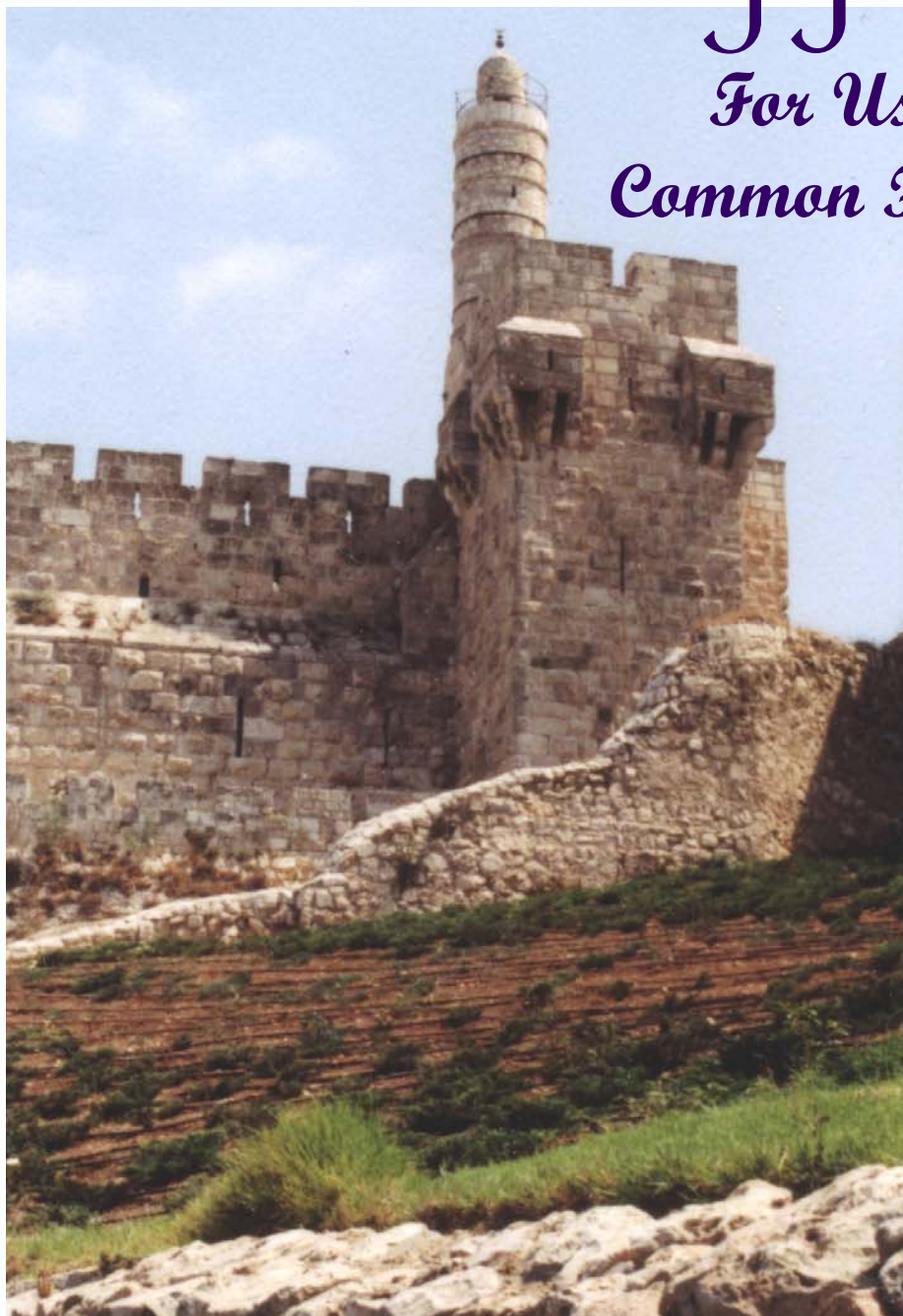


Chronology

*For Us
Common Folk*



REGULAR EDITION

New Albany-Louisville 2004



CHRONOLOGY

for

US COMMON FOLK

AVAILABLE IN TWO EDITIONS:

- ABRIDGED EDITION
(Contains no notes on controversies)

→ • REGULAR EDITION ~~\$4.00~~
(With commentary on controversies)

New Albany-Louisville Ecclesia

2004

CHAPTER 1:

INTRODUCTION:

WHY AND HOW

So we don't like numbers! When brethren talk about chronology our brains turn off and we get that vacant stare—or worse, fear strikes! Someone suggests studying Volumes 2 or 3, and our hearts sink. Somehow we don't think we can ever get it, and we've gotten to the point that we don't even want to try. Yet, deep within us, we know that the Lord put all of those numbers in the Bible for a good reason, and we'd really like to see it all IF ONLY WE COULD GET IT IN NICE DIGESTABLE PORTIONS. We know we'll have to put some work, thought, and prayer into it; but we wouldn't mind that if we could actually understand it in relatively short order. After all, it's all for the purpose of knowing about our beloved Master's return. What sincere Christian doesn't want to know about THAT?

THAT is the WHY of this booklet. It will try to put basic, major concepts into bite-sized pieces so that we can gain a solid foundation for our faith and not be subject to periodic storms of controversy regarding the stream of time in the Bible. All of the major time concepts of Volumes 2 and 3 will be covered—but without the extra baggage of detail.

Chronology is no more complex than doctrine, and it is considerably easier than prophetic symbolisms. Yet, ALL of these areas are a part of what Paul calls “THE SIMPLICITY THAT IS IN CHRIST.” (II Corinthians 11:3) We should become suspicious when Bible teachings become difficult beyond the ability of “the common man” to comprehend them.



HOW?

This booklet will examine (in basically the same order as Volumes 2 and 3) the IMPORTANT COMPONENTS of Bible chronology. It will make them as simple as possible. If certain items are things which get called into question or cause controversy, the basic responses to those controversies will be in boxes—not in the main text. Thus, studying the main text of this booklet (beginning with Chapter 3) should enable us to grasp all of the fundamental concepts of Volumes 2 and 3 with only a minimum number of good study sessions. A second time through this booklet USING THE BOXED INFORMATION should help us to put controversies into perspective.

CHAPTER 2:

AUTHORITY: PROPHETS, APOSTLES, QUESTIONABLE TEXTS, AND HISTORY

As Bible students, we know that no authority outside of the Word of God is sufficient to establish faith. That sounds simple enough. Unfortunately there are a few complications!

- (1) Obviously, the Bible is subject to interpretation. Bro. X might read a text quite differently from Bro. Y. This is not always bad. But there ARE safeguards so that we can judge which interpretations are sound.
- (2) One of those safeguards is inspiration. If there are clear and plain statements by the inspired prophets and Apostles, these must have PRIMARY WEIGHT in our faith. It is SAFE to reject all interpretations which attempt to “explain away” all such clear and inspired statements.
- (3) It is important, however, to know if a text is SPURIOUS. If it is, it cannot be a part of our study. Even if it is QUESTIONABLE but not proven spurious, we should attempt to build our conclusions without it.
- (4) While Scripture is our only authority, we know that Scripture STOPS recording history at a certain point. Bro. Russell aptly pointed out that the Bible stops where secular history becomes reliable. That date is 536 B.C. It is not that the Bible doesn't mention historically verifiable dates past that point, but that that date is the first secular Old Testament anchor needed to create a trustworthy chronology.

—BY THE WAY:

Because chronology in the end REQUIRES PRECISION, it is important to make excuses for ourselves when we GENERALIZE. A year is a long time! Precision chronology oftentimes requires taking into account months, days, or even the time of day! But that is not our objective in this booklet. Jewish versus modern calendars create number problems. Therefore, 536 B.C. may actually be 537 B.C. in part. The PROPHETIC year is not really 1914! It is 1915; but it began (by the Jewish prophetic calendar reckoning) in late 1914. Confusing? Yes! That's why we'll ignore that kind of detail.

- (5) While we NEED secular history in building a chronology, it is important that we rely on it AS LITTLE AS POSSIBLE. When Biblical time contradicts secular history, we should have no hesitation in rejecting the secular history. Most historians will tell us that man has been on earth for millions of years. The Bible says 6000 years. Do we feel uncomfortable in rejecting that secular history? It is common for historians not to agree on dates. Even when a majority do agree, they may have the wrong date. The Biblical chronology can often establish which secular date is accurate. As one great historian noted, "History is lies agreed upon." And as one edition of the Encyclopedia Britannica so aptly noted, "The only ancient authority of value on Babylonian history is the Old Testament."

Here is an IMPORTANT consideration for us:

We live in a time when most chronological prophecy HAS BEEN FULFILLED. This means that we can tell whether or not it was accurate. Someone could well have disputed 1914 BEFORE that date. But when 1914 arrived, and when the First World War broke out in 1914, we come to look VERY FOOLISH now when we argue that Bro. Russell's interpretation was incorrect! Jesus agrees with this. He said, "Wisdom is justified of her children." In other words, the RESULTS prove the point. In the Angel's words to Daniel, fulfillment would "seal up the prophet." (Daniel 9:24)

- (6) Some chronology is “cast in stone.” While the Great Pyramid is not the Bible, it IS sanctioned as a witness for God by the Prophet Isaiah (chapter 19). The fact that Bro. Russell’s chronology is corroborated by measurements which cannot be changed is strong testimony to its accuracy.
- (7) Finally, while Bro. Russell is not inspired, his place in Church history is undeniable except to “willfully ignorant” brethren. Later in this booklet will be a chapter devoted to Scriptural reasons why his chronology should be the true chronology. That chapter will be optional, but we highly recommend its consideration.

PART I

The first part of this booklet is devoted to three chronologies
which are BASIC.

(Part II will deal with elaborative chronologies.)

In Part I we will find:

- 6000 years of genealogy and history
- 6000 years of labor under sin and death
(These are NOT the same!)

- That a SYMBOLIC day = one LITERAL year.

(This we will do by looking at fulfilled first-advent prophecy.)

Once these three chronologies are understood, we will have
the FOUNDATION truths for all chronological questions.

CHAPTER 3:

LITERAL TIME-KEEPING:

6000 YEARS OF MAN ON EARTH

“Literal” means “to the letter”—no symbolisms, just the plain, ordinary, easy-to-understand numbers where 7 means 7, not perfection, not 7 x 360, not anything but 7! In other words, in this chapter we don’t have to worry about deep meanings. All we need to do is to add—or to work a calculator that does the adding for us.

6000 YEARS: WHY?

Probably we all have noticed that whenever Bible students begin to talk about chronology, they always begin by finding where 6000 years from Adam end. Why? The answer to that question is SO IMPORTANT that it must be understood from the beginning. It is SO IMPORTANT that the whole subject of chronology and of the Lord’s return could hardly exist without it. Fortunately, it is not only basic and important, but it also is an EASY concept.

From the very first chapters of the Bible where God explains creation, it is clear that God intended us to recognize the idea of six periods of LABOR followed by one period of REST. God creates for six “days,” and then He “rests” on the seventh “day.”

God wanted to stress this concept so that we could not miss the point. Thus, He also added it to the Jewish Law so that it would be impressed every day and every year on His people. They were to labor for six days and rest the seventh. They were to labor in their fields for six years and then rest for the seventh year. Why?

The Jews understood why; and Christians subsequently got the point also. Bro. Russell calls it “the venerable tradition;” but it is a tradition with its basis in God’s Biblical arrangement. It’s not a “tradition” in the sense that men have traditions. This is one of the traditions to which the Apostle says we should “hold.” (II Thessalonians 2:15)

The point is this: Mankind was to LABOR for 6000 years under sin and death without relief. Then, for the 7th thousand years, God would send Messiah to remove the curse and to give the race REST. If we didn't believe this, we wouldn't bother adding up 6000 years! Nevertheless, many ignore the import of this concept.

Hopefully we see this concept both in its SIMPLICITY and in its INVIOABILITY. The implications are powerful and, fortunately, easy for us to understand:

1. When we deal with chronology, we need deal ONLY with seven thousand years.
2. Those seven thousand years will be divided into six without Messiah, and one with Messiah. (Now that's the basic point—and so easy to forget.)
3. Whatever we calculate, we must never have a TOTAL of more than (or less than) 7000 when dealing with Adam's sin and its removal.

Isn't that simple? Actually, there are some FINE POINTS to consider, but they will not violate the above points. Any chronology that violates these points is not properly based in Scripture.

So, Again, Why 6000 Years?

If we can add 6000 years to the year of Adam's creation, IT WILL PUT US IN THE VICINITY of the time for Messiah. Why do we say, "IN THE VICINITY"? Because, remember, we want to measure 6000 years of labor under sin and death. But when we add 6000 years to Adam's creation, we are NOT MEASURING FROM WHEN SIN AND DEATH STARTED; we are measuring from when Adam started. There IS a difference. Adam didn't sin the moment he was made. Therefore, 6000 years from his creation does NOT take us to the year of Messiah; it just brings us to the right VICINITY of time.

God taught us, in harmony with His "6 plus 1" system, that Messiah was to reign a thousand years (Revelation 20) and that this "day of the Lord" was a thousand years. (II Peter 3) Thus God not only puts His stamp of approval on the

“venerable tradition,” but He interprets it clearly by showing that since the 7th day is a thousand years, so also are the six “days” of labor and sin that precede it. That is why God CHOSE a thousand years—not 2000 or 1800, or 952 ½!

Are we ready now to get ourselves IN THE VICINITY for the time of our Lord’s second advent? All we need to do is to find where six thousand full years from Adam’s creation ends. It is a fairly simple 9-step process. We CAN handle nine steps, slowly, one at a time.

FINDING 6000 YEARS FROM ADAM’S CREATION

STEP # 1 (From Adam to the Flood)

To help us find this information, God recorded “the begats.” There are 10 pieces to this step:

1. Genesis 5:3	-- Adam lived 130 years and begat Seth	130
2. Genesis 5:6	-- Seth lived 105 years and begat Enos	105
3. Genesis 5:9	-- Enos lived 90 years and begat Cainan	90
4. Genesis 5:12	-- Cainan lived 70 years and begat Mahalaleel	70
5. Genesis 5:15	-- Mahalaleel lived 65 years and begat Jared	65
6. Genesis 5:18	-- Jared lived 162 years and begat Enoch	162
7. Genesis 5:21	-- Enoch lived 65 years and begat Methuselah	65
8. Genesis 5:25	-- Methuselah lived 187 years and begat Lamech	187
9. Genesis 5:28	-- Lamech lived 182 years and begat Noah	182
10. Genesis 7:6, 11--	Noah was 600 years old during the flood	600
TOTAL YEARS IN STEP # 1:		1,656

STEP # 2 (From the flood to the Covenant with Abraham)

This section requires 9 pieces. It is still based on “the begats.” (It is important to note that this list will take us to the death of Abraham’s father. That is the date when the Covenant was made as will be seen by the testimony of Genesis 12:1-7 and Acts 7:4.)

1. Genesis 11:10 -- Shem begat Arphaxad	
2 years after the flood	2
2. Genesis 11:12 -- Arphaxad was 35 and	
begat Salah	35
3. Genesis 11:14 -- Salah was 30 and	
begat Eber	30
4. Genesis 11:16 -- Eber was 34 and	
begat Peleg	34
5. Genesis 11:18 -- Peleg was 30 and	
begat Reu	30
6. Genesis 11:20 -- Reu was 32 and	
begat Serug	32
7. Genesis 11:22 -- Serug was 30 and	
begat Nahor	30
8. Genesis 11:24 -- Nahor was 29 and	
begat Terah	29
9. Genesis 11:32 -- Terah was 205 and	
he died.	205
TOTAL YEARS IN STEP # 2:	427

STEP # 3 (From the Abrahamic Covenant to the Giving of the Law)

We'll like this one! It is so easy. All we need is one text. See Galatians 3:16-18.

TOTAL YEARS IN STEP # 3:	430
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STEP # 4 (From the Law at the Exodus to the Division of the Land)

This step, while it has only two parts, is a little more complicated.

The first part is easy. Israel spent 40 years wandering in the wilderness after leaving Egypt. See Deuteronomy 8:2, Psalm 95:8-10, and Hebrews 3:8, 9.

The second part (the time dividing the land) takes a little more thought:

- a) After leaving Egypt, it was a little over 1 year before the Israelites left Sinai for Paran. (Numbers 33:3 and 10:11-13. We have to think about these two verses when we read them.)
- b) In Paran, the spies were sent into the promised land. (Numbers 12:6 - 13:1-26; 32:8-13)
- c) Caleb was one of those spies (Numbers 32:12). He was 40 years old when he was a spy. (Joshua 14:7) He was 85 years old when the land was divided and he received his inheritance according to Moses' prophecy. (Joshua 14:9-12) Thus, 46 years had expired since leaving Egypt.

TOTAL YEARS IN STEP # 4: 46

STEP # 5 (The Period of the Judges)

The Period of the Judges is the name of the period from the time the land was divided until Israel had its first king. Computing it from Old Testament records, though it is very possible, is difficult and shaky. Fortunately for us, the Apostle Paul saves us the trouble. In Acts 13:19-21 he tells us plainly that this period is 450 years.

TOTAL YEARS IN STEP # 5: 450

Here is our first so-called controversy in the minds of some. Because Paul's statement fouls up a current revision of the chronology, it simply is passed off, in effect, as an erroneous position held by the Apostle who was (it is said) only repeating the then-current opinion about the period of Judges. Another unfortunate attempt is made to negate Paul's 450-year conclusion by pointing out that he says it was "about" 450 years. Note that he also says that Israel wandered in the desert for "about" 40 years! Sorry! That won't pass Bible student standards. There is NO JUSTIFIABLE REASON for doubting the Apostle unless we want to force our own interpretations. [See Chapter 2, paragraph 2.] The Apostle is inspired. All who attempt to "explain away" his inspired testimony are sadly mistaken and approach the Scriptural definitions of great danger to themselves and others. It would be a mistake to say that Scriptural evidence is not called into this argument; but let it be noted that it is used TO SAY THAT PAUL WAS WRONG. Can we accept that Apostolic testimony is UNRELIABLE?

I Kings 6:1 is one evidence used to say that Paul was wrong. [See Chapter 2 of this booklet, paragraph 3.] I Kings 6:1, however, is in part called into question by chronologers over the centuries. The authenticity of its 480 years is doubted by a number of scholars. See article on "Chronology" in McClintock and Strong, Volume 2, page 303, left column. Early Christian chronologers would have loved to use it as a simple solution to an easy chronology. But they don't! It is reported that when they do quote the verse, they leave out the entire phrase, "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt."

Consider the strongest testimony against the validity of I Kings 6:1. The Apostle Paul was a "Pharisee of the Pharisees." This is a way of saying that, even without the Holy Spirit, he probably knew the CONTENT of Scripture better than most who ever have had the Holy Spirit's help. He of all people would have known about I Kings 6. In Paul's Acts 13 sermon, we find he EVEN KNEW (somehow) that Saul's reign was 40 years—a fact seemingly unknown or unreported by anyone else. He had remarkable knowledge! If, indeed, I Kings 6 THEN said what it does now, Paul KNEW he would sound like an idiot claiming the period of Judges to be about 450 years. It would have been a CLEAR impossibility! Not only that, but Paul could simply have SKIPPED mentioning the Judges and have said that the Exodus to Solomon's 4th year was 480 years. BUT HE DIDN'T. Why? Because it WASN'T, and because I Kings 6:1 most likely did not THEN say what it now says!

Here's the crux: the text is suspect. It is being used to impugn the testimony of the great Apostle Paul. It also is being used as a PRIMARY PROOF in the new chronology. Do you want to hang your hat on it? Do you believe in Apostolic inspiration? If any of us doubt Apostolic inspiration, we are knocking out ALL the props of our faith. Are we ready to answer to the Lord for that?

STEP # 6 (The Period of the Kings)

Again we have an easy task. The kingships of Judah are:

Saul	40 years	Acts 13:21	
David	40 years	I Chron.29:27	II Sam.5:4
Solomon	40 years	II Chron.9:30	I Kings 11:42
Rehoboam	17 years	12:13	14:21
Abijah	3 years	13:2	15:2
Asa	41 years	16:13	15:10
Jehoshaphat	25 years	20:31	22:42
Jehoram	8 years	21:20	II Kings 8:17
Ahaziah	1 years	22:2	8:26
Athaliah	6 years	22:12	11:3
Jehoash	40 years	24:1	12:1
Amaziah	29 years	25:1	14:2
Uzziah (Azariah)	52 years	26:3	15:2
Jotham	16 years	27:1	15:33
Ahaz	16 years	28:1	16:2
Hezekiah	29 years	29:1	18:2
Manasseh	55 years	33:1	21:1
Amon	2 years	33:21	21:19
Josiah	31 years	34:1	22:1
Jehoiakim	11 years	36:5	23:36
Zedekiah	11 years	36:11	24:18
TOTAL	513 years		

TOTAL YEARS IN STEP # 6

513

Despite the complete list given in Chronicles plus the same complete list in the Books of Kings, the current controversy calls these two witnesses into question by dragging in what many scholars see as an incomplete chronology of the kings of Israel—the tribes through whom the promise WAS NOT TO COME. This is important. The reason Jews kept such impeccable records about the kings of Judah is that they knew that the promise of Messiah was through that tribe. They had great reason for accuracy regarding Judah, but relatively little interest in the detailed histories of other tribes. This, in itself, likely accounts for the jumbled record of the kings of the 10-tribe kingdom.

Over the centuries, chronologers have attempted to "synchronize" the dates of Israel's kings with those of Judah. It would be nice if this could be convincingly accomplished, but no one has ever done so (including those who currently try to do so). In all honesty, it must be admitted that this procedure raises questions which have no conclusive answers as yet. In the current chronological controversy, many assumptions are made which are difficult to swallow. [See "A TEST OF TIME" by Bro. Robert Gray for a discussion of detail.] While detailed arguments can be made on both sides of the question, no one can be certain of why the Lord allowed seeming discrepancies. Perhaps it was to allow deceptions which take our minds from the fundamental points of chronological prophecy.

We do, however, learn an interesting lesson from the early chapters of Genesis. The genealogies of Adam through Seth are given a complete, detailed and accurate listing BECAUSE IT IS THROUGH THIS LINE that the promises are made. While the genealogies of Adam through other descendants also are given, they are incomplete and offer no chronological chain BECAUSE THEY WERE NOT THE LINES OF PROMISE. (See Genesis 4:16-24; 10:1-20; 25:1-4; 25:12-18; 36:1-43.)

It is not an unreasonable conclusion that the listing of Israel's kings is seemingly incomplete for the same reason and that their chronologies are immaterial to the question—whether or not they be found harmonious with the complete testimonies regarding Judah's kings.

Do we really think that God intends us, as common, faithful, Christian folk, to build our faith concerning our Lord's return on a questionable and thoroughly incomprehensible system of trying to harmonize the un-harmonizable against God's simple, twice-repeated, and clear list of Judah's kings? It is unlikely to the extreme.

STEP # 7 (The 70 Years of Desolation)

This step is another simple one. Once the last king of Israel was dethroned (Ezekiel 21:25-27), the land was desolate for 70 years. This was prophesied by Jeremiah 25:9, 11, 12; it was recorded and explained by II Chronicles 36:11-23; and it was understood by Daniel (9:2).

TOTAL YEARS IN STEP # 7

70

This (to most of us) clearly-stated item currently is being repudiated by some. We have the clearest of all possible statements by Daniel (9:2) that "THE DESOLATION OF JERUSALEM WOULD LAST SEVENTY YEARS" (NIV). The context shows that Daniel understood this by his study of Jeremiah. II Chronicles also confirms Daniel's findings. There seems (to most of us) NO QUESTION regarding the meaning. Many things Daniel prophesied but "understood not." But here we have the inspired prophet showing us that he UNDERSTOOD and concluded that the desolation was 70 years.

STEP # 8 (From the End of the Desolation to A.D.)

Here we rely on history. II Chronicles 36:22 states beyond controversy that Cyrus fulfills Jeremiah's prophecy by ending the 70-year desolation. If we know the date of "the first year of Cyrus," we have everything we need to know. The first year of Cyrus is 536 B.C. Thus, to A.D. 1 is 536 years.

TOTAL YEARS IN STEP # 8

536

Even here we have dispute! As usual there are historical controversies. We suggest seeing "Cyrus" in McClintock and Strong for a good explanation of the matter. Some will claim that new findings exist which make McClintock and Strong obsolete. It will be noted, however, that even in McClintock and Strong and in other 19th century sources, a distinction is made regarding the disputed 2-year difference. It seems clear that the Lord reckons Cyrus' first year as the year in which he exercised rule over Israel (the year Cyrus thus becomes the "breast and arms of silver" of Daniel 2:32).

If, however, there is dispute, there also is good Scriptural answer to that dispute. [See chapter 2, paragraph 5.] In short: When Bro. Russell predicted IN ADVANCE the notable events of late 1914, he did so based on the reliability of the first year of Cyrus being 536 B.C. The entire "Gentile Times" prophecy rests on the accuracy of this date. Bro. Russell's predictions occurred with accuracy that startled the world, thus putting the "seal" on the messenger and demonstrating (in an enlargement of Jesus' words) that the wisdom of 536 was justified by its results.

NOW, WHERE ARE WE?

We have completed 8 of the 9 steps to get to the completion of 6000 full years since Adam's creation. Let's total them up:

1	From Adam to the Flood	1,656
2	From the Flood to the Abrahamic Covenant	427
3	From the Covenant to the Law (Exodus)	430
4	From the Law to the Division of the Land	46
5	The Period of Judges	450
6	The Period of Kings	513
7	The Desolation	70
8	Cyrus' First Year to A.D. 1	<u>536</u>
		4128

That's how we can put a date on Adam's creation. He was created in 4128 B.C. Up until now we have dealt in numbers of years, not names of years. But now that we have a date for Adam, we can put dates on all the above events, and other events within those periods.

But our objective has one more step.

STEP # 9 (Finding the conclusion of 6000 years)

This is another easy one. All we have to do is to subtract 4128 from 6000 and we will see how many full A.D. years we need to complete our total.

$$\begin{array}{r} 6000 \\ - 4128 \\ \hline 1872 \end{array}$$

We need 1872 full A.D. years to complete our quest. Therefore, at the beginning of A.D. 1873, when the additional 1872 years had passed, we are 6000 years from the creation of Adam.

You might note that we usually say 1872 is when 6000 years ended. This is one of those imprecise generalizations we make! Since we tend to deal with Jewish time in the Bible, the new year begins in the fall rather than in January. So, 1873 began in the fall of 1872. Oh, well! We sort of get the point!

WHAT THIS DOES NOT PROVE!

As we end this study of literal time, we must reinforce in our minds what we have and have not accomplished. We have located THE VICINITY of the time when Messiah would come. We have located the VICINITY of the great seventh 1000-year day. BUT WE HAVEN'T FOUND IT! We are going to have to rely on the symbolic time of prophecy to do that. And we won't do that until Chapter 5. Sorry! As the Apostle said, we "have need of patience"!

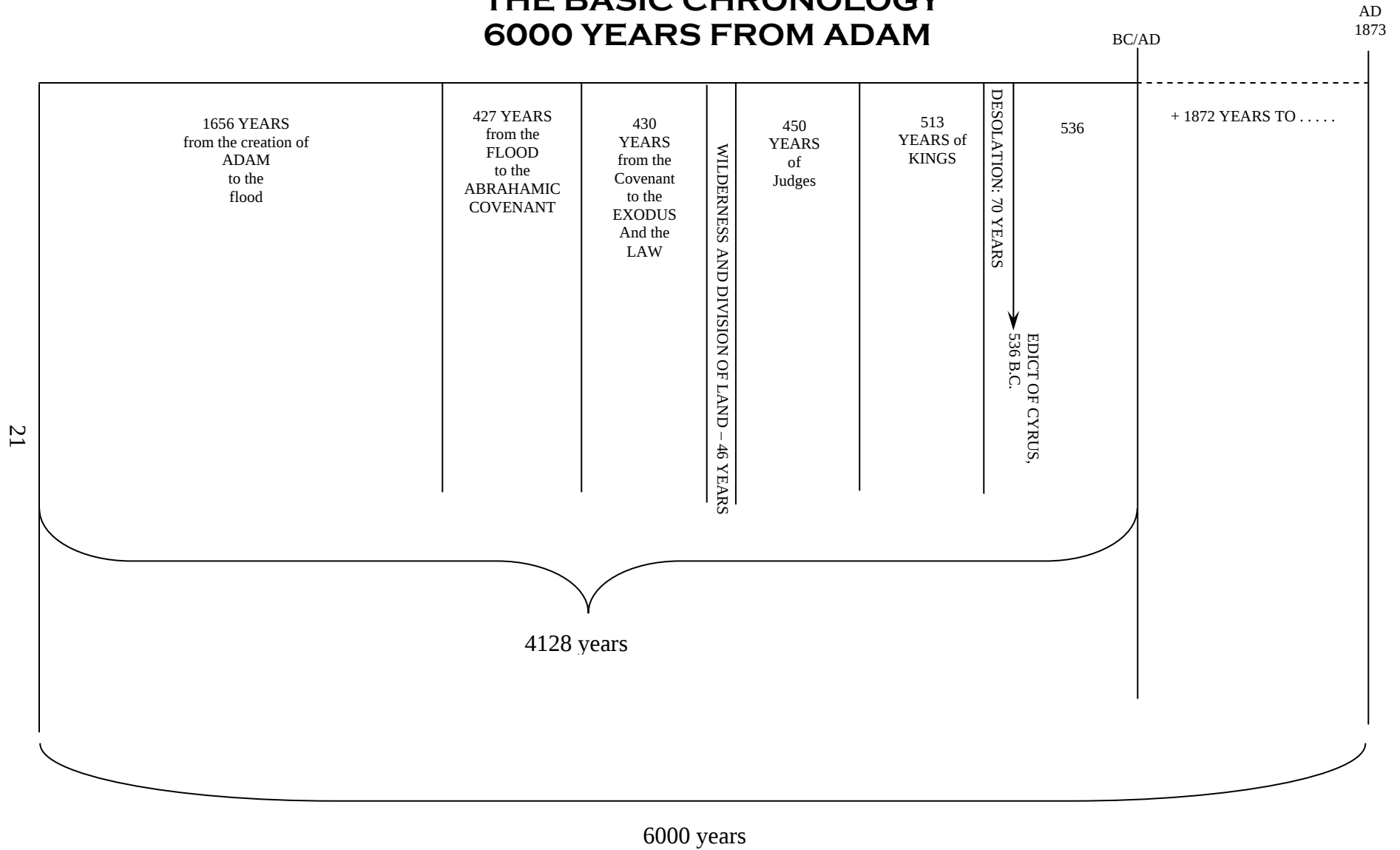
Our last boxed section before we proceed: The only way to determine when the great seventh 1000-year day of Messiah begins is to determine WHEN SIN ENTERED. In other words, we must know HOW LONG ADAM WAS IN EDEN before the great 6000 years of labor under sin and death began. THAT'S the 6000 years we're REALLY interested in - not the 6000 years we just computed, which only brings us CLOSE to our answer.

It is important to know that the latest chronological revision DOES NOT DO THIS. Neither can it, because its prophetic calculations make it IMPOSSIBLE to prove how long Adam was in the garden. Thus, while the new chronology ends up with its own different 6000 years, it leaves us hanging. It brings us to ITS VICINITY for the Millennium, but it CANNOT come to the ACTUAL Millennium. It could be 50, 60, 70 years off. Who knows? No one CAN KNOW unless he can know the period in Eden. This is only one of the basic errors of this latest chronological fallacy.

For those of us who like pictures, on the next page is a little chart summarizing what we have just accomplished.



THE BASIC CHRONOLOGY 6000 YEARS FROM ADAM



AN INTERMEDIATE NON-CHAPTER

For those of us who wish chronology were a more simple matter, it will help to know that there are DIFFERENT CLASSIFICATIONS for chronology. Some time-prophecies are more important than others because they are more directly to the point. Some are more indirect but supportive or instructive. Before we consider our next step in chronology, let's try to categorize time prophecies.

CATEGORY I

Of utmost importance to us as Christians are chronologies which help us understand the history of the world as it relates to our beloved Master's return. The 6000-year plus 1000-year concept that we have just considered is one of those—even though we found it inexact because it only brought us to the VICINITY of Jesus' return. There is ONLY ONE OTHER Category I chronology. And it will, indeed, specifically give us the very date of Jesus' return and the "real" seventh millennium. That chronology is the Jubilee. But we will not consider it yet.

CATEGORY II

A number of other chronology prophecies serve to ENHANCE THE DETAILS of Category I. We will find these important because we not only want to know about our Lord's return, but, if we can, we would like to know when to expect certain things he is to do before or after that date. In this category we will find the prophecy of the "Gentile Times," the prophecy of Daniel 12, the prophecy of the "Cleansing of the Sanctuary," the prophecy of Israel's "Double," the prophecy of "The Time of the End," etc.

That sounds like a lot! But remember, we will take it all in small bites; and remember, too, that these things ENHANCE our appreciation of detail. If they are more numerous than Category I chronologies, we can rest in the assurance that we have the BASICS secure with Category I, and we can add the details as they appeal to us and as we hunger for them.

CATEGORY III

Category III chronologies have less to do with our Lord's return (although they can help us understand second-advent chronologies better). It is a VERY INTERESTING FACT that ALL Biblical chronology relates—no matter how indirectly—somehow to our Lord's return. (We might think that the Lord is trying to tell us something by that!)

Category III chronologies include Daniel 9 and how it deals primarily with FIRST ADVENT time. (But we will see later how it enhances our appreciation of second-advent prophecy.) Also included in this category is the date of Jesus' birth.

This category may seem the least important. However, it is of tremendous FAITH STRENGTHENING IMPORT because it was fulfilled long ago, and we can apply the rules of interpreting it to second-advent prophecy.

— AN ASIDE —

Because we want to keep this booklet as simple and direct as possible, we will not include the proofs of Jesus' birth date. This material is detailed in Study II of Volume 2. It is convincing and (as far as we know) accepted by most present-day Bible students. Jesus was born in the autumn of 2 B.C. He was baptized at age 30 in the autumn of A.D. 29. His ministry lasted 3-1/2 years. He was crucified on Friday, April 3, A.D. 33, and raised early the next Sunday morning.

CHAPTER 4:
SYMBOLIC TIME FULFILLED AT THE
FIRST ADVENT:

THE PROPHECY OF "SEVENTY
WEEKS"

This is a Category III chronology. We are looking at it because:

- (1) It deals with SYMBOLIC TIME rather than with literal time; and it is PAST HISTORY so that we can BE CERTAIN that we are interpreting symbolic time correctly. That is why Daniel 9:24 literally says that this prophecy will "seal up the vision and the prophet."
- (2) It will prove that in SYMBOLIC TIME, a day equals a literal year.
- (3) Certain aspects of this prophecy will apply later when we study the "Jewish Double." Therefore, ultimately, this prophecy will help to enhance second-advent chronology.

This chronological prophecy commonly is known as the prophecy of the "Seventy Weeks." It is found in Daniel 9:23-27. For simplicity, we will deal only with the TIME FEATURES of this great prophecy. (We will use the NAS translation because it is slightly easier to read.)

Here are the basics:

- (1) Verses 2 and 3 of Daniel 9 show us that Daniel understood that the 70-year desolation of Israel's land was about over. He begins to pray in order to understand how this was going to affect his people.

- (2) As part of the answer to Daniel's prayer, the angel, Gabriel, comes to him and gives him a new prophecy showing what would happen for 490 years in the future. Verse 24 says that "seventy weeks have been decreed for your people" during which certain things would be accomplished. If a week is 7 days, 70 weeks are 490 days (7 days in 1 week times 70 weeks = 490 days). Because it took 490 YEARS to actually accomplish these things, WE KNOW FOR A FACT that a "day" in symbolic time is a YEAR in actual time.
- (3) Among other things, the context says that this prophecy would bring Israel to the advent of Messiah (verse 25). Daniel obviously would want to know how to interpret this prophecy! The angel explains that the 490 years would begin to count from "the issuing of a decree to restore and rebuild Jerusalem" (verse 25).
- (4) The decree to do this was issued in the 20th year of King Artaxerxes. (Nehemiah 2:3-8; 6:15; 7:1) Some historians put this at 445 B.C. That they are wrong is obvious because it was not fulfilled when calculated from that date. History proves these historians wrong! Other historians, however, show 454 B.C. as the 20th year of Artaxerxes. They are proven right because history fulfilled the prophecy in harmony with that date. [See Chapter 2 of this booklet, paragraph 5.]

(An interesting aside: Bishop Usher's chronology, which appears in the margins of many Bibles, says 445 B.C. It has been discovered, however, that Usher accepted 454 B.C., but someone changed his chronology when inserting it into Bibles. That wasn't very nice, was it?)

NOW, THE APPLICATION:

VERSE 25: The first 69 "weeks" of this prophecy would have 2 parts: 7 "weeks" (49 years) would be devoted to rebuilding and re-establishing Jerusalem. The next 62 "weeks" (434 years) would end when Messiah came. This would total 483 years from the decree unto Messiah. (Messiah means "anointed." Thus the prophecy points to Jesus' receiving the Holy Spirit's anointing at his baptism. It does not point to his birth.)

Let's see if it works.

- From 454 B.C. to A.D. 1 = 454 years
- Jesus was baptized in the autumn of A.D. 29 So:

$$\begin{array}{r} 454 \\ + 29 \\ \hline = 483 \text{ years.} \end{array} \quad \text{It works!}$$

Thus the vision (of Daniel's time prophecies) and the prophet (Daniel) are "sealed up." (verse 24)

So far, so good. Let's continue.

VERSE 26: Verse 25 told us the 62 weeks would take us to Messiah. Verse 26 tells us that sometime "after" that date, Messiah would be "cut off." We know from history that that was true. 3-1/2 years "after" the 62 weeks, Messiah was crucified. It is VERY CLEAR that that puts us at the middle of the 70th week. This verse then informs Daniel that a "prince" would come and destroy Jerusalem. This happened when the future Caesar, Titus, came (about A.D. 69-70).

VERSE 27: Here Daniel is given more information regarding the 70th week—the seven years immediately following the coming of Messiah. Clearly, this deals with A.D. 29 to A.D. 36.

(Another side note: We know the city was destroyed LONG AFTER the 70th week. Thus it is clear that verse 27 is jumping back in time to deal with something which had hitherto been undiscussed.)

The "he" of verse 27 is Messiah. There really are only two possibilities. Surely Titus doesn't confirm the covenant! The only other "he" in the context is Messiah. Besides, isn't one

of Jesus' titles "The Messenger of the Covenant"? (Malachi 3:1) So, verse 27 is telling us that even though Jesus had died in A.D. 33, in the middle of the 70th week, he would continue dealing exclusively with Israel for the rest of the 70th week. Gentiles would not come into the picture because God promised (covenanted) with Israel that a full 70 weeks were "decreed" FOR THEM. (verse 24) This is how we are informed Scripturally that the conversion of Cornelius was in A.D. 36--when the 70th week of Jewish exclusivity had ended.

Verse 27 also says that, when Jesus died in A.D. 33—in the middle of the 70th week—the acceptability of Jewish animal and grain offerings ceased. Because Jesus was the TRUE sacrifice, all other sacrifices became detestable to God. We will see later (when we study the Jewish "Double") that A.D. 33 marks the date of extreme disfavor BECAUSE the Jews refused the true sacrifice—because "they have filled My inheritance with the carcasses of their detestable idols and with their abominations." (Jeremiah 16:18) Animal sacrifices, at that date, became abominations to God.

There! We've survived THAT chronological prophecy. And we know we're right BECAUSE IT HAPPENED THAT WAY!

This one gets disputed too. We marvel when someone can dispute a fulfillment that history has demonstrated. We won't give the details. If anyone needs to learn about the challenge and why it is wrong, we admonish reading about it in Bro. Robert Gray's booklet, "A Test of Time."

One of the clear violations of Scripture in the latest chronology is regarding Daniel 9:25. Read it carefully. Without conceivable doubt, it states that from "the commandment...UNTO the Messiah...shall be seven weeks and threescore and two weeks." The new chronology says that the 7 and 62 are unto the installation of Pontius Pilate—NOT to Messiah. YOU judge!

One thing is noteworthy. If this prophecy IS NOT SECURE, then Daniel's vision and Daniel as a prophet are NOT sealed up by it as the angel promised in verse 24. Think about that! That would say that one of the OBJECTIVES of God's having sent this prophecy FAILED! Can it be?

It also should be mentioned that if THIS prophecy be incorrect, the "Cleansing of the Sanctuary" prophecy to be considered later also is in need of re-interpretation, as it relies upon the same starting date.

CHAPTER 5:
SYMBOLIC TIME FOR THE
SECOND ADVENT:
THE JUBILEE

THE CONCLUSION OF
SIX THOUSAND YEARS OF LABOR

In Volume 2, Bro. Russell takes up the Times of the Gentiles at this point. But let's be daring! Let's look at the Jubilee—the other of the Category I chronologies. That way we will have the two most basic chronologies conquered, and we'll have the hard work all done. Everything else will merely enhance this most important of time truths: The seventh millennium, the thousand years that brings Messiah and REST to the world, HAS BEGUN! [Please review the chapter 3 sections, "6000 years: Why?" and "So, Again, Why 6000 Years?"]

— WHAT WE NEED TO KNOW FIRST —

This is the most complicated of the chronologies; but it is the most important.

Before we begin looking at the actual numbers (the chronology) of the Jubilee, we MUST HAVE a few pieces of information:

- (1) It is important for us to remember that, for all practical purposes, the reason we study chronology is to find the second advent of Jesus. THERE IS ONLY ONE SCRIPTURE which specifically states when Jesus returns. (Think about the importance of THAT!) That scripture is Acts 3:21. It says, "...heaven must receive (him) until the times of restoration of all things." (NAS) So, IF we can learn WHEN "the times of restoration of all things" begin, WE KNOW WHEN JESUS RETURNS. This should excite us all!
- (2) In the Jewish Law are many observances which were meant to be typical—pictures of much more important things to come. (Colossians 2:16, 17; Hebrews 10:1)

One of these, the Jubilee Year, was especially designed to RESTORE families and property which had been lost. (Leviticus 25:10) THIS type is the pictorial prophecy of "The Times of Restitution of all things."

- (3) Jesus makes an extremely important statement about the shadows of the Law, the Jubilees included. In Matthew 5:17, 18 he says, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill."

Note carefully: We know he put an end to the law for those who believe. (Romans 10:4; Galatians 2:16; 3:13, 24, 25; 4:9-11; 5:1, 18) So, if he put an end to the Law, what does he mean? by these words in Matthew? Here in Matthew he is not talking about being under the Law, but that the prophetic parts of the law WILL BE FULFILLED in the person and deeds of Christ. The Law becomes a PROPHECY! (Please read that last sentence again!)

He continues, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled." (The word "fulfilled" MEANS that it is a prophecy.)

Please have patience understanding this. It is VITAL!

Jesus is saying that the prophetic shadows of the Law WILL NOT CEASE without having their "fulfillment." He uses a VERY SPECIAL WORD for "fulfilled" in verse 18. ALL OTHER times in the Bible, "fulfilled" is from OTHER WORDS (except in the fig tree parable of Matthew 24:34 and Luke 21:32).

The word "fulfilled" here DOES NOT MEAN completed, accomplished, ended, or finished. No! Quite the opposite. THIS word "fulfilled" means COME INTO BEING—begun. Jesus is talking about shadows and their antitypes—pictures becoming realities.

—THE KEY—

- (4) This statement by Jesus is THE KEY to finding the date mentioned in Acts 3:21. Jesus is telling us that if a shadow of the Law "passes"—disappears or ends—the ANTITYPE HAS SOMEHOW BEGUN. The fact is, Israel had its last Jubilee back during the period of the kings. The type PASSED. Therefore, we can look for some kind of antitypical fulfillment TO HAVE "COME INTO BEING" back there. That will be the basis for the chronology we now will examine.
- (5) Therefore, the one thing we want to determine before we can calculate the antitypical chronology is: WHEN WAS ISRAEL'S LAST JUBILEE? The answer is relatively simple. Since the Jubilee happened every 50 years, it could not have been observed during the 70-year desolation of the land. We know the dates for that. The desolation ended in 536 B.C. and, therefore, began 70 years earlier in 606 B.C. The Jubilee PRIOR to 606 B.C. was Israel's last.

From our steps in computing 6000 years, we know that after Israel entered the land (which is when Jubilees began to count), there were:

6 years of dividing the land

450 years of Judges

513 years of Kings

totaling 969 years.

Since each Jubilee period was 50 years, we can divide 969 by 50 to learn that 19 Jubilee cycles had been completed by 606 B.C. with 19 years remaining before the desolation. Therefore, the last Jubilee year was the 20th year before 606 B.C. It was the year we call 626 B.C.

HOW TO FIND THE "TIMES OF RESTITUTION OF ALL THINGS"

The Lord has arranged that there are two perspectives in understanding the Jubilee. As we have seen, one is based on Matthew 5:18—the fact that the Jubilee is a SHADOW of the Law which cannot have passed without some kind of antitype having begun. The other perspective is that of pure prophecy. Jeremiah actually indicates how many typical Jubilees the Lord intended. We can do calculations based on BOTH of these perspectives, and we will end up with TWO WITNESSES to bolster our faith.

— PERSPECTIVE #1: PROPHECY —

Jeremiah (25:7-12; 29:10) had prophesied regarding the 70 years of desolation, but not clearly about the reason for its length. The entire fulfillment is most clearly explained in II Chronicles 36:11-23. Note how specifically verse 21 states the reason for the length of the desolation:

"as long as she (the land) lay
desolate, she kept sabbath TO
FULFILL three score and ten years."

Also, in the same verse:

"The land...enjoyed her sabbaths"
"TO FULFILL the word of the Lord
by the mouth of Jeremiah."

Apparently the Lord intended 70 years for a VERY SPECIFIC PURPOSE: "to fulfill" sabbaths. Now, since Israel had been in the land 969 years, there would have been 138 regular sabbath years. [969 total years divided by 7 years of a sabbath = 138] Obviously this prophecy is not about those. 70 years is too short to "fulfill" them. Likewise, there had been only 19 Jubilee years in that period. 70 years would be TOO LONG to make up for them. Thus the Lord was prophesying the ENTIRE NUMBER of Jubilee Sabbaths he intended to have "fulfilled" BEFORE THE ANTITYPE.

Before calculating, however, it will be important to keep in mind that each Jubilee "cycle" was dictated by the Law. The Jews were to have 49 years of WAITING followed by 1 year of OBSERVANCE. (Leviticus 25:8-10)

The combination of Jeremiah and Chronicles suggests, then, that we calculate thusly:

- (1) 19 Jubilees were already fulfilled. That makes 950 years.
- (2) 51 more Jubilee cycles were prophetically intended (to total 70). But God fulfilled the Jubilee-sabbath years during the Desolation. Therefore, the 51 remaining periods merely are the 49-year WAITING CYCLES. 51 x 49 means that 2499 more years are required.
- (3) The total number of prophesied years is 950 + 2499 years, or 3449 years.
- (4) Using the information we gained when calculating 6000 years, we find that Israel entered the land in 1575 B.C.
- (5) 3449 years from 1575 B.C. brings us to the beginning of A.D. 1875 (fall of 1874) as the time for the ANTITYPE—"The Times of Restitution of All Things." Since adding or subtracting over the B.C./A.D. dateline always comes out one year wrong, the above can be shown thusly:

— 1575 to A.D. 1 =	1575 years
— To total the 3449 years we need,	
we must add 1874 more years	<u>1874 years</u>
Total	3449 years

— LET'S REGROUP! —

We have just done something phenomenal. We have, from prophecy, found when the antitype of the Jubilee—The Times of Restitution—began: What's so great about that? VERY MUCH! Acts 3:21 says that Jesus returns at THAT DATE. And, if we clearly remember "the venerable tradition," it not only means that Messiah returns, but that the 7th day, the 7th 1000-years of bringing REST to mankind, begins.

We remember, too, that when we found 1872 by genealogy and history, we were ONLY IN THE VICINITY of that great day for which we were longingly looking. But now, we have found it EXACTLY!

We now will calculate the Jubilee by the TYPE, rather than by Jeremiah's prophecy. This will give us additional confidence. This is necessary also because, as yet, we have failed to mention how an antitype somehow began when Israel had its last typical Jubilee. That MUST be explained.

— PERSPECTIVE # 2: SHADOW OF THE LAW —

- (1) 626 B.C. was the LAST TYPICAL Jubilee.
- (2) Jesus (Matthew 5:18) said that if the type STOPPED, a FULFILLMENT MUST BEGIN. (Clearly, no Times of Restitution began back there.)
- (3) Remember, the Jubilee, by Law, was divided into WAITING and then OBSERVANCE. The antitypical observance DID NOT start back there. The antitypical WAITING did.
—Now, however, since it is an antitype, the waiting is not 49 years, but some sort of antitypical waiting period.
- (4) Let's look VERY CLOSELY at Leviticus. We will find a SYSTEM OF CALCULATING special sabbaths from ordinary ones. In 23:3 we learn about Sabbath DAYS. There was a SPECIAL sabbath day (which we call Pentecost). How was it located? In 23:15 we see that the Jews SQUARED the ordinary Sabbath—"Ye shall count...seven sabbaths; "that's one sabbath (7 days) squared. In 23:16 we hear the result: "Even unto the MORROW after the seventh sabbath, ye shall

(have) number(ed) 50 days." There! By squaring the ordinary, they found the waiting period that led them to the special.

Again: In Leviticus 25:2-7 we find the law of the ordinary sabbath YEARS. Then, in 25:8, we have the SAME SYSTEM OF CALCULATING that we found in Chapter 23. Look how SPECIFIC the Lord's wording is: "Thou shall number seven sabbaths of years...seven TIMES seven years." That's SQUARING again! And just in case they didn't get the point that this was a waiting period, the Lord continues: "And the space of the seven sabbaths of years shall be unto thee forty and nine years. THEN...the Jubilee." "Ye shall hallow (that's SPECIAL) the fiftieth year...." (Leviticus 25:9, 10, 13)

(If the SYSTEM of squaring were not important, the Lord would not have wasted words. He simply could have said, "On the fiftieth day [or year], do this.")

- (5) The same SYSTEM applies to finding the special Jubilee-sabbath—the ANTITYPE. We take the ORDINARY sabbath unit (in this case, 50 years), and SQUARE it. The result should be the SAME. It will give us the PERIOD OF WAITING. Fifty squared = 2500 years. Therefore, we must WAIT (after the last type) for 2500 years before we get to the antitype, THE TIMES OF RESTITUTION OF ALL THINGS. (Acts 3:21)
- (6) We have all learned from Scripture study that the antitype of a shadow takes place ON its last typical observance—NOT following it. Thus, for instance, Jesus became the antitypical Passover lamb at the very moment the last typical Passover lamb was being slain—not a day or year afterward.
- (7) Therefore, we will NOT add our 2500 years of waiting AFTER 626 B.C., but rather at the same time as the last type begins—626 B.C.

2500 years from the beginning of 626 B.C. brings us to the year A.D.1875 (beginning fall, 1874) — JUST AS WE FOUND IN THE PROPHECY BY JEREMIAH.

$$\begin{array}{rcl}
 626 \text{ to A.D. } 1 & = & 626 \text{ full years} \\
 \text{To complete 2500 years} & = & \underline{1874 \text{ full years}} \\
 & & 2500
 \end{array}$$

— WE'RE DONE! LET'S SUMMARIZE —

It was hard work! But we did it! We've gone through the most difficult of the chronological studies. We've first seen how 6000 years from Adam's creation brought us TO THE VICINITY of Messiah and the 7th 1000-year period of REST. Now we've seen by Acts 3:21 and its prophetic shadow how Jesus (and his 1000-year REST era) came in 1874. And we've seen it by TWO WITNESSES: Jeremiah and the Law; and we have the additional word of Jesus for it that it MUST have begun its antitypical cycle back when the type ceased. We are privileged to hold the most phenomenal information of the ages!

The next little chapter will put all of this into remarkable perspective.

CHAPTER 6:

**THE NEED TO KNOW THE
YEARS OF MAN IN EDEN**

**RECONCILING 6000 YEARS FROM ADAM WITH
THE REAL MILLENNIUM**

The import of what we have already accomplished may not have struck us with the weight due to it. By our calculations thus far, we have poured the foundation for nearly every other chronological study which we have not yet considered. Most of our work is over. What we have accomplished thus far has made the rest of chronology almost easy. But it has done more.

Consider this:

We have discussed how the Biblical "venerable tradition" shows how God's sabbath system prophesied that mankind would labor under sin and death for 6000 years WITHOUT Messiah. Then Messiah would come to bring 1000 years in which mankind would gain rest.

We tried to get IN THE VICINITY of the advent of that great 7th 1000-year day and Messiah's presence. We came up with A.D. 1872, knowing that we REALLY hadn't found Messiah's coming—because 6000 years from Adam's creation is NOT the same thing as 6000 years of sin and death.

But when we found the date that the heaven would no longer retain Jesus (Acts 3:21), we DID find the TRUE 7th Millennium. It was TWO YEARS AFTER the end of 6000 years from Adam. This means only one thing: 6000 years of sin and death began TWO YEARS AFTER Adam's creation. Adam was TWO YEARS in the garden before sin entered. Adam was made in the SIXTH creative day. (Genesis 1:27-31) The great 7th Creative Day in which God rested began in 4126 B.C. when Adam fell.

So why is that important? It is important because NO OTHER CHRONOLOGY IN EXISTENCE does or CAN tell when the 7th thousand years of rest begins. And, therefore, (by authority of Acts 3:21 and the "venerable tradition" of the sabbath system) other

chronologies CANNOT REALLY TELL WHEN THE LORD RETURNS!

Other chronologies may be able to come up with their own 6000 years from Adam's creation; BUT THAT IS NOT the end of 6000 years of sin and death! The true Millennium could be 10, 20, 30, 40, 50, or even 60 years AFTER their 6000 years because they don't know how long Adam was in the garden! ALL OTHER CHRONOLOGIES LEAVE US HANGING!

Knowing how long Adam was in Eden is NOT A CURIOSITY; it is a NECESSITY if chronology is to mean ANYTHING! The chronology presented by Bro. Russell is the ONLY chronology with a mechanism to prove how long Adam was in Eden—the ONLY chronology that can differentiate between 6000 years from Adam versus 6000 years under sin and death. Let us think about that! This fact alone puts "the kiss of death" on the usefulness of all other chronologies!

This truth about the difference between 6000 years of genealogy versus 6000 years of labor IS ENTIRELY RELIANT ON BRO. RUSSELL'S INTERPRETATION OF THE JUBILEE AND ACTS 3. To re-interpret this prophecy IN ANY WAY is to make a chronology incapable of finding "the day of the Lord."

One more little point might gratify us. With the chronology we have just studied, the 626 B.C. year (the last Jubilee type) EXACTLY BISECTS the 7th creative day. There are 3500 years from the fall of Adam through the last type. There are 3500 years following the last type through the Millennial Age.

This is not a proof of anything. All chronologies come up with pretty charts and "parallels" that may be drawn upon to impress us. But, clearly, all of them cannot be right. So this bisection of the 7th creative day by the Jubilee type could be taken as a coincidence.

However, it is very interesting to note how this coincides with the other six creative days. All six are divided into EVENING and MORNING—a symbol of change from darkness to light, incompleteness to completeness. How appropriate, then, that the 7th Creative Day is evenly divided into EVENING (Type) and MORNING (Antitype). It speaks well for this chronological jewel which ONLY Brother Russell's chronology has in the meaningful form we have studied.

If, as we have seen, the Lord intended 70 Jubilee cycles, we could well look at this 3500-year bisection in another way. 70 Jubilees are 3500 years. It is almost as if Yahweh has a third way of computing. In rejecting Israel's non-compliance, He might just be saying, "I will now (at the end of 626 B.C.) allow 70 Jubilee periods to pass at the end of which MAN WILL HAVE BEEN RESTORED."

AN UN-NUMBERED **CHAPTER – IN – A – BOX**

At the outset, we planned to mention details — particularly details of controversy – in boxed sections. This entire chapter is "in a box." You need not read it to continue with our studies in chronology. Just go on to Chapter 7.

As you probably have expected, the entire Jubilee system as set forth by Bro. Russell has been re-interpreted by the latest "new chronology." Our objections to the new revision of the Jubilee are as follows:

(We will abbreviate "new chronology" in this chapter by using NC.)

- (1) The NC interprets the Jubilee primarily as pointing to Israel's return to its land. But the Jubilee antitype is not just about Israel any more than the Passover was. These great prophecy-shadows are about THE WORLD.
- (2) The NC interpretation places the Times of Restitution AFTER the Lord's return in direct violation of Acts 3:21.
- (3) The NC MUST (because of its rejection of the Acts 3:21 Jubilee as presented) have Jesus return far in advance of the 7th Millennium—in total contradiction of the concept of God's "venerable tradition."
- (4) In the NC, Acts 3:21, despite its stated intention, no longer serves as a text about Jesus' return.
- (5) The NC rejection of Bro. Russell's Jubilee interpretation CANNOT supply:
 - a. A 7th Millennium of Rest;
 - b. dates for a 7th Creative Day;
 - c. the length of Adam's stay in Eden;
 - d. the date sin entered the world.
- (6) The NC removes the 3500/3500 Evening-Morning placement of the last typical Jubilee.
- (7) The NC does not have a total of 70 typical Jubilees as prophesied by the Lord through the Jeremiah-Chronicles testimony.
- (8) The NC negates the reason for the desolation's prophesied length.
- (9) The NC's treatment of Acts 3:21 and the "venerable tradition" forces the start of the true Millennium beyond 2043 (to some unknown date), thus denying the generation prophecy of the fig tree parable.
- (10) The NC has a unique way of calling the Jubilee the 50th year while actually having all Jubilees 49 years apart. (Now! That one is tricky!)

PART II

We are dividing the booklet at this point just to make ourselves feel good. We have handled Category I and Category III chronologies. Everything beyond this point (the various Category II chronologies) simply ENHANCES what we already have studied. We already have established the foundation dates for much of what is to come. We can take deep breaths and simply enjoy adding depth to what we already have learned.

While we never would discourage looking into the Category II chronologies, it is a comforting fact that, if we go no further, we already have accomplished the most basic, fundamental, and important parts of Biblical chronology study. We know where we are in time. We feel the warmth of the seventh day.

CHAPTER 7:

SYMBOLIC TIME FOR **THE SECOND ADVENT:**

THE TIMES OF THE GENTILES

This is the chronology that made Bro. Russell and the Truth Movement particularly famous. This Category II chronology will add to our understanding of events after our Lord's return. It will help us understand Israel's history and the world events of the early 20th Century. It also will open up the significance of some of Daniel's dream interpretations.

(Good news! We build on a date we already have established.)

— THE PROPHECY —

Let's look at some wonderful words in Luke 21:24:

"Jerusalem shall be trodden down of the
Gentiles until the TIMES OF THE
GENTILES be fulfilled."

Just like Acts 3:21, the word "TIMES" stands out. In both cases the word alerts us to a chronological promise. Additionally, here, we have the word "fulfilled." This word MEANS that these "times" have a promised termination date.

Let's note some features of Jesus' words. This prophecy is not fundamentally about Gentiles. It's about Jerusalem. Jesus was saying that Jerusalem (which in his day was under the foot of Rome) would continue to be under the foot of Gentiles until some PRE-PLANNED period had expired. Israel was under the foot of Gentiles as a punishment. (The Gentiles were not ruling because God was favoring them. They simply were God's tools in Israel's punishment.)

In simplicity, then, this prophecy is saying that Israel's domination by Gentiles had an expiration date. When is that date? What does it mean?

— WHAT WE NEED TO KNOW —

- (1) In symbolic chronology, we often will find the word "time." A "time" in symbol means a year of 360 days. * In Chapter 4 of this booklet we proved that a day in symbolic time is a year in literal time. So, when we see "time" used symbolically, it means 360 literal years.
- (2) The foot ("trodden down") of Gentile power settled on Israel when Israel lost its sovereignty with the de-crowning of its last king. (II Chronicles 36:11-20)
- (3) The same event is portrayed in Ezekiel 21:25-27 where we gain important prophetic information:
 - a. The removal of Israel's sovereignty (its king) was to last through several upheavals (over-turnings).
 - b. The event would "abase" or put an end to the line of Solomon, but would result in the "exaltation" of the line of Nathan (of which Jesus was, by inheritance from his mother).
 - c. There would be the "removal" and three "over-turnings" before the crown would be "given" to him whose right it is.

*By a comparison of Daniel 12's and Revelation 12's "Time, Times, and Half a Time" with Revelation 11's "forty-two months" and "twelve hundred and sixty days," it will be seen that prophecy is based on a 30-day month and a 360-day year.

- (4) The Ezekiel text directly leads to Daniel's testimony that FOUR Gentile empires would intervene before Israel's new king would take charge again over Israel. The four beasts (Daniel 7) and the image of four metals (Daniel 2) show how the crown's removal put Babylon into power. The dominion was successively turned over to Persia, Greece, and Rome. The remnants of Rome (the "kings" of Daniel 2:44) would then see the crown "given" to our returned Lord whose power would "break in pieces" the remnants of Gentile rule over Jerusalem—no more FOOT on Israel!

— WHAT THIS PROPHECY IMPLIES —

The Gentile Times prophecy suggests several things at its expiration date:

- (1) Jerusalem would have the weight of Gentile dominion removed, thus making way for its rise back into independence.
- (2) Israel would (even though unaware of it) have its crowned king back.
- (3) Trouble would begin because the old Gentile structure would, by the hand of this new king, begin to be "broken in pieces" (because Israel would soon dominate the Gentiles).

(Bro. Russell read more than this into this prophecy, but in the two years he lived beyond its fulfillment, he explained that it did not affect the glorification of the church, etc.)

—CALCULATING THIS CHRONOLOGY—

When we wanted to understand Acts 3:21, we had to find our information in Leviticus. Again, we must go to Leviticus to find the prophetic utterance to which Jesus refers when he mentions "Times of the Gentiles."

In Leviticus 26:18, 21, 24, and 28 the Lord refers four times to a punishment He has in mind for Israel. (Perhaps He mentions it four times because there were to be four empires dominating Israel.) The punishment was to be "seven times." We know that Israel was punished more times than that for various infractions. Thus this seems to be the prophetic "TIME" punishment which Jesus mentions in Luke 21:24.

If one "time" is 360 years, seven "times" are 2520 years.

Since we already have established that the last king lost his crown in 606 B.C., it is very easy for us to calculate the 2520 years.

$$\begin{array}{rcl} 606 \text{ B.C. to A.D. 1} & = & 606 \text{ years} \\ \text{A.D. years needed to complete 2520 years} & = & \frac{1914}{2520} \end{array}$$

That was almost too simple! But the results are so gratifying. The prophecy tells us that at the beginning of 1915 (which starts in autumn, 1914) the Lord would remove the foot of Gentile Dominion from His people, Israel. The First World War did this.

Based on this, Bro. Russell, FOR DECADES IN ADVANCE, foretold of great trouble to begin in late 1914. He was right. And, once more, fulfillment sealed the prophecy and the credibility of "that servant." This puts the Lord's "seal of approval" on the chronology we have studied.

— FINALLY, FOR FUTURE USE —

We will want to return to this prophecy when we study the Jewish "Double." It will have added significance then. For now, please remember our study of the 70 weeks. Do you recall that a part of Daniel's prophecy referred to an event LONG AFTER the 70 weeks? Daniel 9:26 told about the destruction of Jerusalem by Titus in A.D. 69-70. This EXTENSION of the prophecy of 70 weeks is the SCRIPTURAL BASIS for considering EXTENSIONS of the Jewish "Double," one of which corroborates The Times of the Gentiles.

CHAPTER 8:

SYMBOLIC TIME FOR THE SECOND ADVENT:

THE JEWISH "DOUBLE"

Volume 2 calls this study "Parallel Dispensations." What Bible students usually mean when they refer to "the parallels" is larger than the basic prophecy known as the Jewish "Double." We must first learn the BASIC prophecy. Then we can consider its extensions—frequently known as "the parallels."

— WHAT DO WE NEED TO KNOW? —

- (1) We need to know the simple philosophy of the prophecy. God had known Israel alone of all the families of the earth. (Amos 3:2, 3) He thus felt justified in punishing them (not walking with them) due to their unfaithfulness during the time of His favor. He carefully explains who this "family" is. (Amos 3:1) It was the descendants of JACOB whom he brought out of Egypt after Jacob's death. THIS IS IMPORTANT!

How careless we can sometimes be! When God is prophesying the end of Israel's "Double" (Jeremiah 16:15), He is specific that the family with which He is dealing is "the children of Israel" = the descendants of Jacob!

The new chronology suggests this prophecy refers back to Sarah. But Sarah's death doesn't mark favor going to anyone. By the way, her name wasn't Israel; nor was she "Jewish"!

- (2) We need to know the Bible texts which show us when this punishment begins and how long it lasts. There are three. Each shows the same thing with its own peculiar details and standpoints. They are:
- Jeremiah 16:13-18
 - Isaiah 40:1, 2
 - Zechariah 9:9, 12

We will look at them in a moment.

- (3) All three of the above texts use words translated "double" which mean in their noun forms: "a repetition" or "a duplicate." In their verb forms they mean "to fold," "to repeat," or "to duplicate." When referring to time, the thought is, "the same amount again."

The point is: God's punishment for Israel was that He would give them a period of DISFAVOR which duplicates their period of FAVOR. Simple.

- (4) If we know when the favor ends and how long it lasted, we will know when to expect its return (which was promised in the above texts). We DO know these dates.

—CALCULATING THE JEWISH DOUBLE —

- (1) Zechariah 9 is so helpful in stating clearly what we need. Verse 9 shows Jesus riding into Jerusalem just days before his crucifixion. Verse 12 says that "THIS DAY" he DECLARED THE "DOUBLE." Therefore, without hesitation, we can put the date of the end of favor and beginning of an equal period of disfavor at A.D. 33.
- (2) When did the FAVOR begin? It began when Jacob died and his FAMILY (the 12 tribes) became the family described in Amos 3:1-3. The DISFAVOR began when Jesus died and his FAMILY (begun by the 12 Apostles) gained the favor of God which Israel after the flesh lost. (Romans 11) Thus, as Paul says, (Romans 11:11) "...through their fall, salvation has come to the Gentiles." This tells us SO CLEARLY that Israel's DISFAVOR period, becomes Christianity's FAVOR period – and that it will LAST THE SAME AMOUNT OF TIME.
- (3) Thus, the cross is the center of the "double." Israel's favor began with Jacob's death in 1813 B.C. It ended in early A.D. 33; so, 32 full years had passed since the A.D. 1 line.
 $1813 + 32 = 1845$ years.
- (4) Since the disfavor to Israel began there, it would end 1845 years later in 1878. It did. At that year, the first Jewish settlement was established, from which point Israeli historians date the beginning of modern Israel.
- (5) We also saw that A.D. 33 marked the beginning of favor to Spiritual Israel. Even though Spiritual Israel has its faithful

"remnant" at the end of the Gospel Age, just as Fleshly Israel did at the close of the Jewish Age, the favor to nominal Christianity ends 1845 years after it began. Therefore, in 1878, the scriptures which speak of the casting off of Babylon are fulfilled.

In a nutshell, that's it! That's the Jewish "Double." Now, of course, we're going to learn more, but we see that this was not an intimidating chronology!

— ADDITIONAL DETAILS —

Let's observe a few details from the three primary texts to enrich our understanding.

JEREMIAH 16:13-18

Notice how verse 13 shows that a prominent part of the punishment will be eviction from the land. Notice, also, (verse 14) how God refers to His beginnings of favor to Israel as being in Egypt (where Jacob had died). We saw this in Amos 3:1. Notice that verse 15 shows that the sign of the end of disfavor would be the return to the land. In verse 18 he gives the prophecy that this return will not occur until "first" there will be the "double." And, as was mentioned in our study of the 70 weeks, it was in A. D. 33, in the "midst" of the 70th week, that disfavor was enacted because Israel insisted on NOT RECOGNIZING the true sacrifice, but instead continued offering the typical sacrifices which, at that point, became "detestable and abominable things." Verse 18 confirms this also. (The Lord FAVORS that word "abominable" when referring to anything that challenges the validity of Jesus' sacrifice!)

So, among other things, we see a connection between the 70 Weeks prophecy and the "Double." We will build on that soon.

ISAIAH 40:1, 2

While this text frequently is applied by Christianity to the first advent, its full application is to 1878. At that date it becomes appropriate and possible to comfort Israel because "her appointed time is accomplished" (margin). Why? Because she has, at that date, received the "double" which the Lord had appointed. As Psalm 102:13 says, "The time to favor her, yea, the set time is come!" In 40:3 and 4, Isaiah shows the ultimate results.

ZECHARIAH 9:9-12

We already have learned the exciting basics from this text. There are, however, other little lessons in its complicated symbolisms. Verse 10 shows that when Israel loses favor, the Lord speaks "peace unto the heathen." This is showing us that the Gentiles would now have favor. As Paul said in Romans 11, the Gentiles are grafted into the Abrahamic Promise from which the natural branches have been cut off. Zechariah 9:10, just as Isaiah 40:3, 4, then shows the beautiful results – a dominion worldwide once the Abrahamic Seed is completed. And, according to 9:11, when the time for that dominion comes, the time will also come to release Israel from the mysteries of its disfavor—"the pit wherein is no water." Jesus caught hold of this prophecy and made of it the parable of the Rich Man (Israel) in hell (the oblivion of disfavor).

We need to take an important digression here. Look at Luke 16:18 carefully. Note how it seems so totally out of place in the context! It is NOT OUT OF PLACE. It is there to justify God's casting off of Israel at the "double" which is the purpose of the Rich Man parable. Look at Jeremiah 31:32, margin. God asks, "Should I have continued an husband unto them?" The question is rhetorical. In Luke 16:18, Jesus answers it. In Jeremiah 31:33 God shows that He makes a NEW COVENANT with them "after those days." After WHICH days? After the days of the DIVORCE—the "double" of disfavor. Paul (in Hebrews 8:9) quotes the Septuagint translation. It is different, but the lesson is the same: "I regarded them not"—the period of DISFAVOR. How important this becomes! The divorce explains that the REASON for the Rich Man parable is to show Israel's coming disfavor. The period of God's disregard for Israel (Hebrews 8:9, 10) also explains that there is no New Covenant until sometime AFTER the "double" of disfavor. WOW!

—LET'S GET OUR BEARINGS—

We have just seen the Jewish "Double" prophecy to indicate that the formal arrangement between God and Israel lasted 1845 years until Jesus said, "Your house is left unto you desolate." (Matthew 23:38) We also have seen that the formal arrangement between God and the institution of Christianity lasted 1845 years during Israel's disfavor (or divorce). The favor of Israel was 1813 B.C. to A.D. 33. The favor of Christianity was A.D. 33 to A.D. 1878. We also might have noticed that 3-1/2 years prior to the end of each, Jesus appeared in each "house of Israel" (fleshly and spiritual). This happened in A.D. 29 and A.D. 1874. Jesus was an "offence to BOTH the houses of Israel." (Isaiah 8:14)

— EXTENSIONS —

PLEASE READ THE FINAL PARAGRAPH OF CHAPTER 7.

Bro. Russell realized that extending comparisons of the dates ("parallels") of these two ages (beyond the 1845 years) was justified by two things: (1) the actual extension made by Gabriel in his prophecy to Daniel which indicated (but did not specify) A.D. 69-70 (the destruction of Jerusalem by Titus); and (2) the "coincidence" that the end of the "Times of the Gentiles" (1914) FELL AT EXACTLY THE PARALLEL DATE of Titus' campaign. He also was impressed by the fact that both events were 40 years from the two comings of Messiah and that 40 was a conspicuous Scriptural number.

As before stated, Bro. Russell acknowledged that he read too much into this 40 years. However, he did not abandon the 40-year concept! The number 40 is prominent in so many places: Ninevah, Moses' days in the mount, Jesus' days in the wilderness, Israel's years of wandering, the typical reigns of Israel's first three kings representing the ages of the complete trials of Israel, the Church, and the world, etc. The number 40 is a symbol of a complete period of testing. It is not a symbol of harvest. (Bro. Russell did adjust his understanding of the 40-year "harvest.") At the close of each age, Israel and Christendom received a complete period of testing before their evictions began. (This in no way measures the "harvest" periods.)

— OTHER "PARALLELS" —

So far we've seen that the two ages have parallel beginnings, endings, and Messiah-advents 3-1/2 years prior to their endings. We've now seen that, by extension, each age has a major destruction 37 years after its conclusion. We would like to note two more items:

- (1) Another parallel at the 33 and 1878 dates;
- (2) An implied parallel marked by the end of the 70 weeks (36 and 1881).

Then we'll be done with this prophecy!

Back to the two more items:

- (1) Bro. Russell noted that the faithful, sleeping saints were supposed to be raised early in the time of the Lord's return. (I Thessalonians 4:13-17 and I Corinthians 15:51, 52—where the translation SHOULD SAY "IN the last trump," not "at.") Because A.D. 33 marked the resurrection of the "head," it seems the 1878 parallel appropriately marks the resurrection of the "body." This is independently confirmed typically by the legitimate portion of I Kings 6:1 where Solomon types Jesus glorified, and the temple types the church. It states, antitypically, that in the spring of the 4th year of Jesus' reign, the temple would begin to be built. Compare John 2:19-21.

Thus, in the spring of 1878, the church (the antitypical Temple) began to be built beyond the veil. Paul also confirms this parallel in Romans 11:15 where he seems clearly to have the "double" in mind. He equates 1878 with "life from the dead"—the first resurrection.

- (2) The extension of the "Double" based on Daniel's 70-week prophecy would demand a parallel for the one remaining date: A.D. 36—the end of Israel's exclusive favor marked by the spirit-begetting of Cornelius. The parallel to this is (as far as we know) not independently confirmed. Bro. Russell's reasoning is summarized like this:
Though Israel's house was "desolate" in A.D. 33, the Lord prohibited going to the Gentiles until the 70-week promise was ended. He granted to Israel's faithful remnant 3-1/2 years to leave the Mosaic arrangement and automatically be transferred into Christ. At that point, all special promises for Jews expired.

Thus—

At the parallel date of 1878, Babylon also was cast off. But the Lord granted to the faithful remnant all the privileges thus far extended to Christendom until, in 1881, there was no longer a guarantee to anyone "on plane N" that he would be invited into the prospective body. Bro. Russell, for convenience, calls this the "end of the general call."

That's the parallel. BUT:

There is a reasoning that is behind it—a reasoning based on a peculiarity about the end of the Gospel Age which didn't exist at the end of the Jewish Age. The Gospel Age has a QUOTA! God intends that only 144,000 shall be in the body. It is clear to all who reason on it that at SOME DATE BEFORE that final number is reached, there will have been a TOTAL of 144,000 consisting of

a) those who have died having made their callings and elections sure,

and

b) those who are alive and still in the running.

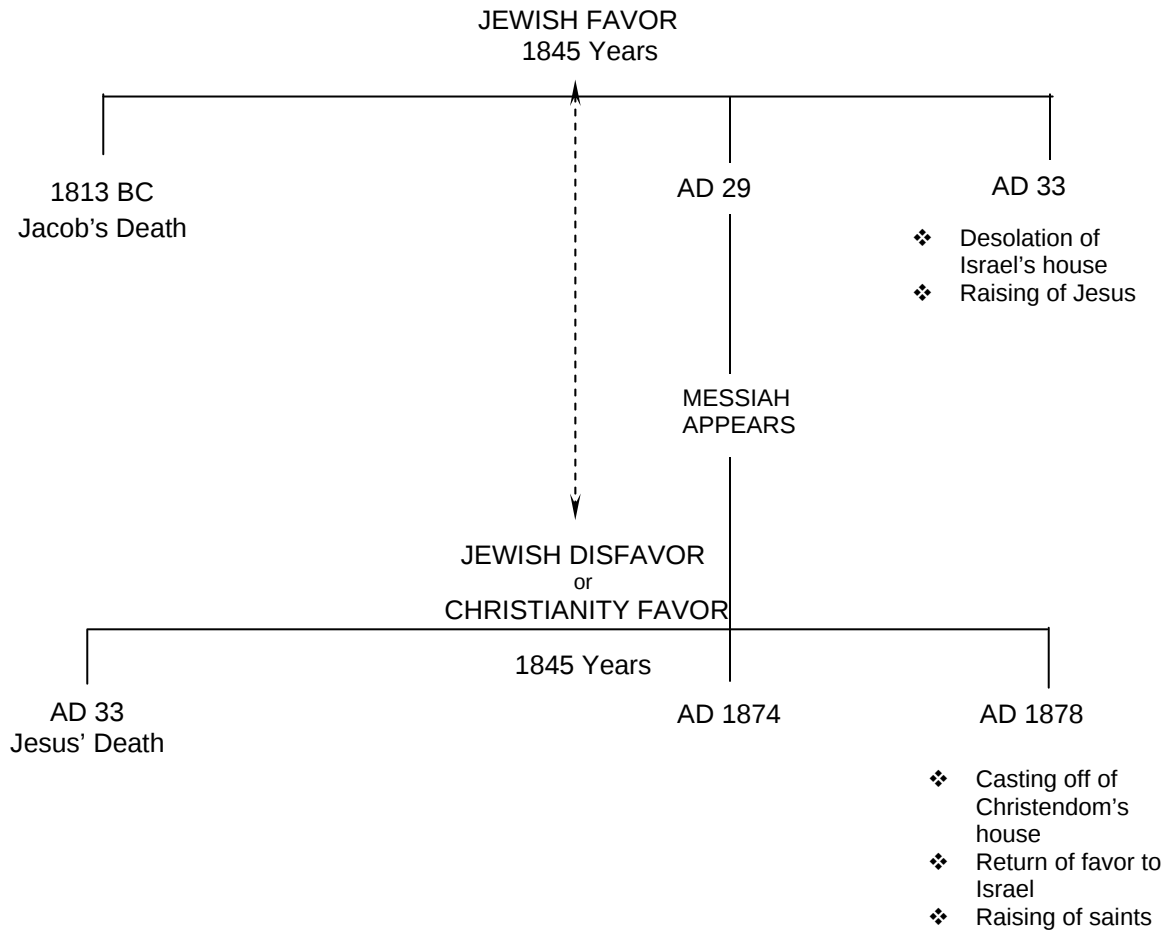
AT THAT POINT, God, in His justice, must call to the high calling ONLY AS MANY as for whom there become OPEN PLACES (as some in the flesh fall out of the body). There is no other logical possibility. Because of the nature of the parallel (please read it again), the “end of the general call” (1881) seems the likely date at which this number was reached.

There! We’ve done it. We’ve conquered the Jewish Double and its extensions!

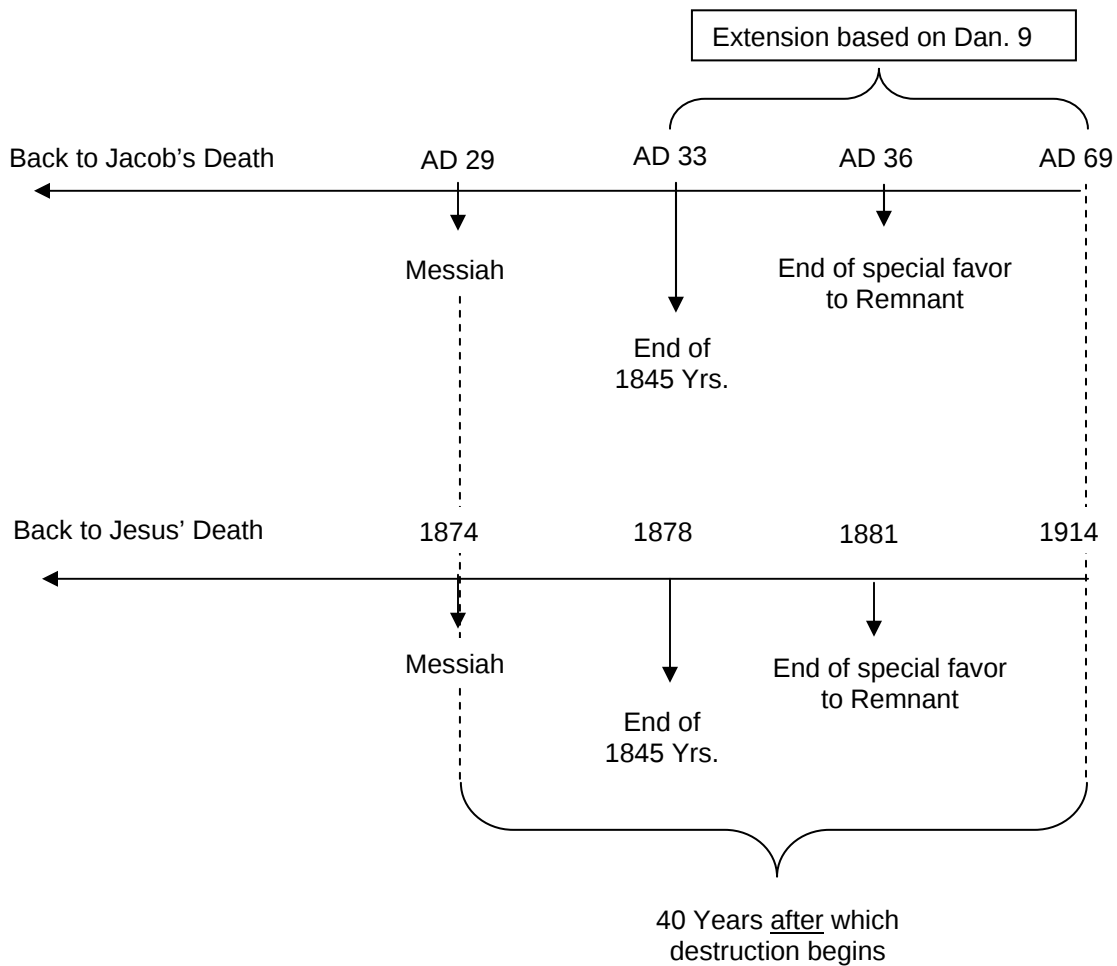
A PICTORIAL SUMMARY

Let’s summarize it all with a couple of pictures.

THE BASIC JEWISH DOUBLE



ADDITIONAL PARALLEL DATES AT AGE-END (EXTENSIONS OF THE DOUBLE)



VERY IMPORTANT!

— A TIME LOCK —

In Volume 2, (THE TIME IS AT HAND) page 243, Bro. Russell is bold to say that the Jewish Double "furnishes a PROOF of the correctness of the other prophetic evidences and of the chronology." (He emphasizes the word "proof.") It is a statement not to be taken lightly or ignored. Because the 1845 years BACKWARDS from the cross INCLUDED the theoretically controversial periods of the Desolation, the Kings, and the Judges, it DISPENSES with all possibility that we have calculated those periods incorrectly. In other words, they CANNOT be challenged.

It is clear that the new chronology cannot well ignore the double. However, by having it begin with an event (Sarah's death) so clearly out of line with the Scriptural indications, the new chronology has made its own conclusions look inadequate, indeed. By focusing on parallelisms instead of the basic meaning of the prophecy, the new chronology has missed the point of the Jewish Double and has come up with something that has no relationship to favor to the family of Israel. It should be carefully noted and understood that by beginning the double at Sarah's death (in the PATRIARCHAL AGE), the new chronology has totally erased the concept of twin ages (Jewish and Gospel) and, thereby, in philosophical effect, made the parallels unparallel. In other words, they no longer exist.

ANOTHER NON-CHAPTER

Just in case we haven't realized it, it might be comforting to know that we have now finished the chronology of Volume 2. A satisfying accomplishment, isn't it? Yes, we had to think a little, but hopefully the fear element is now history.

We have only a few little items from Volume 3 to consider. That won't take long. We've done all the hard parts. Let's review them in our minds:

- (1) We added up genealogy and history to find that 6000 years from Adam's creation ended at the close of A.D. 1872. We knew that this brought us only somewhere in the vicinity of Jesus' return and the TRUE 7th Millennium.
- (2) We looked at the 70-Week prophecy of Daniel 9, mostly to convince ourselves that a "day" in time prophecy is a "year" in real time. Later, of course, we found we could draw on this prophecy for other hidden gems.
- (3) We studied the phenomenal impact of Acts 3:21—the ONLY scripture that SPECIFIES the time of Jesus' return (and, therefore, of the TRUE 7th "day.") We saw how the Jubilee, both as a prophecy and as a type of the Law, pointed to the close of 1874 as the date mentioned in Acts 3:21. We had discovered the Lord's return and the TRUE Millennium!
- (4) We contemplated the importance, NO!—the necessity—of knowing how long Adam was in the garden. Without this information, it is IMPOSSIBLE to know when the great 7th creative day begins or ends, or when the great "day of the Lord" arrives.
- (5) After those "basics," we found that the "Gentile Times" prophecy showed that, indeed, "the God of heaven set up a Kingdom which shall never be destroyed" before that 1914 date when it began to "break in pieces and consume all these kingdoms" because God had promised to take the Gentile feet off of Jerusalem. (Daniel 2:44; Luke 21:24)

- (6) Finally, we saw the Jewish Double prophecy which CONFIRMED our 6000-year study, our 70-week study, our Jubilee study—yea! the whole chronology. And better yet, it showed why Israel now is in God's favor and in no danger of ever being evicted from its newly returned land.

We have been blessed!

CHAPTER 9:

SYMBOLIC TIME FOR THE SECOND ADVENT:

THE TIME OF THE END

The "Time of the End" is a very significant time in Bible prophecy. Its events span more than two centuries. Its opening date is one of the most prominent dates in all Bible chronology, 1799. We will not here discuss its meanings and particulars. We merely will find its location.

"The Time of the End" is located purely by history. In Daniel 11:40-45 we find a specifically detailed account of Napoleon's Egyptian campaign. It was at "the Time of the End." The campaign was in 1799. In essence, we need do no more. We have found "The Time of the End." It will be corroborated by other testimony.

In Daniel 12:1 we find that our Lord would "stand up" during the Time of the End. It says "at," but this is not the best translation as is demonstrated by the dates we already have discovered. The Septuagint Greek is "in." The Concordant Translation uses "in." Jesus stands up at 1874 which is IN the Time of the End.

Maybe we should apologize for the short and simple answers to this prophecy, but we need not. The entire date is based on a well-known historic event. Obviously, the history in Daniel 11 is complex; but this booklet is here for the purpose of being basic. All of us can study the history when we see the need and feel ready.

CHAPTER 10:

SYMBOLIC TIME FOR THE SECOND ADVENT:

THE DATES OF DANIEL 12

Having identified the "Time of the End," we are ready to consider the dates found in Daniel 12. There are three:

- (1) The first is in verse 7. From our "Gentile Times" study we recall that a "time" is 360 years.

So, here, we have <u>a time</u> ,	(= 360 years)
<u>times</u> *,	(= 720 years)
and a <u>1/2 a time</u> ,	(= 180 years)
for a total of	1260 years.

(We have confidence that this number is correct because it occurs again in Revelation 11:3; and in Revelation 12:6 and 14 we see clear equivalencies.)

- (2) The second date is in verse 11 and is 1290 symbolic days, or 1290 literal years. This date is 30 years later than the first.
- (3) The third date is found in verse 12. It is 1335 "days," or 1335 years of literal time. It is 45 years later than our second date.

* "Times" simply is plural. If it were more than 2, it would have to specify this or no possibility would exist of figuring how many were meant.

— WHEN ARE THEY? —

Daniel 12:11 tells us the point in time from which we must compute these dates. Again, we must rely on history. TWO requirements must be met:

- (1) The "mass" previously must have been put in the place of the continually efficacious sacrifice of our Lord. The Lord views this "re-sacrificing" of Jesus as an "abomination." (Remember, we saw Him using the same description of Israel's post-crucifixion sacrifices in Jeremiah 16:18 when we studied the 70 Weeks and the Double.)
- (2) This "abomination" must be "SET UP" (not established, but exalted into power).

The date the mass was instituted is lost in the history of the Dark Ages. But we don't need that date. We only need to know that the mass HAD BEEN INSTITUTED.

We DO need the date when the Papacy was put into a power position ("set up") so that it had the ecclesiastical and political authority to enforce its frauds and abominations. THAT date was A.D. 539. We will mention its history in a moment. But first, it is good to stress that the history (as we've seen before) IS VERIFIED because of the RESULTS we will witness. (This is an important concept which is treated too lightly by some.)

The RESULTS are these:

- (1) The 1260 years from A.D. 539 brings us through 1799—the "Time of the End" date we found hidden in Daniel 11.
- (2) The 1335 years from A.D. 539 bring us through 1874—the date which the Jubilee and Double brought to our attention as the date of Jesus' return.
- (3) The 1290 years bring us through 1829—a year we will discuss shortly.

Thus, as two of these three dates confirm dates we already have found independently, the accuracy of A.D. 539 is strongly verified by the results.

Briefly, here is a summary of the history of A.D. 539:

- (1) In II Thessalonians 2:3-8, Paul approaches this subject by showing that this "setting up" of Papal authority must be hindered until that which hinders it (Civil Rome) would be "taken out of the way."
- (2) Rome began to be taken out of the way by removing the capital to Constantinople. This led to invasions of the Italian peninsula by various tribes over the years. The Emperors tried various schemes to protect this part of the empire. They all failed. Finally, Justinian sent General Belisarius to break the power of the invaders and to leave the Pope in control. A few years earlier Justinian had given the title and office of "Chief Religious Ruler" (Pontifex Maximus) to the pope—a title formerly held only by the Emperor himself. The support of Justinian through his army was withdrawn in 539. The "abomination was SET UP."

— WHAT DO THE DATES MEAN? —

- (1) **1799.**
We have seen from Daniel 11 that this date marks the beginning of the "Time of the End"—the long period during which God will terminate the problems and finish the major prophecies of both Jewish and Gospel Ages. Daniel 12 makes a number of points about this whole period called the "Time of the End." He shows the following.
 - (a) Our Lord will "stand up" in it. (verse 1)
 - (b) It will contain a time of great trouble. (verse 1)
 - (c) There will be special attention for Daniel's People. (verse 1)
 - (d) It will begin the resurrection process. (verse 2)
 - (e) Daniel's prophecies will be opened through much study. (verse 4)
 - (f) It will be a time of purifying the saints. (verse 10)
 - (g) It will be a time of confusion for others. (verse 10)

When we look earlier in Daniel at references to 1799, we learn other lessons. In 7:25, Papacy is said to wear

down the saints who would be “in his hand” until 1799. Thus we see that this date will end much of Papal power. Daniel 12:7 confirms this by saying that Papacy no longer will be able to “shatter the power of the holy people.”

It also is good to note that two places in Revelation refer to Daniel 12:5-7. In Revelation 12:14-17, we see a reference to this “river” or flood of waters at 1799—a time when Satan will use truth to try to drown religion by releasing great truths about human liberty, equality, and fraternity. These were the “call words” of the French Revolution (1789-99). Satan’s plan backfired, and 1799 sees “the woman” (the true church) finally out of the wilderness exile. Napoleon breaks the hold of superstition and opens the way for sincere investigation of Scripture.

Revelation 10:5-7 is an obvious reference to Daniel 12:5-7. But Revelation 10 shows us what to expect AFTER the 1260 days have ended at 1799. The angel says, in effect, the 1260 days ARE EXPIRED (10:6), BUT there is yet an entire 7th stage of the church to come, during which the “mystery of God is finished.”

(2) 1874.

We have seen the blessed meaning of this date. Daniel DOES NOT explain it. Daniel does not demonstrate the date of Jesus’ return. He only SUPPORTS what we already have learned from Acts 3:21 and confirmed by the Double. Daniel only says, “Blessed is he” who comes to this date. We would be left wondering why it is a “blessed” date had it not been for our previous studies and for the contextual use which we will soon examine. Revelation 10:7 tells us what it will mean. All available truth will come to light. The “mystery” will be finished.

(3) 1829.

While this date SEEMS less important (and less conspicuously marked by visible events), we will see that it has an important connection to Daniel’s prophecy of the 2300 “days” (the Cleansing of the Sanctuary) which we will study next.

The year 1829 should be viewed prophetically as the beginning of a PERIOD of time rather than as a date for some great event. It is in the 1829 period that the

work of Adventism begins due to the ministry of William Miller and the studies of some men in England. The Miller Movement, and a contemporary movement in Europe at the time, bring to the foreground the prophecies of Daniel regarding our Lord's return. Daniel was told that his writings would remain "sealed up" until the Time of the End. (Daniel 12:9) The Revelator (10:8-10) foretells that the Miller Movement would get a stomach ache from its initial conclusions about Daniel's words. It happened, demonstrating that 1829 had not yet seen Daniel "unsealed." Clearly, by the end of the Miller Movement the words remained "sealed" as proven by the occurrence of the stomach ache would have happened. Miller predicted the Lord's return in 1843. It didn't happen. But Daniel 12:9-11 explains the purpose that God had in mind for this failure. "Many shall be purified and made white, and tried; the wise shall understand."

It is for us to consider this quotation with great care. God was using failure in order to PURIFY and to bring about UNDERSTANDING. We can well imagine how 1843 came and went and caused great consternation. The historical record shows how the great disappointment made many lose interest. The entire subject of Chronology and time prophecy became distasteful. That's the part of 12:10 that says "but the wicked shall do wickedly"—those whose intent was self-preservation were cut off from further spiritual enlightenment.

But what about the others, the wise? They were purified by the movement and its failure. We cannot presume this to have happened in 1843. It happened AS A RESULT of THE 1843 FAILURE. We have an interesting similar event to help us understand this. When 1914 came and went, many fell away. Those who remained SEARCHED and stabilized their faith. Did this happen IN 1914? No! By 1916, Bro. Russell wrote the Volume Forewords. They were published in 1917. From that point on, brethren began to regain their bearings.

Why this complicated explanation for the 1829 Advent Movement? It is because Daniel's one remaining chronology (the "Cleansing of the Sanctuary"—Chapter 8) is TIED TO THIS MOVEMENT. And the understanding of its terminal date depends on our understanding of the paragraph above. We'll consult Daniel's dates again in the "Cleansing of the Sanctuary."

We now will proceed to that prophecy — OUR FINAL CHRONOLOGY!

CHAPTER 11: SYMBOLIC TIME FOR THE SECOND ADVENT:

THE 2300 "DAYS" TO A CLEAN SANCTUARY

Welcome to our FINAL chronology! On top of being last, it also will be easy.

In Daniel 8, the prophet saw a vision which was actually the catalyst for the 70-Week prophecy of Chapter 9 which we have already studied. In 8:12 Daniel sees how Papacy's reign would prosper against the true church by casting "down the truth to the ground."

We already have seen that Papacy's power would be broken at the end of the 1260 days. But breaking its power is not the same as removing its errors. It had "cast down the truth to the ground." Somebody would have to PICK IT UP! THAT is the object of this prophecy. In 8:14, the angel says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This is like saying that the pressure stopped in 1799. By the end of the 2300 days, the church picked itself up off the ground and dusted itself off. Later (the 1335 days), it would get its answers.

The "sanctuary" is the true church. Thus we are being told that in 2300 years the true church would be cleansed of all the defiling errors which Papacy had forced on it in place of the truths it had cast to the ground.

— WHEN DO THE 2300 YEARS END? —

When the angel made his promise (Daniel 8:14), he didn't tell Daniel when the 2300 days begin. Daniel was heart-sick over the mystery (8:26, 27); but, at that moment, all the angel said was, "It's a long time off!"

Apparently Daniel had to wait a long time for an answer. He studied (9:2) and discovered the meaning of Jeremiah's prophecy

about the desolation. Then he prayed, fasted, and mourned. The Lord had to be impressed by his attitude and sincerity.

It is likely (9:17) that Daniel was confusing the desolation of the Temple in Jerusalem with the prophecy of the sanctuary's being cleansed. After all, the Temple was a sanctuary. Beginning with 9:20 we see that the Lord's mercy decided (in some measure) to clear up Daniel's misunderstanding. He gave him the prophecy of the 70 Weeks which we also have studied.

Here is the information we need. Daniel LINKS the 70-Week prophecy to the vision he had in Chapter 8. (See 9:21, 23.) By that linkage, we understand that the angel was saying:

- 70 weeks (490 years) of the 2300 days are determined (set apart or "cut off") for Israel and Jerusalem.
- Therefore, whenever the 70 "weeks" began, that is also when the 2300 "days" began.

We already have had the date 454 B.C. "seal up the vision and the prophet" by its fulfillment at Jesus' first advent.

The rest of the 2300 years, then, simply is an extension of the first 490 years. Counting 2300 years from 454 B.C. brings us into A.D. 1846.

— SO, WHAT HAPPENED? —

(Please re-read the explanation of 1829 in the previous chapter.)

We saw that Miller had predicted 1843 as the Lord's return. As with some of 1914's expectations, there followed disappointments, fallings away, and REASSESSMENTS. It seems that it took about three more years for the brethren of that day to recoup their equilibrium and realize what was true and what was not.

Their various "cleansing" studies during those years since 1829 had arrived at many conclusions, and the 1846 establishment of the Evangelical Alliance, as Bro. Russell states, seems well to represent the "orthodoxy" reaction to increased truth. But this prophecy stresses that by that date (much similar to 1917), the brethren were able to shake off the shock of 1843 and to stand, "CLEANSED." But

then they had "TO WAIT AND COME" to another date to answer their questions. (Daniel 12:12)

— THE DANIEL 12 CONNECTION —

When we consider Daniel 12 in light of the 2300-day prophecy, it becomes a much larger picture. Daniel 12 is summarizing the results of the freedom from Papal dominion, the vision of which had so much troubled Daniel. (See Daniel 8:11, 16-19; 10:14; 11:31.) When we get to Daniel 12, we have the three-part answer:

- (1) In 1799 the power of the persecutor will be broken.
- (2) In 1829 a movement will begin to test the sincerity of God's people and to cleanse them (make them white). This movement would culminate in the 1846 fulfillment of the 2300 day prophecy.
- (3) When the waiting faithful then come to 1874, they will be "blessed." Why? Because if they have been PURIFIED by the cleansing of the sanctuary movement (1829-46) and have waited and come to 1874, they will then have the total package of truths designed to fill the places that have been CLEANED OUT. (Revelation 10:7) Thus we see that the 1335 days is NOT primarily about Jesus' return, but about the truths then due. It is only BECAUSE the Jubilee has taught us this date's true meaning that we know why the truths would then come—because the "truth giver" also will have come.

Daniel 12 is answering Daniel's concerns about UNDERSTANDING his visions. We often generalize to say that Daniel would be unsealed in the time of the end. (Daniel 12:9) But WHEN and HOW during the Time of the End? The answer is: BY A PROCESS of:

- (1) First, restraining Papacy (1799);
- (2) Second, frustrating expectations (1829-46); and
- (3) FINALLY, arriving at enlightenment (1874).

Revelation 10 shows this process:

- (1) In 1799, "time's up" for the Papacy (10:6);
- (2) BUT, (10:7) the MYSTERIES of Daniel WILL NOT BE UNDERSTOOD until 1874!
- (3) However, (10:8-10) the Church would go through the Adventist Movement which would give it a stomach ache (1829-46).
- (4) But to the "wise," it would turn out "sweet as honey" because it would cleanse them.
- (5) And the angel said, (10:11) Don't fret! You get a big new positive blessing in 1874!

What a wondrous prophecy is the Cleansing of the Sanctuary!

The new chronology, since it errs in the 70-Week prophecy, of necessity errs here also. It claims, though, that its recalculation is strong because its 2300 years ends in 1843. But this is its very weakness. 1843 was a disappointment like 1914. It didn't find the Church cleansed, but, rather, ready for cleansing. In both disappointments, spiritual equilibrium came about three years later. The new chronology also fails to see the big picture from Daniel 8 through 12. It concludes that the 1335 days is the primary Bible chronological proof of Jesus' return. But we have seen that Daniel 12 doesn't say that. It is saying pointedly and exclusively that 1874 is the blessedness of understanding. Daniel 12 does say that Michael stands up in the Time of the End. But there is nothing to say WHEN in the end! It could be at 1799, or 1829, as well as at 1874. This chapter simply DOES NOT PROVE THE SECOND ADVENT DATE! It does corroborate it.

OUR LAST NON-CHAPTER

Our journey through chronology has been many things to the many of us who have taken it. Hopefully, above all, it has been a blessing.

To tie it all together in our minds, let's briefly review what we've seen:

- (1) We've seen the import of discerning the difference between 6000 years from Adam and 6000 years under sin. The latter ushers in the Age of Messiah—the 7th thousand-year day during which he will give the race rest. It came in 1874 by authority of Acts 3:21 and the Jubilee.
- (2) We have demonstrated the simple concept that a day in prophecy is a year in real time.
- (3) We witnessed that Daniel's entire prophetic time scheme was "sealed," and he was shown to be a true prophet by the first advent fulfillment of the 70-Weeks prophecy.
- (4) We saw that the trouble at the end of the age was due to begin in 1914 as Messiah would "break in pieces" (Daniel 2:44) the Gentile foot that was on Jerusalem. (Luke 21:24)
- (5) We saw that Israel was to have a period of disfavor equal to its period of favor. We saw that Christianity would be favored during Israel's disfavor. This Jewish "Double" prophecy showed the remarkable parallel between the 1845 years of favor to "both the houses of Israel" and that in 1878, natural Israel would begin to see its fortunes reversed as Christendom would find itself rejected. We also saw that, by Scriptural authority, as well as by observable "coincidences," these ages could have their parallelisms EXTENDED to show us other wonderful truths.

- (6) Then we finally saw the BIG PICTURE in Daniel which showed us how 1799 would mark the beginning of the end in which the 1829 Adventist Movement would lead by 1846, to a free and cleansed brotherhood who could then "wait and come" to the blessings of all the answers they ever wanted.

What a chronology! What a God!

Without detail we wish to show the weakness and inferiority of the "new chronology" now spreading to some in the harvest church.

In its search for 6000 years from Adam, it uses a long-questioned part of I Kings 6 as valid. [See McClintock and Strong, Volume 2, Page 303, left column.] If the text were valid, the Apostle Paul never would have claimed an impossible 450 years for the Judges, which would make him look openly incompetent. The new chronology calls the inspired Apostle mistaken—or, at best, ill-informed. It also negates the two complete listings of the Kings of Judah in favor of a questionable listing of Israel's kings which it desperately, but unconvincingly tries to "synchronize." It also disputes Daniel's interpretation of Jeremiah's prophecy regarding the length of the desolation.

It is important to note that the new chronology arrives at new interpretations for Jeremiah 25, II Chronicles 36, and Daniel 9:2 in part because Jeremiah uses terms indicating that the 70 years were "for Babylon" and involved the "surrounding nations." That Jeremiah does so is indisputable. WHY he does it is another question. The surrounding nations HAD TO BE INCLUDED in the prophecy or they would have moved into vacated Israel, thus (1) spoiling the reason for desolation (for the land to enjoy its sabbaths) and (2) spoiling the picture of the four Gentile dominions which is the subject of most of Daniel. And, also, OF COURSE the 70 years were "FOR BABYLON"! They were for Babylon to fulfill the prophecy as head of gold. But, as Chronicles shows, the FUNCTION was for the predicted Jubilee sabbaths. Daniel 9:16 confirms the involvement of the surrounding nations. He says it was for the sins of Israel!

In its dealing with Acts 3:21 and the Jubilee, the new chronology ignores the specific tie to Jesus' return, thereby necessitating its reliance on Daniel 12's merely supportive statement to prove Jesus' return. Its re-interpretation of Acts places Jesus' return PRIOR TO the Times of Restitution—a Scriptural prohibition.

Because it does not understand Acts 3:21, IT HAS NO MECHANISM to prove the length of Adam's stay in the garden, and, consequently, IS UNABLE to show when either the 7th creative day or the Millennium begins. This alone makes the new chronology functionally useless.

In its dealings with Daniel 9:25, the new chronology denies that the 69 weeks are "UNTO MESSIAH." Furthermore, its undoing of this historically-confirmed prophecy takes away God's intent to use it to ESTABLISH Daniel and his prophetic utterances.

The new chronology erases the parallelisms between the Jewish and Gospel Ages by beginning the parallel with Sarah's death in the Patriarchal Age. In function, this new chronology denies the "Double" while using curious parallels to make its spurious arguments. It must destroy the parallel ages since they PROVE the correctness of Bro. Russell's interpretations.

Many more objections can be raised—items which have discounted important Truths we have proved and loved in the Harvest Message. While the new chronology is very detailed and methodical in its presentation, some who have accepted it seem not to understand its serious implications. Others are likely to follow the same path. Our prayer is that the Truth will prosper as we honestly examine this subject together.

CHAPTER 12:

SCRIPTURALLY, WHEN WAS THE TRUE CHRONOLOGY DUE?

This final chapter is optional, but we highly recommend its consideration as an additional protection from wayward chronologies.

The "Truth Movement," as we all are aware, is generally defined among us as being comprised of those who have an affinity for the Scriptural enlightenment received through the teachings of Bro. Russell. Some might make their definition broader, but, for our purposes, we will not.

Because we are STUDENTS OF THE BIBLE, we all wish to find ourselves as nearly as possible confining ourselves to those conclusions which have as much Scriptural support as possible. Among us, of course, are many who find comfortability in simply defining Bro. Russell's place in history and, consequently, simply accepting most of his teaching at face value—without much additional Biblical research. (The author of this booklet IS NOT in that category although he understands those with that position.) Bro. Russell frowned upon doing this. We do not think, however, that he would look with much delight or favor on some of the independent conclusions our research often brings.

All of this is being said because we wish to examine SCRIPTURAL EVIDENCES that Bro. Russell's chronology is correct, not because we have just examined its reasonableness in all of its parts, but also because there is Biblical testimony that a true chronology was DUE from him and NEEDED at the time he published it.

The current attempt at providing a new chronology suggests that it could not have been available at Bro. Russell's time because it would have proved a discouragement. THAT, of course, is one of the strong arguments against the new chronology. IT is a discouragement!—more so than even its adherents could imagine, for, as we have seen, its 2043 date is no relevant chronological OBJECTIVE at all since it does not mark the beginning of the TRUE Millennium. Therefore, let us search the Scriptures to see if Bro. Russell's chronology is likely what the Lord sent.

By the way, some, rather disparagingly, refer to the chronology of Volumes 2 and 3 as Bowen's or Barbour's chronology. Even if it were, there is never an onus in learning from others. But Bowen only provided the key to 6000 years from Adam. The chronology we have just studied IS FAR LARGER AND MORE INCLUSIVE than that. And it, as a chronological unit, is EXCLUSIVELY that of Charles Taze Russell.

It has correctly been pointed out, although not necessarily correctly applied, that Revelation 19:10 and 22:9 are warnings about worshipping the 7th angel. It must be noted, however, that if John had not HEEDED or BELIEVED the angel (while he instructed John in great detail since Revelation 17:1), John would HAVE BEEN IN THE DARK!

Let's examine some texts that indicate (in no particular order) Bro. Russell's understanding of chronology as shown by the Revelator and others.

- (1) Revelation 18:4 is Bro. Russell speaking. (This verse, as distant as it is, is the antecedent of "he" in 19:9, 10.) Not only did Bro. Russell make this announcement, but he continually stressed its 1878 date. Where did he get that date? He got it, as we have seen, from the Jewish Double — NOT based on the death of Sarah, but on the death of Jacob. Someone might argue that the new interpretation of the Double gives the same date. But that is not the point. The LORD gave Bro. Russell the Double and the strength to prophesy and interpret based on it; and what he was given is NOT what is now being forwarded.
- (2) It was Bro. Russell who issued the accurate claims that "the bridegroom came." (Matthew 25:10) On what basis did he make this call? It was on the combination of Acts 3:21 with its Jubilee type. He says (Volume 2, p. 188), "On the strength of this inspired statement ALONE we have the clear evidence of our Lord's second advent." Did the Lord allow him to make a correct announcement based on a false chronological conclusion? We think not! Yet, a new chronology DESTROYS this evidence. Again, it says Bro. Russell's conclusion was right, but his way of finding it was wrong. This kind of claim with each passing item seems more and more incredulous!

- (3) Consider Revelation 14:15. The angel here that tells Jesus to reap is CHRONOLOGY. No, that's not an opinion! Look at the text and reason. Who, except God, is going to tell Jesus what to do? God, of course, is not an angel. This angel, therefore, is inanimate. It is God's timetable. It says so. Its message is "THE TIME IS COME." But here is the real point: When Jesus returns (1874) and begins to reap, he CLEARLY HAS THE CORRECT CHRONOLOGY! IT told him what to do. You know he would share it with his "friends." (John 15:15) And Matthew 24:45-47 SAYS he would give it to his servant to share with his household. He does it THEN-- when he returns. And he got it from God!

Now, the new chronology would have us believe that this "servant" is not one, but several individuals and, therefore, the sharing with the household is yet going on through others. Are we to believe that the chronology that Jesus shared in the 1870s and that he himself used to begin the harvest, WAS WRONG? Even if we were to believe the "servant" is individuals, it goes beyond credulity to think that Jesus gave Bro. Russell the wrong information upon which he was to base so many right conclusions! It also goes beyond credulity that when all of the known chronological prophecy IS FULFILLED, the Lord would find it expedient to revise it! We began with a chronology which pinpoints the 7th day and the Millennium and now have this "precise" revision which can do neither!

- (4) Let it be noticed and remembered that Bro. Russell, the angel which instructs John from Revelation 17:1 through 22:11, has a COMMISSION. In 22:6 he tells us his commission—"the Lord God sent his angel to show unto his servants the things which must shortly be done." We call that PROPHECY! How could Bro. Russell fulfill this on FAULTY INFORMATION? In 22:10 he stresses that his ministry of showing God's servants "things to come" is BECAUSE THE TIME IS AT HAND." Not one of the seven messengers to the Church had chronology so much at the foundation of his message as did Bro. Russell. And yet we are asked to believe it was wrong! It is the basis of Laodicean truth.

(5) In Revelation 11:15-19 we have the Divine summary of the 7th angel's ministry. If these verses do not lie, we have inescapable testimony to Bro. Russell's trumpeting. Look at what is included:

- (a) When he trumpets, he immediately is joined by others with the ASTOUNDING STATEMENT that the Kingdom of this world has become God's and Christ's! THIS IS PURELY A CHRONOLOGICAL CONCLUSION. As Bro. Russell stated, it was based "alone" (exclusively) on Acts 3:21 and the Jubilee. The new chronology says no! Which is right?
- (b) Whichever way one might interpret the 24 Elders, THEY RESPOND by saying "YES!"—The reign has begun. They clearly are in agreement with the chronological conclusions of the 7th trumpeter and the "voices in heaven." Were they right? Or is the new chronology?

"Wait!" Someone will say. "The new chronology doesn't deny the Lord's return or the reign." Careful! It does deny the chronology which this angel himself said made him come to his conclusions. It does deny the 7th Millennium's relationship to the Lord's return. While it is PAINFUL to say it, the claim of the new chronology that it is "vindicating" Bro. Russell seems somewhat disingenuous! Mercy! It vindicates him to the point that study of Volume 2 and parts of Volume 3 is a waste of time. It vindicates him to the point that the basis for most of his conclusions is incorrect. How many of us want that kind of vindication? If someone wishes to find, invent, or believe alternatives, none of us will stand in the way. But when we differ, let us say we do, and not claim to be in support of something we are functionally destroying.

- (6) In Revelation 10:7 we have commentary on Daniel. The contextual message is: Miller's chronology will fail, but if one doesn't lose faith and one can "wait and come" to the days of the voice of the seventh angel, when he shall SURELY SOUND, THEN the answers will be there. There will be no mystery concerning Daniel's chronology. It doesn't say, and it doesn't mean, if you wait and come to A.D. 2003 the mystery will be finished by the new chronology. (Despite interpretations to the contrary, the mystery of Revelation 10:7 is not the church. It is the message.) WAS it worthwhile to come to the 1335 days? Were the answers there?
- (7) Finally (even though this be repetitive), we must see beyond the charts, tables, parallels, comparisons, synchronizations, etc., to the BIG and BASIC points. We have in Bro. Russell's chronology not only a message with sound Scriptural reasoning, but one which actually tells when the 7th creative day and 7th Millennium begin. The new chronology CANNOT and, though it may even be ignorant of the fact, DOES NOT CLAIM to do this! Despite its "precise" details, it is hollow. It doesn't do the very things which Scripture predicts will be accomplished by the message of the 7th Trumpeter. And, while it would likely disagree vehemently, it has taken all of the props out of the proofs of the Lord's second advent—the VERY CORE of Laodicean doctrine.

May peace from on High be our lot. I Thessalonians 5:20, 21 (NAS): "Do not despise prophetic utterances. But examine everything carefully; hold fast to that which is good."