

THE WORLD *IN LIQUIDATION*

By

A. E. WARE & ASSOCIATES

THIS SERIES OF PAPERS
IS FOUNDED UPON AN ENTIRELY NEW
UNVEILING OF THE HOLY SCRIPTURES
WHICH HAS BEEN GRANTED OF GOD FOR
THE AWAKENING OF HIS PEOPLE TO THE
STARK REALITIES OF THE PRESENT HOUR

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MESSRS. SIMPKIN MARSHALL LTD.
MAXWELL HOUSE, 242 MARYLEBONE ROAD
LONDON, N.W.1

THE WORLD
IN LIQUIDATION

THE COMING OF CHRIST AT HAND

By

A. E. WARE & ASSOCIATES

THE FOURTH PAPER

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SUMMARY OF TIME

AS IT IS REVEALED IN THE BIBLE

FROM

THE CREATION OF ADAM

TO

THE END OF THE 6,000 YEARS

OF MAN UNDER PROBATION

ON

MONDAY, JUNE 12TH, 1933

THIS PAPER CONSTITUTES A COMPANION
TO THE CHART BY THE SAME AUTHORS, ENTITLED,
“THE CHRONOLOGY OF THE WORLD”,
BUT IT IS SO WRITTEN AS TO ENABLE ANYONE
NOT IN POSSESSION OF THIS CHART TO TRACE THE
EXACT COURSE OF TIME FROM THE CREATION,
AS IT IS INERRABLY RECORDED
IN THE HOLY SCRIPTURES

THIS CHART FORMS A PART OF "THE SUMMARY OF TIME"
WHICH IS PAPER FOUR OF "THE WORLD IN LIQUIDATION"

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	3996	82	BIRTH OF ABEL AT 1st JUBILEE			82				
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			BIRTH OF SETH (after 483 years)							
	2470	1636	THE FLOOD	Gen. VII.	147d.	1608				
	2129	2008	THE BIRTH OF ABRAM	Gen. XI			1960	40th 490 YEARS		
	2056	2083	ABRAM ENTERS CANAAN	Gen. XII.			2035			
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			BIRTH OF ISAAC-2109th YEAR = XXI.		YEARS 15	2045				
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THE FOURTH PAPER

PREFACE

TIME, as it is revealed in the Holy Scriptures and as it is known to our race, originated with God Who determined all its divisions (with the exception of minutes and seconds) which He uses to order and regulate all His DISPENSATIONAL relationships with the various branches of the great human family. Among all the divine mysteries, not one is so deeply concealed in the Holy Scriptures as that relating to TIME, the true recording of which, from the Creation of Adam onwards, God has retained in His own power.

Often has mortal man in past ages sought to unravel the true secret of Time as it is revealed in the Bible, but never once with any success; and this doubtless for the reason that the hour had not yet struck when, in the divine estimate, such knowledge could profit the human race. When, however, June 12th in the year A.D. 1933 was reached, and the great span of Six Thousand Years, during which Man had been under probation, had terminated to the day, hour and minute, it pleased God, under circumstances previously related, to call the writer and his associates to go apart from all other engagements and give themselves up to a comprehensive study of the Scriptures, so that by the guidance of the Spirit of Truth they might be enabled to trace out the whole course of Time, and then set the facts down so that all and sundry might behold what is one of God's most wonderful works.

Time in the Holy Scriptures having now been recorded to the last minute in this Treatise, anyone who so wishes can take a pencil and paper and a Bible (and, if available, the Chart entitled, "The Chronology of the World") and prove for himself that the Scriptures contain a divinely accurate chronological record of human history. He will learn, furthermore, that this chronological record is scientific to the last degree and that it was pre-determined before the beginning of the ages during which

man, as created by God, has walked this earth. The Apostle Paul refers to this plan of time in these words,

“God that made the world (earth) and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and HATH DETERMINED THE TIMES BEFORE APPOINTED.”
(Acts 17, 24 to 26)

Time is presented in Holy Scripture as a parenthesis or interval of Seven Thousand Years between two eternities – the measureless past and the measureless future. The Psalmist evidently has this fact in mind when he declares, “From everlasting to everlasting, Thou art God” (Psalm 90, 2).

One question demands consideration before we embark upon the objective of these pages. It will be asked why previously no one has been able to extract from the Bible its astronomically accurate record of time from the Creation of Adam. A primary reason for this is that no one appears to have detected that the year of the Bible is exclusively one of 354 days, and not a solar year of 365¼ days; and another reason is that the Bible, on the surface, contains TWO ENTIRELY DIFFERENT CHRONOLOGICAL RECORDS, namely, an astronomically accurate Secular Chronology which accounts for every second of time, and a Sacred Chronology which is arbitrary and un-astronomical because for various reasons it refuses to include in its reckoning certain periods of time. Obviously, the effort to blend these two entirely different chronologies has led to confusion. As an example of this we may recall that Archbishop Ussher, whose chronology is generally affixed to the English Authorized Version, gives 4004 B.C. for the Creation of Adam, when the true date, as now revealed from the Bible, is 4075 B.C. – a discrepancy of 71 years.

Finally, let us remember that no chronology is of the least value unless it is astronomically accurate. For instance, the Bible states that the age of the Moon when the Flood began was seventeen days, and that its age at the Exodus of Israel from Egypt was fifteen days. If, having converted the total years and days named in the Bible to these events into lunations or revolutions of the Moon, the specified age of the Moon does not result, we may know of a surety that we have failed to obtain a true record of time. As the Bible, being divinely inspired, cannot

contradict itself, its chronology must always be in exact agreement with its astronomical statements as to the Moon's age on any given occasion.

To the glory of God let it be said that in every instance the Chronology of Holy Scripture (which is reproduced in these pages) precisely agrees with its astronomical requirements, thus affording positive proof of its perfect accuracy.

TIME in reference to the course of man's history on the earth has now at last been perfectly traced and can never again be the subject of dispute or human conjecture. It was God Who predetermined the Bible's Plan of Time – it was God Who executed the Plan – it was God Who caused it to be recorded in the Scriptures – and, finally, it was God Who enabled the authors of these pages to reproduce the Plan from the Scriptures for the benefit of all who fear Him. Come, then, and let us behold one of God's most wonderful works – one which, more than any other, seals the verbal inerrancy of His Word – the Holy Scriptures.

A GENERAL GUIDE TO BIBLE CHRONOLOGY

Assuming that the large Chart entitled, "The Chronology of the World" (or its abridged form which accompanies this Paper) is available for inspection, the first fact which will strike the eye is the existence of two different periods of Six Thousand Years. On the left is the Six Thousand Secular Years of Man's History, and on the right the Six Thousand Sacred Years of Man's Redemption – each enclosed in a great bracket.

Let us at once take the most solemn account of the fact previously stated that the predetermined Six Thousand Secular Years of Man's History under Probation officially terminated to the minute at 3 p.m. on Monday, June 12th, 1933. To demonstrate this from the Bible is the chief object of this Treatise. The object of the Chart is to give a bird's eye view, as it were, of the whole comprehensive plan of time in the Bible.

The Six Thousand Sacred Years of Redemption are not yet complete and cannot be until the start of the Millennial Reign of Christ which is the Seventh Thousand Years of human history.

SACRED OR REDEMPTION YEARS

We must first direct attention to the Six Thousand Sacred

Years of Redemption because they form the foundation of Bible Chronology.

In the 25th chapter of Leviticus, we learn that God gave to Israel a cycle of seven times seven (7×7) years. These 49 years compose what is called THE JUBILEE CYCLE, because at the end of every such period there was a year of Jubilee when all lands, etc., were to revert to their original owners. The Chronology of Redemption is exclusively composed of these Jubilee cycles of 49 years. The year of Jubilee was regarded as the 50th year, even though it ran concurrently with the first year of the next Jubilee cycle of 49 years. Consequently, the Bible treats each Jubilee cycle as a unit of time having a nominal length of 50 years. The 6,000 Years of Redemption, therefore, must be composed of One Hundred and Twenty Jubilee Cycles ($120 \times 50 = 6,000$).

The next thing to note is that these Jubilee cycles of 49 Sacred years form themselves into Major Cycles of 490 years, or 10 times 49 years. Let the fact at once be noted that there were 490 Sacred Years from:

- (i) the Birth of Abram to the Exodus,
- (ii) the Exodus to the Dedication of Solomon's Temple,
- (iii) the Dedication of Solomon's Temple to Nehemiah's Restoration of Jerusalem,
- (iv) the Nehemiah Restoration to the Crucifixion of Christ.

Yet again, these Major Jubilee Cycles of 490 years are seen to form themselves into Grand Cycles of 1,960 years which is 4 times 490 years. Let it also be noted that the Six Thousand Years of Redemption are composed of three of these Grand Jubilee Cycles of 1,960 years, as follows,

- (i) from Adam to the Birth of Abram, 1,960 years,
 - (ii) from the Birth of Abram to the Death of Christ, 1,960 years,
 - (iii) from the Death of Christ to June 12th, 1933, 1,960 years.
- (Each of these 1,960-year Cycles contains 40 years of Jubilee which give it a nominal length of 2,000 years.)

These three great divisions of Bible Chronology may be regarded as:

- (i) the Times of the Patriarchs,
- (ii) the Times of Israel,
- (iii) "the Times of the Gentiles" (see Luke 21, 24).

The first and third of these Grand Cycles of 1,960 years had no historical events to mark out the four 490-year Major Cycles, though they were of course composed of them. The 1,960 years from the Birth of Abram to the Death of Christ, as we have just shown, are designedly divided into four separate cycles of 490 years and in each case the division is at a definite climacteric in the history of the people of Israel.

The cycle of 490 years from Nehemiah to the Death of Christ is the only one actually named in the Bible, and even this is in terms of the typical "Seventy Weeks" (490 days), each day of which is a type of a year – see Daniel 9, 24.

The only other occasion when a cycle of 490 years comes clearly into view is found in 1 Kings 6, 1, where there is mention of "the four hundred and eightieth year after the children of Israel were come out of the land of Egypt". Together with the ten years, which were occupied with the building and equipping of the Temple after the laying of the foundation, these 480 years of 1 Kings 6, 1 compose the Major Cycle of 490 years from the Exodus to the Dedication of the Temple, previously referred to. This period in Secular Chronology was 621 years. Redemption Chronology excludes the 131 years of the seven Servitudes in the days of the Judges and Samuel ($621 - 131 = 490$).

What could be more perfectly in harmony than that Redemption Chronology should be composed of cycles of 490 years? Redemption supposes forgiveness, and as each cycle of 490 years ended, our Father in Heaven looked on to the Cross of Calvary where His well-beloved Son would, after 4,000 years, be offered up for our sins, so that all who believe in Him might be forgiven. No wonder, therefore, Jesus told Peter that to forgive his brother "seven times" was wholly inadequate; it must be "until seventy times seven", that is 490 times (Matthew 18, 21 and 22). Therefore these 490-year periods could well be named "Cycles of Forgiveness".

On the right-hand side of the Chart there is a narrow column at the head of which are the words "UNRECKONED YEARS". The years (or days) in this column are periods of time which God refuses to bring into the Six Thousand Years of Man's Redemption, because in them events took place which were wholly incompatible with the principle upon which these years are reckoned. We will give details in due course, but it may be of

help to mention that if these “unreckoned years” are added to the years of Redemption, the sum must equal the number of Secular years given on the left-hand side of the Chart. For instance, when John the Baptist began his ministry in A.D. 26, the Bible’s Secular Chronology had reached 4,177 years, as may be seen in the column on the left of the Chart, headed “Years Recorded in Scripture”. Crossing over to the right side of the Chart, we see that the Chronology of Redemption only registered 3,913 years in A.D. 26, which is 264 years less than the Secular Years. If we then add up all the years (not “days” as this would necessitate too much explanation at this juncture) in the column of “Unreckoned Years” from Adam to John the Baptist, we shall find that the total is 264 which, added to 3,913, exactly equals 4,177, the number of Secular years from Adam to John the Baptist.

All this simply means that the Bible only contains one astronomically accurate series of years and that from these the Chronology of Redemption is composed on a selective principle which omits certain periods of time for varying reasons.

As the Bible is the Book of Redemption, it naturally makes the Chronology of Redemption the controlling element in its plan of Time. Consequently, when certain gaps of unnamed length appear in the Secular Chronology, it is the Cycles of Redemption which enable them to be measured with absolute accuracy in the manner we will demonstrate in due course.

SECULAR YEARS

As our object is to prove that the Bible contains an infallibly accurate record of time from the first day of Genesis 1 to June 12th, A.D. 1933, when the great pre-determined Six Thousand Years of Man’s Sin and Failure ended to the minute, we must at once make certain features quite clear. The first is that Bible Chronology is exclusively reckoned in years of 354 days and the Bible measures time in no other kind of year. If it is wished to express time in solar terms, that is, in what we call B.C. or A.D. years, we have to convert the Bible’s 354-day years into our solar years of 365 days, 5 hours, 48 minutes, 46 seconds. This is only a matter of simple arithmetic.

On the left side of the Chart is a wide column at the head of which are the words, "YEARS RECORDED IN SCRIPTURE". Underneath these words will be found "354 days each". Let it at once be understood that the years given in this column are those actually named in the Bible and that the B.C. and A.D. years in the first column on the left side have been arrived at by converting the years of the Bible into solar years. It will therefore be obvious to all that the column, "Years Recorded in Scripture", is the one that has to receive attention before all others, because it is a record of what actually appears in the Bible in the form of positive or, as on rare occasions, implied statements of time. The serious student will therefore carefully check the years in this column (or on the right side of the Chronological Tables in this Treatise) with the Bible references given. There is nothing so strengthening to faith as to see the infinite trouble with which God has recorded the unbroken series of years which compose the astronomically accurate chain of time which runs right through the Bible, from the New Moon of Genesis 1 to the end of the Christian Dispensation and the Six Thousand Years of Man's History on June 12th, 1933. Without a single break, every second of time is accounted for in the Bible. Apart from the chronology which the Bible contains, the world could never have possessed an authentic record of time prior to 747 B.C., which is the earliest date its profane chronology has been verified by astronomy.

We are now in a position to set forth what is in fact a reproduction from the Bible of its divinely-inspired record of time. Let no one imagine that we, who are responsible for this Treatise, have merely arrived at certain conclusions from the Bible which we are offering for the consideration of our fellow men, as such is not the case. What we are doing is to reproduce in simple form *what is in the Bible*. The chronology, like all else in the Bible, is TRUE because it has been recorded by inspiration of God. Furthermore, it is the duty of all now to prove for themselves that, contrary to all previous notions, the Bible's record of dates and times and seasons is astronomically perfect. Chronology is a science and as one would expect, since it comes from God, the chronology of the Bible is scientific to the last degree. This fact all will be obliged to admit who check the figures in this Summary of Time.

THE DATE OF CREATION

The Bible reveals, as we will demonstrate, that the first of the Six Days of God's work of Creation and Restoration, named in the first chapter of Genesis, was (in terms of our calendar) March 4th, 4075 B.C. The Moon was new at 6 p.m. on March 3rd which was the opening of the Bible's first "evening and morning". This fact was, of course, arrived at by an accurate tracing of the course of time back through the Bible to its first day and expressing it in terms of our A.D. and B.C. solar years. So accurate is the Bible that its chronology proved to us in the course of our researches that our Gregorian solar calendar fails by TWO DAYS to express true solar time. For example, March 21st, the day of the vernal equinox, is really March 23rd. This error exists by virtue of the fact that Pope Gregory and his advisers in 1582 only dropped ten days instead of twelve days, when they sought to correct the accumulated error in the calendar which Julius Caesar gave to the civilized world on January 1st, 45 B.C.

One other point of the greatest importance to those who will desire to check the age of the Moon on March 3rd, 4075 B.C., calls for mention at once. The Bible reveals that for the two complete days of twenty-four hours, namely, from 6 p.m. on Friday to 6 p.m. on Sunday, when our Lord's body lay untenanted in its rock-hewn Sepulchre, *God caused the Moon to cease in its normal revolution around the Earth*, because He could not go on recording Time while His well-beloved Son was in death – all Bible time being LUNAR. This is not the occasion to do more than state this fact which is made necessary for astronomical accuracy. We must, however, add that astronomical evidence exists which proves that at some point since January 1st, 45 B.C., when the Julian Calendar was inaugurated, the Moon has been retarded by Two Days. The Bible reveals when this took place, namely, from May 1st to May 3rd, A.D. 33, and why. Obviously, no lunar measurement embracing a period of time prior to the Moon of April A.D. 33, could be accurate without this fact being taken into account.

THE NINE DIVISIONS OF BIBLE CHRONOLOGY

It will be seen from the Chart that the Bible's Chronology,

which is really the chronology of the human race, divides itself naturally into Nine sections. These are as follows:

- (i) The Day of Creation to the Fall of Adam.
- (ii) The Fall of Adam to the Flood.
- (iii) The Flood to the Birth of Abram.
- (iv) Abram to the Exodus of Israel from Egypt.
- (v) The Exodus to the Dedication of Solomon's Temple,
- (vi) The Dedication to Nehemiah's Restoration of Jerusalem.
- (vii) Nehemiah to the Ministry of John the Baptist.
- (viii) John the Baptist to the Ascension of our Lord Jesus Christ into Heaven.
- (ix) The Ascension to the Day of Consummation, June 12th, 1933.

DIVISION ONE

THE DAY OF CREATION TO THE FALL OF ADAM 47 Days

The Bible reveals *beneath the surface* a vast amount concerning the dawn of human history. It details events in the First Week of Seven Days but conceals in the chronology the fact that after this, just like our Lord Jesus Christ Who is called "the last Adam", the first man, Adam, was tempted for Forty Days. On the Fortieth day, unlike our Lord, Adam, with Eve his bride, fell by transgression. This therefore accounts for the fact that the Chronology of the Bible (as shown on the Chart) opens with a brief period of the utmost significance, lasting 47 Days. The means by which the Bible discloses that Adam and Eve were on probation for 40 days will be explained when we give the Chronology to the Flood.

Let the fact be realized that without taking these first 47 (7 + 40) days of human history into account, it would be an utter impossibility to obtain the correct age of the Moon at any chronological point of time in the Bible.

Very obviously, the Six Thousand Years of Man's Redemption did not begin until after the Fall. Consequently, Redemption Chronology begins with the 48th day from the New Moon of Creation, and the 47 days appear in the Chart on the right side in the column, "Unreckoned Years". The date of the Fall, the 47th day from March 4th, was April 19th, 4075 B.C., and the

6,000 Years of Redemption therefore began on Monday, April 20th, which is the first day of the 130 years of Adam up to the birth of Seth (Genesis 5, 3).

The Six Thousand Years of Man under Probation began on the 9th day from March 4th, 4075 B.C., which is March 12th. The reason for this is that the 40 days of Adam's probation having ended in sin and failure, God treats the Fall retrospectively, as if it occurred on the first of the Forty Days, instead of the last. Consequently, the 6,000 Years of Man's Sin and Failure began on March 12th, 4075 B.C., which was the 9th day of the Creation New Moon. (The 40 days began with March 11th and ended with April 19th.)

THE YEARS OF THE MESSIAH

On the 8th day from the New Moon of Creation, that is, on March 11th, 4075 B.C., one of the most important and deeply concealed series of years began. This series of 354-day Bible years we have named, "Years of the Messiah" because they never express any significance except at points of time when the Messiah, or the Seed through whom He was to come, is in view. Jesus is the Messiah, and His Name in the Greek has a numerical value of Eight Hundred and Eighty-Eight – 888.

The Bible reveals that God regards 888 years as "one day" – just as, in another aspect, He regards "a thousand years as one day" (2 Peter 3, 8). We give a Note on this subject at the end of this Paper.

These Years of the Messiah do not appear on the Chart, but they can be traced with ease in the figures that are given in this Summary because they run, with one exception, in an unbroken series of 354 days, irrespective of Sun, Moon or seasons.

DIVISION TWO

THE FALL OF ADAM TO THE FLOOD

1,656 Years and 46 Days

The Chronology of the Bible, from the beginning of Adam's

130 years, is composed of the ages of the Patriarchs at the birth of their firstborn sons (see Table at the end of this Division). These ages are invariably given in completed years and the year of birth is credited *in full* to the firstborn son as his first year. Thus Adam's 131st year was Seth's first year. Genesis 5 carries the genealogical table (appended hereto) to the birth of Noah when 1,056 years had elapsed, and Genesis 7, 6, informs us that Noah had attained 600 years at the Flood, which brings the total of years to 1,656.

Genesis 7, 6 and 11, have been made to appear to contradict each other, in order to emphasize the fact that Noah's years in the chronological chain differ by one year from the years "of Noah's life". In the chronological chain the whole of the year of birth is included, but in the years of "the life" 'none of it is included, and these are viewed as beginning with the first day of the year following the birth. If this were not so, the number of years at death would appear as one too many according to the Bible's mode of reckoning (see Genesis 9, 28 and 29).

In Genesis 7, 11, we are informed that the Flood began on the 17th day of the second month or Moon of the 600th year of Noah's life.

At this point it is necessary to state a fact which may be learnt from the chronological details given concerning the Flood. The year of the Bible is exclusively 354 days. It is divided into 12 months, the first of which is 30 days and the second 29 days. This alternation continues throughout the 12 months and never varies throughout the Bible. Any variation of this alternation would probably cause an error of a day or more.

As there are 30 days in the first month, by the 17th day of the second month, 46 days (30 + 16) had elapsed before the Flood began. This took place therefore on the 47th day of the 1,657th year from the Creation.

As there were 47 days before Adam's 130 years opened, and 46 days from the start of the Flood year, we have a total of 1,656 years of 354 days and 93 days (47 + 46) from Creation to the Flood. In 1,656 Bible years and 93 days there are 1,605 Solar years and 103 days. If we deduct (as we must do, since we are working back in B.C. years) 1,605 Solar years and 103 days from March 4th, 4075 B.C., we are brought to June 14th, 2470 B.C. The Flood was the next day which was Sunday, June 15th.

ADAM'S FORTY DAYS' TEMPTATION
CONCEALED IN THE BIBLE'S CHRONOLOGY

The age of the Moon at the Flood, we are told in Genesis 7, 11, was 17 days, that is, the 17th day of the 2nd Moon or month in Noah's 600th year. In the 1,656 Bible years and 93 days from the New Moon of Creation to the Flood, there are 586,317 days. In these days there are 19,854 lunations or revolutions of the Moon, with an excess of 16 days, 16 hours, 58 minutes, which was the age of the Moon at the opening of the day of the Flood. This proves that the measurement of the years and days from Creation to the Flood must be correct or the Moon's age would not be the required 17th day.

It is not until the seven days of Creation and the unnamed forty days of Adam's temptation are added to the years and days to the Flood that the correct age of the Moon at the Flood, as required by the terms of Holy Scripture, is obtained. The existence of the forty days of Adam's temptation therefore came to light solely through the Bible's astronomically accurate chronology. That the Bible thus establishes this temptation of Adam obviously gives an immensely added significance to our Lord's Forty Days' Temptation as recorded in the first three Gospels.

THE CHRONOLOGICAL TABLE OF GENESIS 5
ADAM TO THE FLOOD

Gen. 5, 3,	Age of Adam at the birth of Seth	130 years
„ 6,	„ Seth „ Enos	105 „
„ 9,	„ Enos „ Cainan	90 „
„ 12,	„ Cainan „ Mahalaleel	70 „
„ 15,	„ Mahalaleel „ Jared	65 „
„ 18,	„ Jared „ Enoch	162 „
„ 21,	„ Enoch „ Methuselah	65 „
„ 25,	„ Methuselah „ Lamech	187 „
„ 28,	„ Lamech „ Noah	182 „
Gen. 8, 6,	„ Noah at the opening of the Flood	
	year	600 „
From Adam to the opening of the Flood		
	year	<u>1,656 years</u>

SUMMARY OF TIME FROM CREATION TO THE FLOOD

TYPE OF YEAR	TIME PERIOD
Bible Years	1,656 years and 93 days
Years of the Messiah	1,656 years and 86 days
Solar Years	1,605 years and 103 days
The 6,000 years of Man	1,605 years and 95 days
Days 586,317	
Lunations	19,854 lunations, 16 days, 16 hours, 58 mins

PRINCIPAL DATES

First Week of the Bible	March 4th to March 10th, 4075 B.C.
8th day, the Years of the Messiah begin	March 11th, 4075 B.C.
9th day, the 6,000 Years of Man begin	March 12th, 4075 B.C.
47th day, the Fall of Adam (40 days end)	April 19th, 4075 B.C.
48th day, the 6,000 Years of Redemption begin	April 20th, 4075 B.C.
The Flood	Sunday, June 15th, 2470 B.C.

DIVISION THREE

THE FLOOD TO THE BIRTH OF ABRAM

352 Bible Years and 101 Days

In Genesis 11 we have another divinely inspired genealogical table which starts with the birth of Arphaxad “two years after the flood” (see Table at the end of this Division). As with the one in Genesis 5, the ages of the Patriarchs are given in completed years at the birth of the firstborn son. The total to the birth of Abram is 352 years – a figure which is reached by adding the ages of the Patriarchs down to that of Terah when Abram was born. The “two years after the flood” when Arphaxad was born are included in the 352 years.

Now the birth of Abram, “the friend of God”, was an event, as history has since abundantly proved, of the utmost significance to the whole human race. This Patriarch was sovereignly called of God to fill a place in the divine economy on earth which has been approached by none other. In all our researches we have only been able to establish the actual birth days of two Bible personages – the one being Abram and the other our blessed Lord and Saviour, Jesus Christ.

Without going into any detail, we must state that the Bible's plan of Time, as designed by God, clearly predetermined that the birth of Abram should take place at the 40th Jubilee from Adam. These Jubilee Cycles, as we have previously stated, are an essential feature composing the Six Thousand Years of Man's Redemption.

Leaving out the question of days for the moment, we will add the 352 years to the 1,656 years from Adam to the Flood year. This makes a total of 2,008 years. The 40th Jubilee occurs after 1,960 (4×490) Sacred Years have elapsed. The year of Abram's birth (2008) was therefore 48 Secular years in excess of the 40th Jubilee. In these facts we have an illustration of how God conveys knowledge that is nowhere stated. What is the meaning of these 48 excess years above the required 1,960 years to the 40th Jubilee? Simply this, that somewhere there is a period of 48 years which God refuses to bring into the Years of Redemption. There is only one possible place where these 48 rejected years could have existed. It is between the death of Abel and the birth of Seth. Worked out in detail, such as we cannot go into now, it can be shown that Abel was born after one Jubilee Cycle of 49 years; that, like his Antitype, our Lord Jesus Christ, he was murdered by his brother (Cain being a type of the Jews who killed their Messiah) when 33 years of age; and that Adam had to wait another Jubilee cycle of 49 years before Seth was born. The Jubilee was proclaimed on the 10th day of the seventh month in the 49th year of each cycle. As Bible Chronology is always expressed in completed years, the period between the death of Abel and the birth of Seth is viewed as 48 years.

It is these 48 years between the death of Abel and the birth of Seth which are omitted from Redemption Chronology because there was NO SEED on the earth through whom the promised Redeemer might come. He certainly could not come through Cain the murderer of Abel. Therefore during these 48 years Redemption Chronology ceased to be reckoned. At the birth of Seth, Eve declared, "God . . . hath appointed me another seed instead of Abel, whom Cain slew" (Genesis 4, 25).

Now there is a further period that God refuses to bring into Redemption Years, namely, the 147 days that the Flood waters prevailed upon the earth, as stated in Genesis 7 and 8, 4. In 147 days there are 5 months, that is, from the 17th day of the

second month to the 17th day of the seventh. (Whenever the Bible expresses lunar months of $29\frac{1}{2}$ days in terms of days, it ignores the fractions and treats each month as 30 days. That is why mention is made of 150 days in Genesis 8, 3.)

The waters of judgment prevailed upon the earth for 147 days. During this period it was impossible for God to reckon time in terms of Redemption Chronology. It was to convey this fact that He marked out these 147 days with such clearness in the text.

At the Flood the total period of time from Creation was 1,656 years and 93 days. From this we must deduct the 47 days to the Fall which were prior to the start of Redemption Years. That reduces the figure to 1,656 years and 46 days. To reach the 40th Jubilee we have to add the 352 years and in addition 101 days, thus,

1,656 years, 46 days	to the Flood
352 years, 101 days	from the Flood to the Birth of Abram

2,008 years, 147 days to the Birth of Abram.

From this total we must deduct the 48 years between the Death of Abel and the Birth of Seth, and also the 147 days of Judgment, so carefully marked out in the Flood record. This gives us the required 40th Jubilee, thus –

Adam to Birth of Abram	2,008 years, 147 days	in Secular Years
Deduct	48 years, 147 days	Time unreckoned

Adam to Birth of Abram 1,960 years, 0 days in Sacred Years.

In 1,960 years there are precisely 40 Jubilee Cycles. All these facts the Bible conceals beneath its surface for the benefit of those who will take the trouble to search them out diligently.

In 352 Bible years and 101 days, there are 341 solar years and 161 days. The date of the Flood was June 15th, 2470 B.C. If we deduct 341 solar years and 161 days from the Flood date, we reach November 22nd, 2129 B.C. Abram was born the next day, November 23rd. In other words, Abram was born on the day

following the completion of 1,960 Years of Redemption and this was at the 40th Jubilee from Adam.

This date is perfectly confirmed by the Years of the Messiah (2,008 years, 187 days), in which calendar Abram was born, *to the day*, at the 41st Jubilee, that is, after 2,008 years, 6 months, and 10 days had elapsed. Furthermore, if this date for the Birth of Abram were incorrect, it would completely vitiate the whole plan of the ages which we are now reproducing from Holy Scripture. Let it therefore be realized that the Bible reveals that Abram was born on November 23rd, 2129 B.C., and that in the Years of Redemption it was the 40th Jubilee from Adam, while in the Years of the Messiah it was at the 41st Jubilee. In Matthew's Gospel the genealogy of the Messiah is traced back to Abraham only.

THE CHRONOLOGICAL TABLE OF GENESIS 11
THE FLOOD TO THE BIRTH OF ABRAM

Gen. 7, 11, and 8, 13	The year of the Flood	1 year
	The 1st year "after the Flood"	1 "
Gen. 11, 10,	(Arphaxad was born in the 2nd year after the Flood when Shem was 100 years old.)	
„ „ 12,	Age of Arphaxad at the birth of Salah	35 years
„ „ 14, „	Salah „ Eber	30 „
„ „ 16, „	Eber „ Peleg	34 „
„ „ 18, „	Peleg „ Reu	30 „
„ „ 20, „	Reu „ Serug	32 „
„ „ 22, „	Serug „ Nahor	30 „
„ „ 24, „	Nahor „ Terah	29 „
„ „ 32, and 12, 4,	Age of Terah at the birth of Abram	130 „
Time in years from the Flood to the Birth of Abram		<hr/> 352 years <hr/>

Note. Genesis 12, 4, informs us that Abram was 75 years old when he left Haran, while Acts 7, 4, tells us that he left Haran at the death of his father Terah. Genesis 11, 32, informs us that Terah lived 205 years. By this simple deduction we learn that Abram was born when Terah had completed 130 years.

SUMMARY OF TIME FROM THE FLOOD TO THE BIRTH OF ABRAM

TYPE OF YEAR	TIME PERIOD
Bible years	352 years and 101 days
Years of the Messiah	352 years and 101 days
Solar years	341 years and 161 days
Days 124,709	
Lunations	4,223 lunations, 1 day, 7 hours, 51 mins.

These figures added to those at the Flood give the following totals from Creation to the Birth of Abram.

THE CREATION TO THE BIRTH OF ABRAM

Bible Years	2,008 years and 194 days
Years of the Messiah	2,008 years and 187 days
Solar Years	1,946 years and 264 days
Days 711,026	

Lunations 24,077 lunations, 18 days, 0 hours, 49 mins.

The 6,000 Years of Redemption 1,960 years

The 6,000 Years of Man 1,946 Solar years and 256 days

Note. The 6,000 Years of Man started after eight days from the New Moon of Creation, so they are always eight days less than the full total of Solar Years.

THE FIRST TWO THOUSAND YEARS

As the Bible adds 40 Years of Jubilee to the 1,960 Years of Redemption Chronology, a nominal total of 2,000 Years had passed between the Fall of Adam and the Birth of Abram. This therefore completes the first of the Three Grand Cycles into which the Bible divides the 6,000 Years of Man's Redemption.

DIVISION FOUR

THE BIRTH OF ABRAM TO THE EXODUS
OF THE CHILDREN OF ISRAEL FROM EGYPT

505 Bible Years and 4 Days

The fact that there were 505 Secular Years between the Birth of Abram and the Exodus lies on the very surface of the Bible. In Genesis 12, 4, we are informed that Abram was 75 years old

when he left Haran for Canaan, the Promised Land. In Exodus 12, 40 and 41, we are informed that “the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years” and that they left Egypt the very day after the 430 years were complete. The expression, “sojourning of the children of Israel” embraces Abram, their progenitor, from the time he left Haran. This fact is established by what the Apostle Paul states in Galatians 3, 17, in reference to a corresponding 430 years which began with the covenant God made with Abram when he entered the land fifty days later, and which ended with the giving of the Law on Sinai, fifty days after the Exodus.

The Scriptures provide much chronological detail in regard to events in these 505 years, as we show upon the Chart, but there is an unnamed interval of time amounting to 65 years, between the death of Joseph and the birth of Moses, which can only be arrived at by using the 430 years so positively named in Exodus 12, 40 and 41. If all the years named in the Bible between Abram’s departure from Haran and the Exodus are added together, they amount to 365 which is 65 years short of the 430 years. This proves that between the death of Joseph and the birth of Moses, 65 years must have elapsed.

The following is a Summary of the Chronology. Abram leaves Haran when 75 years old. Then follow 25 years to the birth of Isaac; 60 years to the birth of Jacob and Esau; 90 (77 and 13) years to the birth of Joseph; 110 years to the death of Joseph; 65 years to the birth of Moses; 80 years, the age of Moses at the Exodus (Exodus 7, 7). These years, which total 505, can all be checked by reference to the Scriptures. Joseph was born 13 years after Jacob began to serve Laban, and not 14, as is often carelessly affirmed.

The Exodus of Israel, we are positively informed, began on the 15th day of the first month – see Numbers 33, 3. Therefore the measurement of time from the Birth of Abram to the Exodus, when converted into mean revolutions of the Moon (which we call “lunations”) must precisely agree with this astronomical requirement. This is a case where God has acted with the greatest ingenuity in order to bring a most tremendously important fact to light. To measure the 430 years exactly, obviously it is necessary to find out *the actual day* in Abram’s 76th year when he left Haran. How can this be done? Only by converting the time into

lunations and adding these to the lunations between Creation and the Birth of Abram, thus,

Lunations in 505 years	6,053 luns. 21d. 8 h. 25 mins.
Add lunations from Creation to Abram, as previously given	24,077 luns. 18d. 0 h. 49 mins.
Total lunations from Creation	30,131 luns. 9d. 20h. 30 mins.

(A mean lunation = 29 days, 12 hours, 44 mins., 2.8 secs.)

This figure shows that if the lunations in 505 years are added to those at the Birth of Abram, the age of the Moon is $3\frac{1}{2}$ hours under 10 days; that is, just 4 days less than the required 14 days, which, within a few hours, was the age of the Moon at the opening of the 15th day of the first month, when the Exodus of Israel began. Without further discussion therefore, we may assert that Abram must have left Haran 4 days after he had completed 75 years; that is, on the 5th day of his 76th year. By adding these 4 days to the above total of lunations, we obtain the correct age of the Moon at the end of the day prior to that of the Exodus, namely, 13 days, 20 hours, 30 mins. Furthermore, these figures confirm that the chronology of the Bible from the New Moon of Creation has been perfectly reproduced, because it agrees with the required age of the Moon at the Exodus of Israel, which would otherwise be impossible.

Having overcome this difficulty, we find we have thereby become involved in another of a more serious nature.

The Birth of Abram was at the 40th Jubilee, after 1,960 Redemption Years had elapsed. No one could possibly doubt that Israel's release from the bondage of Egypt was at a Jubilee – the 50th from the Fall of Adam. The Jubilee was the year of release and the 50th Jubilee would be a Jubilee of Jubilees from Creation. If this was to be so, then only 490 years could have elapsed in Redemption Chronology from the Birth of Abram. Why then is the total in Secular Years, 505 and 4 days?

At once we note that the Bible with great care marks off the 15 years between the conception of Ishmael in the womb of Hagar and the birth of Isaac. Genesis 16, 3, shows that Abram was 85 years old when he married Hagar, and Genesis 21, 5, that he was 100 years old when Isaac was born. These 15 years

are excluded from Redemption Chronology because Abram departed from the path of faith and obedience and resorted to natural means in order to accomplish a divine objective. Again, in this instance, THE SEED through whom the Redeemer would come was involved. God could no more accept Ishmael than He could Cain, so until Isaac, the true Seed, is born, God refuses to reckon Redemption Years.

This accounts for the 15 years but leaves us with an excess of four days.

Anyone can see that God went to infinite trouble to make these four days stand out by themselves. If the figures given from the Bible were not ABSOLUTELY ACCURATE, these four days would not stand out as they do. As it is, they form an excess over the required 490 years if the Exodus is to be at the 50th Jubilee from Creation.

Once only in the Bible is the fact stated that Israel must select and set aside the lambs for the Passover on the 10th day of the first month (see Exodus 12, 3). For four days, namely, the 11th, 12th, 13th and 14th of the first month, the Passover lamb awaited death. These four days are a positive type of the 4,000 years of Redemption which elapsed between the Fall of Adam and the Death of the Redeemer on the Cross of Calvary on May 1st, A.D. 33. Peter tells us that believers are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world" (lit. "ages" – 1 Peter 1, 19 and 20).

Our Lord Jesus Christ, "the Lamb of God, which taketh away the sin of the world", was set apart for death in the Garden of Eden, directly after the Fall of Adam and Eve, with intention that after Four "Days" of 1,000 years each (2 Peter 3, 8), He, the Seed of the Woman, would be offered up for our sins, and shed His blood to shelter us from the judgment of God, just as the blood of the Passover lamb in Egypt sheltered the Israelites from the sword of the Destroying Angel, when he smote Egypt's firstborn of man and beast.

The Bible year is 354 days. The Sacred year of the Bible, used in Redemption Chronology, is only 350 days because God refused to reckon the typical four days between the 10th and the 14th of the first month, when the Passover lambs were in keeping. This He did anticipatively on the ground that as the Sacrifice of His well-beloved Son would so perfectly obliterate

the sins of His people in the 4,000 years from the Fall to the Crucifixion He must obliterate these four typical days in every Sacred year in honour of that Sacrifice. To bring out this fact, God caused the Redemption chronology from Abram to the Exodus to possess this excess of 15 years and 4 days, knowing that those whom He called to unveil these mysteries would thereby learn the reason why. Though we cannot now give details, we must state that there are certain occasions in Holy Scripture where the knowledge that these four days are not reckoned in Sacred Years was the means of bringing most important new facts to light.

The Exodus of Israel from Egypt was therefore 490 years in Redemption Chronology from the Birth of Abram. As the Birth of Abram was at the 40th Jubilee, the Exodus must have taken place at the 50th Jubilee which was a Jubilee of Jubilees and a turning point in the history of the world.

In 505 Bible years and 4 days, there are 489 Solar years and 170 days. If we deduct these 489 Solar years and 170 days from November 23rd, 2129 B.C., we arrive at the date of May 11th, 1639 B.C., which was the last day of the 430 years of Exodus 13, 40. The Exodus began the next day which was Friday, May 12th, 1639 B.C. This much debated date has now therefore once and for ever been established by Holy Scripture.

SUMMARY OF TIME FROM THE BIRTH OF ABRAM TO THE EXODUS

TYPE OF YEAR	TIME PERIOD
Bible Years	505 years and 4 days
Years of the Messiah	505 years and 4 days
Solar Years	489 years and 170 days
Redemption Years	490 years
Days 178,774	
Lunations	6,053 lunations, 25 days, 8 hours, 25 mins.

If we add these figures to those given in the Summary at the Birth of Abram, we shall obtain the following Summary for the whole course of time from

THE CREATION TO THE EXODUS OF ISRAEL FROM EGYPT

Bible Years	2,513 years and 198 days
Years of the Messiah	2,513 years and 191 days

Israel. The occasion was the day of the astronomical New Moon on April 28th, 1639 B.C. (see Exodus 12, 1 and 2).

“And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month (lit. New Moon) shall be unto you the beginning of months: it shall be the first month of the year to you.”

With these few words the Lord God explained to Moses and Aaron that in future the first month or New Moon of each year was to be anchored to the Spring season, instead of pursuing a roving course through the seasons, as had been the case between the Creation and the Exodus. In a Solar Calendar of $365\frac{1}{4}$ days, the four seasons recur in the same months of the year, but with a year of 354 days, which is more than 11 days short of a solar year, the first month of the year was always moving its position in relation to the seasons.

There was to be no change in the Civil Lunar year of 354 days, with its alternating 12 months of 30 and 29 days each, but when three such years had run their course and the calendar had fallen back about 34 days ($3 \times 11\frac{1}{4}$) from true solar time, an extra month of 30 days was to be intercalated and this delayed the start of the New Year until the Spring season. In other words, whenever Israel's calendar had fallen back about 30 days or one lunation, the New Year was put off for a month. By this means, Israel's first month was always kept in the spring season. This extra month had to be introduced either after three or two years. God thus gave to Israel what is called a Luni-Solar Calendar, that is, a lunar calendar, regulated in such a way as to keep the lunar years in close proximity to solar years and therefore to the four seasons. We keep our 365-day years in harmony with the true solar year of 365 days, 5 hours, 48 mins., 46 secs., and the four seasons, by intercalating one day every four years at the end of February. If we did not do so, our months would move slowly away from the seasons and create chaos.

As previously, these Luni-Solar Bible years were to be measured off in Jubilee cycles of 49 years each and in major cycles of 490 years each. In every 49-year cycle it would be necessary to intercalate 18 extra months of 30 days each (and on nine or ten occasions one further day would elapse before these extra months

began). In every 49-year cycle there would therefore be 606 lunations, made up as follows,

$$\begin{array}{rcl}
 12 \text{ lunations a year for 49 years} & = & 588 \text{ lunations} \\
 18 \text{ intercalated lunations} & = & 18 \quad ,, \\
 \hline
 \text{Total lunations in 49 years} & = & 606 \quad ,, \\
 \hline
 \end{array}$$

Between the Creation and the Exodus, the basic unit of time in the Bible was the DAY of 24 hours. To find solar years or the age of the Moon, we had to convert days into years or lunations which was a very simple operation. Now, however, after the Exodus, to find solar years or the Years of the Messiah, we have to convert lunations or revolutions of the Moon, which is equally simple but slightly more tedious.

The lunation has a mean length which is universally recognized, of 29 days, 12 hours, 44 minutes, 2.8 seconds. The seconds can usually be ignored, except in measuring long periods of time, and then they can be worked out separately and the figure adjusted accordingly. The minute can always be used as the lowest common multiple for the day of 24 hours, the solar year and the lunation. In a day there are 1,440 minutes; in a solar year, 525,949 minutes (approx.) and in a lunation, 42,524 minutes.

In a Jubilee cycle of 49 years, there are 17,895 days, 12 hours and 52 mins. The Civil Lunar Calendar which God gave to Israel and which, like all other calendars, knows no unit of time less than one day of 24 hours, was so perfect that in two cycles of 49 years the last day would end about two hours only in error with the required number of lunations which would be 2×606 , or 1,212 lunations.

In 49 true Solar years, there are 17,896 days and 21 hours. This is approximately 1 day and 8 hours more than 49 Luni-Solar years. Therefore the Bible Luni-Solar Calendar fell back about a day and a third from true solar time every 49 years. This error would accumulate until 22 cycles or 1,078 years had passed when it would perfectly correct itself by the intercalation of one extra lunation, after which the Bible's calendar would be restored to almost exact correspondence with true solar years.

We mention all these facts for the benefit of those serious readers who will rightly desire to check the figures we shall give between 1639 B.C. and A.D. 33, when, with the temporary setting aside of Israel, the Bible calendar reverted to straight Civil Lunar years of 354 days, as before the Exodus.

Anyone who has understood these remarks about the measurement of time in the Bible will be able to take any date between the Exodus and A.D. 33, and express it in terms of our Solar Calendar, both as to the year, the day of the month and the day of the week. As it is often very important to know the day of the week of an event in sacred history, we must explain exactly how this may be obtained with perfect accuracy. The order of the days of the week as we know them began after the first 47 days which ended with the Fall of Adam. In other words, it began with the Redemption Chronology and Adam's 130 years. The Fall of Adam is viewed as taking place on a Sunday, because the previous 40 days were a continuing "Sabbath" which was terminated by the Fall. Therefore the order of the days of the week begins with a Monday and every week thereafter ends with a Sunday. After deducting 47 from the total number of days from Creation, let the remainder be divided by 7 and the result will reveal the day of the week. For example, the number of days to the Exodus was 889,800. After deducting 47 days and dividing the result by 7, we find there were 127,107 weeks and 4 days. The weeks ended on a Sunday and the four days the following Thursday. The Exodus was the next day – Friday.

DIVISION FIVE

THE EXODUS OF ISRAEL FROM EGYPT
TO
THE DEDICATION OF THE TEMPLE
AND THE END OF THE 14TH YEAR OF KING SOLOMON

621 Luni-Solar Bible Years and 1 Day

We will at once give a Summary of how the 621 years between the Exodus and the end of Solomon's 14th year are accounted for in Holy Scripture. The facts are clearly set out on the Chart with Scripture references and also on the Chronological Table which precedes the Summary of Time at the end of this Division.

The Wilderness Journey to Canaan	40 years
To the Division of the Land in the 7th year	7 „
The 450 years named by the Apostle Paul in Acts 13, 19 and 20, from the Division of the Land to the time of Samuel	450 „
The Servitude under the Philistines in the time of Samuel (1 Samuel 7, 2)	20 „
From Samuel to the Kingship of Saul	10 „
The Reign of Saul (Acts 13, 21)	40 „
The Reign of David	40 „
The Reign of Solomon to end of 14th year	14 „
Total	<hr/> 621 years <hr/>

There are two unstated intervals of time involved in the above Summary. The first, which does not appear because it is part of the 450 years named by the Apostle Paul, is a period of 20 years between the Division of the Land and the first Servitude under the King of Mesopotamia (Judges 3, 8). This must have been exactly 20 years so as to make up the 450 years, which otherwise would have an excess or a deficiency.

The other unstated interval follows the 20 years' Servitude under the Philistines in the time of Samuel and ends with the start of Saul's reign. This must have been exactly 10 years in order to make up what otherwise would be an excess or a deficiency in the 480 years of Redemption Chronology, named in 1 Kings 6, 1, and shown on the right side of the Chart.

No further comment is needed in support of the fact that the Bible shows in the plainest possible manner that 621 Secular years elapsed between the Exodus of Israel and the end of Solomon's 14th year, in the seventh month of which the Temple, built by him under God's direction, was dedicated.

We must now reveal from the Bible that in the 6,000 Years of Redemption there was precisely one Major Cycle of 490 years between the Exodus and the Dedication of the Temple. This being so, the Dedication must have occurred at the 60th Jubilee from Creation, which was exactly half-way through the 6,000 Years of Redemption.

The key by which this fact can be established with the

authority of Holy Scripture is found in 1 Kings 6, 1, where we read, "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the "fourth year of Solomon's reign . . . he (Solomon) began to build the house of the Lord."

Commentators, with an evil bias, as well as just men, have been greatly at a loss to account for this figure. The evil have mocked because of it; while the just have been mystified. This happens to be one of the few occasions in the Bible where God allows the Redemption series of years to appear on the surface. In Secular Years, it can at once be seen that the 4th year of Solomon was the 611th year from the Exodus. The difference is therefore 131 years. How is it to be accounted for? By the simplest possible means. If we add up the seven periods of servitude, named in the Book of Judges and 1 Samuel 7, 2, we shall find they amount to a total of 131 years (see Chart or attached Chronological Table). God could not possibly bring periods of time during which He was punishing Israel by allowing Gentile nations to hold them in servitude into the Chronology of Redemption which basically is one of forgiveness, in anticipation of the Sacrifice of Calvary. Consequently, God omits these seven periods of servitude, amounting in all to 131 years, from the 6,000 Years of Man's Redemption.

Therefore in the 4th year of Solomon, the Major Cycle of 490 years had reached the 480th year from the Exodus, exactly as the Scripture states. We are informed that Solomon was seven years building the Temple (see 1 Kings 6, 38). Though the fact is not stated, because the implication makes it equally manifest, the decoration and furnishing of the Temple, described in 1 Kings 7, must have occupied the remaining three years needed to bring Redemption Years up to 490 – a point of time which was the 60th Jubilee from the Fall of Adam and the beginning of the 6,000 Years of Redemption.

We learn from 1 Kings 8, 2, that the Dedication of the Temple took place at "the feast in . . . the seventh month" which is called "Tabernacles". It began on the 15th day. In Leviticus 25, 9, we are informed that the trumpet heralding the year of Jubilee was to be sounded on the 10th day of the seventh month in the 49th year. The 10th of the seventh month of Solomon's 14th year was the 10th Jubilee from the Exodus.

Therefore four days before the Feast of Tabernacles, the Jubilee trumpets had sounded and the 60th year of Jubilee from Creation had been proclaimed.

As this was 620 years and 6 months after the Exodus which was in 1639 B.C., the year was 1019 B.C., and in this year the 15th of the seventh month, when the Dedication of the Temple took place, was, in terms of our calendar, October 28th, and the day of the week was Friday. The same Glory that was then manifested and filled God's House in the 14th year of Solomon, appeared once again on another Friday, October 29th, 1 B.C., but this time veiled in a Body of flesh and blood – on both occasions it was the 1st day of the Feast of Tabernacles, and of the latter the Apostle John declares, "the Word was made flesh, and dwelt (Greek: tabernacled) among us, and we beheld His glory".

WHY 621 YEARS AND 1 DAY?

The Chronology of the Bible is astronomically accurate and therefore must account for every day and hour, not to mention minutes and seconds.

When God instructed Moses as to the change of calendar at the Exodus, it was on the day of the astronomical New Moon, which is the day when the months of Scripture according to the Levitical economy begin. The Feasts of Jehovah were ordained for days in a lunar month which began on the day the Sun and Moon were in actual conjunction, that is, the day of the astronomical New Moon. It can be shown that at the opening of the third month after leaving Egypt, Israel waited for the Moon's crescent to appear, instead of beginning that month on the day following the last day of the second month. They thereby not only intercalated one day which is not accounted for in their calendar, but began the invariable practice of starting their months at the phasis or first appearance of the Moon, instead of at the astronomical New Moon which the Lord God instituted at the Exodus. It is this that accounts for the rather strange wording in Exodus 19, 1. It is only by bringing in this extra day that it can be proved that the Law was given on Sinai at Pentecost, which was the 50th day after leaving Egypt.

That Israel fell back a day in their calendar through starting

their months at the phasis of the Moon, is proved by the following fact. The Saviour and His disciples took the Passover one day before the Jews took their Passover in A.D. 33. Our Lord, of course, kept the Passover of Jehovah on the true 14th day of the Moon, while "the Jews' Passover" was kept the next day, which was the 14th in their calendar, but the 15th of the Moon.

JOSHUA'S LONG DAY OF 48 HOURS

By what we have just stated, it will have been noted that from the very beginning Israel's Feasts were ONE DAY of the Moon or month behind the Feasts of Jehovah. Scripture only records two Passovers on the true 14th day of the Moon – the one at the Exodus and the other that which our Lord and Saviour took with His disciples at the opening of the day in which He was crucified. The reason why God allowed Israel so to act we cannot now discuss, but it was clearly with His permission.

The account in Joshua 10 makes it perfectly clear that God suspended the movements of the heavenly bodies – the Sun and the Moon – for an exact day of 24 hours. In other words, there were 48 hours between two sunsets. For very good reasons, God allowed Israel to treat these 48 hours as ONE DAY, while He himself regarded them as TWO DAYS. The effect of this was that the order of the days of the week, as reckoned by God, became ONE DAY ahead of Israel's reckoning of the same. Thus God's Sabbath or seventh day became Israel's Friday or 6th day. By this means, God concealed His holy Sabbath from view and allowed Israel to keep a Sabbath of their own on what was really an 8th day. Again, we cannot here discuss why He so acted, but merely state the truth which is proved by the following fact. The Evangelist Matthew is caused to adopt Jehovah's reckoning of time and so reveals that the Saviour died on A SABBATH, that is, Jehovah's Sabbath, which was the Jews' Friday or sixth day. Without understanding this, no one could possibly reconcile Matthew's account of our Lord's death and resurrection with that of the other three Evangelists. Matthew records events according to the Calendar of Jehovah, which differs by one day of the week, as well as by one day of the month, from Israel's Calendar. In the Wilderness, Israel polluted God's Sabbath (see Ezekiel 20), and

so in the Land of Canaan God gave them their own Sabbath (see Isaiah 1, 13, 14 and Hosea 2, 11).

THE 621 LUNI-SOLAR YEARS AND 1 DAY ANALYSED

It is necessary to explain how to express the 621 Luni-Solar years in terms of days, solar years, and Years of the Messiah. The first essential is to obtain the exact number of days. To do this we must first ascertain the exact number of lunations.

In 621 Luni-Solar years there are 12 Jubilee cycles of 49 years, with an excess of 33 years into the 13th cycle. In each 49-year cycle there are, as previously stated, 606 lunations. In each of the additional 33 years there are 12 lunations, and there would also have been 12 intercalated lunations in these 33 years. We will tabulate these figures thus:

		LUNATIONS
Lunations in 12 Jubilee Cycles (12 x 606)	=	7,272
Lunations in 33 years (12 x 33)	=	396
Intercalated lunations in 33 years	=	12
		<hr/>
Total lunations in 621 years	=	7,680
		<hr/>

In each lunation there are 29 days, 12 hours, 44 mins., 2.8 secs. To multiply this length of a lunation by 7,680 is a matter of simple arithmetic. The result is 226,795 days (to the nearest day), to which we must add the one day intercalated by Israel when they first adopted the phasis of the Moon as the start of their months. This brings the total number of days to 226,796, and these reach to the end of the 14th day of the 1st month of Solomon's 15th year. The next day, the 15th of the first month, was officially New Year's Day when all Sacred and regnal years began.

In 226,796 days there are 620 Solar Years and 346 days. If we deduct this period from the date of the Exodus, which was May 12th, 1639 B.C., it reduces our B.C. years to 1018 B.C., and the month date of April 22nd, which was the 14th day of the first month and the last day of Solomon's 14th year, in the seventh month of which the Dedication of the Temple had taken place.

CHRONOLOGICAL TABLE
FROM
THE EXODUS OF ISRAEL FROM EGYPT
TO
THE DEDICATION OF SOLOMON'S TEMPLE

Years B.C.		Bible Years
1639	Israel leaves Egypt	
1599	Israel enters Canaan after 40 years (Joshua 4, 19; 5, 6)	40
1592	Division of the Land of Canaan (Joshua 14, 7 to 10)	7
1592	THE 450 YEARS OF ACTS 13, 19 and 20 BEGIN	
1572	Time of Joshua and Elders—a break in the chronological record	20
1564	(i) Israel subject to King of Mesopotamia (Judges 3, 8)	8
1524	Othniel judges Israel (Judges 3, 11)	40
1506	(ii) Israel subject to King of Moab (Judges 3, 14)	18
1426	Ehud and Shamgar judge Israel (Judges 3, 30)	80
1406	(iii) Israel subject to Jabin, King of Canaan (Judges 4, 3)	20
1366	Deborah and Barak judge Israel (Judges 5, 31)	40
1359	(iv) Israel subject to Midian (Judges 6, 1)	7
1319	Gideon judges Israel (Judges 8, 28)	40
1316	Abimelech judges Israel (Judges 9, 22)	3
1293	Tolah judges Israel (Judges 10, 2)	23
<i>Carried forward . . .</i>		<u>346</u>

Years B.C.		Bible Years
	<i>Brought forward</i>	346
1271	Jair judges Israel (Judges 10, 3)	22
1253	(v) Israel subject to Philistines and Ammonites (Judges 10, 8)	18
1247	Jephthah judges Israel (Judges 12, 7)	6
1240	Ibzan judges Israel (Judges 12, 9)	7
1230	Elon judges Israel (Judges 12, 11)	10
1222	Abdon judges Israel (Judges 12, 14)	8
1182	(vi) Israel subject to Philistines (Judges 13, 1)	40
1142	Eli judges Israel, END OF THE 450 YEARS OF ACTS 13 (1 Samuel 4, 18)	40
1122	(vii) Israel subject to Philistines during Samuel's Judgeship (1 Samuel 7, 2-3)	20
1112	Samuel to Saul – a break in the chronological record (see Text)	10
1072	Saul King over Israel (Acts 13, 21)	40
1032	Reign of David, King of Israel (1 Kings 2, 11)	40
1029	Foundation of Temple laid, Solomon's 4th year (1 Kings 6, 1)	3
1022	Temple Structure completed, Solomon's 11th year (1 Kings. 6, 38)	7
1019	The Temple Dedicated, Solomon's 14th year (see Text)	3½
1018	To end of Solomon's 14th year	½
Total years from the Exodus to the end of Solomon's 14th year		621

SUMMARY OF TIME
FROM THE EXODUS TO THE END OF THE 14TH YEAR OF
SOLOMON IN WHICH THE TEMPLE WAS DEDICATED

Luni-Solar Years	621 years and 1 day
Years of 354 days	640 years and 236 days
Years of the Messiah	640 years and 236 days
Solar Years	620 years and 346 days
Redemption Years	490 years
Days	226,796
Lunations	7,680 lunations, 1 day, 2 hours, 0 mins.

If these figures are added to those previously given in the Summary of Time from Creation to the Exodus, the following results will be obtained,

THE CREATION TO THE END OF SOLOMON'S 14TH YEAR

Luni-Solar Years	621 years and 1 day (from the	
Bible Years of 354 days	3,154 years and 80 days	Exodus)
Years of the Messiah	3,154 years and 73 days	
Solar Years	3,154 years and 50 days	
Days	1,116,596	
Lunations	37,811 lunations, 14 days, 22 hours, 30 mins.	

The 6,000 Years of Redemption, 2,940 years
(Because of the nominal addition of the 60 years of Jubilee, the Bible regards this period as 3,000 Years. This was the 60th Jubilee from the Fall of Adam.)

The 6,000 Years of Man, 3,057 years and 42 days

Note. The number of Solar Years given on the Chart (3,056 years and 239 days) is at the Dedication of the Temple which was 176 days prior to the end of Solomon's 14th year on April 22nd, 1018 B.C.

DIVISION SIX

THE 15TH YEAR OF KING SOLOMON – 1018 B.C.

TO

NEHEMIAH'S RETURN TO "RESTORE AND TO BUILD JERUSALEM" IN
THE 20TH YEAR OF ARTAXERXES, KING OF PERSIA – 458 B.C.

560 Luni-Solar Bible Years

With the opening of the 15th year of King Solomon in 1018 B.C.,

we have travelled just over half the allotted span of 6,000 Secular Years. We can look back 3,057 solar years to the Creation and we can look forward 2,950 solar years to the Consummation in A.D. 1933. In Redemption Chronology, the Dedication of the Temple in 1019 B.C. was 3,000 years from the Fall of Adam. This is exactly one half of the 6,000 years to the setting up of the Kingdom of the Messiah which is to continue through the whole of the Seventh Thousand Years.

As stated above, 560 Luni-Solar Secular Years elapsed between the opening of Solomon's 15th year and the return of Nehemiah from Persia, "to restore and to build Jerusalem", under the command of King Artaxerxes in his twentieth year (Nehemiah 2).

These 560 years may be divided into three separate parts.

The first embraces the 412 years of the Kings of Judah, from Solomon's 15th year to the end of the 3rd year of Jehoiakim. The second consists of the Seventy (70) Years' Captivity, and the third, a period of 78 years between the end of the Captivity and Nehemiah's return to build again the Holy City.

THE 412 YEARS

1018 B.C. TO 606 B.C.

Both on the Chart and in the appended Chronological Table which precedes the Summary of Time at the end of this Division it can be seen that Bible Chronology travels through the Davidic Dynasty and that its various steps are according to the length of the reigns of the Kings of Judah. As with the ages of the Patriarchs and their firstborn sons in Genesis, the whole of the year of a king's accession (which is the year of the death of his predecessor) is credited to him as his FIRST YEAR. By adopting this system, the Bible obviates any reference to fractions of a year. The length of each reign is therefore given in the Bible according to the number of completed years at the time of the king's death.

We must now make some comments by way of explaining certain difficulties which have to be overcome.

The first of these is in reference to the reign of King Jehoram. In 2 Chronicles 21, 5, we are told Jehoram reigned "eight years in Jerusalem". This is the only king in the chronological line, the length of whose reign is stated in years which include

those of joint-kingship with his predecessor. By assembling all the facts, it can be clearly proved from the Bible that Jehoram's eight years' reign includes four years of joint-kingship with Jehoshaphat, his father (see 2 Kings 8, 16). These four years of joint-kingship are included in the 25 years of Jehoshaphat's reign and must be deducted from the eight years of Jehoram who only reigned as sole king for four years. Therefore only these four years can be brought into the chronological chain. In order to avoid giving what would be a lengthy and tedious setting forth of all the facts, such as appear in our more detailed expositions, we will inform the reader that the Bible (as may be seen from the Chart) marks off a period of 390 years from the second year of Saul in 1110 B.C., to Hezekiah's 6th year which was 720 B.C., when the Kingdom of Israel finally fell before the armies of the King of Assyria. In Ezekiel 4, 5, God calls this period of 390 years – "the years of their iniquity". Saul was rejected in his second year for a sin that permeated the whole history of the Kingdom of Israel until it fell and the people were carried away into Assyria.

These 390 years lock this whole series of reigns together, including that of Jehoram which is the only one not stated in the usual terms. Both the facts given in the Bible and this marked period of 390 years prove that Jehoram, King of Judah, reigned only four years as sole King. For this reason, only four years appear in the chronological chain.

The next point is the Interregnum between the reigns of Amaziah and Uzziah. By paying careful attention to the text it can be shown that there was no king on the throne of Judah from the 15th to the 26th year of Jeroboam (II), King of Israel. Reckoned inclusively, as it must be, this was an interval of 12 years. In the 27th year of Jeroboam, Uzziah (or Azariah), at the age of 16, became King of Judah (2 Kings 15, 1).

THE FOUR YEARS' JUDGESHIP OF JOTHAM

Never before, to our knowledge, have the four years of Jotham's Judgeship been brought into the chronological chain. In 2 Kings 15, 33, we are told that Jotham "reigned sixteen years". In verse 30 of the same chapter, reference is made to "the twentieth year of Jotham" – a statement that has either

called forth scorn or ludicrous explanations from Commentators. As usual, it is men's minds that are at fault, and not the Holy Scriptures. Uzziah, the father of Jotham, was struck down with leprosy for his intrusion into the priestly office. God removed Uzziah from the kingship which was suspended during the remaining four years of his life. In the meanwhile, "Jotham his son was over the king's house, judging the people of the land" (2 Chronicles 26, 16 to 23). Jotham's 20 years are therefore composed of 4 years' Judgeship and 16 years' reign. There are a number of other facts connected with Uzziah and Jotham's Judgeship of four years which are of supreme interest but we cannot now give an exposition of these, as this is only a Summary of Bible Chronology.

There is no call for chronological comment in any of the remaining reigns of the Kings of Judah, all of which are expressed in terms of completed years right down to the third year of King Jehoiakim which is so positively named in the first verse of the Book of Daniel. This, with the statements in Jeremiah 25, 1 and 12, clearly prove that the Seventy Years' Captivity of Judah in Babylon began with the 4th year of Jehoiakim which was 606 B.C.

From 1018 B.C., which was the 15th year of Solomon, to 606 B.C., when the Seventy Years' Captivity began, is a period of 412 years.

THE 70 YEARS' CAPTIVITY

Having established that the Babylonian Captivity of Judah began in 606 B.C., we know as a matter of simple arithmetic that it must have ended in 536 B.C., which was the year of the Cyrus Restoration Decree, the details of which are found in the 1st chapter of Ezra. There is no more perfectly attested date than 536 B.C. for the Cyrus Decree and the return of a Remnant of the Jews under Zerubbabel to Jerusalem.

To the 412 years we can now add 70 years which brings the total to 482 Secular years.

No one would expect God to allow His chronological plan to rest upon the utterly uncertain chronology of the reigns of the kings of Medo-Persia, Greece or Syria. The returned Remnant of Judah had no king and was subject to Gentile suzerainty, so they could provide no chronological material which could form

a part of the Bible's infallibly accurate record of time from the Creation. This being so, God devised another plan, based upon the major Redemption Cycles of 490 years.

It will be obvious to all who have read the former pages, that the Seventy Years of the Captivity of Judah in Babylon could have no place in the Chronology of Redemption, as it was a season of the most severe chastisement. Almost more positively than any other period of years omitted from Redemption Chronology, these 70 years must be excluded from a series which is founded upon the principle of forgiveness.

This being so, the 70 years from 606 B.C. to 536 B.C. are a blank in the 490-year Cycle of Redemption from the Dedication of the Temple to Nehemiah. This leaves us with the 412 years which ended when the 70 Years' Captivity began. To complete the cycle of 490 years, it is necessary to add 78 years to the 412 years. This means that from the end of the 70 Years' Captivity in 536 B.C., we have to deduct 78 years which reduces the B.C. years to 458. It will simplify the measurement if we tabulate the figures thus:

1018 B.C. to 3rd year of Jehoiakim in 606 B.C.	=	412 years
606 B.C. to 536 B.C., 70 Years' Captivity unreckoned	=	---
536 B.C. to end of 490-year Cycle in 458 B.C.	=	78 years
		<hr/>
Major Cycle of Redemption – Solomon to Nehemiah	=	490 years
		<hr/>

It can thus once again be seen how God is pleased to use these major cycles of 490 years in order to bridge unnamed intervals in Bible Chronology, such as these 78 years between the end of the Seventy Years' Captivity and the return of Nehemiah "to restore and to build Jerusalem" in 458 B.C., which was "the twentieth year of Artaxerxes", King of Persia (Nehemiah 2, 1).

The absolute accuracy of this measurement will be confirmed by the facts and figures we shall be giving in our next section for the period from Nehemiah to the Death of Christ, that is, from 458 B.C. to A.D. 33, which again is exactly 490 years. In this connection it is helpful to note that from 1018 B.C. to A.D. 33 there are 1,050 years. If we deduct the 70 years of the Captivity

in Babylon, the number is reduced to 980 years, which is exactly two major Redemption Cycles of 490 years each.

The 560 Luni-Solar Secular years from Solomon's 15th year to Nehemiah are therefore, as previously stated, composed of the 412 years to the 70 Years' Captivity; then the period of the Captivity itself, namely, the 70 years from 606 B.C. to 536 B.C., and finally, the 78 years from the end of the Captivity in 536 B.C., to 458 B.C., when Nehemiah returned to rebuild Jerusalem and when the 70th Jubilee from Creation had been reached in Redemption Chronology.

We must now convert these 560 Luni-Solar years into lunations so as to obtain the number of days, solar years and Years of the Messiah.

In 560 Luni-Solar years there are 11 Jubilee Cycles of 49 years each and 21 years. These are made up as follows:

	LUNATIONS
Lunations in 11 Jubilee Cycles (11 x 606)	= 6,666
Lunations in the excess 21 years (12 x 21)	= 252
Intercalated lunations in 21 years	= 8
	<hr/>
Total lunations in 560 years	= 6,926
	<hr/>

In 6,926 lunations there are 204,528 days, and these contain 559 solar years and 357 days.

Solomon's 15th year began with April 23rd, 1018 B.C., so we have to deduct 559 years and 357 days from that date. This reduces our B.C. total of years to the end of April 14th, 458 B.C. The next day, April 15th, which was also the 15th of the 1st month in Israel's Calendar, was New Year's Day, and therefore the opening of the Sacred Year. It was 11 days later in this month on the 1st day of the Messianic Year 3733, that Nehemiah received from King Artaxerxes the royal command to go and restore Jerusalem in fulfilment of the great Messianic Prophecy of Daniel 9, 25.

It will be noted that these 560 Luni-Solar years are eight days short of 560 true Solar years as they began on April 23rd, 1018 B.C., and terminated on April 14th, 458 B.C.

CHRONOLOGICAL TABLE
FROM
THE END OF THE 14TH YEAR OF KING SOLOMON IN 1018 B.C.
TO
THE RETURN OF NEHEMIAH TO JERUSALEM IN 458 B.C.

Years B.C.		Bible Years
992	Reign of Solomon (40 less 14 years) (1 Kings 11, 42)	26
975	Reign of Rehoboam (2 Chronicles 12, 13)	17
972	Reign of Abijah (2 Chronicles 13, 2)	3
931	Reign of Asa (2 Chronicles 16, 13)	41
906	Reign of Jehoshaphat (2 Chronicles 20, 31)	25
902	Reign of Jehoram (4 years also as co-rex) – see note in text	4
901	Reign of Ahaziah (2 Kings 8, 26)	1
895	Reign of Athaliah (2 Chronicles 22, 12)	6
855	Reign of Jehoash (2 Chronicles 24, 1)	40
826	Reign of Amaziah (2 Chronicles 25, 1)	29
814	Interregnum (see note in text)	12
762	Reign of Uzziah (2 Chronicles 26, 3)	52
758	Kingship of Uzziah suspended (Jotham judged Israel) – see note in text	4
742	Reign of Jotham (2 Chronicles 27, 1)	16
726	Reign of Ahaz (2 Chronicles 28, 1)	16
720	Captivity of Israel, 6th year of Hezekiah (2 Kings 18, 10)	_____

Carried forward 292

Years B.C.			Bible Years
		<i>Brought forward</i>	292
697	Reign of Hezekiah	(2 Chronicles 29, 1)	29
642	Reign of Manasseh	(2 Chronicles 33, 1)	55
640	Reign of Amon	(2 Chronicles 33, 21)	2
627	Jeremiah prophesies in 13th year of Josiah (Jeremiah 1, 2)		
609	Reign of Josiah	(2 Chronicles 34, 1)	31
609	Reign of Jehoahaz (3 months of Jehoiakim's 1st year)	(2 Chronicles 36, 2)	
606	70 Years' Captivity of Judah begins (Jeremiah 25, 1 & 11)		
598	Reign of Jehoiakim	(2 Chronicles 36, 5)	11
597	Reign of Jehoiachin (3 months), Interregnum (2 Chronicles 36, 9)		1
588	Siege of Jerusalem, The 2,520 Years begin (Ezekiel 24, 1)		
587	Reign of Zedekiah (10 years and 4 months) (2 Kings 25, 2 & 3)		10
536	70 Years' Captivity of Judah ends (Ezra 1 & 2)		51
458	INTERVAL to the Return of Nehemiah to rebuild Jerusalem in the 20th year of Artaxerxes, King of Persia. Beginning of the "Seventy Weeks" or 490 Years to Christ, foretold to Daniel (Daniel 9, 25)		78
Total time from Solomon's 14th year to Nehemiah's Commission			<hr/> 560 <hr/>

SUMMARY OF TIME

FROM SOLOMON'S 15TH YEAR – 1018 B.C. TO NEHEMIAH IN 458 B.C.

Luni-Solar years	560 years
Bible Years of 354 days	577 years and 270 days
Years of the Messiah	577 years and 270 days
Solar Years	559 years and 357 days
Redemption years	490 years
Days	204,528
Lunations	6,925 lunations, 29 days, 2 hours and 17 mins.

Note. The above total of Lunations includes the 10 hours by which Lunar time became in advance of Solar time because the Sun retrogressed 10 hours as a sign to Hezekiah (see Isaiah 38, 8 and page 301).

If these figures are added to those given from Creation to the end of Solomon's 14th year, the following figures will result and infallibly establish the exact course of time from,

THE CREATION TO NEHEMIAH'S RETURN TO JERUSALEM IN 458 B.C.

Luni-Solar Years	
(the Exodus to Nehemiah)	1,181 years and 1 day
Bible Years of 354 days	
(from Creation)	3,731 years and 350 days
Years of the Messiah	3,731 years and 343 days
Solar Years	3,617 years and 42 days
Days	1,321,124
Lunations	44,737 lunations, 14 days, 12 hours and 3 mins.
The 6,000 Years of Redemption,	3,430 years
(70 Cycles of 49 years = 3,430 years. This was the 70th Jubilee and nominally 3,500 Years from Creation.)	
The 6,000 Years of Man	3,617 years and 34 days

Note. The number of Solar Years given on the Chart (3,617 years and 53 days) differs by 11 days from the above and is measured to the exact day when Nehemiah received his commission which was the commencement of the "Seventy Weeks" or 490 years of Daniel 9, 24.

DIVISION SEVEN

THE RETURN OF NEHEMIAH TO JERUSALEM IN 458 B.C.

TO

JOHN THE BAPTIST IN A.D. 26

483 Luni-Solar Bible Years

As no other means were available, it pleased God to cover the period from Nehemiah to John the Baptist with a Messianic time prophecy. This was given to Daniel the prophet by command of God through “the man Gabriel” who later also appeared to Zacharias, the father of John the Baptist, and to the Virgin Mary at the Annunciation. This prophecy is to be found in the 9th chapter of Daniel, in verses 24 to 27. It reveals how, in one stride, the Chronology of the Bible moves forward 483 years from 458 B.C. to A.D. 26, when John the Baptist opened his testimony in Israel to the Messiah, Jesus of Nazareth, the Son of God.

In the place of chronological data, we must give a brief exposition of this prophecy of the “Seventy Weeks” – the most important Messianic Time prophecy in the Bible.

The chapter opens by showing that Daniel, with the help of the prophecies of Jeremiah, had discovered that the Seventy Years of Captivity were about to end. He engages in the most earnest intercession, calling upon God to restore both the people of Israel and the Holy City. In doing this he fulfils a prophecy of Jeremiah which said, “Then shall ye call upon Me . . . and I will be found of you, saith the Lord: and I will turn away your captivity” (Jeremiah 29, 10 to 14).

While Daniel is praying, “the man Gabriel” comes to him with a message direct from God in these terms,

“Seventy weeks are determined upon thy people and upon thy holy city. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem UNTO THE MESSIAH THE PRINCE SHALL BE SEVEN WEEKS, AND THREESCORE AND TWO WEEKS.”

(Daniel 9, 24 and 25)

In “Seventy weeks” there are 490 days. Daniel is informed therefore that the promised blessings of verse 24, which because of their terms could only be granted on Israel’s day of Atonement

(the 10th day of the seventh month) would, in answer to his prayer, be realized in “seventy weeks” or 490 days.

This intercession of Daniel took place in the 1st year of Darius, which was 537 B.C., and Daniel knew that the Return would take place in 536 B.C., which was 70 years from 606 B.C. His own captivity began in 607 B.C.

The Book of Ezra (3, 6) reveals that in the 7th month of 536 B.C., the Jews who had returned to their land began to keep the Feasts of that month, which of course included the day of Atonement on the 10th day thereof. So Daniel’s prayer had a preliminary answer in “seventy weeks” or 490 days. Actually, the day of Atonement in 536 B.C. was October 26th, and if we measure back 490 days, we reach June 22nd, 537 B.C., in the evening of which day Daniel was visited by “the man Gabriel” who brought the answer to his prayers from the God of Israel. On June 22nd, A.D. 33, which was 569 years later, “when the day of Pentecost was fully come”, the Holy Ghost descended upon the Jewish disciples of our Lord Jesus Christ at Jerusalem.

Like many prophecies, this one had a near and a far fulfilment. The near fulfilment was limited to the statement in verse 24 which was the direct answer to Daniel’s prayer. When, however, we read in verse 25 about “seven weeks, and threescore and two weeks” which extend “unto the Messiah the Prince”, we know that we have left the near fulfilment for the far one. In the far fulfilment these “weeks”, which of course are of seven days each, are symbolical of seven years – each day in the near fulfilment being a type of a year in the far fulfilment. Therefore, “seven weeks” typify 49 years, and “threescore and two weeks” typify 434 years – the two together making 483 years.

These 483 years would elapse between “the going forth of the commandment to restore and to build Jerusalem” and a point of time which is defined as “UNTO THE MESSIAH”.

There is only one “commandment to restore and to build Jerusalem” named in Scripture and it is found in the 2nd chapter of Nehemiah, where we learn that Artaxerxes, King of Persia, in his twentieth year and the first month, commissioned Nehemiah in such terms. It does not say a “decree” which would be a written document, but a “commandment” spoken by the King to Nehemiah, his cupbearer. As with Daniel, all this came to pass in answer to Nehemiah’s earnest intercession.

The Bible fixes the date of Artaxerxes' 20th year, and profane history must learn from the Bible. It was the year 458 B.C., which was one major Cycle of 490 Years from the Dedication of the Temple in Redemption Chronology, and 560 years in Secular terms therefrom.

If we measure forward 483 years, we are brought to the Spring of A.D. 26 – a date which must therefore have witnessed the fulfilling of the terms, "UNTO THE MESSIAH THE PRINCE".

The Bible leaves no margin for uncertainty in regard to the meaning of the words, "unto the Messiah", etc. They refer to the announcement by John the Baptist of the Kingdom of the Messiah being at hand in the Spring of A.D. 26. We may well ask if it would be possible for God to ignore so momentous an event as the arrival upon the scenes of John the Baptist as the herald of the Messiah, when two great prophecies foretold his coming (Isaiah 40 and Malachi 3).

The third chapter of Luke opens with the most heavily underscored date in the Bible. It was "the fifteenth year of the reign (lit. rulership) of Tiberius Caesar". Tiberius, as is well known, was taken into the joint rule of the Empire by Augustus three years before he became sole Emperor in A.D. 14, when Augustus died. This joint rulership began at the end of A.D. 11, and the 15th year, measured from that date, would extend to the close of A.D. 26 – a fact perfectly understood by Luke the Evangelist who uses the Greek word "HEGEMONIA" for "reign".

On the one hand, the 483 years from 458 B.C. must, as a mathematical fact, end in A.D. 26; and on the other, the expression, "unto the Messiah", must refer to the occasion in A.D. 26 when John the Baptist first announced to Israel that the Kingdom was at hand (see Matthew 3, 2 and Mark 1, 1 and 2). If anyone wishes further evidence, it may be found in Acts 1, 21 and 22, where Peter defines the period from John the Baptist's beginning to the Ascension of Christ as "all the time that the Lord Jesus went in and out among us". Therefore, in a very literal sense, A.D. 26, when John began his ministry, was "unto the Messiah the Prince".

From the opening of the 15th of the commandment "to first month, in which Nehemiah received the restore and to build Jerusalem", in 458 B.C., to the end of the 14th of the first month in A.D. 26, when John the Baptist was about to herald "Messiah

the Prince", was precisely 483 Luni-Solar years. These began with April 15th, 458 B.C., and ended with April 18th, A.D. 26, which was the 14th of the first month. Therefore the period was 483 Solar Years and 4 days.

We do not now purpose to give a Summary of Time from Nehemiah in 458 B.C., to the year A.D. 26, but to bring the period in with the remaining 7 years, 55 days and 14 hours to the Ascension of our Lord into Heaven on June 13th, A.D. 33. We will then give a complete Summary of the whole 490 years from 458 B.C. to A.D. 33, as well as from the Creation to that date.

DIVISION EIGHT

JOHN THE BAPTIST TO THE ASCENSION OF
OUR LORD JESUS CHRIST INTO HEAVEN,
A.D. 26 TO A.D. 33
THE UNNAMED "WEEK" OF SEVEN YEARS

We must revert to the prophecy of Daniel 9 which we have thus far followed to the completion of the "seven weeks and threescore and two weeks", that is, the 483 years "unto the Messiah". This brought the Chronology of the Bible to that notable year A.D. 26, when the long awaited herald, whose coming was foretold by Isaiah and Malachi, first lifted up his voice in the wilderness of Judaea by Jordan, to announce that the Messiah and His Kingdom were at hand.

The prophecy then takes on the most sombre tones and declares, "And after (the) threescore and two weeks shall Messiah be cut off" (verse 26).

No one could fail to notice the intentional vagueness of this statement from the chronological aspect. The reason for this is that the "week" of 7 years which normally would have followed the 7 "weeks" and the 62 "weeks", in order to complete the 70 "weeks" or 490 years, is passed over with a silence which is only broken by the announcement that Messiah would be "cut off" at some point of time which is not stated, but which the history of the event, as recorded in the Gospels, discloses with unflinching accuracy.

As for the prophecy, after referring to the destruction of "the city and the sanctuary" by the Romans in A.D. 70, it jumps over the Christian age and period of Israel's dispersion, and then

makes reference to the last "week" of the Seventy in these words, "And he shall confirm the covenant with many for one week" (verse 27).

Without pretending to set forth even a fraction of the abundant evidence contained in the Scriptures in support of what we are about to say (because this is not the occasion), we must assert that the 70th "week" of seven years, which this prophecy of Scripture passes over in silence, was obviously lived through historically (a fact to which the four Gospels bear unimpeachable witness) from A.D. 26 to A.D. 33, following without a break the "seven weeks and the threescore and two weeks", or 483 years from 458 B.C. to A.D. 26. Why are these seven years passed over in silence in the prophecy? For the very good reason that God waited to see how the Jews would act when "last of all He sent unto them His Son". Even after they had, in guilty association with the Gentiles, "cut off" Messiah, they might have repented at the invitation of the Holy Ghost through the Apostles. Had they done so, the rejected Messiah would have returned and brought in the Kingdom and the seven years of grace to Israel would have borne fruit (Acts 3, 12 to 26).

The Gospel of Luke (13, 8) reveals that God suspended action until after the Jews had sealed their rejection of the Messiah by killing Stephen (Acts 7). He then *cancelled the last "week" of seven years chronologically* (as it had failed of its object, namely, to bring in the Kingdom of the Messiah) with the intention of causing the period to be lived again after the Christian Dispensation (i.e., "the times of the Gentiles") had run its course. It would then be a period of retributive judgment upon all Jewish and Gentile rejectors of the Christ. Consequently, in both Revelation 11 and 12, we read of this period of seven years or "one week", being divided into two parts, one of 1,260 days and the other of 42 months, or "time, times and half a time". The seven years, A.D. 26 to 33, were divided much in the same way. Jesus was baptized of John on the 1,260th day from April 25th, A.D. 26, when the Baptist opened his testimony to the Messiah. Our Lord's testimony to Israel commenced on November 26th, A.D. 29, and His death took place on May 1st, A.D. 33, which is 1,252 days later.

It has pleased God to enlighten us with a perfect understanding of time in the life of our Lord from His Nativity on

October 29th, 1 B.C., to His Baptism on October 5th, A.D. 29, His Public Ministry on November 26th, A.D. 29, and thereafter, according to the "three years" named in Luke 13, 7 and the "this year also" of verse 8, to October 12th, A.D. 33. All this precious light will appear, we trust, in due course, in detailed form from the Holy Scriptures. At the moment, our objective is to trace the course of time from Creation to the end of the 6,000 Years of Man on June 12th, 1933. This being so, our present responsibility is limited to establishing from Scripture the chronological data for every link in the Bible's chain of time. One of these links is the seven years or "one week" from A.D. 26 to A.D. 33, but the chronological detail of this period we cannot now set forth.

We have measured the 483 years from the 15th of the first month of 458 B.C., when Nehemiah received authority to restore Jerusalem, to the end of the 14th of the first month in A.D. 26, when John the Baptist began his testimony. The next part of the Bible's astronomically accurate record of time which we have to trace is from the 15th of the first month in A.D. 26, to the end of the 14th of the first month in A.D. 33. These last seven years will complete the 490 Secular Years from Nehemiah.

A MOMENTOUS DISCLOSURE CONCERNING THE TIME WHEN MESSIAH WAS "CUT OFF"

We must linger for a season while we consider events which took place on the last day of the major cycle of 490 years from 458 B.C., namely, the 14th day of the first month in A.D. 33. The day of the week was a FRIDAY. In Israel's Calendar it was "the day of the preparation" both for the Passover and for the Sabbath (see John 19, 14 and 31).

The Bible reveals the immeasurably solemn fact that our Lord Jesus Christ, Who is "Messiah the Prince" of Daniel 9, was "CUT OFF" and crucified at 3 p.m. on that Friday, the 14th of the first month (Nisan) in the year A.D. 33 – the day in our calendar being May 1st.

The fearful fact therefore stands out that Messiah was "*cut off*" and crucified on the very last day of the major Redemption cycle of 490 years from 458 B.C. – the year when Nehemiah returned to Jerusalem and when Daniel's prophecy of the "Seventy

Weeks” or 490 years began to be fulfilled in its antitypical aspect.

This 490-year Redemption cycle which ended on May 1st, A.D. 33, was the fourth such cycle from the Birth of Abraham and completed, with the 40 years of Jubilee, a period of Two Thousand Sacred Years. It will be remembered that an identical period of Two Thousand Sacred Years passed between the Fall of Adam and the Birth of Abraham at the 40th Jubilee. Therefore May 1st, A.D. 33, which was the 14th day of the first month in Israel’s Calendar, was in literal fact the last day of the Four Thousand Redemption Years from the Fall of Adam and therefore also from the occasion in the Garden of Eden when our Lord Jesus Christ – “the Lamb of God, which taketh away the sin of the world” – was set apart for death at the end of Four “Days” of a thousand years each. It was in witness of this stupendous fact that God refused to reckon the four days in each sacred year that the Passover lambs were in keeping, namely, the 10th to the 14th of the first month, as previously explained.

The Bible, therefore, through its perfect chronology, reveals that our Lord Jesus Christ, as fore-ordained, was crucified on the last day of the Four Thousand Sacred Years from the Fall of Adam, when sin entered into the world, and that it was in the last hour of this last day that Joseph of Arimathaea and Nicodemus with loving hands removed His Sacred Body from the Cross and laid it in the rock-hewn Sepulchre which was nigh unto Calvary.

It was thus that Jesus died, and who among sinful men can hope for mercy from God if they refuse to acknowledge with deep thanksgiving that it is solely through the shedding of His Blood that they can receive the forgiveness and expiation of their sins?

THE DAY OF THE RESURRECTION

The Scriptures reveal that the Saviour, after “three days and three nights in the heart of the earth”, rose from the dead at Midnight on Sunday, May 3rd, and that, following His communication with Mary Magdalene (John 20, 17), He represented Himself on high to God the Father as the Antitypical Wave-Sheaf of Firstfruits (Leviticus 23). This was in Roman time at the ninth hour (8 to 9 a.m.) on Monday, May 4th, which is the day which should be called in the Gospels, the Acts (20) and

the first Corinthian Epistle (16), "*the first (day) of the sabbaths*". The translation on each occasion of the Greek words, Τῇ ΜΙΑ ΤῶΝ ΣΑΒΒΑΤῶΝ, as "the first day of the week", has no warrant whatsoever and was evidently adopted by the translators to conform with religious Christendom's greatest error – the notion that our Lord rose from the dead early on a Sunday morning after only two days and two nights in death (cf., Matthew 12, 40). (It has pleased God finally to lift the veil of secrecy with which He caused the Evangelists to conceal the truth as to TIME in relation to the Saviour's death and resurrection, but we cannot extend these pages in order to set forth the facts which will form part of another treatise.)

The Forty Days of Resurrection Ministry named in Acts 1, 3, were from 8 to 9 a.m. on Monday, May 4th, to 8 to 9 a.m. on Saturday, June 13th, when the risen and triumphant Son of God "was taken up", a cloud receiving Him out of the sight of the eleven disciples who had companied with Him from the beginning, and who afterwards returned to Jerusalem "from the mount called Olivet" to be His witnesses "unto the uttermost part of the earth".

As we shall later explain, the day and hour of the Ascension of our Lord Jesus Christ into Heaven is of supreme importance chronologically.

We have already established from Holy Scripture that from the 15th of the first month in 458 B.C., to the end of the 14th of the first month in A.D. 33, exactly 490 Luni-Solar years elapsed. The last day of these 490 years was our Friday, May 1st. We have now to measure from the opening of May 2nd (i.e., 6 p.m., May 1st) to 8 a.m. on Saturday, June 13th, when our Lord ascended into Heaven. This is a period of 2 days and 14 hours and 40 days – or 42 days and 14 hours.

We are now in a position to measure and express in the various necessary forms the whole course of time from the 15th of the first month in 458 B.C., to the Ascension of our Lord at 8 a.m. on June 13th, A.D. 33.

THE MEASUREMENT OF TIME FROM APRIL 15TH
(THE 15TH OF THE FIRST MONTH) IN 458 B.C.,
TO THE ASCENSION OF OUR LORD JESUS CHRIST
AT 8 A.M. ON JUNE 13TH, A.D. 33

We will first take the 490 Secular Years from the 15th of the first month in 458 B.C., to the end of the 14th of the first month in A.D. 33 – the day our Lord was crucified.

In each Jubilee cycle of 49 years, as we have previously stated, there are 606 lunations. Therefore in 10 Jubilee cycles there must be 6,060 lunations. This, however, is not the whole truth because at some point late in these 490 years the calendar had accumulated a deficiency with the solar year which called for the intercalation of an extra month of 30 days above the normal 18 intercalated months per Jubilee cycle of 49 years. This being so, we find that this major cycle of 490 Luni-Solar years possesses 6,061 lunations. If we multiply the length of a lunation, namely, 29 days, 12 hrs., 44 mins., 2.8 secs. by 6,061, the result will be, to the nearest completed day, 178,985 days. To this figure we are obliged to add one day because the age of the Moon on the 14th of the first month in A.D. 33, namely, 15 days, 14 hrs., 38 mins., was about one day greater in Israel's Civil Lunar Calendar than its age on the 14th of the first month in 458 B.C., namely, 14 days, 12 hrs., 3 mins. This makes a total of 178,986 days.

In 178,986 days there are 490 Solar Years and 17 days. The 15th of the first month in 458 B.C. was April 15th and the 490 Solar Years and 17 days therefore terminate with May 1st, A.D. 33, at 6 p.m., when the Saviour's body was removed from the Cross.

From 6 p.m. on May 1st, to 8 a.m. on June 13th is 42 days and 14 hours. Therefore, to obtain the total length of time from 458 B.C. to the Ascension, we must add these two periods together, thus,

April 15th, 458 B.C., to May 1st,	
A.D. 33	490 years, 17 days, 0 hrs.
May 2nd, A.D. 33, to 8 a.m.	
June 13th	42 days, 14 hrs.
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Time in solar years, 458 B.C. to the	
Ascension	490 years, 59 days, 14 hrs.
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We are now in a position to give a Summary of the whole course of time from the Creation to the Ascension of our Lord Jesus Christ into Heaven. We have simply to add the above totals

to the Summary of Time from Creation to Nehemiah in 458 B.C. We shall not be able to give the course of time in the 6,000 Redemption Years, the 6,000 Years of Man, or the Years of the Messiah, until we have disclosed

- (i) the actual day Nehemiah received his Commission from Artaxerxes,
- (ii) the actual day John the Baptist opened his testimony to the Messiah, and
- (iii) the actual day, perfectly marked out by our Lord, when "the Seventy Weeks" ended.

The figures we now give are for astronomical measurement.

SUMMARY OF TIME

THE CREATION TO THE ASCENSION OF CHRIST

LUNI-SOLAR YEARS FROM THE EXODUS

The Exodus to Nehemiah	1,181 years, 1 day, 0 hrs.
Nehemiah to the Ascension	490 years, 42 days 14 hrs.
The Exodus to the Ascension	1,671 years, 43 days, 14 hrs.

BIBLE YEARS OF 354 DAYS

From Creation to Nehemiah	3,731 years, 350 days, 0 hrs.
Nehemiah to the Ascension	505 years, 258 days, 14 hrs.
Creation to the Ascension	4,237 years, 254 days, 14 hrs.

(In 178,986 + 42 days, 14 hours, there are 505 Bible years, 258 days, 14 hours.)

SOLAR YEARS

From Creation to Nehemiah	3,617 years, 42 days, 0 hrs.
Nehemiah to the Ascension	490 years, 59 days, 14 hrs.
Creation to the Ascension	4,107 years, 101 days, 14 hrs.

Note. This is the most important measurement to those using a Solar Calendar. The 101 days, 14 hrs. have to be measured

from 6 p.m., March 3rd, A.D. 33, to 8 a.m. on Saturday, June 13th, A.D. 33, which was the hour of the Ascension. (March 4th was the first day of the Bible in 4075 B.C.)

DAYS

From Creation to Nehemiah	1,321,124 days, 0 hrs.
Nehemiah to end of May 1st, A.D. 33	178,986 days, ...0 hrs.
May 1st, A.D. 33 to the Ascension	42 days, 14 hrs.
Creation to the Ascension	1,500,152 days, 14 hrs.

Note. The Bible infers, and these figures prove, that the Ascension was on a Sabbath (Acts 1, 12). If the 47 days to the Fall are deducted from the above, and the remainder divided by seven, it will be found that there were 214,300 weeks, with an excess of 5 days and 14 hours. The weeks from the Fall began on a Monday and therefore end with a Sunday. Five days would reach to Friday and the 14 hours to 8 a.m. on Saturday. This proves the sublime accuracy of the Chronology of the Bible, as reproduced in these pages.

LUNATIONS

From Creation to Nehemiah	44,737 lunations, 14 days, 12 hrs., 3 mins.
Nehemiah to end of May 1st, A.D. 33	6,061 lunations, 1 day, 2 hrs., 35 mins.
*May 1st, A.D. 33 to the Ascension	1 lunation, 11 days, 1 hr., 16 mins.
From Creation to the Ascension	50,799 lunations, 26 days, 15 hrs., 54 mins.

* In the 42 days and 14 hours, there would normally have been 1 lunation, 13 days, 1 hour, 16 mins., but the revolution of the Moon ceased for the 2 days, May 2nd and 3rd – see following Note.

IMPORTANT NOTE

THE REVOLUTION OF THE MOON SUSPENDED
FOR TWO WHOLE DAYS WHILE THE SAVIOUR WAS
“IN THE HEART OF THE EARTH”

As all will have perceived, Time in the Bible after the Exodus

is regulated by the revolution of the Moon. As God the Father could not reckon Sacred Time while His Son's body was lying untenanted in the Sepulchre (for the same reason that we do not count time in relation to one who has died), He caused the Moon to cease in its revolution for two unbroken days of 24 hours each. No doubt these two days were, in the Solar Calendar, measured from 6 p.m. on Friday, May 1st, to 6 p.m. on Sunday, May 3rd. The Saviour rose at Midnight on Sunday after 2 days and 9 hours in death, that is, from 3 p.m. on Friday. This period is 57 hours and is in perfect accord with His own unequivocal declaration that, like Jonah in the belly of the fish, He would be "three days and three nights in the heart of the earth" (Matthew 12, 40).

No person could possibly reconcile the statements of Holy Scripture concerning our Lord's Death and Resurrection, unless the fact is taken into account that God dropped two days out of the Sacred Chronology of the Bible at the time of His Death. With this knowledge, every New Testament statement is seen perfectly to fulfil its purpose and to be in harmony with every other statement.

There exists, furthermore, astronomical proof that the Moon, since 45 B.C., has fallen back two days, but we dare not lengthen our pages to set this forth. The Bible reveals that this phenomenon occurred during May 2nd and 3rd, A.D. 33.

Actually, a proof of this will be found in these pages, because as we proceed with our record of lunations, which omit these two dropped days, it will be found that on reaching June 12th, 1933, the Moon's age, according to the Bible, perfectly agrees with the known age of the Moon on that day, which, because of the error in our solar calendar, was really June 14th. As the mean revolutions of the Moon have been recorded, step by step, without any break whatever in a calendar of true solar years from the New Moon of Creation on March 3rd, 4075 B.C., if the two days that the Moon ceased in its revolution were not omitted, the result according to the Bible would of necessity be two days in excess of the actual age of the Moon on June 12th, 1933, when the 6,000 Years of Man terminated to the minute.

We may mention without comment that the Two Days that the Moon ceased its normal revolution have a great typical significance – their antitype being the two "days" or two

thousand years of the Christian Dispensation, from A.D. 33 to 1933, which we are about to measure and during which God hid His face from the people of Israel.

THE EXACT MEASUREMENT OF THE "SEVENTY WEEKS"
OR 490 YEARS OF DANIEL 9, 24

The 490 years which we have brought into our figures from 458 B.C., have been measured, like all preceding major cycles, from the opening of the first year, on the 15th day of the first month, to the end of the 14th day of the first month 490 years later. The 490 years which are typified by the "Seventy Weeks" of Daniel 9 are not identical with the 490 years we have just measured. They begin and end 11 days later but, apart from this slight difference, they run concurrently. The 490 years of Daniel 9 form an exclusive Messianic time prophecy.

Whereas the normal 490-year major cycle began on the 15th of the first month in 458 B.C., "the commandment to restore and to build Jerusalem" was given to Nehemiah on the 26th day of the first month, which is 11 days later. The occasion was the 1st day of the year 3733 in the Years of the Messiah. In the Summary of Time – Creation to Nehemiah – it will be seen that the Years of the Messiah to the end of the 14th of the first month in 458 B.C., total 3,731 years and 343 days. Therefore, in 11 days the year 3732 would be complete and the next day would be the first in the Year of the Messiah, 3733.

This fact convinced us that the 490 years of the "Seventy Weeks" prophecy of Daniel 9 began to be fulfilled on the 26th of the first month in 458 B.C. – a date which corresponded to our April 26th. Later, the accuracy of this date was gloriously confirmed by the fact that our Lord after His resurrection marked the end of these "Seventy Weeks", when "after eight days", He again met His disciples "and Thomas with them". Our Lord's first meeting with His disciples after His resurrection was in the upper room in the evening of the day He arose (Luke 24 and John 20). This was the 17th of the first month, our Monday, May 4th. Eight days elapsed to the evening of the 25th of the first month, our Tuesday, May 12th, when, Thomas being present, the risen Saviour appeared. The 490 Luni-Solar years, or "Seventy Weeks" of Daniel 9, must have ended that very

evening, because they began on the 26th of the first month in 458 B.C.

The whole incident is of course symbolical. Thomas typifies unbelieving Israel which is to be restored when "the week" of seven years, A.D. 26 to A.D. 33, has been re-lived. Then, like Thomas, Israel will look upon Him "Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son" (see Zechariah 12, 10). In other words, our Lord used Thomas's unbelief and his repentance to illustrate exactly how the "Seventy Weeks" of Daniel would actually end in a then far-off day.

To suggest, as some do, that the Lord made His first resurrection appearance on a Sunday, and that "after eight days" means the next Sunday, is a simple proof of how people use the Bible to make it support human misconceptions. If "after eight days" means the same as after seven days, we are at liberty to take any Scripture statement and make it mean something different from what it says.

We now have to touch a matter which is vital to the chronology. God measures these 490 years of Daniel 9 both in Solar and Luni-Solar terms. We have just seen how that in Luni-Solar terms they began with the 26th of the first month in 458 B.C., and ended with the evening of the 25th of the first month in A.D. 33, when the Lord appeared to Thomas and the other disciples.

In the Solar measurement, the 483 years "unto the Messiah the Prince" ended with April 25th, A.D. 26, because they began with April 26th, 458 B.C. In Israel's Calendar, April 25th, A.D. 26, was the 21st day of the first month and the last of the Seven Days of Unleavened Bread.

All the days in the life of the Messiah are viewed as opening at 8 a.m., and not at 6 p.m., like ordinary Bible days. The astronomical reason for this is that when God gave a sign to Hezekiah in answer to the prayer of the prophet Isaiah, the shadow of the Sun returned ten steps on "the steps" of Ahaz, each of which registered one hour (Isaiah 38). The effect of this sign was to make Lunar time (the Moon not being affected) ten hours ahead of Solar time. So 8 a.m. by the Sun from that day onward was in fact 6 p.m. by the Moon and therefore the end of another 24 hours. For this reason, it was at 8 a.m. on April 25th, A.D. 26, that the first day of John the Baptist's Testimony to the

Messiah opened – the measured 483 years “unto the Messiah” being that day complete. If we are asked why God measured the 483 years in Solar terms, we reply that in the first place, the dates, both of the beginning and the end of them, are given according to the regnal years of Gentile rulers, who reckon by Solar years; and in the second place, the Messiah was to be the Saviour of all men and not of Israel exclusively. In this connection, it is worthy of mention that our Lord was in Jericho, which in the Bible essentially typifies the Gentile world, on April 25th, A.D. 33, when the Seventy Weeks or 490 years of Daniel 9 ended in Solar terms. It was a Sabbath and He abode with Zacchaeus, “a son of Abraham”, which was an act symbolic of the Millennium or Seventh “Day” of human history.

THE CANCELLED WEEK OF SEVEN YEARS

A.D. 26 TO A.D. 33

Israel having, in the killing of Stephen, sealed their rejection of the Messiah, our Lord Jesus Christ, *God cancelled the whole period chronologically* as and from the start of John the Baptist’s Ministry. This inclusively was 7 years and 170 days and it is measured from April 25th, A.D. 26, to the end of October 11th, A.D. 33. In Luke 13, 7 and 8, we find the most important chronological statement in the Gospels. There are four years in all. They are the Sacred years of our Lord’s life and contain 354 days, without intercalation. The Lord began His Ministry at exactly 30 years of age on November 26th, A.D. 29. The “three years” He had come “seeking fruit” ended with October 22nd, A.D. 32. The year of clemency termed “this year also” ended on October 11th, A.D. 33 – Israel’s 1st of the seventh month being the next day, October 12th.

The 6,000 Years of Redemption, the Seven times 888 Years of the Messiah, and the 2,520 Years of Gentile Dominion of the Earth shown on the left side of the Chart, exclude this period of 7 years and 170 days because they were cancelled chronologically by God, as stated above. When the period is re-lived, the deficiency caused by this cancellation will be made good. We shall therefore be obliged to give the totals of these three Chronological Eras only as far as April 25th, A.D. 26, when John the Baptist officially began his Ministry of three and a half years.

As regards the 6,000 Years of Man, we find God acting in an

entirely different manner. In this case the reckoning of time is SUSPENDED and not cancelled. For this reason, TIME from the opening of John's Ministry at 8 a.m. on April 25th, A.D. 26, to 8 a.m. on June 13th, A.D. 33, when the Lord ascended into Heaven, is not reckoned to MAN UNIVERSALLY. In other words, the 6,000 Years of Man's sin and failure omit this period (so perfectly expressed by Peter in Acts 1, 21 and 22, as "the time that the Lord Jesus went in and out among us") which was exactly 7 years and 7 weeks, or 49 days. Our Lord was A PERFECT MAN in that He never sinned and always did His Father's will. Furthermore, our Lord was a REPRESENTATIVE MAN – He was here as, and for, us. Therefore, while He was going in and out among men, God could not go on recording the 6,000 Years of Man's sin and failure.

(*Note.* God only cancelled the 7 years and 170 days where there was failure in responsibility, as with the Jews nationally and the Gentiles governmentally. In both cases the period is to be re-lived as a season of retributive judgments.)

When therefore we measure the 6,000 Years of Man, we have to leave the 7 years and 49 days blank and continue to reckon them again as and from the very day and hour that our Lord left the earth for His place at the right hand of the Majesty on High, namely, 8 a.m. on June 13th, A.D. 33.

We must now give the total periods of time from Creation to the day and hour in A.D. 26, when John the Baptist's Testimony opened, in relation to the 6,000 Years of Man, the 6,000 Years of Redemption and the Years of the Messiah.

TOTAL TIME
FROM CREATION TO JOHN THE BAPTIST
THE 6,000 YEARS OF MAN

From Creation to Nehemiah,	
458 B.C.	3,617 years, 34 days, 0 hrs.
Nehemiah to the Baptist,	
April 25th, A.D. 26	483 years, 10 days, 14 hrs.
Creation to the John the Baptist	4,100 years, 44 days, 14 hrs.

The 6,000 Years of Man began on the 9th day from Creation which was March 12th, 4075 B.C. The 4,100 Solar years, 44 days

and 14 hours reach to 8 a.m., April 25th, A.D. 26. At that moment, time in this series was suspended for 7 years and 49 days, and again began to be reckoned at 8 a.m. on June 13th, A.D. 33.

THE 6,000 YEARS OF REDEMPTION

From Creation to Nehemiah, 458 B.C.	3,430 years
Nehemiah to the Baptist, April 25th, A.D. 26	483 years
Creation to John the Baptist	<u>3,913 years</u>

If the seven years, A.D. 26 to 33, had not been cancelled, this figure would have risen to 3,920 which with the 80 years of Jubilee would have been 4,000 years. This series of years does not begin to be measured again until October 12th, A.D. 33 – a lapse of 7 years and 170 days.

THE YEARS OF THE MESSIAH

From Creation to Nehemiah, 458 B.C.	3,731 years, 343 days
Nehemiah to the Baptist, April 25th, A.D. 26	498 years, 130 days
Creation to John the Baptist	<u>4,230 years, 119 days</u>

From April 15th, 458 B.C. to April 25th, A.D. 26, is 483 Solar Years and 10 days. These contain 176, 422 days which equal 498 years of 354 days and 130 days. This series of years commences again, after 7 Solar years and 170 days, on October 12th, A.D. 33.

We can now proceed to our Ninth and last Division which begins at the hour our Lord ascended into Heaven, namely, 8 a.m. on June 13th, A.D. 33.

DIVISION NINE

THE ASCENSION OF OUR LORD JESUS CHRIST
AT 8 A.M., SATURDAY, JUNE 13TH, A.D. 33
TO
THE GREAT DAY OF CONSUMMATION
MONDAY, JUNE 12TH, 1933

With the Ascension of our Lord into Heaven and with the

Descent of the Holy Ghost on the 10th day thereafter to take up His abode on earth in the Jewish believers in Jesus, a new day opened in the history of the human race. The Dispensation of the Law had terminated at the death of the Redeemer when the veil of the Temple was rent in twain from the top to the bottom. This act of God signified that the way into the Holiest was now made open for all who believed that Jesus had put away their sins by the sacrifice of Himself, and that, having risen from the dead, He had gone up "into heaven itself, now to appear in the presence of God" on their behalf (see Hebrews 9, 24 to 28).

It is most important to bear in mind that from the Ascension on June 13th, A.D. 33, there was a period of 120 days and 10 hours to the end of October 11th, which was the last day of the final year of clemency to Israel, referred to in Luke 13, 8, in these words, "Lord, let it alone this year also, till I shall dig about it, and dung it." The "it" is the fig tree (Israel) that had cumbered the ground for the three years of the Messiah's public Ministry, from November 26th, A.D. 29, to October 23rd, A.D. 32. As we have pointed out, the "this year also" was measured from October 23rd, A.D. 32, to October 11th, A.D. 33 – a period of 354 days or one Bible Year.

All God's purposes were held in abeyance until the martyrdom of Stephen on or just before October 11th. By this act the Jews sealed their rejection of Jesus and thereby suffered *national rejection for the age*. Those who had been instrumental in the cutting off of the Messiah, were now themselves "cut off", as explained by the Apostle Paul in Romans 11.

With the rejection of Israel, the Bible abandoned the Luni-Solar series of years. These cease to be reckoned on October 11th, A.D. 33, which was the last day of the sixth month of the last Luni-Solar year from the Exodus. The next day, October 12th, the Bible reverted to the straight 354-day year as it was in use between the Creation and the Exodus. It is not surprising therefore that from October 12th, A.D. 33, there is an unbroken series of 1,960 such years which terminated at Midnight on June 11th, 1933. No doubt these 1,960 years were viewed by God as being composed of four major cycles of 490 years each, as was the case between Creation and the Birth of Abram. Our Lord was referring to these 1,960 years when He used the expression, "the times of the Gentiles". He Who designed the ages well knew that there

had previously been 1,960 years in the patriarchal era and 1,960 years during the "times of Israel" from Abram to the Cross.

Now that Israel had been nationally put upon one side, the Christian Church began to fill the scene, first with Jewish converts and then, from Pentecost, A.D. 36, with Gentiles. Gentile reckoning of time is always solar and the Christian year was designed on a solar basis as all the important anniversaries were according to the solar year irrespective of the day of the week.

In 45 B.C., the almost perfect Julian Solar Calendar had been officially imposed upon the Roman earth by Julius Caesar, consequently, in the time of our Lord a Solar Calendar was in operation throughout the civilized world.

The interval of time between A.D. 33 and 1933 is measured in the Bible both by the Gentile Solar Year and the Sacred Lunar Year of 354 days. No doubt the latter constitutes the official measurement because of its previous use throughout the whole course of time.

We will first present the measurement in terms of our Solar Calendar, as it is according to this type of year we are expressing time astronomically from Creation and also in recording the 6,000 Years of Man.

Before doing so, we must call attention to the fact that in 1582 the Julian Calendar had so far retrogressed that the vernal equinox, instead of occurring on March 23rd, as in A.D. 33, occurred on March 11th. Pope Gregory and his advisers partially corrected this error by dropping ten days out of the calendar. They called October 5th, 1582, October 15th, that is, the day following October 4th became October 15th. This only corrected the error of the Julian Calendar back as far as A.D. 325, when the Council of Nicaea met under the Emperor Constantine. Consequently, our Gregorian Calendar fails by TWO DAYS to express true Solar time. The day we call March 21st, which is that of the vernal equinox, should be called March 23rd. We learnt of this error first from the Bible's perfect record of time, but many authorities have called attention to it. Obviously, such an error has to be taken into full account in making a measurement that claims to be astronomically accurate.

We will now carry our measurement of time forward from the Ascension to 1933. Before giving the Summary, let us state the fact that from 8 a.m. on June 13, A.D. 33, when the Saviour

ascended into Heaven, to 6 p.m., June 12th, 1933, when the Bible day ends, it was 1,900 Solar years, 1 day and 10 hours. This is made up as follows:

8 a.m., June 13th, A.D. 33, to	
8 a.m., June 11th, 1933	1,900 years, 0 days, 0 hrs.
8 a.m., June 11th, 1933, to	
8 a.m., June 12th, 1933	1 day, 0 hrs.
8 a.m., June 12th, 1933, to	
6 p.m., June 12th, 1933	10 hrs.
Total Time from the Ascension to	
June 12th, 1933	1,900 years, 1 day, 10 hrs.

In 1,900 Solar years there are 693,960 days. With the 1 day and 10 hours, the total for this Section is 693,961 days, 10 hours. These days contain 99,137 weeks, 2 days and 10 hours. The weeks began at 8 a.m. on Saturday (Sabbath), and therefore end at 8 a.m. on Saturday, June 10th, 1933. The 2 days and 10 hours reach to 6 p.m. on Monday, June 12th.

With this measurement established, we can proceed to give what is really a Summary from Creation as regards the whole course of the Bible's Secular Years which are strictly astronomical and without a break. In addition, we can give the 6,000 Years of Man, the total number of Bible years of 354, days, and the total number of days and of lunations. The 6,000 Years of Redemption and the Years of the Messiah we will measure afterwards as they both continue from October 12th, A.D. 33, and move forward in one stride of 1,960 Bible years of 354 days to June 11th, 1933.

"THE CONCLUSION OF THE WHOLE MATTER"

THE SUMMARY OF TIME FROM CREATION

BIBLE YEARS OF 354 DAYS IN UNBROKEN SERIES

From Creation to the Ascension,	
8 a.m., June 13th, A.D. 33	4,237 years, 254 days, 14 hrs.
The Ascension to	
6 p.m., June 12th, 1933	1,960 years, 121 days, 10 hrs.
Total from Creation to	
June 12th, 1933	6,198 years, 22 days, 0 hrs.

SOLAR YEARS

From Creation to the Ascension,

8 a.m., June 13th, A.D. 33 4,107 years, 101 days, 14 hrs.

The Ascension to 6 p.m.,

June 12th, 1933 1,900 years, 1 day, 10 hrs.

Creation to 6 p.m., June 12th,

1933 6,007 years, 103 days, 0 hrs.

Note. Because of the calendar error of two days, June 12th, 1933, is actually June 14th, which is the 103rd day from March 4th, inclusively. This would be at the hour of 6 p.m. at Babylon or Bagdad, which is 3 p.m., Greenwich Mean Time.

OUR OBJECTIVE IN THIS PAPER ATTAINED

THE 6,000 YEARS OF MAN

From Creation to John the

Baptist, 8 a.m., April 25th,

A.D. 26 4,100 solar years, 44 days, 14 hrs.

John the Baptist to the

Ascension (Time suspended) .

The Ascension to June 12th,

1933 1,900 solar years, 1 day, 10 hrs.

Creation to 6 p.m.,

June 12th 1933 6,000 solar years, 46 days, 0 hrs.

IMPORTANT NOTE

At 6 p.m., June 12th, 1933, the 6,000 Years of Man, which began on March 12th, 4075 B.C., and during which time from John the Baptist to the Ascension was suspended for 7 years and 49 days, reached a total of 6,000 Solar years and 46 days. All God's measurements of Gentile eras are made in Julian years of 365¼ days, as that was the year in vogue among the Gentiles when our Lord Jesus was here, and because, by the intercalation of 1 day in every 4 years, it eliminates all fractions of the day.

In 6,000 true Solar Years and 46 days there are precisely

6,000 JULIAN YEARS

Therefore, June 12th, 1933 was the last day of the predetermined 6,000 Julian Years of Man's history under probation. On that day the nations passed into the Judgment Era without knowing it. In fact, "the day of the Lord" opened on June 12th, 1933 "as a thief in the night", exactly as the Apostles Peter and Paul declared it would do. (See 1 Thessalonians 5 and 2 Peter 3.)

DAYS

From Creation to the Ascension	1,500,152 days, 14 hrs.
The Ascension to June 12th, 1933	693,961 days, 10 hrs.
Creation to June 12th, 1933	2,194,114 days, 0 hrs.

Note. When we have deducted the 47 days to the Fall and the start of Redemption Years (when the order of the days of the week began) and divided the result by 7, we find there were 313,438 weeks and 1 day. These weeks began with a Monday and therefore end on Sunday, June 11th. The one day was therefore Monday, June 12th, 1933.

This measurement of Bible Chronology in days affords absolute proof that it has been reproduced in these pages without error.

LUNATIONS

From Creation to the Ascension	50,799 lunations, 26 days, 15 hrs., 54 mins.
The Ascension to June 12th, 1933	23,499 lunations, 22 days, 3 hrs., 7 mins.
Sub Total (incl. extra days)	74,298 lunations + 48 days, 19 hrs., 1 min.
Take away time for extra lunation	– 29 days, 12 hrs., 44 mins.
Total —Creation to June 12th, 1933	74,299 lunations, 19 days, 6 hrs., 17 mins.

NOTE ON LUNAR MEASUREMENT

The above measurement of lunations or revolutions of the Moon from the New Moon of Creation at 6 p.m., March 3rd, 4075 B.C., to 6 p.m., June 12th, A.D. 1933, constitutes the most manifest proof of the absolute inerrancy of every Bible statement as to Time which has contributed to the unbroken chain of 6,198 Bible years of 354 days and 22 days, which ran their course between these two dates, and for the existence of which the Bible is the SOLE AUTHORITY.

Let it be remembered that this total of lunations has been built up step by step, without a break of so much as a minute. Each new measurement has been added to the former total, and the figures have been set forth in such a way as to exclude error. They are now open for inspection by mathematicians and astronomers who will be compelled to advise Religious Christendom that the Bible, from which it has long turned away, save for formal acknowledgement, contains a scientifically accurate chronological record of human history which would have been utterly vitiated, had one Biblical statement as to time been in error by so much as a day or even a few hours.

The Moon (as may be confirmed by any almanac) was New at about noon on May 24th, 1933. Therefore, at about noon on June 12th, the Moon's age was 19 days, and at 6 p.m., about 19 days and 6 hours. This fact is in absolute accord with the faultless chronology of the Holy Scriptures which, having revealed that the Moon ceased its motion for TWO WHOLE DAYS in May, A.D. 33, takes the fact into account and thereby obtains perfect accuracy and agreement with the known age of the Moon on June 12th, 1933, when the 6,000 Years of Man terminated.

If the days, namely, 2,194,114, between March 4th, 4075 B.C., and June 12th, 1933, are converted into lunations of 29 days, 12 hrs. 44 mins. 2.8 secs., it will be found that the result is 74,299 lunations and 21 days. This fact proves that the Moon at some point or points of time must have ceased or been retarded in its revolution by TWO DAYS.

Let all men take account of what God did while the Body of His well-beloved Son, our Lord and Saviour, Jesus Christ, was lying untenanted in its rock-hewn garden sepulchre. To mark

the occasion, God wrought A MIGHTY CHANGE IN TIME, not only in relation to the Moon, but in relation to the order of the days of the week, as they are known in Heaven. How true are the words of the prophet Daniel, "He changeth the times and the seasons" (2, 21).

THE 6,000 YEARS OF REDEMPTION

Creation to John the Baptist, April 25th, A.D. 26	3,913 years, 0 days
John the Baptist to October 12th, A.D. 33	(CANCELLED)
October 12th, A.D. 33 to June 12th, 1933	1,960 years, 0 days
Creation to June 12th, 1933	<hr/> 5,873 years, 0 days <hr/>

It will be noted that 5,873 years is exactly 7 years short of 5,880 years which is 120 Jubilee Cycles of 49 years, or 12 Major Cycles of 490 years. When June 12th, 1933, was reached and the 6,000 Years of Man were completed, a chronological parenthesis opened during which time is not reckoned. At the end of this parenthesis the seven years, A.D. 26 to A.D. 33, are to be re-lived, and at their close the Seventh Thousand Years begin. Redemption Years therefore commence again to be reckoned when these re-lived seven years open. When they reach fulness, the Kingdom of the Messiah will be brought in, and the cancelled 80th Jubilee will be proclaimed. The whole creation will then be delivered from "the bondage of corruption" (see Romans 8, 21).

THE YEARS OF THE MESSIAH
YEARS OF 354 DAYS

Creation to John the Baptist, April 25th, A.D. 26	4,230 years, 119 days
John the Baptist to October 12th, A.D. 33	(CANCELLED)
October 12th, A.D. 33 to June 12th, 1933	1,960 years, 0 days
Creation to June 12th, 1933	<hr/> 6,190 years, 119 days <hr/>

IMPORTANT NOTE

The Years of the Messiah have been designed by God to reach a total of 6,216 years when the Kingdom is conferred upon the Messiah, as recorded in Daniel 7, 13 and 14. In 6,216 years there are 7 times 888 years. The number 888 is the numerical value of the Greek spelling of the Name – JESUS. The difference between 6,190 years and 119 days, and 6,216 years, is 25 years and 235 days. In 25 years of 354 days and 235 days, there are 24 Solar years and 319 days. If we measure forward 24 Solar years and 319 days from June 12th, 1933, we reach April 26th, 1958, when the Years of the Messiah will have completed their course of 6,216 years, which is 7 “days” of 888 years each. The 8th “day” or cycle of 888 years will then begin* though the fact will not be in evidence on earth until later. This will be the antitype of the 8th day of the Feast of Tabernacles (see Leviticus 23, 36 & 39 and Luke 9, 28).

THE MEASUREMENT

OF

THE “SEVEN TIMES” OR 2,520 YEARS

OF GENTILE GOVERNMENTAL SUPREMACY

AND JEWISH SUBJECTION TO THE NATIONS

The “seven times” of Nebuchadnezzar’s mental derangement, named in Daniel 4, lasted for 2,520 days – each “time” being 360 days. This event and the period of 2,520 days were typical of the 2,520 Julian years that the Gentiles would rule the earth in alienation from God after the Kingdom of Judah fell. The starting date is named in the Bible four times, the most important of which is in Ezekiel 24, 1, where it is recorded that God named the day to the prophet, and instructed him to write it down. This was the day when God began to measure off the period of 2,520 years.

In terms of our calendar, “the ninth year, in the tenth month and in the tenth day of the month”, was January 8th, 588 B.C. Like the 6,000 Years of Redemption and the Years of the Messiah, this era of 2,520 years omits the 7 years and 170 days from April 25th, A.D. 26, to October 12th, A.D. 33, which were cancelled. Furthermore, these 2,520 years are suspended as and

*A prediction from 1953 – which appears not to be correct! Ed.

from June 12th, 1933, because time in relation to man then ceased to be reckoned until the Seventh Thousand Years opens. When, however, the seven years, A.D. 26 to A.D. 33, are re-lived, time in relation to the 2,520 years will again be reckoned.

This is the measurement of the Seven Times or 2,520 years to date:

	SOLAR YEARS
From January 8th, 588 B.C., to John the Baptist, 8 A.M., April 25th, A.D. 26	613 years, 107 days, 14 hrs.
April 25th, A.D. 26, to October 12th, A.D. 33	(CANCELLED)
October 12th, A.D. 33, to June 12th, 1933	1,899 years, 245 days, 0 hrs.
Total Time to June 12th, 1933	2,512 years, 352 days, 14 hrs.
Period to be re-lived to complete the 2,520 years	7 years, 32 days, 10 hrs.
Total	2,520 years, 20 days, 0 hrs.

In 2,520 Solar years and 20 days there are precisely 2,520 Julian years. When this period is complete, the Gentile nations will submit themselves to the Government of our Lord Jesus Christ as expressed symbolically by Nebuchadnezzar's return to sanity (see Daniel 4, 36).

SOME CLOSING REMARKS ON THE SUMMARY OF TIME

"I AM GOD,
DECLARING THE END FROM THE BEGINNING"
(Isaiah 46, 9 and 10)

Those who have felt it to be both their duty and privilege, out of respect for God and His Word, to follow with us through this Summary of Time, will have witnessed the lifting of the veil of

secrecy from one of His most wonderful works. All, therefore, who love and fear God will rejoice and give thanks to Him that at long last He has been pleased to allow THE TRUTH CONCERNING TIME in relation to our race to be so perfectly unveiled as to remove the whole subject from the ever-shifting sands of human conjecture on to the Rock – the Impregnable Rock – of Divine Revelation. In other words, it is now a proven fact that the Bible possesses A CHRONOLOGY, and that that chronology, like everything else in the Bible, is as perfect as the AUTHOR OF THE BIBLE IS PERFECT. Our Great and Mighty Creator-God has condescended to commit Himself to the human race in A WRITTEN REVELATION of which He declares Himself to be the Author and over which is written this superscription:

“ALL SCRIPTURE IS INSPIRED OF GOD”,

as 2 Timothy 3, 16, may be translated, according to high authorities.

Unless anyone can come forward to disprove the accuracy of the figures we have given or to show that the foundation upon which these figures rest is not to be found in Holy Scripture, then it must be admitted by scholars of every degree that the Bible, as known to the human race since the first Christian century, contains a scientifically designed and astronomically accurate chronology of human history, the Designer and Recorder of which is none other than God Himself. In the Proverbs (25, 2) it is written, “It is the glory of God to conceal a thing”, and in no sphere has God proved Himself to be so great a Master of concealment as in the manner in which He has recorded man’s time on the earth in the Scriptures so as to defy elucidation with any measure of accuracy until such time as it might please Him to allow the veil of secrecy to be lifted and the Truth to be made known.

In how great a measure the Church of Christ is to blame for neglecting to search the Scriptures in relation to their chronological data, no one but God knows, but that there has been a grievous neglect in this matter, and notably so in the past 50 or 75 years, is not open to question. A diligent searching of the Scriptures in this last and Laodicean phase of the Church’s history would indeed be an anomaly, though, forsooth, there exists a positive rabble of apostates who diligently do so but with

an evil bias, in a vain effort to disprove their divine authorship and thus (as they think) free themselves from the strictures and responsibilities the Bible fastens upon all members of Adam's fallen race. But let no one miss the point that God, having now shed the full light needed to elucidate the mysteries of Time in Holy Scripture so as to leave "no part dark", expects His children to display their repentance for past neglect of His Word by a diligent entering in to what is now revealed. This can best be done by going over the Scriptures with the help of the references we give and so learning how our God and Heavenly Father has placed therein an unbroken chain of Time, every link of which has been designed and forged by our Lord Jesus Christ "by Whom also He made the worlds" (lit. ages, Hebrews 1, 2).

On the Scriptural principle of rendering honour to whom honour is due (Romans 13, 7), we feel we must record the fact that it is in a certain measure due to the labours of another that we have been enabled to reproduce from the Holy Scriptures their perfect chronological content in relation to the course of human history. The one to whom we refer was an Irish baronet, by name Sir Edward Denny, who was born in 1796 and died in 1886 after a long life, most of which was devoted to the service of God in searching the Scriptures, and in the elaboration of the knowledge thereby gained in a series of beautifully engraved charts, together with treatises upon the subjects they set forth. Denny, though a man of considerable wealth and position, took his place as a very humble disciple of the Master Who graciously responded to his devotion by allowing him to discover the vital secret that the Bible contains on the surface two separate chronological records. Denny also discerned that the Bible's Redemption Chronology was composed of Major Cycles of 490 years. It was also granted to him to discern that God cancelled the seven years, A.D. 26 to A.D. 33, during the testimonies of John the Baptist and the Messiah for the reasons we have previously given. Apart from the understanding of these matters no one could even begin to obtain an accurate record of Time from the Bible. It was in fact through possessing a copy of Sir Edward Denny's book *The Seventy Weeks of Daniel 9*, that we were able to draw our first chart of the Six Thousand Years; and the writer can look back to a somewhat dramatic occasion

in November 1934, when early one Sunday morning he was caused to offer a full tribute of gratitude and praise to Almighty God because he realized he was the first human being ever to behold a complete record of man's time, as kept by Him, over the whole course of the Six Thousand Years of his history from Adam. We may mention that the British Museum Library contains several of Sir Edward Denny's charts and books. (It was a matter of considerable pleasure to us that a part of this Treatise was written in the parish of the present holder of the Denny baronetcy, who rejoiced to see his great uncle's faithful labours bearing fruit.)

There are many with able minds who still debate the subject of God's part in human history. Let all such face the fact that the foregoing pages prove that God must have foreknown and fore-planned every date in human history recorded in the Bible. The key date of the Old Testament is that of the birth of Abram at the 40th Jubilee in Redemption Years and the 41st Jubilee in the Years of the Messiah. No one could hide from the fact that this date – Thursday, November 23rd, 2129 B.C. in our calendar – was fore-planned by God, or that the Exodus of Israel from Egypt on May 12th, 1639 B.C., was timed to be at the 50th Jubilee from Creation and therefore at a Jubilee of Jubilees.

One hundred and twenty years before the Flood, God gave warning of it to Noah, who “moved with fear, prepared an ark to the saving of his house” (Hebrews 11, 7). Four hundred years before the Exodus, God gave Abraham notification of it (Genesis 15). To Daniel by the symbol of the “seven times” of chapter 4, God gave intimation that the Gentiles would hold governmental supremacy in the earth for 2,520 years and that during this era the Throne of Judah would be without a king. This period began to terminate in 1914, though more markedly so in 1917 and 1923 with the Balfour Declaration and Palestine Mandate.

Again, it was to Daniel (chapter 9) that the angel Gabriel brought the transcendent news of the Seventy Weeks or 490 years which, as we have shown, terminated with the Crucifixion of the Messiah – our Lord Jesus Christ.

There are many significant measurements which, by positive design of God, cover periods of time between events in the Old

Testament and events in our own day and generation. We will give two examples, but before doing so we will direct attention to the following pertinent statement by the Prophet Isaiah, "Let them shew the former things, what they be, that we may consider them, and know the latter end of them" (Isaiah 41, 22 and see also chapter 43, 9, etc.). This, with many like utterances, establishes the principle that God's actions in the present can only be interpreted by His related actions in the past. In the foregoing Paper we have witnessed an exceptional unfolding of "the former things".

The first example is related to the Flood and carries with it a most solemn warning to the world's present inhabitants. The Flood, which was a universal judgment, began on Sunday, June 15th, 2470 B.C., and ended 365 days later on Sunday, June 14th, 2469 B.C., when Noah and his family left the ark. If we measure forward from June 14th, 2469 B.C., to September 3rd, A.D. 1939, when the Second World War began, we shall find that exactly Four Thousand Four Hundred (4,400) Julian Years of $365\frac{1}{4}$ days elapsed to *the day*. Now the Second World War of 1939-1945 with its wholesale destruction of cities and their inhabitants was, like the Flood, a universal judgment – it was, as we say, a Global War and, as we have shown in previous Papers, it was a judgment involving all nations and particularly the Jewish Nation, of whom six million were cruelly done to death.

The number "4" denotes universality but that is by no means the full significance of the number 4,400 which was to a day the exact number of the years between these two universal judgments.

The number 4,400 is made up by the multiplication of the two component numbers "40" and "110". In the Bible, as all must know, the number "40" everywhere denotes fulness of time, either in relation to probation, testing or chastisement. The number "110" is the gematria (i.e., the numerical value) of the Hebrew word "NES" which is translated six times in the Prophecy of Isaiah as "ensign" and elsewhere as "sign" or "standard". The following is a typical example from Isaiah (5, 26), "He will lift up an ensign to the nations from far."

It therefore becomes clear that by this measurement of 4,400 years between the end of the universal judgment of the Flood and the next universal judgment, namely, the Second World War,

God is giving to mankind a warning sign that the world has entered that fateful period of universal judgments spoken of throughout the Bible which will end with a final catastrophe at the return of Christ, when He comes with the armies of Heaven to crush His enemies and so to fulfil the prophecy, "As it was in the days of Noah . . . the flood came, and destroyed them all . . . even thus shall it be in the day when the Son of man is revealed (Luke 17, 26 to 30).

This must not be taken to mean that only eight souls will be saved as at the Flood, because Revelation 7 discloses that a remnant of the Jews and a vast multitude of Gentiles dwelling outside of Christendom come through the period of "the great tribulation" into the Kingdom of Christ.

(For those who wish to check this measurement, we must point out that the 7 years and 49 days between the start of the Baptist's Ministry on April 25th, A.D. 26, and our Lord's Ascension on June 13th, A.D. 33, must be deducted for the same reason we have previously fully explained in relation to the 6,000 Julian Years of Man. It must also be remembered that September 3rd, 1939, because of the error in our calendar, was in true Solar Years, September 5th.)

The other measurement is the period of exactly 4,000 Julian Years between April 14th-17th, in 2053 B.C., when God made a most solemn covenant with Abraham as recorded in Genesis 15, and May 14th-17th, 1948, which witnessed the rise of the State of Israel with the official recognition, within these three days, of the United States and Russia. These 4,000 years find their symbolical expression in the four days of Lazarus's sojourn in death (John 11) and Israel will yet learn that the One Who raised the typical Lazarus raised also his antitype – the people of Israel – to nationhood, even though they still remain encumbered with the "grave-clothes" of the Dispersion. On another occasion we will take time to explain how the date of the events in Genesis 15, when God gave the land of Israel to the seed of Abraham in perpetuity, is arrived at. No one, however, need have the least doubt about the accuracy as the measurement really confirms itself, being a perfect example of type and antitype.

It should be noted that both the above measurements, not to mention a multitude of other similar ones, were so designed by

God as to terminate to the day with an event foreknown to Him which would give the measurement its significance. Every such measurement would be meaningless unless it terminated on the day of the said event. If, therefore, this reproduction of the Bible's chronology erred by so much as one day, all such measurements would be inaccurate and their purpose be thereby wholly nullified.

It is not too much to say that at the present moment the nations of the earth, unknown to themselves, are being poured, as it were, into the mould of Biblical prophecy, each and all being compelled to follow the course imposed upon them by our Lord Jesus Christ, Who, on June 12th, 1933, took over, on God's behalf and as Liquidator of the present world-order, the control of the earth pending the time when He will be invested with the Kingdom – an event which is to take place in Heaven, as recorded in Daniel 7, 13 and 14 and Revelation 11, 15.

The year A.D. 1917 is heavily marked in Biblical prophecy, being "seven times" or 2,520 years from 604 B.C. when governmental supremacy of the earth passed to the Gentiles as recorded in Daniel 2. Needless to remark, 1917 witnessed the beginning of Jewish restoration to the land of Palestine and, as a consequence, therefore, the beginning of the end of Gentile world-domination. Not only so, however, for in the same month as that of the issue of the Balfour Declaration – November, 1917 – the present rulers of Russia came into power as a result of the revolution of that month. At the end of the vision of Daniel 2, "the seed of men" (i.e., mankind in general) is seen to be divided into two great opposing divisions which have iron and clay as their symbols and which positively refuse to agree upon any common course of action, that is, they will not cohere or coalesce, "even as iron is not mixed with clay" (Daniel 2, 43). If any cannot see in the world since 1917 the fulfilling of this prediction in the existence and development of the opposing forces of Communism and anti-Communism, it is because they are ignoring solemn facts which the Bible alone accounts for. More we are not at liberty to say, but the Bible is an open book and this is not a sealed prophecy.

God's controlling part in human affairs is settled for those who accept Holy Scripture by the following words of the Apostle Paul on Mars' Hill, Athens,

"God that made the world and all things therein, seeing that He is Lord of heaven and earth . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation . . . for in Him we live, and move, and have our being." (Acts 17, 22 to 31)

It may occur to some readers to ask what the position of mankind is now that the probationary period of Six Thousand Years has terminated. The answer to this question is that the world since June 12th, 1933, has been under judgment – the nations having been "cut off" and Religious Christendom having been finally rejected by our Lord Jesus Christ for its apostasy and lukewarmness. When those whom our Lord designates as "children of the kingdom" have been removed into His "barn", that is, taken to Heaven, then the judgments of the Apocalypse will open and the fearful realization that individuals as well as nations are "cut off" will dawn upon those then dwelling in Christendom. These facts prove that the interval between June 12th, 1933, and the now imminent descent of our Lord Jesus Christ from Heaven for His Church when as "Master of the house" He will "shut to the door", affords the last opportunity for people in Christendom to respond to God's offer of eternal salvation through believing the Gospel of Christ.

If the evidence provided by this Summary of Time in the Bible that the world is now under judgment should awaken believers from their sleep to the realization that the Bridegroom, our Lord Jesus Christ, is actually about to appear, and if some who are not now true believers in Christ should for the same reason seek Him in repentance and faith and so obtain the free gift of eternal salvation, our many years of laborious research and much conflict in the cause of TRUTH will have yielded fruit which shall be to the glory of the One Who summoned us to His service, after that He had dispensed with that of His Church which He had to disown as His witness because of its nauseating state of lukewarmness and unwarranted preoccupation with the affairs of this life (Matthew 6, 19 to 34).

