followed by an era of religious freedom, and more democratic and better governments in both Protestant and Catholic countries.

* Note that the sum of each pair of figures is 2520, or 7×360 . For the sake of simplicity fractions of years are omitted. *In each case the exact figure for the B.C. dates is a fraction of a year more than that shown, while that for the A.D. dates is in each case a fraction of a year less.*

† Hitherto no one has been able to discover a time-parallel in connection with the fall of Samaria, when the ten tribe kingdom came to an end. The reason for the failure to do so was that the date of this important event has been obscured by the synchronism in II Kings 18:10. A discussion of the synchronisms in the Book of Kings is given in Chapter III, where it is also shown that the true date of the fall of Samaria, was about the close of the 10th year of Ahaz. That year, Jewish reckoning, ended in Spring 751 B.C., or 750 $\frac{3}{4}$ years before A.D. 1. This point of time is exactly 2520 years before the date of the Boston Massacre in Spring A.D. 1770 ($750 \frac{3}{4} + 1769 \frac{1}{4} = 2520$).

THE TYPICAL AND ANTITYPICAL SEVEN TIMES 69

	B.C.	A.D.	
Hezekiah's sickness unto death; kingdom of Judah threatened with immediate destruction by Assyria, but saved by divine power.	731	1789	Beginning of French Revolution, May 5, 1789. Christendom sick unto death and threatened with immediate destruction, but saved by divine Providence.
King Josiah began to seek after God (II Chron. 34:3).	651	1869	Charles T. Russell began his search for divine truth.
Jeremiah began his prophecy (Jer. 1:1-3; 25:3). During next 40 years he declared the coming destruction of Judah and Jerusalem.	646	1874	Presence of Christ. (<i>Scripture Studies</i> , Vol. II, Study VI). During next 40 years the coming destruction of Christendom was declared by the Lord's people, under leadership of Pastor Russell.
Josiah, having found the book of the Law, caused it to be read in the ears of all the people. He caused the Passover to be observed (II Chron. 34:8, 14, 29, 30; 35:1).	641	1879	Pastor Russell, having found "present truth," began the publication of <i>Zion's Watch Tower</i> , through which the truth was explained to all who had hearing ears. Through his expositions of Bible truth he caused many to consecrate themselves, and thus to observe the antitypical Passover.
Fall and destruction of Jerusalem and end of typical kingdom. End of first, or typical period of "seven times."	606	1914	World War. Beginning of downfall of Christendom and end of lease to Gentile powers. End of second, or antitypical period of "seven times."

CHAPTER VI

Israel's Double

"Even TODAY do I declare that I will render double [Mishneh, a repetition] unto thee" (Zech. 9:12).

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks . . . and FIRST I will recompense their iniquity and their sin double [Mishneh, a repetition]" (Jer. 16:16, 18).

"Comfort ye, comfort ye my people, saith your God. 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 [Kiphlayim, two folds] for ALL her sins" (Isa. 40:1, 2).

The three points of time designated by the three Scriptures above quoted are, we believe, first our Lord's "triumphal entry" into Jerusalem in A.D. 33, a few days before His crucifixion; second, A.D. 1878, at about the time of the Berlin Congress of Nations, when the condition of Jews residing in Palestine was greatly ameliorated and the door partially opened for other Jews to locate there; and third, A.D. 1958, at which time there is strong evidence pointing to the full restoration to divine favor of Israel as a nation and the establishment with them at Jerusalem of the visible phase of the Kingdom of Christ.

In our discussion of the Times of the Gentiles it was shown that the period of Gentile supremacy

expired in A.D. 1914 when the new "King of kings and Lord of lords," the Head of earth's fifth universal empire, "took unto himself his great power" and reigned. For about 40 years prior to that date Christian Bible students had understood that the Times of the Gentiles would expire there; but they had also hoped that simultaneously with the assumption by our Lord of authority and power over the nations, the earthly or visible phase of the Kingdom would also be set up, and that the "change" and glorification of the last or "feet" members of Christ would precede that event. This hope was not realized and although the evidence of the power of the new "King of kings" was clearly discerned, the *earthly* phase of the Kingdom was not set up, and "the bridegroom tarried": although present as earth's new King, He did not at once come to receive His beloved bride, the Church (Matt. 25:5).

Many were perplexed as a result of this delay, and some lost faith in God's Word and Plan. Yet we are told that the inspired Scriptures are supplied us "that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:17). Let us therefore turn to the Bible for enlightenment on this important matter. The true explanation of the seeming delay or tarrying is now seen by many of the "virgins" who are awakening from spiritual slumber, in connection with a somewhat more careful scrutiny of the subject of Israel's "double" of punishment. It will be found, as should reasonably be expected, that a more accurate understanding of this subject than has been possible until recently, will *not* involve the abandonment of the Bible chronology, and will do no violence to previously established truths: but will tend to confirm

and establish our confidence in these and at the same time to satisfy the mind and reason with reference to the purpose and necessity for the tarrying.

It has been understood for many years that the Scriptures use the term "double" in a chronological sense, as referring to the repetition or recurrence of a definite and Scripturally marked period of time. Since the Scriptures teach that the things which happened to God's people in ancient times were for ensamples or shadows of "things to come," it has been considered proper to regard the two parts of a chronological "double" as an adaptation of the principle of type and antitype; thus the Israelitish Age was a type of the Gospel Age, and the "double" of Israel's punishment is also the period of Gospel favor to the Gentiles, for "blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Romans 11:25).

The prophet Jeremiah makes it plain that the double (Mishneh) which he mentions in his prophecy, is a period of *disfavor* upon Israel because of their sins. He refers to the future dispersion of the Jews throughout Christendom in the following words, "Therefore will I cast you out of this land into a land which ye know not, neither ye nor your fathers; and there shall ye serve other gods [rulers] day and night; *where I will not shew you favor*" (Jer. 16:13).

"These days came when they rejected Messiah. How literally this threat has been fulfilled all may judge and they themselves must admit. This prophecy cannot refer to any of their previous captivities to surrounding nations—Syria, Babylon, etc. Such an inference is guarded against in the expression, 'into a land which ye know not, *neither ye nor your*

fathers.' Abraham came from Ur of the Chaldees—Babylonia—and Jacob from Syria (Deut. 26:5). Israel's dispersion among all nations since the close of their 1845 years of favor, and no other of their captivities, fits this pointed expression—a land which *ye* and your fathers have not known. So then this, together with the *no favor*, positively marks this prophecy as relating to Israel's present dispersion among all nations."—*Scripture Studies*, Vol. II, pp. 216, 217.

Yet this disfavor upon Israel is not to be everlasting, for the prophet in the next verse says, "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north [Russia], and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

The returning of the Israelites from "the land of the north" (Russia, which is directly north of the land of Israel) and from every country of Christendom, into their own land, has for many years been steadily progressing, as every observer of current events must certainly be aware, and the prophet's words here prove that this regathering is not of man, but that it is of God, who brought up the children of Israel out of Egypt; and the fact of the return of the Jews in large numbers to their ancient habitation in Palestine, is also clear evidence to the discerning mind that the period of Gentile favor under the Gospel is rapidly drawing to a close and that very soon the "fulness" or full number of the Gentiles necessary to complete the Body of Christ, the Church, will have been gathered in.

THE MISHNEH

The nation of Israel was founded at the death of the patriarch Jacob. It will be recalled that Jacob did not follow the example of Abraham and Isaac who, upon bestowing the blessing, selected a single son upon whom the Abrahamic promises were conferred; but Jacob was guided of the Holy Spirit to transfer the blessing to *all twelve* of his sons, who thus became the heads of the twelve tribes of Israel. This nation enjoyed the exclusive favor of God, i. e., they alone were dealt with by Him as His people (Amos 3:2), from the time of Jacob's death until they rejected their Messiah.

The prophet Zechariah, in prophetic vision, takes his position by the side of Jesus as He rides into Jerusalem five days before His crucifixion, saying: "Rejoice greatly, O daughter of Zion; . . . behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9).

Every item of this prophecy, even to the shouting, was fulfilled. We remember Jesus' reply to the Pharisees, who asked Jesus to rebuke the multitude for their demonstration: "I tell you that, if these should hold their peace, the stones would immediately cry out." Zechariah had prophesied that a shout would be given and every item of that prophecy must be fulfilled.

The prophet Zechariah, after referring briefly to certain evil consequences to Israel of their rejection of Jesus, and touching briefly upon future favor to the Gentiles, the work of ransom and the Millennial Reign, speaking for Jehovah declares, "Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee"

(Zech. 9:12). Jesus, at about the time indicated in the prophecy, wept over Jerusalem saying, "Behold, your house is left unto you desolate [abandoned, devoid of God's favor]" (Luke 13:35).

The time of the end of the period of full and exclusive favor upon Israel seems from the foregoing to be very clearly marked, both by the words of Jesus and by the prophet Zechariah. This was the time when they as a people, through their representative leaders, rejected and crucified their King and Messiah. Israel's national favor therefore extended through a period of 1845 years—from the death of Jacob in 1813 B.C. to Spring A.D. 33.—*Scripture Studies*, Vol. II, pp. 231, 232.

This length of 1845 years is the period of the Mishneh, and has been found to be the key to another remarkable series of time-parallels, which, like those shown in Chapter V, serve as a check on the Bible chronology, proving its correctness as well as indicating the exact point of time when favor *began* to return to Israel, i. e., Spring A.D. 1878 ($33 + 1845 = 1878$) when history records that, following a preliminary treaty between Russia and Turkey at the close of the Russo-Turkish War, the Powers intervened and determined upon holding the Congress of Berlin, which took place in June, 1878.

But the year A.D. 33 was only the turning point in Israel's loss of favor: 40 years later, in Spring A.D. 73, with the fall of Masada and the end of organized Jewish resistance in Judea to the power of Rome, it may be supposed that the Jewish Harvest was fully ended, and that all special advantages accruing to the Jew as respects the Gospel of Christ were at an end. So, in 1878, just 1845 years after our Lord's crucifixion, there was only a *beginning* of the return to favor. From that time there were

gradually increasing signs of the Lord's blessing upon the Zionist movement, which culminated 40 years later with the recognition by the Powers of the Jewish national homeland in Palestine, and the appointment of a Zionist Commission, consisting of prominent Jews (Spring 1918), to assist the British authorities in the administration of the homeland.

This gradual restoration of the Jewish homeland, though beset by numerous difficulties, is being greatly prospered of the Lord and events are pointing more and more to the near fulfillment of the words of the prophet Ezekiel, "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" (Ezek. 36:34, 35).

We have seen that a series of time-parallels runs through the latter portion of the typical and antitypical "seven times," and a similar series or succession of correspondencies, has also been found in the first and second portions of the Jewish Double, and is another example of the true time-parallel, for it has as its basis both a complete typical and a complete antitypical age. This series of time-parallels, which we shall now consider, clearly illustrates the relationship, as type and antitype, of fleshly and spiritual Israel, showing how the experiences of the former (more especially since the return from captivity in Babylon) were typical of the experiences of the latter, and showing the progress of the Reformation movement since the opening of the 14th century A.D. The material composing the following table, with some few modifications, is derived from a similar table published in *Zion's Watch Tower*, June 15, 1905:

TIME-PARALLELS BASED ON THE MISHNEH

		B.C.	A.D.		
The Seventy Weeks—490 Years	7 Weeks	536	1309	Return of the Israelites from the Babylonian Captivity to restore the Temple at Jerusalem. Only the foundations laid (Ezra 1:1-3; 3:10).	Beginning of "Babylonian Captivity" of the Papacy at Avignon. Generally recognized as the foundation of the Reformation.
				Restoration of the Temple in 2nd to 6th years of Darius (Ezra 4:24; 6:15).	Publication by Marsiglio of the "Defensor Pacis."
				Ezra's commission in the 7th year of Artaxerxes to restore vessels to Temple (Ezra 7:7, 19).	The year of the Great Papal Schism which caused Wycliffe in same year (1) to come out as the Reformer, (2) to translate Bible into English, (3) to renounce transubstantiation.
	62 Weeks	454	1391	Nehemiah's commission in 20th year of Artaxerxes to rebuild walls of Jerusalem (Neh. 2:1). Troublous times.	Year when Huss became acquainted with Wycliffe's writings. He carried Wycliffe's teachings into effect. Troublous times.
				End of the 7 weeks, followed by more favorable times.	Invention of printing followed by more favorable times.
	70th Week	A.D.	1874	Advent of Messiah as Prince.	Advent of Messiah as King.
				Crucifixion and resurrection of Jesus. Beginning of Jewish Harvest. Nominal Jewish House rejected.	Congress of Berlin. Beginning of Gospel Harvest. Resurrection of the saints. Nominal systems spewed out.
				End of exclusive favor to Israel.	End of exclusive favor to Nominal Church.

The Seventy Weeks—490 Years

7 Weeks 62 Weeks 70th Week

	A.D.	A.D.	
Beginning of destruction of Jewish national polity.	69	1914	World War. Beginning of destruction of Christendom.
Full end of Jewish national polity and of special favor to Israel. Full end of first portion of Mishneh.	73	1918	Beginning of restoration of Jewish national polity. Full end of second portion of Mishneh.

In the second of the Scriptures appearing at the beginning of the present chapter it is to be noted that the Lord promised to send fishers and hunters after the Israelites, who would cause them to return to their land. Our Lord said to His apostles that He would make them fishers of men, and He also likened the Gospel Call to a fisher's net, in which were caught both good and bad (Matt. 13:47).

The prophet Jeremiah, in the Scripture quoted (Jer. 16:16), seems to liken the Palestinian movement since 1878 to a fisher's net, by which thousands of Jews have been separated from those lands in which they were residing, and drawn away into the land which the Lord gave to their fathers. Since 1918, with the recognition by the British government of the Jewish national homeland, the capacity of this net has been greatly increased and many more thousands have been conveyed by it to their homeland.

At about the same time with the sending forth of the Palestinian, or Zionist net, the "hunters" have gone forth. "At the same time that the door to Palestine thus opened before them, a fierce persecution arose in Roumania and Germany, and specially in Russia, where it still continues—increasingly. By one regulation after another they have been despoiled of rights and privileges by these govern-

ments, as well as mobbed by their neighbors, until they are being compelled to leave in large numbers. But this persecution is doubtless a favor also, as it will tend, and has already tended, to cause them to look toward Jerusalem and the covenants, and to remind them that they are heirs of certain rich earthly promises."—*Scripture Studies*, Vol. II, p. 221.

The foregoing words were penned in 1889, but the persecutions mentioned have not abated; they are still on the increase. It is true in a literal, as well as in a figurative sense, that the Jews are being hunted "from every mountain, and every hill, and out of the holes of the rocks." These persecutions, although indeed terrible, are proof that Jehovah is taking a hand in the affairs of His ancient people Israel.

Let us now note carefully the words of Jeremiah, "And FIRST [before sending the fishers and the hunters] I will recompense their iniquity and their sin double." In 1878 the Mishneh began to expire, when more favorable laws were enacted toward the Jews in Palestine and the way partly opened to Jewish colonization of that land. In 1881 the "hunters" became active in Russia, where anti-Jewish riots occurred, and the barbarous May Laws were enacted. These and similar events in other countries gave great impetus to the colonization movement, and by 1898 there were 25 Jewish colonies in Palestine. In 1896 there appeared a pamphlet entitled "*The Jewish State*," written by Dr. Theodore Herzl, who became the founder of what is now known as the Zionist movement. Thus history verifies the prophecy of Jeremiah, which indicates that the "double" of 1845 years, from A.D. 33 to 1878, must *first* be completed before the sending forth of the fishers and hunters.

The words "I will recompense" in the prophecy under consideration, imply the payment of a suitable return, requital, or retribution. They do not carry with them the idea of pardon or forgiveness. Israel, by 1878, had received a suitable return for their iniquity or lawlessness, and for the sin or error of their nation, committed when they rejected the Messiah. Yet nothing in this prophecy should be understood as signifying that full pardon and restoration to divine favor would immediately follow the end of the 1845 years. Quite to the contrary we see the Jews still undergoing much suffering and hardship, even in the land of Palestine. Like those Jews who returned to the land after the 70 years desolation, but who did not enjoy the blessing of the Lord until they had rebuilt the Temple, so the returned Jews today lack the evidence of full divine favor and will so continue until they shall have restored—in their hearts—the true Temple of God and Propitiatory for sin.

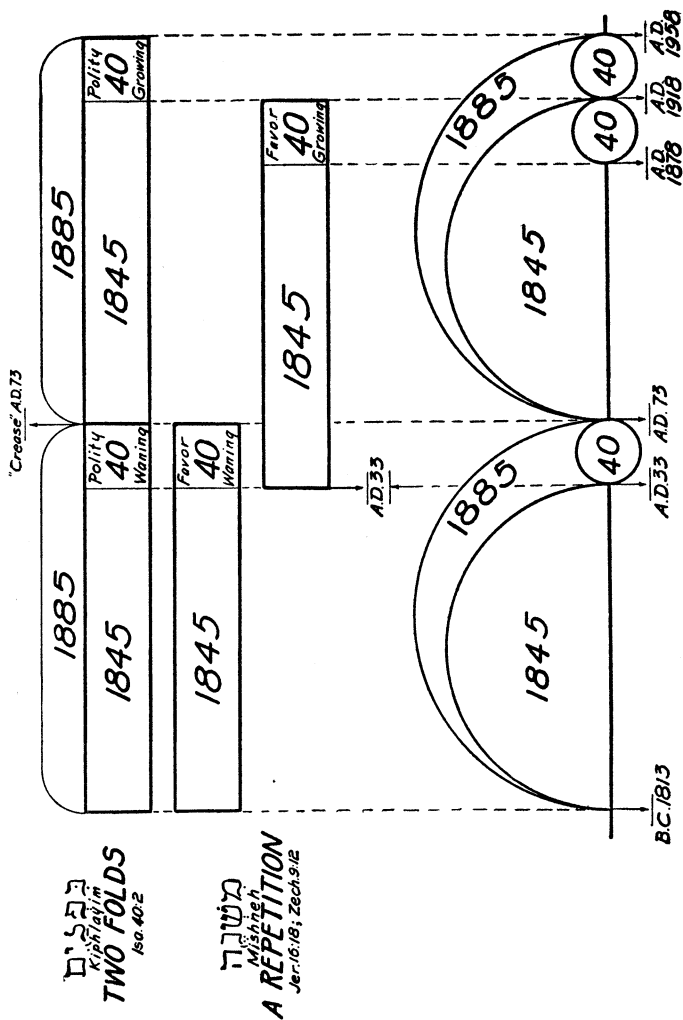
THE KIPHLAYIM

The prophet Isaiah (Isa. 40:2), in referring to the double of punishment upon Israel, did not use the Hebrew word *Mishneh*, but employed a different word of similar though not identical meaning which, in its singular form, is *Kephel*, "a folding"; the dual form, which is that used by Isaiah, is *Kiphlaim*, and signifies "the two folds," as of anything folded in the middle.

The distinction in meaning between these two words, translated "double" in our Common Version, is now apparent: the *Mishneh* is merely a repetition or duplicate; the meaning of this word allows for

an overlapping of the ages, and the parallels shown in the preceding table prove that there *was* an overlapping; but the Hebrew word Kiphlayim, translated "double" in Isa. 40:2, although it also implies a second and equal portion of time, does not seem to admit of the possibility of an overlapping, for the two parts of a fold cannot be overlapped in the middle, at the place of the fold or crease.

The following is submitted as a simple illustration: if a strip or ribbon of paper 6 inches long be folded or creased in the middle, the two parts or folds thus formed will be of equal length or 3 inches each, and will be an example of the Kiphlayim (two folds). The combined lengths of the two folds will be the length of the strip, 6 inches, for there can be no overlapping. If now the strip be cut in two at the place of the fold, and the two pieces placed end to end upon a table, their combined lengths will still be 6 inches; but if the two pieces be made to overlap by one inch, the length covered by the two pieces will thereby be reduced to five inches, although each piece remains three inches long. The latter would seem to illustrate the Biblical Mishneh. The accompanying diagram, it is hoped, will also help to make this distinction clear.



Isaiah's double is thus seen to cover a longer period than that of Jeremiah and Zechariah. The second of Isaiah's "two folds" cannot begin until the first has completely expired, for there is no overlapping in this case. The first fold is the complete period of special favor, from the time of the death of Jacob (1813 B.C.) to the full end of their polity in A.D. 73, a total of 1885 years. The second fold (the fold of disfavor) begins where the first ends, *without overlapping*, and continues for an equal period (1885 years) or until Spring 1958 A.D.

With this, the words of Isaiah harmonize, for they look forward to a time when Jerusalem's "warfare," or "time of affliction and calamity" (Gesenius) will be fully accomplished. This time cannot come before "Jacob's trouble" which will immediately precede the inauguration of the Kingdom (Jeremiah 30:7; *Scripture Studies*, Vol. IV, p. 552). Isaiah's words also point to the time when Jerusalem's iniquity (disobedience to the Law) will be pardoned, and when she shall have "received of the Lord's hand double [the two folds] for ALL her [national] sins [including that of the rejection of the Saviour]." That time is yet future.

The suggestion respecting a double period, each portion of which is 1885 years in length, was first published in *The Berean Bible Student*, a paper published by the Pastor Russell Memorial Association of San Francisco, California, widely read and much valued because of its adherence to and defense of the fundamental doctrines of the Divine Plan as outlined in *Scripture Studies* by Charles T. Russell. The following is taken from the issue of October, 1931:

“As previously noted . . . the Jewish Age did not come to a *full end* until A.D. 73 or, just 1885 years from its beginning in B.C. 1813, at the death of Jacob. It is thus seen that while the period of special Divine favor upon Israel was 1845 years, it was followed by a ‘harvest’ period of forty years, which, added thereto brings the Age to its consummation. . . . In this view the fall of Jerusalem and the destruction of the Temple in A.D. 70, corresponds to the date A.D. 1954 . . . while the fall of Masada in A.D. 73, synchronizes well with A.D. 1958 when the last vestige of political power as now exercised by the ‘kingdoms of this world’ shall have forever passed away.”

Since these words were written, much evidence confirmatory of the view expressed has been brought to light.

THE “TWIN AGES”

We have just seen how the “two folds” of the prophecy of Isaiah 40:2 seem to point to Spring 1958 A.D. as the time when the iniquity of Jerusalem shall be fully pardoned, and when there shall be established at that city the earthly or visible phase of the long desired Kingdom of the Messiah.

The point of time thus indicated will mark the final and complete end of the present dispensation which has continued since the First Advent of the Lord. This, of course, does not signify that the whole world at that time will be in harmony with and favorably disposed toward the new Kingdom. It does signify, we feel justified in believing, that the *nucleus* of the new order will then be in existence in the land of Palestine, and that those who are to be the human representatives of that new

order, the Worthies of old, will be in the earth and in charge of the affairs of Israel. The beginnings of that new and righteous order will be that which was symbolized by the "stone" of Nebuchadnezzar's dream, which smote and destroyed the great Gentile image, and then became a great mountain (kingdom) and "filled the whole earth" (Dan. 2:35). The smiting process, we understand, began in 1914 with the end of the Times of the Gentiles, and will continue until a full end of the "present evil world" is reached with the completion of Israel's Double.

The Scriptures seem to indicate (Romans 9:10-13) that the two sons of Isaac—Esau and Jacob—were types, respectively, of natural and spiritual Israel. The former, it will be recalled, sold his birthright for the "mess of pottage," and so became a figure of the natural seed of Abraham, who failed to obtain the promises, for "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Rom. 11:7). But Jacob, who valued and obtained the birthright, was a type of spiritual Israel, "the election," Christ and His Church, who are the spiritual seed of Abraham and "heirs according to the promise" (Gal. 3:16, 29).

That these two sons of Isaac were twins and therefore of equal age has also been regarded by Bible students for many years as a significant fact, and suggests the truth that the *ages*, respectively, of natural and of spiritual Israel, are of equal length; and this has been shown to be true, both from the standpoint of the Mishneh of Zechariah and Jeremiah, and from that of the Kiphlayim of Isaiah. *Still another* and very striking view of the "twin ages" has recently been disclosed and will now be presented.

Of the twins Esau and Jacob, the former was born first and was therefore the elder, just as natural Israel preceded spiritual Israel. In view of the meaning of Esau and Jacob as types, the following words spoken to Rebekah when her unborn twins struggled within her are significant: "Two nations are in thy womb and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23; Rom. 9:12).

The elder, then, represented natural Israel, which was first in point of time, while the younger, Jacob, represented spiritual Israel, which came after; and it is a most significant fact that the *time* of the birth of these typical human twins is also the beginning point of a very remarkable pair of chronological doubles, which may very fittingly therefore be designated as the "twin ages."

The earliest beginning of the Jewish or Israelitish Age may be properly considered, from one standpoint, as having been at the *birth* of Jacob or Israel, founder of the nation. Likewise the Christian Dispensation may be regarded as having had its earliest commencement at the *birth* of Jesus, founder of the Christian Church.

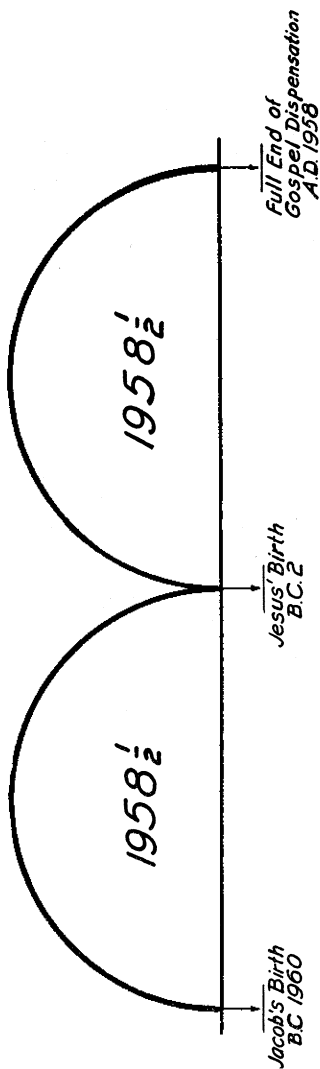
If now we double the number of years between these two important events, that is, the birth of Jacob and the birth of Jesus, the point of time arrived at for the full conclusion of the Christian Dispensation is 1958 A.D. (Scriptural proof of the dates of Jacob's birth and death may be found by reference to *Scripture Studies*, Vol. II, pp. 231, 232, where it is shown that his death was in 1813 B.C. and that he lived 147 years. His birth was therefore in 1960 B.C. The birth of Jesus was in Autumn

B.C. 2 as proved in *Scripture Studies*, Vol. II, pp. 54-62).

Another way of stating this beautiful time feature is as follows: The "two folds" of Isaiah 40:2 point to Spring 1958 as the full end of the Gospel or Christian Dispensation. From the birth of our Lord in Autumn B.C. 2 to Spring 1958, is $1958\frac{1}{2}$ years ($\text{B.C. } 1\frac{1}{4} + \text{A.D. } 1957\frac{1}{4} = 1958\frac{1}{2}$). Knowing that God has indicated in various ways that the Israelitish and Christian Dispensations are related to each other as type and antitype, we now measure backward $1958\frac{1}{2}$ years from the date of Jesus' birth, to obtain the earliest beginning of the Age of Israel, and we find that the date is Spring B.C. 1960. This is the date of Jacob's birth as indicated in the Bible, for it is clear that his death was in Spring B.C. 1813, and he lived 147 years as stated in Gen. 47:28, "so the whole age of Jacob was an hundred forty and seven years."

If the reader will thoughtfully consider the facts which have now been presented concerning the two phases of Israel's double of punishment, and the "twin ages," he can hardly fail to be deeply impressed with a conviction of the wonderful and solemn import of this whole matter.

TWIN AGES



We now perceive that the lives of Jacob and our Lord have been so arranged by the hand of a wise and loving Providence as to show, by the divinely indicated method of doubling, the limits of the Gospel Harvest, which is "the consummation of the age" (Matt. 13:39, R.V. Margin); for if we double the number of years between the *death* of Jacob and that of our Lord, we obtain the date of the *beginning* of the Gospel Harvest, and the *beginning* of the return of favor to Israel; but when we double the number of years from the *birth* of Jacob to the *birth* of Jesus, the date indicated is evidently that of the full *end* of the Gospel Harvest and of the Age, and the full return of divine favor to Israel.

The Christian Dispensation has consisted of a time of sowing, a time of growth and development, and a time of harvest in which the fruitage of the age must be garnered. Accordingly we understand that at the very beginning of the harvesting period (1878), the sleeping saints were raised in the First Resurrection, and gathered into the heavenly garner. Other grains of "wheat" not yet ripened or ready for the garner in 1878 must all be matured and gathered in before the close of the harvest period, and until all of the spiritual fruitage has been garnered, it cannot be truthfully said that the harvest is ended.

Another phase of harvest work must also progress to a consummation during the same harvest period, viz., the binding into bundles and burning of the tares (Matt. 13:30, 39-42). We understand the tare bundles to represent the denominational systems, their members tightly bound together by sectarian cords, and denied the liberty of individual thought and action: a condition which the Scrip-

tures indicate will immediately precede the destruction of those systems. The general dissolution of the political, social and financial structure, founded upon human selfishness, must soon follow.

The "day of vengeance" (Isa. 61:2; Dan. 12:1; Matt. 24:21), with which this age must close and which has already commenced, comes as a legitimate effect from preceding causes. "God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction,—for the lessons which experience (their own and others') is designed to teach; and if men fail to heed the lessons of experience, or wilfully neglect or spurn its precepts, they must suffer the consequences. Before so-called Christendom lies the open history of all past time, as well as the divinely inspired revelation. And what lessons they contain!—lessons of experience, of wisdom, of knowledge, of grace, and of warning. By giving heed to the experiences of preceding generations along the various lines of human industry, political economy, etc., the world has made very commendable progress in material things . . . but the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention."—*Scripture Studies*, Vol. IV, pp. 49, 50.

Professor Fisher, in prefacing his account of the rise, progress and fall of empires, says, "That there is a reign of law in the succession of human events, is a conviction warranted by observed facts. Events do not spring into being disjoined from antecedents leading to them. They are perceived to be the natural issues of the times that have gone before. Preceding events have foreshadowed them."

These words are true. The law of cause and effect is nowhere more clearly discerned than on the pages of history. We have seen that the period of Israel's special favor, which was a time of privilege and responsibility, closed with a harvest in which the worthy ones were transferred to the Christian Church and the unworthy nation plunged into a severe time of trouble in which its national organization perished. The Gospel Harvest must likewise include not only the salvaging of the "wheat," the precious fruitage of the age and the object of the solicitous care and protection of the Heavenly Father—the husbandman—but also the reaping of the "clusters of the vine of the earth" to be trodden in the winepress of God's wrath (Rev. 14:14-19). The duration of these two periods of harvest in which the work of the Israelitish and Gospel Ages is brought to a conclusion, seems to be shown in

THE LAW TYPE OF LEV. 12

Here it is readily seen that the woman who bears a man-child is a type of the nominal house of Israel (compare Isa. 66:7), while she who bears a maid-child represents nominal Christendom. The man-child of the type is our Lord, who came of the house of natural Israel, and who was "born" from its religious system (woman) at the time of His crucifixion and resurrection from death in Spring A.D. 33. This was at the beginning of the 40 years of the Jewish Harvest, in which that religious or ecclesiastical system was in a cast-off or rejected condition symbolized by the woman's 40 days of separation and purging.

The maid-child of Lev. 12:5 is evidently a type of the true Church, the class which is "born" from

nominal spiritual Zion. This resurrection-birth of the saints began, we understand (and as already indicated), with the commencement of harvest in Spring 1878, which was also the time of the casting off or "spewing out" of the nominal spiritual house (Rev. 3:16; *Scripture Studies*, Vol. II, p. 235) and the 80 days of separation or rejection, in this case, would fittingly correspond to the period of the Gospel Harvest which, as we have seen, is to continue for 80 years—from 1878 to 1958.

The time of the woman's separation is also a time of ceremonial cleansing, in which she continues "in the blood of her purifying." So we understand that the bloody trouble in the ends of the two ages will have a purifying effect upon those generations experiencing it. The great tribulation with which this age will close will be especially severe and will be remembered throughout eternity; the record of it will forever stand as an illustration to all intelligent beings, of the results of willful sin against light and knowledge.

It is noted that before either of the women in the typical picture under consideration can be ceremonially cleansed from the issue of her blood and be pronounced clean, she must first come to the door of the Tabernacle of the Congregation, and there present her offering. This shows that the bloody sufferings cannot in themselves effect a cleansing from sin; a recognition of, and faith in the efficacy of the merit of the vicarious sacrifice of Christ must precede full forgiveness and restoration to the favor of God. This explains why Israel as a nation was not restored at the end of the 40 years of purgation in the end of the Jewish Harvest: in symbol the woman did not there present her sin-offering. Israel

must first await the full end of their Double, when they shall accept Christ and be clean.

After being pronounced clean by the priest, both women prefigure the new order which will follow the inauguration of the New Covenant with Israel, when the full Double of affliction and punishment upon that nation has been accomplished. The Kingdom of Christ will be a cleansed, restored Judaism, for it will be the realization of the hopes of the people of God since the days of Abraham. It will also, in like manner, be Christianity, cleansed of its errors, its superstitions and corruption: it will be that for which Christians have been praying since the first coming of Christ, "Thy Kingdom come, thy will be done on earth as in heaven." It will also be the desire of *all* nations, for we read, "I will shake all nations, and the desire of all nations shall come" (Hag. 2:7; Ezek. 16:60-63).

DEFINITIONS

The following suggested definitions are appended in the belief that they may be helpful to the reader in his effort to understand the distinctions in meaning between the several Biblical terms used in this and preceding chapters, having reference to periods of punishment upon natural and spiritual Israel.

The Times of the Gentiles: This term would seem to have reference to the complete period of Gentile supremacy over earth, when there is no Kingdom of God. It began with the end of the typical Kingdom, when the crown was removed from the head of Zedekiah, and it ended in 1914 with the beginning of the World War when Christ, the "Lion of the tribe of Judah," assumed control and began to "rule

in the midst of his enemies" and to dash them in pieces as the vessels of a potter (Psa. 110:2; Rev. 2:27; 19:15).

The Mishneh: This is a period of disfavor or punishment upon Israel, equal in length to the period of favor and blessing. The time of favor began with the death of Jacob and continued until their rejection, as a nation, of the Messiah in 33 A.D. and reached a *full* end 40 years later at the conclusion of the Jewish Harvest. The time of disfavor began with the Crucifixion, and continued to 1878, when favor *began* to return, and the next 40 years witnessed marked progress of the Zionist movement, and the beginning (in 1918 at the full end of the Mishneh) of the restored Jewish national polity at Jerusalem.

The Kiphlayim: This is the dual form of the Hebrew word Kephel, "a folding"; it therefore has the significance of "the two folds" of anything folded in the middle. As used by Isaiah this term refers to the complete period of God's dealings with Israel preceding the Kingdom of Messiah. It consists of the "two folds" of time, the one in which the nation received many chastisements but retained a measure of God's favor; the other a time of punishment, beginning with the full end of Israel's favor and polity in A.D. 73, and extending until A.D. 1958 when it would seem that their national favor and polity are due to be *fully* restored. The 40-year interval from the full end of the Mishneh (1918) to the end of the Kiphlayim (1958) is thus seen to be the time of the gradual restoration of Israel's national polity.

The 40- and 80-year harvests: The harvest is the "consummation of the age" in which its fruitage is garnered, and within which the unworthy nominal

organizations are cast off and destroyed in a great time of trouble. In the Jewish Harvest the garnering of the wheat began with Pentecost in A.D. 33, when the worthy "Israelites indeed" began to be gathered into the Gospel Church. In the Christian Harvest the garnering process began with the opening of the heavenly garner in 1878, when, we have reason to believe, those of the Church who had fallen asleep in death, were raised in the First Resurrection, to "glory, honor and immortality." In each case, the beginning of the garnering process is coincident with the rejection of the nominal organization and the call of the worthy individuals in that organization to "come out." In each case the Lord, the Chief Harvester, was present for 3½ years before the actual work of garnering began, during which time the sickle of truth was being prepared and sharpened, and the human instrumentalities for the harvest work proper, were got in readiness. (See *Watch Tower*, September 1, 1916.) The trouble, in each case, is deserved, and comes as a consequence of sin against light and knowledge. It is a chastisement from God and an object-lesson for all future ages. The "great tribulation" will have a chastening and humbling effect upon mankind, and will tend to prepare the hearts of men to receive the blessings of the Kingdom which will follow.

CHAPTER VII

Israel's Jubilee

(Lev. 25:1-13)

Important in the social and economic life of Israel was the jubilee year. It was a year of rest and refreshment, and of study and meditation upon the law of the Lord; it was also a time of restitution, when every Israelitish slave was released, and when every man returned to his family and to his original inheritance in the land.

Although important to the people of God in ancient times, Israel's jubilees are now seen to be of even greater importance to that nation and to the world in this day, for in them we have a typical illustration of the great jubilee of earth now beginning, the "times of restitution of all things" in which the entire human family shall be released from the bondage of corruption, sin and death, and shall have the opportunity of returning to its former estate, human perfection in a paradise home.

Yet this is not all: the stipulations of the Law by which the jubilee cycles were counted, when taken in connection with the true Bible chronology, are found to constitute a key to the principal time-features of the Plan of the Ages, by which the progressive steps in the accomplishment of the work of the "restitution of all things," are indicated. These steps in the progress of the restorative work of the incoming age, as indicated by the jubilee cycles and as corroborated by the various chronological doubles and time-parallels which are based

upon them, are as follows: A.D. 1874, the second presence of Christ, the great Restorer and the beginning of earth's jubilee; A.D. 1924, when a beginning of actual human restitution seems to have been due to take place; and A.D. 1958, when, as we have already seen from our study of Israel's Double, restitution privileges are to begin to be available to Israel and the world in general; and A.D. 2874, the end of earth's sabbath-jubilee, when the human family shall have been restored to human perfection, the condition that was lost through the fall in Eden.

In this connection a slight distinction in the technical meaning of the terms "chronological double" and "time-parallel" may be drawn. The former is a typical followed by an antitypical age or epoch of time, or simply two significant, equal, related and Biblically defined periods of time. The latter, the time-parallel, is rather a series of events in the first member of a chronological double which has been so arranged and timed by the hand of divine Providence as to foreshadow both the time and character of the events of a like series in the second member of the double. No time-parallel can exist independently of a chronological double.

The claim is not here made that every time-prophecy in Scripture is reinforced by a chronological double, but it seems to be a general rule to which we do well to pay heed in our study of the "times and seasons" of the Plan of salvation, that all of the *more important and outstanding* dates in that Plan are indicated by all of the following methods: (1) by prophecy and type; (2) by chronological doubles or time-parallels; (3) by the Biblically proved and scientifically verified measurements of the Great Pyramid of Gizeh, the "Bible in stone."

When the student of time-prophecy has seen his conclusions truly and genuinely confirmed in each of the three ways mentioned, he has strong reason for believing in the correctness of the dates arrived at, but there is still the possibility of error as to the nature of the events to be looked for in connection with those dates. No feature of God's plan can be fully understood until the due time for it to be unsealed (Dan. 12:4, 9; Rev. 5:1). It is not within the scope of the present work to consider the corroborations from the Great Pyramid; but it is our endeavor herein to produce evidence from prophecy, type and chronological doubles, sufficient to satisfy the mind of every thoughtful student of the Word, that in our references to the year 1958 as marking the complete end of Israel's "warfare," and the beginning of the visible phase of the Kingdom of God, we are not following "cunningly devised fables."

Essential to an accurate understanding of the jubilee and its meaning, is a knowledge of the exact year and date when that feature of the Law went into effect. That time was stipulated in the Law, which said, "*When ye come into the land*, which I give you, then shall the land keep a sabbath unto the Lord." Bible students are agreed that this signifies that the requirements of the Law pertaining to the land, with its sabbaths and jubilees, went into effect with the year when the Israelites entered the land; and this event was in Spring B.C. 1575, Bible chronology. The record is that at that time the manna ceased and the nation of Israel thenceforth subsisted on the fruits of the land, reaping and sowing. This, therefore, was the first year of the first week of years, and it was the initial year of the first of the 50-year jubilee cycles (Josh. 5:12).

The *kind* of year designated in this type was an *agricultural* year, which began with sowing time in Autumn and ended in Autumn with the ingathering from fruit tree and vine; and the sabbath years in which there was to be no sowing and reaping, must in the very nature of the case have begun in Autumn, for, as stated, the sowing of grain in the land of Palestine began in Autumn (about October 1st) and continued in various parts of that land during the late Autumn and Winter months, while reaping was in late Spring and early Summer.

The law pertaining to the sabbath years was very explicit, and forbade sowing or reaping during any portion of those years (Lev. 25:4, 5). If the years mentioned were Spring to Spring years—a view held by some Bible students and commentators—we should then be confronted in the Scriptures with the incongruity of a sowing time in Autumn of the 6th year for which there could have been no reaping; and a harvest or reaping in Springtime of the 8th year for which there could have been no sowing.

The new year, according to the Law, was at the first appearance of the new moon at or near the time of the equinox in Spring. The lunar month thus begun was the first month of the year. The Bible, however, recognizes additionally the agricultural or civil year which began in the seventh month and which pertained to the tenure of land and of slaves, and governed the agricultural pursuits of the people, the tilling of the soil, sowing, reaping, etc.

The conclusion of this agricultural year, when the work of harvesting the fruits of the land was complete, was celebrated, according to the Law, at the feast of tabernacles in the seventh month. This feast was also called the "feast of the ingathering" (Lev.

23:34, 39). This feast is referred to in Ex. 23:16 as "the feast of ingathering, *which is in the end of the [agricultural] year*, when thou hast gathered in thy labours out of the field," and in Deut. 31:10, it is specifically commanded that the Law be read to all Israel "*at the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles.*" The "year of release," the sabbatical year when slaves were released and the land allowed to lie fallow, is thus stated to have begun in the Autumn at the time of the feast of tabernacles. The year of jubilee also began in Autumn with the sounding of the trumpet of jubilee on the day of atonement, "on the tenth day of the seventh month" (Lev. 25:9).*

It is, then, quite clearly established from Scripture that the sabbatical and jubilee years were "civil" years, which began and ended in Autumn; that seven of these civil (or agricultural) years constituted a week of years, the seventh of which was a sabbath; that after seven such weeks (49 years) had been completed, the following or 50th year was the jubilee, and that a complete jubilee cycle was 50 full years in length. The method by

* In Lev. 25:20-22 we read, "And if ye shall say, what shall we eat the seventh year? behold, we shall not sow, neither gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of the old fruit until the ninth year; until her fruits come in ye shall eat of the old store." This relates only to the seventh or sabbath year as stated in verse 20 and does not appear to cover the matter of the 50th or jubilee year. The promise was that the Lord would so bless the crops of the sixth year, that they would suffice for the needs of the sixth and seventh years; but as some crops, as grapes, would not mature until late in the eighth year, the people would continue to eat of the old store of such provisions until the time of the beginning of the ninth year, and would lack nothing because of observance of the sabbath. The general promises of verse 19 and of Lev. 26:5, 10 (Leeser) covered the 50th or jubilee year, but it is probable that the Israelites, because of lack of faith, never seriously attempted to keep the rest-feature of the jubilee.

which the jubilees were counted was identical with that by which the jubilee *day* or "feast of weeks" was obtained, viz., by counting seven weeks of days, or 49 days, leading to the next or 50th day which was the feast day, also called Pentecost.

We see then, that God, for reasons of his own, caused Israel to enter the Land of Promise in the Spring of the year 1575 B.C., just forty years after the exodus from Egypt, and that the exact point of time when the first jubilee cycle began to count was at the *beginning* of this year, in Autumn, when the Canaanites began to sow the fields which the Israelites were to reap. This was about October 1st, B.C. 1576, or $1575\frac{1}{4}$ years before the beginning of the common era. From the time of entrance and during the following six years the land was divided parcel by parcel, and some of it was under continuous cultivation (excepting sabbaths and jubilees) from that time until the beginning of the 70 years desolation in Autumn B.C. 607 ($606\frac{1}{4}$). The number of years from Autumn B.C. 1576 to Autumn B.C. 607, was 969, and this allows for 19 complete jubilee cycles of 50 years each, with a remainder of 19 years. The last jubilee year was therefore the year which ended 19 years before 607 B.C., or 626 B.C., and with this year Israel's observance of the Law type of the jubilee came to an end. These conclusions are found to be in fullest accord with all that we know respecting the jubilee, type and antitype.

Since the last typical jubilee cycle ended in Autumn 626 B.C., it is certain that an antitypical cycle began then (Luke 16:17) and it was inferred by Charles T. Russell, from the fact that the jubilee cycle was itself obtained by squaring the next lower cycle (the week of seven years), that the length of

the next higher cycle, the antitypical, would be obtained by squaring the jubilee cycle (multiplying it by itself). This reasonable inference is found to be confirmed many times over by various lines of Biblical prophecy, and by all of the methods which, it is found, are divinely chosen for the purpose of giving the people of God a firm foundation for faith in a time of general skepticism and unbelief, and of enabling them to be aware of what God is now doing, and to discern the nature of the great dispensational changes which are upon the world.

It was further seen by Mr. Russell (*Scripture Studies*, Vol. II, p. 181), that since the concluding year of each typical cycle was a jubilee year, and since the great cycle of 50×50 years consisted of fifty of the typical cycles, the concluding year of the great cycle would be a jubilee year; but since the jubilee to be expected is not a typical jubilee year, but is the antitype, it follows that that year merely introduced the great jubilee of earth, and marked the beginning of the spiritual presence of the Lord, "whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21).

In the two independent views of the Parallel Dispensations shown on pages 69 and 77 the second presence of Christ is indicated in each case, for the year 1874. The jubilees are now seen to confirm this, for when we measure 50×50 , or 2500 years from the end of the last of the typical jubilees, we find that the last year of the great antitypical cycle, is that which began in Autumn of the year 1874.

"Let no reader hastily conclude that there are no evidences of Restitution about us, nor that the Sun

of Righteousness is not already gilding the watch towers of Zion and enlightening the world. Let him, on the contrary, reflect that we are already in the day when the hidden things are being made manifest; and let him remember that the first work of Restitution is properly a breaking down of the old and decaying structure which stands in the place which the new is to occupy. Remember that the first work of the tenderest physician is often to open the wound, and to cleanse and amputate according to the necessities of the patient, in order to make thorough work of the healing. That such service causes pain and is seldom appreciated by the patient at the time, none need be told; and so it is with the work of the great Physician, the Restorer, the Life-giver: He wounds to heal, and the trouble and sifting in the church and world are but the lancing and cleansing needful, and a most important part of the Restitution work.”—*Scripture Studies*, Vol. II, p. 197.

TWO REST YEARS IN EDEN

Israel's sabbath days and sabbath years were times of rest from toil. They commemorated God's rest from His creative work, and they also foreshadowed a future rest for the Church and the obedient of mankind (Heb. 4:9, 10), a rest from sin and the "bondage of corruption." A day with the Lord is said to be as a thousand years (II Pet. 3:8; Psa. 90:4) and it is generally understood that earth's sabbath of rest is to be the seventh 1000-year day since the fall of man in Eden when he began his toil under Satan, sin and death. Now, according to the Bible chronology 6000 years from the *creation* of Adam ended in 1872. Since the Scriptural evidence

is very clear and convincing as to the beginning of earth's sabbath-jubilee and the second presence of Christ, the great Healer and Restorer, in Autumn 1874, it is inferred that the duration of Adam's sinless life in Eden was two years, and that six thousand years from the *fall* must have been completed with the return of the Lord in 1874. Thus, a relationship has been noted by Bible students between (1) Adam's two years in Eden, which were years of rest or freedom from toil, and (2) the last two typical rest years of Israel, and (3) two great antitypical periods of rest and restitution, each of 1000 years duration, ushering in the illimitable ages to come (Eph. 2:7).

A still larger and more wonderful view of earth's jubilee is now disclosed to our view. The 6000 years of toil and trouble which ended in 1874, when added to the 1000 years of restitution, will make a total of 7000 years, when God's rest or cessation from His creative and energizing activity in connection with the earth, shall have been completed. Then, the Son, having accomplished the restoration of the human family to the divine image, shall deliver up the Kingdom to God, even the Father, and shall Himself be subject to Him, "that God may be all in all" (1 Cor. 15:24, 28).

The length of this seventh Epoch-day, so distinctly marked by history and prophecy, furnishes us with the clue to the length of the other six, for the primary and essential idea connected with the Biblical conception of a week, whether of days or of years or of periods of larger denomination, is that of seven *equal* periods, of which the last and seventh is a sabbath of rest. Perceiving, then, the true length of the seventh "Day" of the great creative

week to be 7000 years, it follows that the whole period of seven times seven thousand years, or forty-nine thousand years, will usher in the great Fiftieth millennium since God began to set in order the surface of this planet in preparation for human habitation, and the Eighth millennium since the fall in Eden. As in the type, both the 49th and 50th years were rest years, so in the great antitype which we are now considering, both the 49th and the 50th millenniums will be periods of rest; the former will be the time in which mankind will actually cease from toil under sin and imperfection; the latter will be that in which he will be privileged to enter his everlasting paradise home, earth's grand jubilee of jubilees.

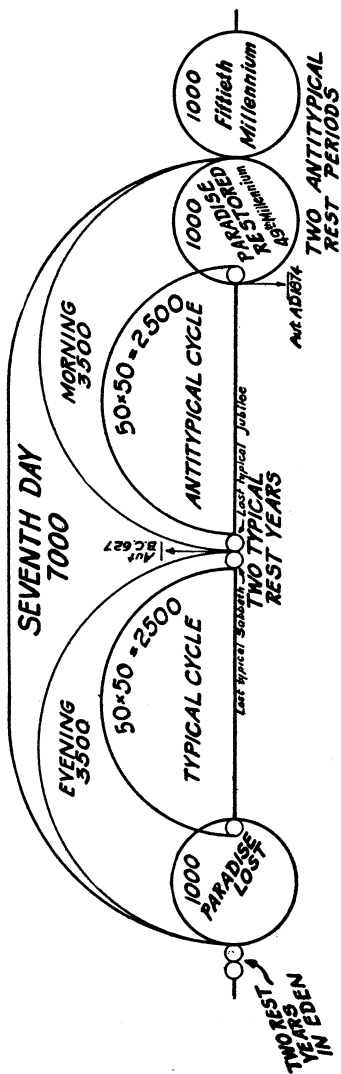
As viewed, then, from the standpoint of the Law type of Lev. 25, with its antitypical cycle of 50×50 years, the Millennial Reign of Christ is seen to correspond to the jubilee or 50th year; but as viewed from the standpoint of the still larger and grander conception of the creative week, the Millennial Reign, or "times of restitution" will correspond to the 49th year which was a rest year, and led to and introduced the 50th, the jubilee. It is to be carefully noted that the seven epoch-days of the Book of Genesis, do not have reference to the period of time in which the earth and heavenly bodies were brought into existence—a process which undoubtedly required countless millions of years—but the Biblical creative week covers the time since about the end of the azoic or lifeless eras, since which the earth's surface and atmosphere have been made suitable for the existence of man.

"Examining the Genesis expressions critically, we discern that a distinction is made between the cre-

ation of the heaven and the earth and the subsequent regulations, or ordering of these, and the further creations of vegetable and animal life. It is these subsequent operations that are described as the divine work of six epochal days. . . . The Bible does not say how long a period elapsed between the *beginning* when God created the heaven and the earth, and the *beginning* of the creative week used in perfecting it for man."—*Scripture Studies*, Vol. VI, p. 18.

Herewith is shown a diagram depicting the particular system of chronological doubles (including a typical and antitypical period of 50 x 50 years) by which are confirmed and verified the conclusions which have been set forth in the preceding discussions of the jubilees of Israel and their meaning to us, who understand that these things were given for our admonition and instruction.*

* A diagram showing the double period of 50 × 50 years was first published in *Zion's Watch Tower* of Nov. 15, 1904. The subject is treated in the work *Great Pyramid Passages* (Eggar).



PROPHETIC CORROBORATION

We are informed in II Chron. 36:21 that the divine intention respecting the 70 years of desolation of the land of Judea was "to fulfill the word of the Lord by the mouth of Jeremiah, *until the land had enjoyed her sabbaths*; for as long as she lay desolate she kept sabbath to fulfill threescore and ten years."

Under the Mosaic economy every seventh year was a sabbath, and every 50th or jubilee year was also a sabbath year. During the 969 years from the entrance of Israel into their land, when they first crossed the Jordan, until the beginning of the desolation, the Israelites had 135 seventh-year sabbaths and 19 jubilee sabbaths. Since there were more than 70 of the former kind, it is clear that the reference in the Scripture cited above is not to these, but that the jubilee sabbaths were meant; and the divinely predestined number of jubilees which Israel was to have kept before coming to the great antitype, was 70. If the Israelites had been an obedient people they would have been blessed and prospered, and would have dwelt in the land safely under conditions of divine favor until 70 jubilees had been observed when, it may with reason be supposed, the antitype of human restitution would have appeared. This means that the nation of Israel would have begun to enjoy restitution privileges in Autumn 1924, for the 70th and last jubilee year would have begun at that time.

Or otherwise stated, the first jubilee cycle began to count (as we have seen) in Autumn 1576 B.C., or 1575 $\frac{1}{4}$ years before A.D. 1. Seventy jubilee cycles would be 70×50 , or 3500 years, and this number of years measured from the time indicated, brings us

to Autumn 1925. (B.C. $1575\frac{1}{4}$ + A.D. $1924\frac{3}{4}$ = 3500.) The year with which the great cycle of 3500 years would have closed, would then have been that which began about October 1, 1924, and this year would have introduced the antitypical period of restitution.

Events have transpired otherwise. Israel was a disobedient nation, and as such they were permitted to remain in their land long enough to have observed only 19 jubilees, and since these were not properly kept they were not recognized of God, who caused the land to lie desolate, without inhabitant, for 70 years,* that the land might then enjoy her sabbaths, "because it did not rest in your sabbaths when ye dwelt upon it" (Lev. 26:35).

The 70 jubilee sabbaths, divinely ordained, were thus kept all at one time, and the 51 jubilee cycles remaining to be kept subsequent to the beginning of the desolation of the land, when counted as running without jubilees, yield us the exact number of years to fill in the gap between the last of the 19 cycles in the land, and Autumn 1874. This interim is 2499 years (B.C. $625\frac{1}{4}$ + A.D. $1873\frac{3}{4}$ = 2499) and this is the number of years in 51 jubilee cycles counted without jubilees ($51 \times 49 = 2499$).

Or, the matter may be stated thus: Of the full number of 70 jubilee cycles, 19 were with jubilees and 51 were without jubilees:

19 cycles with jubilees	
(50 years each)	950 years
51 cycles without jubilees	
(49 years each)	2499 years
Total.....	<u>3449</u> years

* See Chapter IV.

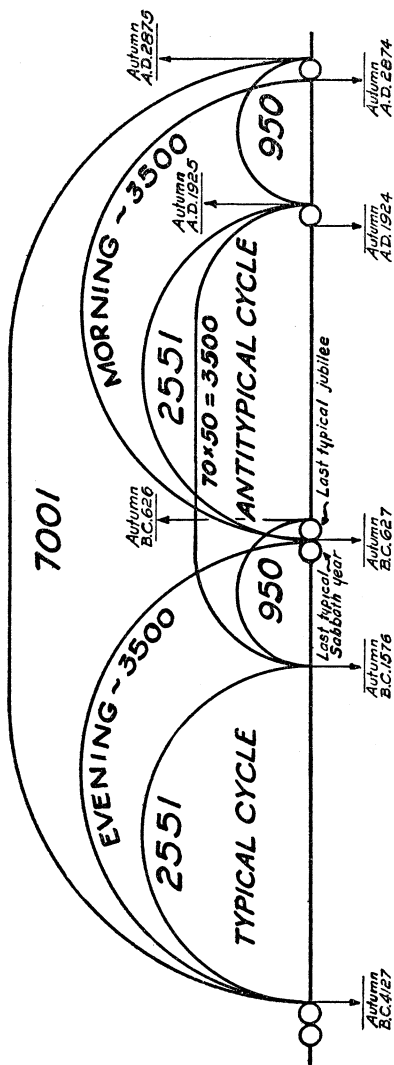
The total of 3449 years is the exact length of time from the beginning of the type in Autumn 1576 B.C. until Autumn 1874 A.D.—*Scripture Studies*, Vol. II, pp. 194, 195.

THE YEAR 1925 IN PROPHECY

God's plans are immutable (Heb. 6:17) and it is not within the power of man to disannul or hinder them (Isa. 14:27). We now perceive that it was the purpose of the Almighty from the beginning that the presence of the Messiah should begin with the jubilee year 1874-5, and thus with earth's great Sabbath Day, the seventh millennium since the fall in Eden. It is equally certain that nothing of God's original design respecting the next and last jubilee year, 1924-5, could fail of accomplishment, and since the jubilee is preeminently a type of the restitution or restoration of man to the original likeness and image of his Creator, the obvious and, it would seem, inescapable conclusion would be that the full end of the great prophetic cycle of 70×50 , or 3500 years, should witness the beginnings of that restoration process. But before entering upon a discussion of this subject, let us first make sure that no mistake has been made as to the date: let us note with reverential care the prominence which is given to the year 1925 A.D. in the Scriptures, not only in connection with the great prophetic cycle noted above, but also in connection with certain chronological doubles and time-parallels which have been but little known or appreciated by Bible students in the past.

From the time when man sinned and lost the divine image, to the beginning of the first typical

jubilee cycle, was a period of 2551 years; then followed the 19 typical jubilee cycles, in connection with which there was a kind of typical restitution. As each of the days of the creative week are said to be divided into an "evening" and a "morning," the inference is a reasonable one that evening of the seventh day would be 3500 years in duration, and that morning would be a like period of time, the day being thus equally divided into two parts. The first of these two divisions of the day of God's rest has been called the "era of types," for in all that long period there were many types and shadows of "things to come," but not a single antitype. This period (of types only) ended with the beginning of morning, when the first antitype came into existence. This antitype was the second (or antitypical) period of 2551 years, which continued from the beginning of morning to the full *end* of the cycle of 70×50 years, which, had Israel kept their law, would have been the full end of the type of restitution, and probably the full end of all the typical observances of the Law. Thus, the end of the *first* period of 2551 years synchronizes with the *beginning* of the 70×50 year cycle; while the end of the *second* period of 2551 years synchronizes with the *end* of that cycle.



It will be further noted that as the first of the 2551 year periods was followed by a cycle of 950 years in which typical restitution was observed, so the second such period would logically be followed by an equal and antitypical cycle of actual human restitution; and as the 950 years of typical restitution extended one year beyond "evening" into and introducing "morning," the era of antitypes, so the second period of 950 years extends one year beyond "morning" into and introducing the Eighth Day and the "ages to come." This makes a total of 7001 years from the fall of Adam to the end of the restitution age. The "little season" in which Satan is to be loosed, will follow (Rev. 20:3, 7-10).

The evident intention of the Framers of the ages (Heb. 11:3) respecting this remarkable system of time correspondencies, is to indicate clearly and unmistakably to the reverent and earnest inquirer into the divine times and seasons (I Pet. 1:10, 11), the exact *beginning* and *ending* of the complete jubilee cycle of 70×50 years thus defined, and further, to verify the conclusions of many able and conscientious students of the Bible, to the effect that this is indeed a divinely intended cycle of years, the purpose of which is to point out the time when actual human restitution would be due in some manner to begin.

But if the foregoing points be conceded as correct, in what manner or in what sense may restitution blessings have begun with the year 1925? Since that year there has been, it is true, marked progress in the restoration of the Jewish homeland in Palestine; yet we know of nothing which occurred *outwardly* or *openly* in the Jewish commonwealth there that could reasonably be pointed to as constituting the fulfillment of so important a type as the jubilee.

Yet no word of all God's good promises can fail, and we are compelled by the force and weight of the Scriptural evidence bearing upon this matter, to believe that that year must have realized an important beginning of the great work of restoring all that was lost in Adam.

Let us, for the moment, go back in thought to the years that preceded 1874, when many saintly Christians throughout the world were looking forward to the visible return of the Lord in that year. Their reasons for the belief that 1874 would be the year of the Second Advent, were not unsound. Such belief was based upon an understanding of certain prophecies, which understanding was no doubt correct as to the *time* but incorrect as to the *manner* of the Second Advent. They looked for a visible return, but in this they were disappointed and some lost faith in the Bible, while others proceeded to set other dates, despite the fact that the Scriptures clearly supported the argument for 1874 as the time of the Lord's return.

In this there was a grave inconsistency, for how could one reasonably accept a weak or manifestly erroneous line of reasoning in favor of some other date, when the sounder and more logical argument for 1874 stood unrefuted? Obviously a thoughtful person could have no confidence in such presentations. It later became apparent, as is now generally acknowledged among advanced and discerning students of the Bible, that 1874 was the correct date; that the event looked for occurred on time, but *in a different manner* from that in which it was at first expected to occur.

Again there were expectations pertaining to the year 1914 which were not realized, and many lost faith and interest in God's Word and Plan, while

others began to question the accuracy of the Bible chronology. The mistake was not in the chronology but was, as in the former instance, to be found rather in certain erroneous expectations which were thought to be based upon it.

For some years prior to A.D. 1925 it was believed by many Christians the world over that that year would realize the return, in the perfection of manhood, of Abraham and others of the ancient worthies who would immediately enter into their official duties as the visible representatives of the Kingdom of Christ. Events did not so transpire, and there were doubtings and siftings. The word went forth "officially" that the study of time-prophecy—which occupies so large and important a place in the Bible—was no longer in order, but that an earthly work should thenceforth be engaged in to the exclusion of all else; thus increased impetus was given to a falling away from the Truth, which had set in soon after the departure of that "faithful and wise servant" Charles T. Russell, in 1916 (Matt. 24:45-47).

Let us carefully consider that in none of these instances was any real fault or discrepancy found in connection with the arguments by which the dates were established, all of which are indeed important milestones in the "stately steppings" of our God. The tendency was ever to expect too great and too rapid changes at one time, whereas it is clear that there are *many* points of time indicated in Scripture as having to do with the consummation of the Christian Dispensation and the opening of the Millennial Age. "God moves in a mysterious way His wonders to perform."

With reference to 1874 and 1914 the difficulties have been removed with a more careful scrutiny of the teachings of the Bible on the manner of our

Lord's return, and the exact significance of the ending of the Gentile Times; and thus the way has been laid open to faith and understanding.

A theory will now be examined which appears to satisfy the conditions imposed by Scripture and all of the known facts, with reference to the jubilee year 1925. This is the theory which postulates the infant birth of the ancient worthies in that year, on the plane of perfection and sinlessness. Let us remember that the meaning of the term restitution as Scripturally applied, is a returning or restoration to the condition of innocence, holiness and freedom from imperfection or sin which was the estate of our first parents in Eden. That happy condition was lost through the fall. Jesus, in order that he might taste death for every man, was born as an infant on that same plane, "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), and at 30 years of age, being then crowned with the glory and honor of manhood's perfect estate, He began the sacrifice which was completed $3\frac{1}{2}$ years later, in which He poured out His soul unto death, giving His life as "a ransom for all, to be testified in due time" (I Tim. 2:6).

The restitution follows as the effect of the ransom. The Law type of restitution is the jubilee, and divine wisdom saw fit, as we have seen, through the 70 years of desolation of the land of Judea when all 70 of the jubilee sabbaths were kept at one time, to extend this type after a fashion throughout the complete cycle of 70×50 years, when it came to an end with that Jewish civil year which began in Autumn of the year 1924 A.D. If the theory suggested be the correct one, there would be a direct parallel between the $33\frac{1}{2}$ years of the life of Jesus as a human being, and the first $33\frac{1}{2}$ years of the

restored lives of the ancient worthies, for it has been shown (Chapter VI) that the Scripturally indicated time for the removal of Israel's blindness and the restoration to their nation of full divine favor and the Kingdom, is Spring 1958 A.D., and from Autumn 1924 to Spring 1958, is 33½ years. The following would, we may suppose, be a correct statement of the time-parallel thus made possible. The interval of time between the corresponding dates is 1925 years.

A TIME-PARALLEL

	B.C.	A.D.	
Date of Jesus' birth as a perfect human infant, "holy, harmless, undefiled, separate from sinners."	2	1924	Jubilee indicated date of resurrection-birth of ancient worthies, as perfect human infants, without taint of sin.
Jesus began his ministry at 30 years of age. During next 3½ years he gathered about him a group of disciples, "Israelites indeed," who formed the nucleus of the Pentecostal Church.	A.D. 29	1954	Ancient worthies, at 30 years of age, will begin a ministry among the Jews in Palestine. During next 3½ years they will gather about them a group of believing Jews who will form the nucleus of the earthly Kingdom.
Jesus presented himself to Israel as King on 10th day of Nisan and was rejected. Outpouring of Spirit at Pentecost. Church founded in the twelve apostles.	33	1958	Ancient worthies will present themselves to Israel as the human representatives of Messiah on 10th day of Nisan (Ezek. 40:1, 2) and will be accepted; Israel's blindness turned away. Second Pentecostal outpouring, when earthly phase of Kingdom will be set up in the twelve tribes of Israel (Joel 2:28; Jer. 31:31-33).

The Apostle Paul, after recounting the experiences of many of the noble heroes of faith who lived in the ages that preceded the time of the Gospel call, and who, by common consent, have come to be known as the "ancient worthies," says, "And these all having obtained a good report through faith, received not [the fulfillment of] the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11: 39, 40). This statement is understood by us to mean that the class referred to cannot be "made perfect" before the completion and glorification of the Church, the Body of Christ.

The Apostle, in the above citation, uses the Greek word τελειόω (teleioo), which means, in general, "to complete" (Strong). More specifically, when applied to *persons* this word, as defined by the Rev. Thomas Shelton Green in "A Greek-English Lexicon," has two shades of meaning: (1) "to advance (a person) to a completeness of its kind . . .," and (2) "to advance (a person) to final completeness of character." The former shade of meaning, as used in the New Testament, has reference to the act of elevating an individual to the plane of righteousness or justification, where that individual can meet the requirements of God's perfect law. In this sense it occurs in the following Scriptures:

"For the law made nothing perfect"
(Heb. 7:19).

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience" (Heb. 9:9).

"For the law . . . can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect" (Heb. 10:1).

"For by one offering he hath perfected forever [εἰς τὸ διμηνεῖς, perpetually] them that are sanctified" (Heb. 10:14).

Following are instances where this word occurs with its second and stronger shade of meaning, and as referring to final completeness, both of organism and of character:

"Not as though I had already attained, either were already perfect" (Phil. 3:12).

"That they may be made perfect in one" (John 17:23).

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:10).

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9).

In ancient times these noble worthies were elevated by faith to the plane of justification, for it is written, "Abraham believed God, and it was accounted unto him for righteousness" (Gen. 15:6; Gal. 3:6; James 2:23) and all of the members of this class were dealt with by God on terms of friendship because of their faith and obedience; yet none of them in the past could have attained completeness of character, for at that time the Holy Spirit had not yet been given and there was no opportunity for any to become pupils in the school of Christ.

The following statement by Charles T. Russell is to the point: "When we examine the records of these men we find that they manifested great faith, and that they endured some severe ordeals and testings of their loyalty to God and their confidence in Him. It does not surprise us, then, that the testi-

mony that they pleased God was given respecting them. This assures us that they had considerable character development. God must have seen their hearts to be very loyal, else He never would have considered them worthy of a better resurrection. *Yet we believe they will have need of further experience and testing.*—*Watch Tower*, Aug. 1, 1912.

In the incoming age the ancient worthies are to administer the Kingdom as the visible representatives of Christ, but it would seem improbable that they could enter upon an office of such dignity and responsibility without first having reached full completeness both of organism and of character. Completeness of organism, according to the theory now being considered, will be attained by the members of this class when they shall have reached manhood's estate at 30 years of age, and the 31½ years from Autumn 1954 to Spring 1958 would appear to be the time indicated in the parallel when these individuals, as pupils in the school of Christ, will attain to their final stage of character completeness: for it was during the corresponding 31½ years, according to the time-parallel, that Jesus was himself perfected (completed in character) "through sufferings" (Heb. 5:8, 9; 2:10). If such is a correct deduction, it would follow from the Apostle's statement that at some time before the end of these 31½ years (A.D. 1958), all of the members of the "church of the firstborn" shall have finished their earthly pilgrimage.

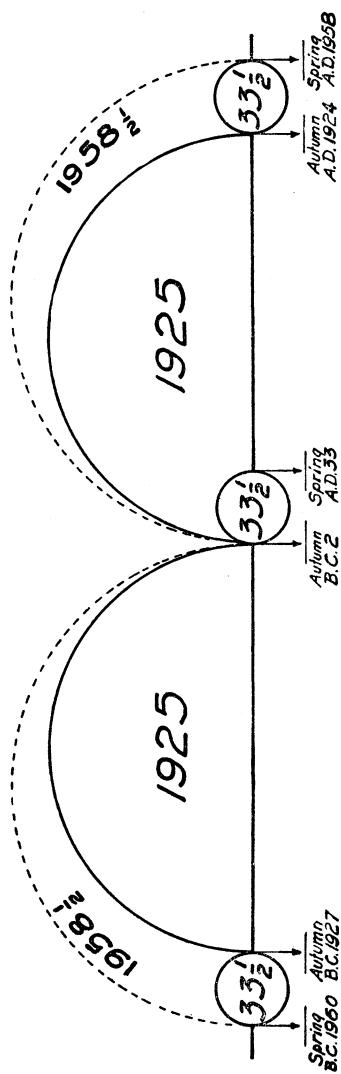
It will be interesting, as a test of the accuracy and truthfulness of the theory stated above, to ascertain whether or not the time-parallel pertaining to the 33½ years is supported by a chronological double, for it has been enunciated as a general rule

(page 56) that every *true* time-parallel is based upon, or arises out of such a double. The interval of time between the corresponding points in this time-parallel is seen to be 1925 full years. Is there, then, a *double* period, of which each member is 1925 years in length? If so, that fact would lend strength and force to the time-parallel shown above, and would at the same time tend strongly to corroborate the entire theory pertaining to the return of the ancient worthies at the time and in the manner suggested.

But before applying the test, let the additional fact be borne in mind by the reader that, since the 1925 years from the birth of Jesus until Autumn 1924 are followed with a significant and otherwise Biblically marked period of $33\frac{1}{2}$ years, it would be doubly reassuring to our minds if, measuring backward from the time of the birth of our Lord by the space of 1925 years, we should find such a measurement reaching to still another significant $33\frac{1}{2}$ -year interval.

All of these conditions do in fact seem to be met in the case before us, for the divine Architect of the ages has so arranged that the first $33\frac{1}{2}$ years of the life of the patriarch Jacob, type of Jesus and himself a member of the ancient worthy class, should be marked off and defined by the beginning of the first or typical period of 1925 years.

HUMAN LIFE PARALLELS



The question will be asked, what event of importance, if any, occurred in the life of Jacob when he was $33\frac{1}{2}$ years old? The Scriptures do not directly record any event as having occurred at this time, nor is such necessary to establish the existence of the chronological double: the significant fact consists primarily in that the backward measurement of 1925 years does in fact terminate at that particular and significant point in the life of Jacob, who is recognized as a type of Jesus, and whose first $33\frac{1}{2}$ years of life are thus pointed to as typical of the life of Jesus, and of the time interval between 1924 and 1958.

However, the Scriptures do record an incident of importance in the early life of Jacob which, when we recognize the existence of a correspondency *in time*, as well as in the character of the experiences of Jacob and our Lord, it seems most reasonable to infer, occurred when Jacob was $33\frac{1}{2}$ years old, for that event *typified* that which occurred in the life of Jesus when $33\frac{1}{2}$ years old. The incident referred to was Jacob's purchase of the birthright or, more properly, of the "right of firstborn," the primogeniture.

It was when Jesus was $33\frac{1}{2}$ years of age that he secured by purchase his "right of firstborn" by fulfilling his covenant with the Father through obedience unto death. By sacrificing the earthly (the figurative mess of pottage) he secured the right to the heavenly existence, and so became "the firstborn among many brethren," the Head to the "Church of the firstborn, which are written in heaven" (Col. 1:18; Rom. 8:29; Heb. 12:23).

In view of these facts the words of Jacob, in the account of the well-known incident referred to, are

full of meaning: "And Jacob said, Sell me THIS DAY thy right of firstborn, and Esau said, Behold, I am going to die: and what profit can the right of firstborn be to me? And Jacob said, Swear to me THIS DAY; and he swore unto him: and he sold his right of firstborn unto Jacob" (Gen. 25:31-33, Leeser).

The time of this transaction must have been after Jacob and Esau had attained their majority at 30 years of age, else the contract would not have been binding; that it was binding in the sight of the Lord is proved by subsequent events (Heb. 12:16, 17). From evidence before us, then, the day so emphatically marked by Jacob's words was evidently that which corresponded in *time*, as well as in respect to the things which took place in it, to that day in which Jesus finished His sacrifice, and became heir to the heavenly promises.

"INSTEAD OF THY FATHERS SHALL BE THY CHILDREN"

In Psalm 45:16 is the statement, "Instead of thy fathers, shall be thy children, whom thou mayest make princes in all the earth." It is understood that these words are addressed to Christ who, in the Kingdom, will become the "everlasting father" to mankind, and whose children the ancient worthies will then be. It is further recognized that in many instances prophecies which have primary application to spiritual Israel have also a secondary or additional application to natural Israel. If such be true of the Scripture cited, it would harmonize with and tend to confirm the theory mentioned, in which it is suggested that the ancient worthies may, in the

plan and providences of God, have returned to life as infants, born of Israelitish mothers, just as Jesus, at the date which corresponds in the parallel, was born of Mary at Bethlehem, without human father (*Scripture Studies*, Vol. V, Study IV); and that as the 33½ years of Jesus' earthly life was a time in which a perfect human child was born, grew to manhood's estate, became a covenant son of God at 30 and fulfilled his covenant, winning God's unlimited approval at 33½ years of age, so the ancient worthies, in a similar and corresponding period of time, would be born without taint of sin and without human fathers, grow to the fulness and perfection of manhood, become sons of God through Christ under the New Covenant arrangement at 30 years of age, be completed or perfected in character as Jesus was in the corresponding period of 3½ years, and obtain the unlimited approval of the Lord at 33½ years of age, when they would be qualified to enter upon their official duties as the earthly administrators of the Kingdom of the Messiah.

Since the ancient worthies, as the Kingdom's human representatives, will be in charge of the affairs of earth, it would seem to be a wise arrangement which would allow for a reasonable time in which, before entering into their official duties, they may become accustomed to modern conditions and may acquire a knowledge of modern science and scientific inventions and discovery—the things which have come about as the result of the predicted increase of knowledge, and which are the manifestations of the presence of Christ. It is not of chance, we may be sure, that Hebrew, the language of the ancient prophets, is now the spoken language of Palestine, and that modern educational facilities of

a high order are available to the children of that land. It was on April 1, 1925, that the University of Jerusalem was dedicated.

The arrangement would also seem most reasonable, by which these men, who possessed imperfect brains and organisms in the past, would experience a gradual raising or resurrection through a period of 30 years and without danger of loss of identity, to perfection or completeness as human beings. Such, then, would be the better or superior resurrection for which the ancient worthies looked when, being tortured, they did not accept deliverance "that they might obtain a better resurrection" (Heb. 11:35).*

The resurrection of the world of mankind, on the other hand, will be of a different order: each individual—as Bible students have long understood—will come forth from the death state in approximately that stage of imperfection and decay in which he went down, and the restoration to perfection and life, in this case, will be through judgments, chastisements and disciplinings (John 5:28, 29, R.V.). "Where the tree falleth, there it shall be" (Eccl. 11:3).

"So, as mankind go down into death, there they remain. In the awakening from death there will be a resuscitation to practically the same conditions—mentally, morally, and physically—which they had before they went into the tomb. If mankind came back from the tomb perfect, no one would have any way of identifying himself. If one were raised perfect in every thought and word and act, he would not know himself; for all those things composing

* This theory does not require that the ancient worthies should be recognized as such by anyone, or even by themselves, prior to their reaching the age of 30 years.

his identity would be gone. Hence, he would have no way to distinguish himself from the rest of mankind! The world will be resuscitated with the same kind of intelligence in which they went down into death. But theirs is a death condition, and the very object of Messiah's kingdom is to uplift out of that condition, and to raise up that which was lost to the perfection of man's nature."—*Watch Tower*, March 1, 1912.

SOME ADDITIONAL CALCULATIONS ON THE JUBILEE CYCLES

In the *Watch Tower* of March 1, 1911, there appeared a letter written by an earnest seeker after Bible truth, setting forth certain independent, but related and harmonious calculations based upon the jubilees of Israel. This letter, although written in 1911 is, it is believed, "meat in due season" today, for all of the jubilee calculations presented therein are found—with some slight changes of interpretation made possible by lapse of time and increasing light upon the "times and seasons"—to harmonize well with the theory which has been proposed in the foregoing pages, as well as with all of the known facts and circumstances which have a bearing upon this interesting subject. The letter follows:

Dear Brother Russell:

Your calculation of the Jubilee Cycles (as published in September issue of *Overland Monthly*, 1910) beginning the count from the time Israel entered the land of Canaan, is so remarkably simple that I am surprised it did not come to my attention sooner; as it is with this added new viewpoint that certain questions which have somewhat puzzled me before have now been thoroughly cleared up in my mind, I am noting them for your consideration. They are as follows:

1. Why did not Israel celebrate 20 instead of only 19 Jubilees in the land before the great Cycle of 50 Jubilees began their count, so that the entire 70 Jubilees would be complete?

2. Why did the Jews remain in their land 19 years after the celebration of their last typical Jubilee? Why did they not immediately go into captivity?

3. Did the 70 years of desolation typify anything? If so, what?

As a result of your article in the *Overland Monthly* I have been helped to a solving of these questions, and I am sending you herewith my calculations and conclusions for any comments or added thoughts you may have or can suggest.

FIRST CALCULATION

This is my understanding of your reckoning as presented in *Overland Monthly*:

"To fulfill the word of the Lord by the mouth of Jeremiah until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill three score and ten years" (II Chron. 36:17-21).

In the above quotation we find the entire number of Jubilee years the *Lord purposed* for Israel to be 70, which mark 70 cycles or periods of time. Each cycle was 49 years and its Jubilee the 50th year.

70 times this number (50 years) would be 3,500 years
And this period, measured from the time Israel
entered Canaan, which occurred before the
date known as A.D. 1 1,575 years

Hence the years since A.D. 1, to complete above
period of 3,500 years, are 1,925 years

Or 1925 A.D. marks the date when the *full number of Israel's Jubilees would have been accomplished* as indicated by the Lord through Jeremiah the prophet.

SECOND CALCULATION

This calculation is based on the Jubilees from the standpoint of the Law which was given to Israel as a nation and to which they bound themselves, and which has been and is now being fulfilled with regard to the Jews (Lev. 26).

This calculation in no way antagonizes the view as expressed in *SCRIPTURE STUDIES*, Vol. 2, chapter 6, paragraph 2, page 180; also page 181; but is considering it *only* with regard to the Jewish nation and their land and not with regard to the restitution or antitypical Jubilee as set forth in *S. S.*, Vol. 2.

The multiplying of the Sabbath or 7th day by 7 ($7 \times 7 = 49$) *pointed out* Pentecost, the 50th day, or Jubilee day, which *followed*.

The multiplying of the Sabbath or 7th year by 7 ($7 \times 7 = 49$) made the cycle which *pointed out* and *led to* the 50th year or Jubilee year.

The multiplying of the Sabbath or 50th year by 50 ($50 \times 50 = 2,500$) made the cycle which *pointed out* and *led to* the 51st cycle or Jubilee cycle.

As the Jubilee day was not celebrated on the last or 49th day, but on the *following* or 50th day, and the Jubilee year was not celebrated on the last or 49th year, but on the *following* or 50th year, so the Jubilee cycle (of 50 years) was not celebrated on the last or 50th cycle, but on the *following* or 51st cycle.

The Law required that where the typical system ended, the antitypical counting should begin.

Total number of years in Great Cycle	2,500 years
From the celebration of the last Jubilee by Israel	
to the year A.D. 1	625 years

The number of years since A.D. 1 necessary to
complete the cycle of 2,500 years 1,875 years

If the year 1875 A.D. marks the end of the Great Cycle of 50×50 years, then the *following* 50 years, or from 1875 A.D. to 1925 A.D., will be the Jubilee Cycle or period of time during which the Jews will be returned to their possessions. (This date, 1925 A.D., as we have seen, is the date *originally intended* by Jehovah as marking Israel's full number of Jubilees.) And how harmoniously does this agree with the ending of the Times of the Gentiles, which terminate during this Jubilee period; their lease of power departing from them allows the Law to be fulfilled toward the Jew, who can now come into his possessions.

Here we get the key to the matter regarding the celebration of only 19 and not 20 cycles before the Great Cycle (of 50×50 years = 2,500 years) began to count. The last or 20th Cycle of 50 years was reserved for the Jubilee Cycle *to follow* the Great Cycle.

Jubilees celebrated in the land by Jews	19
Jubilees represented in Great Cycle	50
Jubilee period representing the time in which the Jew,	
according to Jubilee celebration, should return to	
to his possessions	1

THIRD CALCULATION

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

"A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed" (Lev. 25:10, 11).

Here we have two statements made respecting the Jubilee year:

1. The RETURN of *every person* to his possession; and
2. The REST of *the 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. As long as it lieth desolate it shall REST; because it *did not* REST in your sabbaths when ye dwelt upon it" (Lev. 26:34, 35).

Here again we find that while Israel celebrated the Jubilee when they dwelt in the land, and each man may have returned to his possession and family at the Jubilee period, nevertheless the Lord declares that the land "*did not* REST" in its Sabbaths when they dwelt upon it.

So the Lord provided the REST feature of the Jubilee for the *land* when Israel went into captivity for 70 years, and here the 70 *Jubilees* of REST were accomplished for the land, but during that time the other feature of the Jubilee was neglected (the RETURN of each man to his possession and family), for we find the very reverse of this condition to be true. The Jews, instead of returning to their possessions during that time, were in captivity to and serving the King of Babylon.

How, then, and when will this returning feature of the Jubilees be accomplished?

As shown in SCRIPTURE STUDIES, Vol. II, chapter 6, Israel celebrated 19 Jubilees before going into captivity, and we have no reason to doubt that at each of these celebrations the RETURNING of *the people* to their possessions was accomplished to the best of their ability.

Now, as 70 was the number of Jubilee Sabbaths or years of REST celebrated for the *land* (during the captivity), but only 19 Jubilees or years with the RETURNING feature were celebrated, when will the other 51 Jubilees or years with the RETURNING feature be fulfilled? We answer:

70—Full number of Jubilee Cycles ordained of God.	
19—Cycles (with Jubilees) celebrated (50 years each)	950 years
51—Cycles remaining (without Jubilees) celebrated (49 years each)	2,499 years
Total years	3,449 years
Number of years Israel entered Canaan before the date known as A.D. 1	1,575 years
Total number of years since date known as A.D. 1 to complete above period of 3,449	1,874 years

Or the year 1874 A.D. completes the above period as was actually fulfilled. This date, 1874, is just 51 years prior to the year 1925 A.D., which, in the first calculation, was found to be the date *originally intended* by Jehovah as completing the Jubilees for Israel.

Here we have the 51 Jubilees or years to be celebrated all at one time and not individually as were the first 19. What wisdom on the part of our Heavenly Father! The land has already enjoyed the REST feature of the Jubilees (while the Jews were serving in captivity to Babylon) and now Israel, being deprived of the privileges of the RETURNING feature of the Jubilees for 51 Cycles (of 49 years each), can celebrate the 51 Jubilees with RETURNING *feature* from 1874 A.D. to 1925 A.D. And this we find fully corroborated, for in 1874 the first Jewish colony was founded in Palestine. (*Overland Monthly*, September, 1910, page 324, 7th line from top of page.) And we see every year the increase of Jews RETURNING to their land and fulfilling the purpose of these 51 Jubilees.

The further question as to why Israel remained in the land 19 years after the celebration of the last Jubilee, is answered, to my mind, as follows:

IS THIS TOO FAR-FETCHED?

If a day symbolically represents a year in Scripture, and 7 days mark to Israel the Sabbath which was carried out in the larger or 7-year system, would not the *year* symbolically represent the next greater time measure, or the *Cycle* period? If so, then, after the typical feature had ceased and the Great Antitypical Cycle began to count, Israel's 19 years in the land and 70 years captivity would fitly represent, or typify, the 19 Jubilee Cycles which Israel celebrated in their promised land, and 70 Cycles or (70×50 years = 3,500 years) 3,500 years of captivity before they would be permitted to FULLY POSSESS again their land.

Number of years in 70 cycles	3,500 years
Number of years Israel celebrated their last Jubilee before the date known as A.D. 1	625 years

Number of years after date known as A.D. 1 when the 70 cycles end	2,875 years
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The year 2,875 A.D. is just 1,000 years from 1875, the time the Jews began to return to their possessions. At that time, we trust, according to the sure promises of the Lord, the Jews, as well as all mankind, will not only be established in their land but be capable of POSSESSING it and WILL POSSESS it; and it shall be for Abraham and his seed for an everlasting POSSESSION.

Your Brother, sincerely for truth, in love,

HAL KAUP

We take occasion to offer comment upon the four calculations which are explained in the foregoing letter, remembering that we are warranted in the expectation that the light upon the pathway of the just will grow brighter as we approach the perfect day (Prov. 4:18). None of these calculations should be understood as conflicting with the others, or with those which have been considered previously in the foregoing pages. We perceive that there are *various* standpoints from which the jubilees may be viewed, and that those viewpoints give rise to various calculations, all of which are in perfect harmony, and are confirmatory one of another.

First calculation: This is one of the applications of the jubilees of Israel which have already been given consideration. It was originally suggested by Charles T. Russell in an article which appeared in the *Overland Monthly*. By it the year 1925 is pointed to as the year which completed the 70 jubilee cycles which, we may with reason suppose, God originally purposed for Israel, and which were indicated in the prophecy of Jeremiah. Since the year which

began about October 1, 1924, was the last jubilee year of the predicted 70 cycles, it is the year in which an antitype might properly be expected.

Second calculation: Just as the multiplying of the seventh day by seven ($7 \times 7 = 49$) made the cycle which pointed out and led to the fiftieth day, or Pentecost; and as the multiplying of the seventh or sabbath year by seven made the cycle which pointed out and led to the fiftieth, or jubilee year; so the multiplying of the fiftieth year by fifty ($50 \times 50 = 2500$) made the great cycle which pointed out and led to the next or fifty-first cycle. This fifty-first cycle, as viewed from this particular standpoint, is the significant jubilee period (of 50 years) in which an antitype should be realized.

During the first forty-nine years (1876-1924, both inclusive) of this jubilee period many significant events transpired in the world, and especially in Palestine. These events—in the Wisdom and Providence of God—may have come about partly as a means of preparation for the return of the ancient worthies, which return, according to theory, was in the fiftieth or jubilee year of this 50-year jubilee period, i. e., the year 1925 A.D. which, according to the jubilee method of reckoning began about October 1, 1924. Among these significant and preparatory events may be mentioned (1) the Congress of Berlin in 1878; (2) the ending of the Gentile Times and commencement of the World War in 1914; (3) the Balfour Declaration (1917) followed by (4) the establishment in 1918, with the cooperation of the British government, of the national Jewish home in Palestine, and (5) oppressions and persecutions of Jews in many Christian lands.

As a result of these and other significant occurrences in the 49 years mentioned, many thousands of orthodox Jews had gathered in Palestine and were residing there at the beginning of the year 1925. The theory respecting the resurrection-birth, in 1925, of the ancient worthies among their own people in Palestine, harmonizes well, it must be agreed, with this, as well as with all of the calculations which may be based upon the jubilee cycles of Israel.

It should be carefully noted that this calculation is wholly distinct from the previous calculation of the 70×50 or 3500 years, yet it beautifully harmonizes with it, showing that in 1925 A.D. an anti-typical jubilee event was due. Had the Israelites observed one more or one less than the 19 jubilees in the land, there could have been no agreement between these two calculations.

Third calculation: This view of the jubilee arrangement seems to have reference, as indicated by Mr. Kaup, to the returning of the Israelites to their land. In order to clearly understand the distinction between this and other calculations it should be noted, first, that the Law of Moses *required* that the rest or sabbath feature of this type should be perfectly kept, either voluntarily by the Israelites in their land, or by compulsion while they were captive in their enemies' land (Lev. 26:34). Second, it should be noted that no such requirement was made with reference to the *returning* feature of the jubilee. If they would neglect or fail to properly observe this provision of the Law, they would thereby be guilty of violation of their Law Covenant with God; but there is nothing in the Bible which indicates that in the event of Israel's failure as a people

to keep the returning or restitution feature of the law pertaining to the jubilee, they would be forced to do so; it is therefore to be inferred that, since the returning feature was doubtless but imperfectly or partially kept in the case of the first 19 jubilees, so in the case of the remaining 51 jubilee years from 1874 till 1925 A.D., the returning of the Israelites to their homeland in Palestine would be only partial, and that such partial returning during this period would suffice for the divine purposes. According to our theory, this partial returning of the Jews to their land reached a culmination in the returning of the ancient worthies from death—"the land of the enemy" (Jer. 31:16)—in the last of the 51 years pointed out in this calculation.

Fourth calculation: Under the caption, "Is this too far-fetched?" the writer of the letter presents his final calculation in which there is noted a correspondence between the 19 plus 70 *years* which preceded the return of the Jews to their land at the end of the period of the desolation, and the 19 plus 70 *jubilee cycles* which must precede the FULL RETURN of Israel and the world to their first inheritance, Edenic perfection, when they will begin to enter fully into the possession of their earthly Paradise home.

The argument might be stated thus: Following the last jubilee which the Israelites were permitted to observe in the land (B.C. 626) they were not immediately removed into captivity, but were allowed to reside in the land for 19 additional years. These 19 years in the land, followed by 70 years of captivity outside of the land, make a total of 89 years, which correspond to a period of 89 jubilee cycles, or 89×50 years, to be counted from the beginning

of the year of Israel's entrance into the land of Canaan. The length of this great cycle is 4450 years ($89 \times 50 = 4450$) and it brings us to Autumn of the year 2875 A.D., which we have already observed (page 112) is the indicated date for the end of the age of human restitution and, probably, of Christ's mediatorial office (I Cor. 15:24). This point of time is 1001 years from the beginning of Christ's presence in 1874, and is 7001 years from the fall in Eden.*

It is understood that with the close (A.D. 2874) of the 7000 years of God's rest the human race will have been "finished," i. e., brought to perfection or completeness of organism and character (Gen. 2:2, R.V.). Whether or not the mediatorial office will continue for one year longer (A.D. 2874-5), we may not now be sure. It is certain, however, that the extra year which makes the total of 7001 years since the fall of Adam, is a divinely intended jubilee feature.

It seems to be a general rule that those chronological periods of which the original 50-year jubilee cycle is a component or factor, extend one year beyond the significant date, i. e., the *last year* of the indicated cycle of years, is that which introduces the next or following period. In the instance under discussion the year 2874-5 is the final year of the cycle of 89×50 years. This cycle is the complete period of the jubilee, type and antitype; its concluding year thus completes the era of restitution

* The period of 4450 years noted above is verified in the inch-year chronological measurements which have been discovered in the Tabernacle and in the Great Pyramid of Gizeh. The period of 7001 years is also verified in the Pyramid.

and introduces the following period, the Eighth millennium since the fall of Adam, and the "ages to come."

Future events alone can determine the truthfulness or falsity of the foregoing propositions relative to the time and manner of the return to life of the ancient worthies. The Word of God alone is our textbook, our only source of certain information concerning this and other features of the divine Plan for human salvation; but it must be allowed, we think, that this theory fills the Scriptural requirements of the case, and we know of no other that does. If we reject this theory, we shall then be obliged to look for another, or be continually confronted with the unexplained fact that the year 1925 is prominently marked in Scripture as the time when the full antitype of Israel's jubilees was in some manner due to begin. It must further be conceded by the thoughtful student, that the existence of the chronological double (page 122) with its three related periods of $33\frac{1}{2}$ years each, is *strongly* suggestive of the truthfulness of the theory in question.

RÉSUMÉ OF EVIDENCE

The evidence pointing to Spring 1958 as the time fixed in the divine program for the establishment of the earthly Kingdom of God, may be summarized as follows:

(1) Of the "two folds" of the prophecy of Isa. 40:2, the first fold was a period of 1885 years, from the beginning of Israel's national existence in 1813 B.C. to the full end of their national favor and polity in Spring A.D. 73. The second fold, beginning where

the first ended, will terminate in Spring A.D. 1958. At that time it would seem that Israel's "warfare" or "time of affliction and calamity" will be at an end.

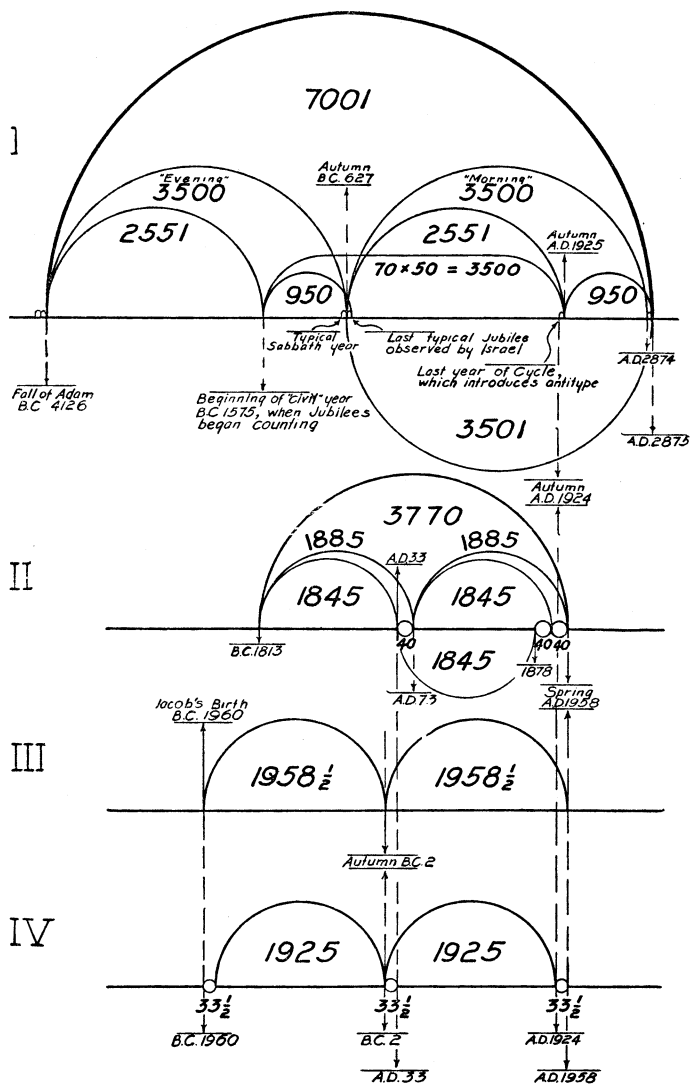
(2) The fact that Esau and Jacob were twins is understood by Bible students to be one of several indications that the Israelitish and Gospel Ages are to be of equal length. The first beginning of the former age was at the birth of Jacob in 1960 B.C., while the first beginning of the latter was at the birth of Jesus in 2 B.C., 1958½ years later. This indicates the full end of the Gospel Dispensation 1958½ years after the birth of Jesus, or in Spring 1958 A.D.

(3) The Law type of Lev. 12 indicates the duration of the Jewish Harvest as 40 years, and that of the Gospel Harvest as 80 years. The former, according to the type, began with the time of the resurrection-birth of our Lord Jesus (the antitypical man-child) from nominal fleshly Zion in Spring A.D. 33; the latter with the chronological beginning of the resurrection-birth of the saints (the antitypical *maid*-child) from nominal spiritual Zion just 1845 years later, in Spring A.D. 1878.—*Scripture Studies*, Vol. III, pp. 234, 240. Accordingly, the Jewish Harvest of 40 years, is understood to have been concluded with the fall of the Jewish fortress Masada in Spring A.D. 73, while the final end of the Gospel Harvest of 80 years, and of the Age, is thus indicated for Spring A.D. 1958.

(4) The jubilee cycle of 70×50 years indicates a beginning of the full antitype of Israel's jubilees in Autumn 1924, and this conclusion has been shown to be supported by a clearly defined chronological double (diagram, page 112) and by other indepen-

dent and harmonious jubilee calculations. From the birth of our Lord in Autumn B.C. 2 to Autumn A.D. 1924, is 1925 years; and this fact gives rise to the existence of a chronological double, each member of which is 1925 years in length, and in connection with which there appear related periods of $33\frac{1}{2}$ years: one at the beginning and one at the middle of the double; but in order to complete the symmetry of this system of time correspondencies, a *third* interval of $33\frac{1}{2}$ years is required, beginning in Autumn 1924 and extending to Spring 1958. (See diagram, page 140.)

Thus, various independent lines of testimony from type and prophecy are seen to converge upon the one date, pointing with precision to it and seeming to mark it as the time when the reigning King of kings shall have completed the work (begun in 1914) of dashing to pieces the Gentile nations, and when Israel's blindness shall be finally removed and the Kingdom established at Jerusalem. The Messianic Kingdom, thus established, will soon become world-wide and will be the divine instrument for the fulfillment of the Abrahamic promise, "in thy seed shall all the nations of the earth be blessed" (Gen. 22:18; Gal. 3:8). It will also be the fulfillment of the words of the prophet Isaiah, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:2, 3).



CHAPTER VIII

The Bible and the Assyrian Canon

In Chapters I to III, inclusive, frequent reference is made to the Assyrian Eponym Canon. The inclusion of a portion of that canon in tabular form, together with a brief discussion of it and of the related canon of Ptolemy, has therefore been deemed necessary in order to complete our present study.

Through a period of several centuries the ancient Assyrian people had a custom of designating their years by the names of prominent officials of that realm, and the lists of consecutive years so designated or named, with brief historical notes attached, are now known to scholars as the Assyrian Eponym Canon. The original purpose behind this custom of attaching the name of some official to each year appears to have been to furnish in this way the means of dating royal decrees and inscriptions, legal documents, contracts, etc. The evidence is to the effect that the eponym lists were officially preserved with scrupulous exactness, and there is no reason for questioning the accuracy of that portion of the Eponym Canon which parallels the reigns of Jotham, Ahaz and Hezekiah, kings of Judah in the eighth century B.C. This is the period in which the Bible narrative makes direct contact with the Assyrians. We believe that divine Providence has supplied this canon as an important witness to the accuracy of the history and chronology of the Word of God.

A distinction should be noted between the Eponym Canon and the Royal Inscriptions of ancient Assyria

which recount the exploits of the kings. The latter were sometimes carelessly written by the royal scribes, evidently with the intent to gratify the king's vanity rather than to preserve historical accuracy in the records. The nature and purpose of the Eponym Canon, on the other hand, was such as to insure accuracy, and its precise agreement with the Bible indicates that it is a reliable record, with one important exception, which will now be noted.

The Eponym Canon records one eclipse, but the Scriptures prove this record erroneous. The reason is not difficult to discover: the false entry, in this case, was probably not intended to appease the pride of a king, but was more probably an attempt to uphold the religious superstitions which then prevailed, in accordance with which eclipses were believed to be connected with human experience and destiny. The Assyrians were worshippers of the sun and moon, and it appears that eclipses of the sun were especially regarded as of evil portent; they were believed to indicate the displeasure of their gods, who signified by this manifestation—as was supposed—that punishments were about to be sent. Accordingly, we find that the eclipse record to which reference is made is placed in the beginning of a period of unparalleled misfortune and calamity, for in the year of the alleged eclipse of the sun, and for the four succeeding years, there are noted on the canon only insurrections in various Assyrian cities, together with a plague.

Nothing like this appears in any other part of the canon, and no other eclipse is recorded on it, though scores of eclipses must have been observed in Assyria during the years covered by it, and it is

a practical certainty that the eclipse record at this place is either wholly fictitious, or that an eclipse which actually occurred at another time was recorded in the place indicated, in order to make conformity to the popular or priestly superstitions. The eclipse of the sun which best fits the description given, is that which occurred in the Summer of 763 B.C., and is that noted in the prophecy of Amos, reference to which is made in Chapter I, and which, according to the Bible chronology, must have occurred in the 15th year of the reign of Jotham, king of Judah, for that year in the Bible chronology was the year 763 B.C.* But while the eclipse record of the canon is erroneous, it is probable that the misfortunes recorded as befalling the ruling powers of Assyria in the same connection were quite real, and were the inevitable accompaniment of weakness and incompetence in a decadent Assyrian dynasty.

Historians—not without misgivings—have generally accepted this eclipse datum as correct, and have accordingly dated the entire canon in conformity to it, giving the date 763 B.C. to the year of the eclipse record. Christian Bible students will, however, accept without hesitancy the datings furnished through the inspired Word, and we accordingly present a portion of this canon with dates which conform to the historical account of Kings, Chronicles and Isaiah, and which, as shown in Chapter I, are remarkably corroborated by the *inspired* eclipse record of the prophet Amos.

* The earliest known copies of the Eponym Canon are clay tablets which were made in the reign of Sennacherib (734-710 B.C.).

PTOLEMY'S CANON

Brief reference must also be made to the Canon of Ptolemy. The astronomer Claudius Ptolemaeus, who lived at Alexandria, Egypt, in the middle of the second century A.D., in his treatise on Astronomy generally known as "The Almagest," gives a list or "canon" of the reigns of the kings of ancient Babylon, Persia and Greece. His catalog begins with Nabonassar of Babylon, to whom the date 747 B.C. is assigned, and extends to the time of Alexander the Great, giving the length of reign of each king.

At the time of the reign of Nebuchadnezzar the Canon of Ptolemy differs from the Bible by 21 years, for Ptolemy's date for the beginning of this reign is 604 B.C., while the Biblically established date is 625 B.C.; but the degree of divergence of this canon from the Bible is not uniform, being different in amount at different periods. This want of uniformity undoubtedly arises from the fact that Ptolemy's Canon was artificially *arranged*, or so adjusted by him (or by some of his predecessors in the halls of the great Alexandrian library) as to conform it to various eclipses of the moon, of which there was some kind of record; but Ptolemy's eclipse data are objectionable on precisely the same grounds as is the eclipse datum of the Assyrian canon, for they were certainly distorted by the ancients because of religious superstition. The only eclipse data available to Ptolemy for the earlier portions of his canon were such as had been made by the priestly astrologers or Magi, who were also the votaries of the ancient religions.

"Astronomy was one of the early 'sciences'; but in early times it was so mixed with vain imagina-

tions and astrology as to be of little value, and astronomers (rather astrologers) then not only claimed to foretell something respecting the future state of the weather, but after the style of the modern 'fortune-teller' pretended to predict future events;—teaching that there was some connection, or relation, between the eclipses and transits of heavenly bodies and the events of earth,—such as births, battles, deaths, revolutions, plagues, etc.;—and they frequently made note of eclipses in connection with their records of events which they supposed answered as fulfillments of these superstitious notions, just as superstitious people now often connect things together in their imaginations which have not the remotest philosophical relationship.”—Charles T. Russell in *Watch Tower*, May 15, 1896.

Various attempts have been made to harmonize Ptolemy's Canon with the Bible, but these attempts have proved generally unsatisfactory because, as seems certain, Ptolemy's dates were distorted through his effort to conform them to erroneous eclipse data. The following, from a work on "*Total Eclipses of the Sun*," by Mabel Loomis Todd, page 89, is to the point:

"Accuracy in minutae, like noting the beginning and end, precise date and duration, and locality of observation, seems to be a modern attribute. If these early peoples recorded any natural phenomenon within several years of the actual time, one must be well content."

Again, in "*The Americana*," in the article under the caption "Eclipse," we read: "The records of the supposed eclipses of the ancient historians are usually very uncertain as to place, time and character

of occurrence, and hence have proved of questionable value to the astronomer. The precise circumstances of an eclipse occurring centuries ago, can readily be computed from the modern tables, but the comparison with the vague historical references has apparently contributed but little to science." Although historians are generally disposed to give credence to the "historical" eclipses, and base their conclusions upon them in lieu of other and more reliable data, yet we find, as indicated in the foregoing quotations, that astronomers, in whose science accuracy is of paramount importance, are unwilling to take seriously the astronomical observations which have come down to us from ancient times, even though such observations, if reliable, would be of great value to the astronomer.

The fact should not be overlooked in our discussion of the historical canons, that there is apparent agreement between portions of Ptolemy's canon and the Assyrian canon as dated by means of its solar eclipse record, and this fact is pointed to by "authorities" as indicative of the accuracy of both canons. The more probable assumption is that Ptolemy composed his canon from lists which had been compiled by the Alexandrian scholars before his day, and before the destruction by fire of the great Alexandrian library, and that those compilations were affected by the Assyrian canon and its solar eclipse record. These Alexandrian scholars were doubtless acquainted with the Assyrian canon and were misled by its eclipse record just as modern scholars have been. This eclipse record has been shown in Chapter I to be in error by 29 years, and if the canon now known as the Canon of Ptolemy began with dates which were made to conform

to it, Ptolemy would then have been compelled to *lose* that number of years between the time of Esarhaddon (the Asaridinus of Ptolemy) and the beginning of the reign of the kingdom of Persia over Babylon.* Of these 29 years it appears that eight years were dropped by him between the reigns of Esarhaddon and Nebuchadnezzar, and that the remaining 21 years were dropped somewhere during the period of Jerusalem's desolation.

In the Assyrian Eponym Canon, back of the year 798 B.C. (Bible chronology), there is a break in the regular succession of the titles of the eponyms, and it is accordingly believed that there is a gap in the record at that place amounting to somewhere between 6 and 16 years. George Smith says of this, "It must be allowed that in this place, if anywhere, a gap should take place, as there is a break in the titles."

We therefore disregard that portion of the canon which precedes the year 798 B.C. (believing it to be unreliable) and present that portion which extends from this year to the third year of the reign of Sennacherib, king of Assyria, which was also the 14th year of Hezekiah, king of Judah. After this year the canon consists only of the names and titles of the eponyms, without historical notes.

In the first column (on the left) of the table are the Biblically supplied dates, while in the second column are given the more generally accepted datings, which have been shown to be in error because based upon an erroneous eclipse record. This eclipse

* Ptolemy places the beginning of the reign of Cyrus in 538 B.C. It is quite generally agreed that he includes in the reign of Cyrus the two years of the reign of Darius the Mede. This places the beginning of the sole reign of Cyrus at 536 B.C.

record will be seen opposite the date 792 B.C. In the next three columns is a translation * of the original "cuneiform" text, including the names and titles of the eponyms with original historical notices. In the right-hand column are some historical notations of our own which are derived from Scripture and contemporaneous records of Assyria. It was customary, as will be seen from the table, for a king of Assyria to perform the function of eponym near the beginning of his reign, usually in the second or third year following the year of his accession to the throne. The years designated on the table are Spring to Spring, or more specifically, Nisan to Nisan. Thus the year shown as 798 B.C. is that which began in Spring 798 B.C. ($797\frac{3}{4}$ years before A.D. 1) and ended in Spring 797 B.C. ($796\frac{3}{4}$ years before A.D. 1). Bracketed words are supplied, wholly or in part, by the translator.

* D. D. Luckenbill: *Ancient Records of Assyria and Babylonia*, Volume II (1927). Reprinted by permission of the University of Chicago Press.

THE ASSYRIAN EPONYM CANON

798 B.C.—732 B.C.

* B.C.	†	NAMES OF EPONYMS	TITLES OF EPONYMS	ORIGINAL HISTORICAL NOTES	ADDED HISTORICAL NOTES
798	769	Bêl-îla	(governor) of Arrapha	against Itu'	
797	768	Apila	(governor) of Mazamua	in the land	
796	767	Kurdi-Assur	(governor) of Ahl-Su-hina	against Gananati	
795	766	Mushallim-Urta	(governor) of Tille	against Madal	
794	765	Urtu-mukin-nishê	(governor) of Kurruri	against Hatarika. A plague.	
793	764	Sidki-îlu	(governor) of Tushhan	in the land	
792	763	Bur (Ishdi)-Sagale	(governor) of Guzana	revolt in the city of Assur. In the month of <i>Simânu</i> an eclipse of the sun took place.	
791	762	Tâb-Bêl	(governor) of Amedi	revolt in the city of Assur	
790	761	Nabû-mukin-ahi	(governor) of Nineveh	revolt in the city of Arrapha	
789	760	Lakipu	(governor) of Kakzi	revolt in the city of Arrapha	
788	759	Pân-Assur-lamur	(governor) of Arbailu	revolt in the city of Guzana. A plague.	
787	758	Bêl-taklak	(governor) of Isana	against Guzana. Peace in the land.	
786	757	Urtu-iddina	(governor) of Kurban	in the land	
785	756	Bêl-shadûa	(governor) of Parnunna	in the land	
784	755	Ikishu (X., Kisu)	(governor) of Mehi-nish(?)	against Hatarika	
783	754	Urtu-shezibani	(governor) of Rimusi	against Arpadda. Return from the city of Assur.	Probable year of Pul's invasion of Israel in the days of Menahem (II Ki. 15:19, 20).
782	753	Assur-nirâri	king of Assyria	in the land	
781	752	Shamshi-îlu	field-marshal	in the land	
780	751	Marduk-shallimani	high chamberlain	in the land	
779	750	Bêl-dân	chief cup-bearer	in the land	
778	749	Shamash-ken-du-gul	abarakku	against Namri	
777	748	Abad-bêl-ukîn	shaknu	against Namri	First year of Jotham.
776	747	Sin-shallimani	(governor) of Rasappa	in the land	

* Dates supplied by Scripture.

† Dates based upon erroneous eclipse datum.

THE ASSYRIAN EPONYM CANON

798 B.C.—732 B.C.

* B.C.	†	NAMES OF EPONYMS	TITLES OF EPONYMS	798 B.C.—732 B.C.	ORIGINAL HISTORICAL NOTES	ADDED HISTORICAL NOTES
775	746	Nergal-nâsir	(governor) of Nasibina	revolt in the city of Calah		
774	745	Nabû-bêl-usur	(governor) of Arrapha	On the thirteenth day of the month of <i>Aîru</i> Tiglath-pileser took his seat on the throne. In the month of <i>Tash-rîtu</i> he marched to the territory between the rivers.	Year of Tiglath-pileser's accession and first year of his reign.	
773	744	Bêl-dân	(governor) of Calah	against Namri		
772	743	Tukulti-apal-eshar-ra (Tiglath-pileser)	king of Assyria	In the city of Arpadda. A massacre took place in the land of Urartu (Armenia).		
771	742	Nabû-daninani	field-marshal	against Arpadda		
770	741	Bêl-harran-bêl-usur	high chamberlain	against Arpadda. After three years it was conquered.		
769	740	Nabû-êtirani	chief cup-bearer	against Arpadda		
768	739	Sin-taklak	abarakku	against Ulluba. The fortress was taken.		
767	738	Abad-bêl-ukîn	shaknu	Kullani was captured		
766	737	Bêl-emurani	(governor) of Rasappa	against Madai		
765	736	Urtâ-îlîa	(governor) of Nasibina	To the foot of Mount Nal		
764	735	Assur-shallimani	(governor) of Arrapha	against Urartî		
763	734	Bêl-dân	(governor) of Calah	against Philistia		

Twelfth year of Tiglath-pileser in which he took Gaza of Philistia and began to afflict Israel (II Ki. 15:29; Amos 6:14; 8: 8-10). Year of the solar eclipse of Amos' prophecy.

762	733	Assur-daninani	(governor) of Mazamua	against the land of Damascus	Jotham dies. Ahaz pays tribute to Tig- lath-pleser who be- gins offensive against Damascus and con- tinues to harass Israel.
761	732	Nabu-bél-usur	(governor) of Si' mé	against the land of Damascus	Damascustaken. Pekah and Rezin slain. Ac- cession of Hoshea as vassal to Assyria.
760	731	Nergal-uballit	(governor) of Ahl-Su- hina	against Sapia	
759	730	Bél-ludari	(governor) of Tilé	in the land	
758	729	Naphar-ilu	(governor) of Kirruri	The king took the hand of Bél	
757	728	Dûr-Assur	(governor) of Tushhan	The king took the hand of Bél	
756	727	Bél-harran- bél-usur	(governor) of Guzana Shalmaneser	against Damascus took his seat on the throne	Accession of Shalma- neser, King of As- syria (II Ki. 17:3).
755	726	Marduk-bél- usur	(governor) of Amedl	in the land	
754	725	Mandê	(governor) of Nineveh	against [Samaria]	Beginning of three- year siege of Sama- ria (II Ki. 17:5).
753	724	Assur-ishmeani	(governor) of 'Kakzi'	against [Samaria]	Second year of siege of Samaria.
752	723	Shalmaneser	king of Assyria	against [Samaria]	Samaria falls at end of year. Spring B.C. 751. Shalmaneser died at about this time and the throne of Assyria was usurped by Sar- gon, who carried away the Israelites into captivity, leav- ing only a remnant.

* Dates supplied by Scripture.

† Dates based upon erroneous eclipse datum.

THE ASSYRIAN EPONYM CANON

798 B.C.—732 B.C.

* B.C.	† B.C.	NAMES OF EPONYMS	TITLES OF EPONYMS	ORIGINAL HISTORICAL NOTES	ADDED HISTORICAL NOTES
751	722	Urta-ilā	'field-marshal'	[the foundation of the temple of Nabū was torn up (for repairs),	
750	721	Nabū-tāris	[high chamberlain]	[Nabū entered the new temple,	
749	720	Assur-iska-danin	[field-marshal]	against Tabala'	
748	719	Sargon	king of 'Assyria'	the foundation of the [temple of Nergal' was torn up (for repairs)	
747	718	Zēr-ibni	(governor) of Ra . . .	against Mannai	
746	717	Tāb-shar-Assur	'abarakku'	. . . provinces were established	
745	716	Tāb-sil-esarra	(governor) of Assur	. . . Musasir of Haldia	First year of Hezekiah, of Judah. The Passover observed in the 2nd month (II Chron. 30:2, 3, 15). Letters sent to the remnant of Israel; images destroyed, and altars and high places thrown down throughout the land of Judea and Samaria (II Ch. 30:6, 31:1).
744	715	Taklak-ana-bēl	(governor) of Nazibina	great . . . in Ellipa	
743	714	Ishtar-dūri	(governor) of Arrapha	Nergal entered the new temple	
742	713	Assur-bāni	(governor) of Calah	against Musasir	
741	712	Sharru-ēmuranī	(governor) of Zamua	in the land	
740	711	Urta-ālik-pāni	(governor) of Si' mē	against Markasa	Sargon's military headquarters being at Marash in Syria, he sent his general Tartan against Ashdod of the Philistines and took it (Isa. 20:1).

739	710	Shamash-bêl-usur	(governor) of 'Arzu-hina,	against Bêt-zérnaïd, the king in Kish . . .
738	709	Mannu-ki-Assur-i'	(governor) of Tillê	Sargon took the hand of Bêl
737	708	Shamash-upahîr	(governor) of Kîrruri	Kumaba was captured. A governor was appointed.
736	707	Sha-Assur-dubbi	(governor) of Tushhan	The king returned from Babyon.
735	706	Mutakkil-Assur	(governor) of Guzana	. . . from the city of Dûr-lakin brought out
734	705	Nashîr-Bel	(governor) of Amedi	the city of Dûr-lakin was destroyed
733	704	Nabû-dîn-epush	(governor) of Nineveh	the gods entered into their temples
732	703	Kannunnal	(governor) of Kakzi	[the nobles' were in Karalli

* Dates supplied by Scripture.

† Dates based upon erroneous eclipse datum.

Accession of Sennacherib and first year of reign.

Year of Sennacherib's 3rd campaign and 14th year of Hezekiah of Judah. Sennacherib invades Judah (Isa. 36:1; II Ki. 18:13). Hezekiah's sickness (II Ki. 20:1-6; Isa. 38:1-6). Mero-dach-baladan sends ambassadors soon afterward (II Ki. 20:12; Isa. 39:1).

**A CONDENSED STATEMENT OF THE BIBLE
CHRONOLOGY TO INCLUDE THE
YEAR 6000 A. M.**

B.C.			
4128	The creation of Adam to		
2472	The end of the flood	1656 years	
	Thence to		
2045	The covenant with Abraham	427 years	
	Thence to		
1960	The birth of Jacob	85 years	} 430 years
	Thence to		
1813	The death of Jacob	147 years	
	Thence to		
1615	The exodus from Egypt	198 years	
	Thence to		
1575	The entrance into Canaan	40 years	
	Thence to		
1569	The division of the land	6 years	
	Thence to		
1119	The enthronement of Saul	450 years	
	Thence to		
606	The Desolation of Jerusalem	513 years	
	Thence to		
536	The Decree of Cyrus	70 years	
	Thence to		
A.D.			
1	536 years	
	Thence to		
1873	1872 years	
Total		<u>6000 years</u>	

THE END

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