

## APPENDIX.

### NOTE 1—FOR PAGES 33-62

THE following letter, written at Chicago, Ill., June 7, 1914, to our Pastor by the Editor, is here given to refute some criticisms alleged as proofs that our Pastor's chronology, particularly as it relates to the Times of the Gentiles, is wrong:

Dearly Beloved Brother and Pastor: As you are aware, there is considerable difference of opinion as to whether Oct. 1914 is the end of the Times of the Gentiles. When noticing that in fixing the date of Jesus' birth and the length of the parallel dispensations you counted the fractions of years before and after A.D., that is, the 3 months before and the 9 months after January A.D. 1 as totaling one year, and not two years as in some other connections you do, in January, 1904, I called your attention to the fact that from Oct. 606 B.C. to Oct. 1914 is a period of 2519, not 2520 years, since Oct. 606 B.C. would be 605¼ years from Jan. 1, A.D. and Oct. 1914 would be 1913¾ years from Jan. 1, A.D. Ever since, until very recently, it has seemed to me that Oct. 1915 would be the end of the Times of the Gentiles, and that, one year after the end of the Harvest in 1914. Just recently a way of maintaining (by counting the fractions of the years as fractions and not as full years) that Oct. 1914 is the proper date for the end of the Times of the Gentiles has come to mind; and believing that you would desire it, I present it to you. The fact that the seven measurements given in Vol. 2 of the Great Pyramid Passages prove that 607 B.C. is the beginning, and that 1914 Oct. is the end of the Times of the Gentiles incited me to study the question of harmonizing our chronology with the date Oct. 607 B.C. as the beginning of the Times of the Gentiles. This study resulted in the views set forth in this letter. The method of treating the fractions of years as such and not as full years is the one that you use, and that rightly, to compute the 1845 years of the parallel dispensations and the date of Jesus' birth—B 60, 61, 232.

I will first very briefly state and then give proofs of the various steps. Please, for the sake of our troubled brethren, let me ask you not to let the fact that several changes in dates and

fractional changes in periods are suggested, move you not to follow the proofs to the end. As far as I can see, these proofs are well founded; and if the position is true, it enables us to maintain strictly our whole line of prophetic periods against attacks of those who claim that the fractions require one year yet to the end of the Times of the Gentiles, as well as the attacks of those who take 587 or 586 as the date for the beginning of the Times of the Gentiles.

### **THE CHIEF CHRONOLOGICAL PERIODS**

The changes are the following:

- I. Israel's return to Palestine Oct. 537, not 536 B.C.
- II. Beginning of the Times of the Gentiles Oct. 607, not 606 B.C.
- III. Length of the period of the Kings  $513\frac{1}{2}$ ,\* (See PT '40 p. 183, par. 1) not 513 years.
- IV. From the Exodus to the division of the land  $46\frac{1}{2}$ , not 46 years.\*
- V. Length of the period of the Judges  $448\frac{1}{2}$ ,\*(See PT '40 p. 183, par. 1) not 450 years.\*
- VI. From the end of the flood until Covenant with Abraham about  $426\frac{5}{12}$ , not 427 years.
- VII. From Adam's creation to the end of the flood about  $1657\frac{2}{12}$ , not 1656 years.
- VIII. Artaxerxes' decree for rebuilding of Jerusalem and its walls going into effect Oct. 455, not 454 B.C.

The points follow in the order numbered: I. Proof that the first year of Cyrus was from Oct. 538 B.C. to Oct. 537 B.C. and Israel's arrival in Palestine was Oct. 537. A. Scriptural proof: Dan. 1: 18-21, comp. Dan. 10: 1. (1) Dan. 1: 21 states that Daniel continued until the first year of King Cyrus. This, according to Dan. 10: 1, cannot mean that Daniel died in the first year that Cyrus became king of Babylon; for Dan. 10: 1 tells us that in Cyrus' third year as Babylon's king Daniel had the revelation given him recorded in Dan. chapters 10-12. The connection in Dan. 1: 17-21 rather gives the thought that Daniel continued to be the chief adviser of the Babylonian monarch in matters of wisdom, understanding, visions and dreams until the first year of Cyrus as king of Babylon. Therefore the end of the Babylonian empire and the beginning of the first year of Cyrus occurred in the same year.

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\*Note: Chronological periods IV and V are reversed in order from the 1937 edition, to make them agree with the text on page 375.

B. Historical and Biblical proof blended according to Dan. 11: 1, 2. In addition to the Persian king then reigning there would be yet four kings of Persia (the last one being Xerxes) until Greece would be attacked by Persia. Xerxes is the one who made this attack. Tracing these kings backward, they are Xerxes 485-474 B.C., Darius Hystaspes 521-485 B.C., the False Smerdis 522-521 B.C., Cambyses 529-522 B.C. Cyrus, according to Ptolemy's Canon, reigned 9 years as king of Babylon, dying in 529 B.C. Accordingly, his first year as Babylon's king began 538 B.C. Ptolemy gives us this same year as that of the fall of Babylon and states that Cyrus was the conqueror of Babylon, just as Isa. does. Dan. 5: 30, 31 shows that Darius the Mede took (literally, *reached*) the kingdom the same night that Belshazzar was killed. Accordingly, the first year of Darius the Mede and the first year of Cyrus began in the same year, 538 B.C., Darius' reign beginning about 4 months before that of Cyrus. I have consulted a dozen encyclopedias and all except three give 538 B.C. as the date. The article in the new edition of the Britannica gives 539 as the date of Babylon's fall, and this view is copied in Nelson's and the New International Encyclopedias. I think "539" in the Britannica article is a misprint for "538" since they contend, though written by higher critics, for the correctness of Ptolemy's Canon and state that 538 B.C. is the first year of Cyrus as king of Babylon in the articles on Cyrus and the Bible. I have consulted many historians, all of whom give 538 B.C. as the date that Cyrus overthrew the Babylonian empire. As for all non-higher critical authors, they admit that 538 is the date of Babylon's fall. However, following a guess of Josephus who reasons that since a first year of Darius the Mede is mentioned, he must at least have had a second year, they have dated the first year of Cyrus as 536 B.C. Since 1880 when the tablets of Nabonidus, Babylon's last sovereign, and the tablets of Cyrus, commemorating his victories over Nabonidus and Belshazzar, were discovered and later were translated, and more particularly since the revision of the translations in 1891, they give us the needed data whereby this difficulty has been solved.

What misled the older writers was *a guess* of Josephus (who

has been prolific in mothering many historical errors, as you show) that Darius was the real king and Cyrus was his general and that this Darius was another name for a certain Synaxeres II, who Josephus' supposed reigned since 550 B.C. over Medo-Persia, 2 years as king of Babylon and then at his death was succeeded by Cyrus in 536 B.C. Josephus further guesses that this Synaxeres secluded himself during this whole reign, leaving the affairs of the kingdom in Cyrus' hands. Against these guesses it may be said that none of the ancient historians mentions such a king. Cyrus is always set forth since 550 B.C. as the sole king of Medo-Persia. Nabonidus' annals, extending from 554-538, name Cyrus as the exclusive ruler of Medo-Persia after the latter overthrew Astyages in 550 B.C. This is also stated in the tablets of Cyrus. Neither the annals nor the tablets mention a Synaxeres. These annals and tablets are found to be in harmony with Daniel's statement and Isaiah's prophecy. According to these annals and tablets, Cyrus invaded Babylon from the south early in 538 B.C. His troops were divided into two armies, one commanded by Cyrus in person, the other by Cyrus' leading general, Gobryas, Greek form for Gabru of the annals. Several years before Nabonidus associated with himself as viceroy his son Belshazzar whom he stationed at Babylon, while Nabonidus made Sippora his capital. This does not contradict Dan. 5: 2, 11, 18, where Belshazzar is called the son of Nebuchadnezzar, since Scripturally descendants to many generations are called sons of remote ancestors ("Jesus, thou son of David"). On the contrary, according to Jer. 27: 7, Nebuchadnezzar was to have a son and a grandson who, like him, would continue supreme and unconquered. Then afterward Babylon would fall. The son and grandson were Evil Merodach, mentioned in the annals as well as in the Bible, and Tigla Pileser. His son was Nabonidus in whose days Babylon's fall occurred.

To return to Cyrus and Gobryas, the annals and tablets state that Cyrus attacked Nabonidus at Sippora, and, defeating him, took his capital June 14, 538 B.C. Two days later Gobryas, whose army operated against Belshazzar at Babylon, took the city without a battle, according to the annals and tablets. This accords with Dan. 5: 30, 31, and is implied in the symbolic

statement of Rev. 16: 12, the diverting of the Euphrates. The tablets then go on to say that Gobryas proceeded at once to exercise kingly power as Cyrus' viceroy and appointed many governors in the provinces (See Dan. 6: 1-3). If Belshazzar as his father's viceroy is called king of Babylon, Gobryas could with equal propriety as Cyrus' viceroy be so called. These facts, therefore, prove that the first year of Cyrus as king of Babylon was 538. It was in October that Cyrus entered the city of Babylon and began there to reign.

Thus as the first and third years of Belshazzar (Dan. 7: 1; 8: 1) do not mean that Nabonidus was not supreme as king; but as the annals show were contemporaneous with part of Nabonidus' reign, so the expression "first year of Darius" would not mean that Cyrus was not supreme as king of Babylon; the contrary was the case; for nearly four months after Babylon's fall, *i.e.*, in Oct. 538 B.C., Cyrus, according to the annals and tablets, came to Babylon; and while Darius, *i.e.*, Gobryas still acted as king, Cyrus' viceroy, his authority was simply a delegated one. Cyrus' authority in all things was supreme. The tablets further state that Cyrus shortly afterward issued edicts in the various languages of the people altered to suit each case, forwarding the religions of all his subjects in their respective lands. Among others the Jews according to the Bible were given liberty to return to Palestine, there to forward their religion. Some time, therefore, between Oct. 538 and Oct. 537 B.C. is the time of Cyrus' decrees. When Vol. 2 was written these annals and tablets were as yet little known. Your not using them likely implies that you did not know of them. Accordingly, you could not be expected to have incorporated their findings in Vol. 2, and quite naturally took the view of practically all writers on Biblical chronology, giving 536 B.C. as the date of Israel's return. The above-mentioned facts can be gathered from Larned's History For Ready Reference, Vol. 4, 2577 [first edition; the following give more detailed accounts and are from the second edition, The New Larned, *etc.*: Vol. 1, 796, 797; Vol. 8, 6629, 6630].

#### C. Proof from Parallel Dispensations:

The parallel dispensations enable us to locate the month and

year of the decree by which Cyrus gave the Israelites permission and help to return to the land. The parallel event, as you pointed out in brackets when correcting, in Z. '05, 183, par. 5, a statement in an article from our dear Bro. John Edgar, was the removal of the papacy to Avignon. This was in March 1309. (See article in the Britannica on Clement V.) March 1309 was  $1308\frac{1}{4}$  years since A.D., and March 537 B.C. was  $536\frac{3}{4}$  years before A.D. The sum of these gives us the 1845 years of the parallel. This fixes the decree as having been issued in March 537. As the land was desolated in October the "fulfilling" of the 70 years of desolation required the return of the people in October. This would be in the seventh month and in the year the decree was issued (Ezra 3: 1). The following will account for these seven involved months. According to Ezra 7: 8, 9, it took Ezra and his associates four months to make the same journey; presumably it took Zerubbabel and his associates the same length of time. The other three months were doubtless used in agitating the question of returning, adjusting the affairs of the departing Israelites, gathering the vessels of the sanctuary and the supplies for the journey and assembling themselves to depart as one company. These facts and Scriptures seem to warrant the thought that Oct. 537 B.C., and not 536 B.C., is the date when Israel came back to their land, thus ending its 70 years of desolation.

## II. Proof that the "Times of the Gentiles" began 607 B.C.

A. The first proof follows from the one just given; for if Oct. 537 B.C. is the date of Israel's return, which ended the desolation of the land, the seventy years of desolation and the Times of the Gentiles beginning at the same time, the Times of the Gentiles began 70 years before Oct. 537, therefore Oct. 607 B.C.

B. The length of the Times of the Gentiles. Assuming that 1914 is the end of the Gentile Times, 2520 full years before that date would be Oct. 607 B.C. Thus Oct. 1914 A.D. is  $1913\frac{3}{4}$  years after Jan. A.D. 1; and Oct. 607 B.C. is  $606\frac{1}{4}$  years before Jan. A.D. 1, the sum of these two being 2520.

C. The first set of seven times, which began with the end of the First Adam's day and ended in Oct. 607 B.C., also proves

this. While the Edgar charts do not, as they stand, show this, the Pyramid measurements and figures that they give in Vol. 2 of their work repeatedly do. Repeatedly in their measurements they show, contrary to the figures on their charts, that the First Adam's day began  $4126\frac{1}{4}$  years before A.D. This, of course, would be Oct. 4127 B.C. In measuring the length of time from the end of the first Adam's day ( $3126\frac{1}{4}$ ) until the end of the first 7 times, we are brought to  $606\frac{1}{4}$  years before A.D. 1. This, of course, is Oct. 607 B.C. The following considerations prove the date of the beginning of the First Adam's day: If Oct. 1874 is the end of the 6000 years of evil, Oct. 4127 B.C. is its beginning  $1873\frac{3}{4} + 4126\frac{1}{4} = 6000$  years. Again, in their chart showing that from the end of the First Adam's day until the flood began were 654 years, and giving properly 2472 B.C. as the flood's end, they date 654 years before its start as 3126 B.C., and the end of the First Adam's day. It should be 3127 B.C., thus:  $2473 + 654 = 3127$ . They made no mistake in this connection in assigning 2 years instead of one year to the state of innocence, which should have resulted from their taking the fractions  $\frac{3}{4} + \frac{1}{4}$  of a year as 2 years from October B.C. 1 to October A.D. 1. Several measurements that they give in Vol. 2. of their work show that the fall occurred as they put it,  $4126\frac{1}{4}$  years before A.D., which is Oct. 4127 B.C. The chronology also shows that the First Adam's day began Oct. 4127 B.C., for the 6000 years from Oct. 4127 B.C. bring us to Oct. 1874 thus:  $1873\frac{3}{4} + 4126\frac{1}{4} = 6000$ . Hence, the 6000 years of evil began Oct. 4127 B.C. There are a few other slight mistakes in these truly excellent and helpful charts. The date 4127 B.C. being the date of the fall, *i.e.*, the beginning of the First Adam's day, the end of that day was 3127 B.C. The first seven times beginning here would end Oct. 607 B.C., thus: Oct. 3127—2520 = Oct. 607.

D. Six of the seven measurements that they give to prove Oct. 1914 to be the end of the Gentile Times begin prior to Oct. 607; and thus prove Oct. 607 as being the end of the first and the beginning of the second set of 2520 years. One measurement that their book gives covering both "seven times," *i.e.*, 5040 years, starts from the north end of the basement sheet as

the end of Adam's day and reaches the end of the grand gallery as the end of the High Calling. This proves very conclusively that the first of these seven times ends and the second begins Oct. 607 B.C.

### THE PERIOD OF THE KINGS

#### III. Length of the period of the kings, 513½\* years.

In Vol. 2 commenting on the fact (Jer. 52: 6-8) that Zedekiah had actually reigned 10 years and six months you state that, ignoring the fraction of a year that occurs there, you count the period 11 full years, believing that the fractions in the chronology neutralize one another. In view of the fact that through Josephus' guess all non-higher critical Bible scholars considered 536 B.C. as the date of Israel's return, and the further fact that from many fulfilled prophecies you knew that 1874 was the date of our Lord's return, such a way of accounting for the fractions was surely the spirit of true faith which trusts where it cannot trace. But since in the providence of the Lord historical facts by the discovery of Nabonidus' annals and Cyrus' tablets have given us in conjunction with the Scriptures 537 B.C. as the proper date, we find it necessary accurately to reckon these fractions. Facts require us, therefore, to count the days of Zedekiah's reign 10½ years. His dethronement and the desolation of the land were synchronous, *i.e.*, in the seventh month. Jer. 41: 1 and the following chapters show that the land was desolated in the seventh month.

Two weeks (see amended translation of Jer. 52: 30 in P '21, 88, par. 2, near middle of second column) after the 10th day of the fifth month when the temple began to be burned and the walls to be broken down (Jer. 52: 13, 14), which work must have taken about 2 weeks, the captives were begun to be carried away on the 23rd day of the fifth month (Jer. 52: 15, 24-27) to Riblah. This march, using the time of Ezra's journeying as a basis for calculation, took about five weeks; for the distance is nearly 500 miles the way the roads ran, though about 320 miles by an air line. On arrival here Zedekiah, who reigned as Nebachadnezzar's vassal, was dethroned by the king's judgment (Jer. 52: 9-11, 24-27). Thus Zedekiah's reign was actually

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\*See PT '40 p. 183, par. 1



10½ years. Accordingly, the period of the Kings lasted 513½\* years, as strict counting of fractions shows.

IV. From the Exodus to the division of the land, 46½ years.

In treating of this period you correctly say that it was a year and a fraction from the Exodus until the spies returned and the Lord promised Caleb his portion, which, exactly 45 years after the promise was given, Caleb claimed and received. This fraction is just ½ of a year. According to Num. 13: 20, the spies started out at the time of the first ripe grapes, which is near the beginning of August. Forty days later, when they returned, would be about the 7th month. Their bringing back not only the ripe grapes but also other fruits (Num. 13: 23-25) proves that it was about fall when they returned. Thus since Israel left Egypt in spring, the fall of the next year was a year and a half afterward. Accordingly from the Exodus until the division of the land were 46 years.

#### **THE PERIOD OF THE JUDGES**

V. The period of the Judges, 448½\* years.

To prepare the way to prove this point I must refer to a statement in Vol. 2 of the Great Pyramid Passages wherein it is said that regardless of the time that an Israelitish king died his successor's reign began to count on the first day of the first month of the next year, perhaps because the king's induction into office was deferred till then. Therefore the years of the various kings' reigns as given in Kings and Chronicles are full years unless the Bible should say they were not. In this way only could we have certainty in the chronology, which in the time of the end as part of the "vision" was "to speak and not lie." Again this follows from the proof given above for the Times of the Gentiles, desolation of the land and dethronement of Zedekiah. This is also manifest from the fact that, except in the case of but one king, the length of the reign of every one is stated in cardinal, not in ordinal, numerals, and that where a correction was required, as in Zedekiah's case, it was made. Thus Saul, David and Solomon reigned "40 years" each. It is not said they died in the 40th year of their reigns. The exception is in the case of Asa (2 Chron. 16: 13) where it is said Asa died in his 41st year. This exception also with the correction

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\*See PT '40 p. 183, par. 1

in Zedekiah's case proves the rule. You have correctly counted his 41st year as 41 full years; for his successor filled out this time before the years of his reign began to count; otherwise we would have to cut down this period. Many chronological parallels as well as Pyramid measurements prove that these years are exact years; and from the case of Zedekiah we see that the time of the reigns of the kings began in each case to count with the first month of the year, Nisan, *i.e.*, in Spring.

This being true, since Caleb got his portion of the land in fall along with the rest of the Israelites, the period of the Judges did not consist of a full number of years. It must have been a certain number of years plus a half of another. This becomes doubly manifest from a consideration of 1 Kings 6: 1 and 2 Chron. 3: 2. These passages state that Solomon began to build the temple in the 2nd day of the second month in the fourth year of his reign in the month Zif. 1 Kings 6: 1 also states that it was in the 580th year of the Exodus, *i.e.*, 579 full years and a fraction. The Exodus occurring on the 14th of the first month, the 2nd day of the 580th year afterward was just 579 years and 16 days after the Exodus, therefore in the spring. The following proves that the period of the Judges was 448½\*

From the Exodus to the division of the lands ....	46½ years
Saul's space .....	40 years
David's space .....	40 years
Solomon's reign until the beginning of the temple	
was about one month more than .....	4* years

130½\* years

The rest of the 579 years was the period of the Judges. Accordingly it was 448½\* years. This view requires us to give "*hos* [Greek, *about*] 450 years" in Acts 13: 20 as "about 450 years." This also seems to be clear.

VI. From the end of the flood until the Abrahamic Covenant about  $426\frac{5}{12}$  years:

The flood began in the fall of one year on the 17th day of the second month and ended the next fall on the 27th day of the second month. The deluge was dated according to the civil,

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\*See PT '40 p. 183, par. 1

not the ecclesiastical year; for only first from the Exodus onward did Israel begin the year in spring, *i.e.*, the ecclesiastical year (Ex. 12: 2). The Covenant was made with Abraham on the 14th day of Nisan, as it was on its 430th anniversary that Israel was delivered (Ex. 12: 40-51). Consequently the period from the end of the flood to the Abrahamic Covenant was not one of a full number of years. It was a period of a certain number of years plus 5 months. While for a number of years I have believed that this period lacked about 6 months from being 427 exact years, knowing during that time that the period from the Exodus until the division of the land was  $46\frac{1}{2}$  years, my mental comment was: these fractions neutralize one another and therefore never gave them any closer attention from a chronological standpoint. But lately while studying this whole question and noticing that in Vol. 2 of the Great Pyramid Passages, p. 249 in the note, says that this period is shown to be between 426 and  $426\frac{5}{12}$  years, I have gone carefully over the matter and found that Abram was said to be 75 years on leaving Haran, which was about 4 months before entering Canaan. This would from the standpoint of the chronology of Vol. 2 be about  $427\frac{1}{2}$  years.

I believe I see a way in harmony with the chronology to prove that this period is one of about  $426\frac{1}{2}$  years; *i.e.*, to interpret the words, "Shem begat Arphaxad two years after the flood" to mean not two years after the flood ended, but two years after the flood began. To one used to the English language alone such an interpretation seems at first thought unnatural; but you are well aware of the fact that both in the Old and the New Testaments frequently when telling how long after a certain period another event happened, that period is included as a part of the time; but it is at times ignored. As examples of each kind please note Matt. 17: 1 and Luke 9: 28. This interpretation therefore agrees with Biblical usage, the chronological parallels, the first 7 times, the time of the flood baptism and of Christ's baptism and the Pyramid measurements requiring about  $426\frac{5}{12}$  years here. Still farther this interpretation is favored by the fact that Abraham is not said to have been 75 years old on entering Canaan, but at the time he left

Haran (Gen. 12: 4). The length of Ezra's journey from Babylon to Jerusalem, *i.e.*, 4 months will help us here. Ezra's journey, about twice as far, was not impeded by flocks and herds as was Abraham's; for Ezra was given money with which to buy in Palestine sheep and cattle for sacrifice (Ez. 7: 16, 17, 22). The Journey of Abraham, impeded with cattle, and doubtless beginning immediately after the customary month's mourning for his father, would seem to have taken about 4 months. Thus the month's mourning and about a 4 months' journey yield about 5 months. Interpreting the two years after the flood to mean two years from the flood's beginning, from its end to Terah's death would be 426 years, hence about  $426\frac{5}{12}$  years from the end of the flood until Abraham entered the land, *i.e.*, until the covenant was made with Abraham.

Not to interpret the expression, "2 years after the flood," as above would make this period about  $427\frac{5}{12}$  years and thus would work mischief in the chronology, Parallels, Pyramid measurements, *etc.* This view of the matter results in no addition of time to our chronology, but by changing the dating of certain events enables us, through counting strictly the fractions at their actual length, to hold every chronological parallel and prophetic period as ending exactly as Vols. 2 and 3 give them. The 8 months' shortening in the last period is made up as follows: Approximately two months added to the period from Adam's creation to end of flood (the earth drying the 2nd month, 27th day, *i.e.*, two days short of two months) and the six months added to the period from the Exodus to the division of the land. Thus the date of the entrance of the land, Oct. 1576 B.C., stands proven, as also the Flood date, Nov. 2473 B.C. The year added to the time of Cyrus' decree and the return to the land and the beginning of the Times of the Gentiles is neutralized by subtracting  $\frac{1}{2}$  year each from the periods of the Kings and Judges. This will throw all the dates from Zedekiah's to Saul's ascension to the throne six months earlier in the chronology and this is required by the parallels in every case. I have for years wondered why some of the parallels that Bros. Edgar have given us require in some cases the adding of the fractions and in others do not. This

solves every difficulty where they have construed the parallel properly. In several cases where this did not prove true, I found that they did not have the parallel event. *E.g.*, Josiah's great passover which they say typifies the resurrection of the sleeping saints. The parallel date is Apr. 1879, and doubtless refers to the glorious feast on the ransom (Christian Passover, 1 Cor. 5: 7) given the brethren then and a little later by the Tower, started July 1879 for the defense of the ransom against Mr. Barbour's and others' attacks.

There is a point that one might think is endangered by this view of matters: the great cycle leading up to the antitypical Jubilee; for by this method of dating, the last Jubilee is made earlier by one year. It would be from 627 B.C. to Oct. 626 B.C. instead of from Oct. 626 B.C. to Oct. 625 B.C. But even this is fully secured against assault in the following way: Israel entered the land east of the Jordan, which was a part of the land given them (Lev. 25: 2), in Oct. 1576 B.C. The Jubilee year was, therefore, made to begin Oct. 1576. By counting these 6 months also as belonging to the year of entering the land as the first year everything comes out nicely, and this is the logical thing to do as they were to count to the fiftieth year from entering the land and yet *begin the Jubilee on the 10th day of the 7th month*. Either these six months would have to count as of the fifty years or they could not begin to count with their entering the land and begin the Jubilee in October. Therefore the year that was counted as the first year of the first Jubilee cycle began Oct. 1576 B.C. and 950 years later the last Jubilee would be over, *i.e.*, Oct. 626 B.C. Hence the great cycle, beginning there, ended Oct. 1875 A.D., for  $625\frac{1}{4} + 1874\frac{3}{4} = 2500$  years; and, as you point out in Vol. 2, this would have been the end of the typical Jubilee had it persisted; and since a time antitype displaces a time type at the time the type would have come had it persisted, the antitypical Jubilee began Oct. 1874 A.D.

[VII. From Adam's creation to the end of the flood about  $1657\frac{2}{12}$  not 1656 years.]

[As indicated by our brackets, the preceding and the following statements are not a part of the original letter here given; but they are now added for completeness' sake. It will be noted

that the Bible does not say that Noah was 600 years old at the end of the flood, *i.e.*, when it was dried up. He was 600 when it began, as a comparison of Gen. 7: 6 and 11 shows. The pertinent part of v. 11 is literally translated as follows: "In the year of the 600 years of Noah's life, etc." Noah had 600 years in his 600 years of life so far lived. The meaning of v. 11 is that in the last of his 600 years the flood began, not in that of his 599 years of life so far lived. This statement compared with v. 6, which says that "Noah was 600 when the flood of waters was upon the earth," not after it was dried up, *i.e.*, not after it ceased to be upon the earth, proves that he was 600 years old when the flood began. Hence the flood began  $1656\frac{1}{2}$  + years after Adam's creation, and ended exactly a solar year later, which is about 10 days longer than a lunar year. Hence from Adam's creation to the end of the flood was  $1657\frac{1}{12}$  + years. The following will help in tracing the main dates prior to A.D. 1:]

	Yrs. before A.D.	Date B.C.
[From A.D. to rebuilding of Jerusalem .....	$454\frac{3}{12}$	= Oct 455
From A.D. to Israel's return from Babylon.....	$536\frac{3}{12}$	= Oct. 537
The desolation .....	70	
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	$606\frac{3}{12}$	= Oct. 607
Period of Kings .....	$513\frac{6}{12}$	
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	$1119\frac{9}{12}$	= Apr. 1120*
Period of Judges.....	$448\frac{6}{12}$	
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	$1568\frac{3}{12}$	= Oct. 1569
From the division of the land to the Exodus .....	$46\frac{6}{12}$	
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	$1614\frac{9}{12}$	= Apr. 1615
From the Exodus to the Covenant with Abraham .....	430	
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	$2044\frac{9}{12}$	= Apr. 2045

	Yrs. Before A.D. Date B.C.
From the Covenant with Abraham to the flood's end .....	426 <sup>5</sup> / <sub>12</sub>
	-----
	2471 <sup>2</sup> / <sub>12</sub> = Nov. 2472
From flood's end to its beginning .....	1
	-----
	2472 <sup>2</sup> / <sub>12</sub> = Nov. 2473
From beginning of flood to Adam's fall.....	1654 <sup>1</sup> / <sub>12</sub>
	-----
	4126 <sup>3</sup> / <sub>12</sub> = Oct. 4127
From Adam's fall to his creation .....	2
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	4128 <sup>3</sup> / <sub>12</sub> = Oct. 4129]

VIII. The date on which Artaxerxes' commandment was carried out in the rebuilding of the wall of Jerusalem is about Oct. 455. Since the commandment was issued in Nisan, April (Neh. 2: 1-8), and the chronology shows that our Lord's anointing occurred in October, the expression "from the going forth of the commandment" in Dan. 9: 25 cannot mean its issuance, but doubtless means its execution. The wall was finished the 25<sup>th</sup> of Elul, *i.e.*, 5 days before the first day of the seventh month, approximately Oct. 1 (Neh. 6: 15). This was in the 20<sup>th</sup> year of Artaxerxes (Neh. 2: 1). Artaxerxes began to reign in 474 B.C. For proof of this please see *The Great Pyramid Passages*, Vol. 2, 315-327 [first edition; 295-306, second edition]. Accordingly, Artaxerxes' 20<sup>th</sup> year, *i.e.*, full 19 years and a fraction, was 455 B.C. This is evidently correct; for our Lord's anointing occurred Oct. 29, *i.e.*, 28<sup>3</sup>/<sub>4</sub> years after Jan. A.D. 1, and Oct. 455 B.C. was 454<sup>1</sup>/<sub>4</sub> years before Jan. A.D. 1. 454<sup>1</sup>/<sub>4</sub> + 28<sup>3</sup>/<sub>4</sub> = 483 = the years in the symbolic 69 weeks (69 X 7 = 483) from the completion of Jerusalem's walls until Jesus' anointing (Dan. 9: 25). This point being proved, all seven points mentioned in the early part of this letter have now been proved.

It goes, my dear Brother, without saying that the above is no unkind criticism of your chronological views. I love you too much to think of so criticizing you. It is rather an attempt, and

I believe a successful one, to defend your chronological results and to make them invulnerable to attacks from certain standpoints which unfriendly critics, who might insist on complete exactness in details, would only too gladly make against them, if they knew of these slight inaccuracies. You expressly state that in certain cases you were ignoring the involved fractions (though in the two cases above-mentioned you strictly used them), believing that they neutralize one another. The above shows that they do indeed neutralize one another. That your results are correct, despite the few slight inaccuracies, is only another evidence, among many, that the Lord Jesus is using your mind as the channel of communicating the Truth as due in this reaping time. I will be glad to have your thoughts on the above, whenever you find it convenient to give me them.

With Christian love and assurance of prayers I am,  
Your brother in the Lord,  
PAUL S. L. JOHNSON.

The writer of the above letter saw our Pastor about three weeks after sending it to him, and received from him the assurance that the points brought up in the letter were well taken; and the latter expressed pleasure that the data therein given secured the date of 1914 as that of the end of the Gentile Times, which date he said must be held. The outbreak of the war about a month later gave the Divine seal to that date. Doubtless the many changes that the corrections would have required to be made in the plates prevented their being made.

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NOTE II—FOR PAGES 246, 247

VARIOUS repudiations of the parallel dispensations occasion the following article. To help to clearness on the subject we must remember that in the parallel dispensations two features must agree: (1) the times and (2) the acts, *i.e.*, parallel acts must come at the parallel times. An infrequent error occurring in this matter is paralleling non-corresponding acts with one another and non-corresponding times with one another. The most marked instance of this was done in paralleling the



end of the Gospel-Age reaping in 1914, a grace feature, with the overthrow of Jerusalem in 70, a wrath feature. Of course grace and wrath features do not correspond; nor do 1914 and 70 correspond, the former being 40 years after the beginning of the Gospel Harvest in 1874 and the latter being 41 years after the beginning of the Jewish Harvest in 29. This mistake was discovered in 1903 and corrected in 1904 in the following way: On account of the many changes that this feature required to be made in the plates, making these many changes prohibitive, a paragraph (the second on page 245, Vol. II) was inserted, giving the date 69 as the end of the 40 years of the Jewish Harvest as against the date 70. The flight of the brethren in 69 from Jerusalem and Judea seems to be the sign marking the end of the Jewish Harvest (Luke 21: 20, 21). There were two encompassings of Jerusalem, one from afar, which was finished in the fall of 69 and one from near which occurred in the spring of 70. As the latter precluded a flight, being, as it was, connected with an air-tight siege, the former evidently is the one meant by Jesus in the text just cited, since the surrounding was varyingly from 20 to 40 miles away, and, not being air-tight, permitted the brethren to make a safe flight to Pella beyond Jordan near Mt. Hermon.

Another mistake in the use of the parallels is making the course of Jewry undergoing wrath from 33 to 73 parallel the course of the true Christian Church both in flesh and spirit from 1878 to 1918, the real parallel in this case being in its second member the course of Christendom undergoing wrath from 1878 to 1918. Still another not infrequent mistake in the use of parallels is the failure to keep the Harvests' parallels 29 to 69 and 1874 to 1914 separate and distinct from the dispensations' parallels. While these are parallel from Oct. 29 to April 33 and Oct., 1874, to April, 1878, from April 33 to Oct. 69 (when the Harvest parallel ended, while the dispensation parallel went on for nearly four years) and April, 1878, to Oct., 1914 (when the Harvest parallel ended, while the dispensation parallel went on for nearly four years) they are not parallel. In the Harvest parallels throughout grace acts must be paralleled with grace acts, wrath acts with wrath acts,

in the true Christian Church alone; while wrath acts must be paralleled with wrath acts in Jewry from April 33 to July 73 and in Christendom from April, 1878, to July, 1918, there being no grace acts at all to these in the parallel dispensations within the pertinent sets of years. From the facts that Christ's First Advent in 29 parallels His Second Advent in 1874 and His resurrection in 33 parallels the resurrection of the sleeping saints in 1878, we conclude that what our Lord did in the Jewish Harvest from 33 onward toward the true Church and Jewry parallels what Jesus and the Church beyond the veil did in the Gospel Harvest toward the true Church in the flesh and to Christendom; but we are not to parallel the acts of Jewry from 33 to 69 with the acts of the true Church either in the spirit or in the flesh from 1878 to 1914. The cautions above given, if heeded, will keep one from the main abuses to which the parallels have been subjected.

The many parallels brought to attention by Bros. John and Morton Edgar, beside the harvest and dispensation parallels brought to attention in their books, certainly deserve careful study. The Editor during the summer of 1914 watched the fulfillments of the 2520 years' parallel, the main features of which have already been set before the reader. During the years 1915 to 1918, especially during the spring and summer of 1915 and the spring of 1918 he watched carefully the events of the World War, and found the wrath features of the parallel dispensations fulfilling in Jerusalem's lunar time whenever in 70 to 73 the dates were given by Josephus. These observations showed that the Allies corresponded to the Jews and the Central Powers to the Romans in the Romano-Jewish war waged in 70 to 73; for on the dates (Jerusalem lunar time) that the Jews acted, prevailed or suffered reverses, 1845 years afterward to the day (Jerusalem lunar time) the Allies in similar ways acted, prevailed or suffered reverses; and on the dates that the Romans acted, prevailed or suffered reverses, 1845 years afterwards to the day (Jerusalem lunar time) the Central Powers acted, prevailed or suffered reverses. Just after nearly all the involved parallels of 1915 were enacted, the Editor brought at the Hershey Convention Sept. 5-12 some of the parallels of 70

and 1915 to our Pastor's attention, mentioning the fact that seemingly the parallel would work on at least until the summer of 1918. Our Pastor was pleased at this corroboration of his view of the parallel dispensations.

The dates and events from early spring 70 to early summer 73 we have gotten from Josephus' Wars Of The Jews and the corresponding dates and events from early spring 1915 to early summer 1918 we have gotten from the 12th edition of the Encyclopedia Britannica, Vols. 30-32, in the articles entitled, Carpathians, Battles Of the; Caporetto, Battle Of; Dunajec-San, Battles of the; Eastern European Front Campaigns; Narew, Battles Of the; Niemen, Battles of the; Brest Litovsk, Battles of; Serbian Campaigns; Western Front Campaigns. The following European War articles of the Encyclopedia Americana in Vol. 28 on Military Operations, Western Front; Eastern Front; Italian campaign, also were used. The datings for both of the parallels were made according to lunar time at Jerusalem, as those of 70-73 were in that time; and the nature of the case required that time for the 1915-1918 events. In only one month, Nisan, in 1918 did the Jewish Calendar differ from that based on the new moon at Jerusalem and in this the date of the Jerusalem new moon proved correct according to the events in 1918, it being one day ahead of the Jewish Calendar for the days of that month. Thus as already shown before in the case of the 2520 years' parallels, the 1845 years' parallels show that God now reckons the lunar months as beginning with Jerusalem's new moon days. In the parallels this is evidently the case since in both parallels, that of 2520 years and that of 1845 years, Jerusalem's time was the time of the first members of both parallels, *i.e.*, Jerusalem in 607 B.C. and in 70-73 A.D. We will for clearness' sake and for the better help of the reader arrange the parallels in parallel columns:

70 A.D.	1915 A.D.
Nisan 14—Titus arrives at Jerusalem and begins to erect his camp before the city.	March 29—Von Hindenburg begins to collect troops for a heavy blow at Russia in Galicia. At the same time,

the Russian attempt to break through the Carpathians into Hungary against the Central Powers' army is repulsed and the Russians are held at bay.

- |   |   |
|---|---|
| Nisan 24—The Siege of Jerusalem begins.   | April 8—Russians are defeated and checked in their long battle with the Central Powers' third army in the Carpathians, resulting in the start of a hemming in of the Russians.  |
| Iyar (2nd month) 8—Jerusalem's first wall is broken through by the Romans.      | April 21—The Russians' further advance in the Carpathians is brought to a final stop by the Central Powers' third army, which, among other things, nearly exhausting the Russians' munitions, breaks through their first wall of defense, which weakens their Galician front. |
| Iyar 12—Jerusalem's second wall is broken through by the Romans.                | April 25—The Germans break through the Russian lines, possessing themselves of Latvia and Courland in the northern sector of the Eastern Front.   |
| Iyar 12—The Romans erect banks against the upper city and the tower of Antonia. | April 25—The Central Powers complete assembling their armies for the great blow on the Dunajec.   |
| Iyar 16—The Romans make further progress against the Jews at Jerusalem.         | April 29—The armies of the Central Powers take their positions for the forthcoming battle of Dunajec in Galicia.  |

- Iyar 29—The Romans finish their banks against the Tower of Antonia.
- Sivan (3rd month) 1(?)—(Josephus is not quite clear on this date, but the parallel suggests Sivan 1 as correct. This remark also applies to the two following dates). The Jews cause a part of the bank before the tower of Antonia to collapse through undermining.
- Sivan 3(?)—Two days later other parts of the Roman banks were destroyed.
- Sivan 4-6—In 3 days the Romans build an intrenchment around the whole of Jerusalem.
- Sivan 1-29—The Romans rebuild all their banks over against the tower of Antonia.
- May 12—The Central Powers' victory (May 1-12) in Dunajec-San battles gives them an advantageous position against various parts of the Russian line in Galicia, especially against the Russian fortress of Przemysl.
- May 14—The Central Powers' army under Gen. Pflanzer gives way under Russian pressure in the south-eastern sector of the line in Galicia and retreats to the Pruth in the neighborhood of Kolomea.
- May 16—The German army just south of the extreme northern section of the battle line is checked by the Russians and is compelled to give up its gains and retreat to its former positions.
- May 17-19—The Central Powers make preparation for the battle of Przemysl, which they first set to begin May 20, but which was delayed until May 24.
- May 14-June 12—The Central Powers' successes in Galicia set up for them a series of strong positions against the opposing Russians in Galicia.

- Nisan 14 to Tamuz (4th month) 1—Jewish losses at Jerusalem from fighting, famine and pestilence are so great as to make one gate the exit out of which 115, 880 bodies were carried, beside numerous others carried out of other gates.
- Tamuz 1—The desperate Jewish attacks on the banks over against the tower of Antonia are disastrously re-pulsed.
- Tamuz 2—Part of the Roman bank at the tower of Antonia falls down through undermining.
- Tamuz 3—Various groups of Roman soldiers scale the wall of Antonia and enter the temple, but are forced to retreat.
- Tamuz 4, 5—While unable to possess themselves of the temple the Romans secure possession of the Tower of Antonia.
- Tamuz 17—The Romans begin to dig up the foundations of the tower of Antonia.
- March 29-June 13—The Russians in Galicia lose 391,000 men as prisoners, at least that many killed and wounded, 304 guns, 763 machine guns and vast amounts of other war material.
- June 13—The desperate attacks of the Russians to break through the Central Powers' lines about Stryj in order to save Lemberg for themselves are disastrously repulsed.
- June 14—A corps of the Central Powers' southern army in Galicia which had broken through the Russian line and crossed, June 12, the Russian frontier, meets hard resistance.
- June 15—This corps is compelled under stiff resistance to return to Galicia.
- June 16, 17—The battles of these two days give the Central Powers a strangle hold on the Russian positions before Lemberg, which led to its fall five days later.
- June 29—The Central Powers' blows delivered by Von Mackensen's armies northward against the retreating Russians after Lemberg's

fall begin to crush the Russians' lines of defense for Warsaw in Poland at its southwestern and southern bend eastward.

- Tamuz 22—The Jews burn away 35 feet of the temple's northeastern cloister adjoining the temple, because it contributes to assisting the Romans to get to the temple by an encircling movement.
- Tamuz 23—The Romans complete digging up the foundations of the tower of Antonia.
- Tamuz 24—The Romans burn 22½ feet more of a temple cloister.
- Tamuz 27—The Jews decoy many Romans into a firetrap in a temple cloister whereby many of the latter are cremated.
- Tamuz 28—The Romans burn the entire north cloister of the temple.
- Ab (fifth month) 8—The Romans complete their banks against the temple.
- July 4—The Central Powers' enveloping movement about Krasnik, Poland, makes untenable there the Russian position, hence they give it up.
- July 5—The attack on the Warsaw salient begins by Von Mackensen's attack on the Russians east of Krasnik, aimed at capturing the railroad to Warsaw from the south.
- July 6—The Central Powers by a counter blow of the Russians on Von Mackensen's fourth army are separated still further from the railroad to Warsaw from the south.
- July 9—The Central Powers' attack on the Warsaw salient east of Krasnik is halted by a severe repulse.
- July 10—The Central Powers' fourth army victoriously drive back the Russian counter attack at Krasnik.
- July 19—The Central Powers' advances and victories under Von Mackensen during the

Sokal and Krasnostaw battles force the evacuation of Warsaw to begin (though not completed until Aug. 5).

Ab 8, 9—The Romans burn the remaining temple cloisters, driving the Jews into an inner court of the temple.

July 19, 20—The Central Powers' victories under Von Mackensen during the Sokal and Krasnostaw battles destroy the Russian positions over a large front, forcing a retreat over a wide area.

Ab 9—The Jews sally forth from an inner court in an attack on the Romans in the outer court, but suffer a disastrous repulse.

July 20—The Russians make heavy counter attacks on the Central Powers' armies in the Sokal and Krasnostaw battles, but are completely repulsed.

Ab 10—The temple itself is fired by the Romans on the 676th anniversary of its burning by Nebuchadnezzar, whereby a large part of the Jews in Jerusalem are put out of the war.

July 21—Von Mackensen's armies disastrously defeat the Russians on a wide-flung front, making Warsaw's fall inevitable and more and more making the great retreat of the Russians eastward to the Pripet Marshes necessary, with all the losses in men and munitions therein involved, whereby the Russians were in a large measure put out of the war.

Ab 20—The Romans begin to erect banks against the upper city.

July 31—Ludendorff as Von Hindenburg's chief of staff begins to organize the attempt from the north to encircle the retreating Russians.



- Elul (6th month) 7—The banks against the upper city finished and its walls broken through by the Romans.
- Elul 7, 8—Fearful massacre of Jews in, and destruction of, the upper city begins.
- Elul 9 to Heshvan (8th month) 1—(This second date is uncertain; but is concluded from the parallel). The Romans systematically destroy the buildings, walls and towers of Jerusalem, leaving only three of the last standing, as well as round up the Jews who had hidden themselves in Jerusalem's underground caverns, passages, vaults, cisterns, etc.
- Tishri (7th month) 29 to Kislev (9th month) 30—The Romans in a punitive expedition besiege and take Herodion, massacring all the soldiers and citizens and destroying the city and fortress. (Josephus gives no
- Aug. 17—Ludendorff begins the first stage of this attempt by securing the line for this through fixing his line firmly from Riga to immediately north of Kovno, whose siege began Aug. 8.
- Aug. 17, 18—The final assault on Kovno, Aug. 17, accompanied by fearful Russian losses and leveling of its forts, lead to its surrender Aug. 18.
- Aug. 19 to Oct. 7—The Central Powers take and destroy all the Russian fortresses in Poland, drive in many battles the Russian armies eastward, until their lines run in almost straight direction southward from the Riga sector in the north to the Cernowiec sector in the south and past the Pripet Marshes as the center sector, and capture immense numbers of fleeing Russians, whose losses in prisoners alone since spring were over 2,000,000.
- Oct. 5 to Dec. 4—The Central Powers carry out a punitive expedition against Serbia, overthrowing the Serbian army and driving it and the bulk of the Serbian people out of Serbia into Albania amid much destruction of

time indication for this event, except that it occurred just after Jerusalem's overthrow. The exact time is inferred from the parallel).

71 or 72 A.D. —Macherus (where John the Baptist was beheaded) is besieged and taken by Romans under Bassus. (Josephus does not even give the year of this event, which is inferred from the parallel.)

72 A.D.—(Dates not given in Josephus, but inferred from the parallel.) The Romans under Bassus undertake an expedition against thousands of Jerusalem's and Macherus' fugitives in the forest of Jarden east of the Dead Sea, where they utterly defeat and destroy these fugitives.

Nisan 9-15, 73 A.D.—Masada is besieged and taken by the Romans. (Josephus does not give the date of the siege's beginning, which is inferred from the parallel).

Spring of 73—Massacre of Jews at Alexandria, Egypt, takes place. Josephus gives no date for this, but introduces its account immediately after describing the fall of Masada).

soldiers, civilians and property.

1916, 1917—Rumania is completely crushed by the Central Powers under Von Mackensen, losing almost all its territory, most of its army and immense numbers of its civil population and wealth.

Oct. and Nov. 1917—The Central Powers inflict a disastrous defeat on the Italians, forcing them to retreat on a wide front from Caporetto in the Alps to and along the Piave River from Pederobba to the sea.

March 21-27, 1918—The first phase of the great Picardy battle is fought, resulting in almost one entire, and in a large part of another, British army being wiped out by the Germans.

April 9-16, 1918—The Germans inflict a severe defeat on the British and Portuguese along the Belgian front.

- 73 A.D.—The first massacre in Cyrenaica of the Jews who followed the incapable Jonathan into the desert of Cyrenaica (Roman province west of northern Egypt) takes place. (Josephus gives no dates for this and the next event; but narrates these two massacres immediately after that of Alexandra, and that as the last events of the Romano-Jewish War.)
- 73 A.D.—The second massacre in Cyrenaica of the Jews takes place in Cyrene, the capital. This is the last action of the Romano-Jewish war and with it the Jewish-Age member of the 1845 years' parallel ends.
- May 17-June 15, 1918—In a far-flung battle line having Rheims as nearly a center, the Germans inflict a disastrous defeat on the French.
- July 10 to 17—The Germans for the last time inflict a defeat on the French with the Marne as the battle's center. With this battle the Gospel-Age member of the 1845 year parallel ends.

The facts of the case proving that in the parallels the Romans from 70 to 73 and the Central Powers from 1915 to 1918 and the Jews from 70 to 73 and the Allies from 1915 to 1918 are parallels, moved the writer to expect the war to end in the favor of the Central Powers, even as the Romano-Jewish war ended favorably to their parallels. His drawing this conclusion was natural enough from the premises, but was a mistaken one, and that because, unknown to him at the time, the parallel ended about the middle of July 1918. Shortly after that time on the western front the war, which previously was as a whole favorable to the Central Powers, took a turn favorable to the Allies, largely due to the decreasing man-power and munition and provision supplies of the Central Powers and the advent and participation of Americans with large re-enforcements of man-power and resources, and ended differently from his expectations. It will be noted in some of the above data that

the events coming at the end of the Gospel-Age parallel were much longer in transaction than those of their parallels in the end of the Jewish-Age parallel, *e.g.*, the duration of Herodion's siege and fall as against the crushing of Serbia, and the duration of Macherus' siege and fall as against the crushing of Rumania, in fact in every case where no specific dates or years are given for the events in the Jewish part of the parallel. This is to be accounted for on the principle that in some cases the beginnings, and in others the endings of the Jewish parallels are indicated by the beginnings of the Gospel-Age parallels above brought to the reader's attention. The above parallels certainly lend strong confirmation to the veracity of the parallel dispensations, as of 1845 years duration, with the parallel wrath period following, and their coming out to a day in exactness manifests God's exactness as a time-keeper. And the above-given facts, like those connected with the 2520 years' parallels prove that God counts the lunar months (and consequently the lunar years) as beginning on the pertinent days that the moon news at Jerusalem, which fact enables one to locate the proper place for fixing the date for the Passover.

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NOTE III—FOR PAGES 246, 247

IN THE Berean Bible Manual, Part IV, p. 15 (just before the Concordance), based upon the fact that the Times of the Gentiles began with the uncrowning of Zedekiah, 607 B.C., a number of the parallels in the 2520 years' parallels are given. These are especially interesting just now in view of certain ones repudiating 607 B.C. as the year of Zedekiah's uncrowning. They are, of course, in striking refutation to the repudiations. We suggest that these parallels be re-read. We desire to add to them a few others that we noted during Jan., 1915, that are connected with the siege of Jerusalem by Nebuchadnezzar, and that find their parallels exactly 2520 years to the day in the years 1912 and 1914. In order to understand these parallels let us remember that Nebuchadnezzar in the type represents Satan, the god of this evil world; that Jerusalem represents Christendom;

and that Zedekiah represents the civil powers of Christendom. Satan brought about the conditions leading up to the World War in a deliberate attempt to divert the Radicals from their purpose of changing his order of affairs; and in this scheme he especially used the Central Powers to carry forward his purpose, doubtless reasoning that it would be better to have a weakened kingdom of his spirit than a strong one of another.

In the type it will be recalled that Nebuchadnezzar on the tenth day of the tenth month, in the ninth year of Zedekiah's reign, laid siege to Jerusalem (Jer. 52: 4). In the ninth day of the fourth month in Zedekiah's eleventh year the walls of the city were broken down, the men of war fled (Jer. 52: 6, 7), were pursued, and were later scattered by the Babylonians. In the seventh day of the fifth month Nebuzar-adan, Nebuchadnezzar's general, returned to the city (2 Kings 25: 8), and on the tenth he entered and began to destroy the city and the temple (Jer. 52: 12-14). On the twenty-third of this month (Jer. 52: 15, 26, 27, 30; see amended translation of verse 30 in P. '21, 88, par. 2, near middle of second col.) he led away the captives, after leaving some Israelites, under Gedaliah as governor, in the land (Jer. 52: 6). The murder of Gedaliah on the first day of the seventh month led, on the second day of this month (Jer. 41: 1-4), to the scattering of the people from their homes (Jer. 41: 1-18), *i.e.*, made them cease to be inhabitants of the land; thereupon they went to Egypt. Since the uncrowning of Zedekiah and the desolating of the land were contemporaneous (PRESENT TRUTH '21, 92, par. 1), it was on the second day of the seventh month that both events occurred, Zedekiah being uncrowned at Riblah (Jer. 52: 9, 10, 27), which was perhaps reached by a leisurely five weeks' journey from Jerusalem, whence he departed on the twenty-third of the fifth month (Jer. 52: 30), the arrival at Riblah perhaps taking place on the first day of the seventh month, the day of Gedaliah's death (Jer. 41: 1, 4). For two reasons we understand that the expression "on the second day" (Jer. 41: 1, 4) means the second of the seventh month, as well as the day after Gedaliah's murder: (1) Since Zedekiah's uncrowning and the land's desolation were synchronous, and since these two events were the most important

in the whole series of events with which Nebuchadnezzar's third unsheathing of his sword was accompanied, we ought to find their definite date given in the Bible; and this passage, if understood as above, is the only place where their definite date is given. (2) The parallel of these two events occurred Sept. 21, 1914, just 2520 years after. This proves our understanding of the datings of Jer. 41: 1, 4 to be correct. All of these events find their parallels exactly 2520 years to a day by lunar reckonings in the end of this Age. These lunar reckonings, however, are not based upon the present incorrect Jewish calendar; but upon the months beginning with the day of the moon's newing at Jerusalem. Our data for these new moons for 1912 and 1914 we have taken from Whitaker's Almanac, a Standard British Authority. Jerusalem is 35°, 13', 30" East Longitude; and therefore its time is 2 hours, 20 minutes, 54 seconds ahead of Greenwich time.

What were the date and event exactly 2520 years after the tenth day of the tenth month in Zedekiah's ninth year? The date was from 6 P. M., Dec. 17, to 6 P. M., Dec. 18, 1912; for the moon newed for the ninth month at Jerusalem Dec. 8, 1912, at 7:28 P. M. The event was connected with the first meeting of the Ambassadorial Conference of the six great European Powers, which was called by the Powers to solve the Balkan war situation. This Conference assembled for the first time on Dec. 17, 1912, in London, in the British Foreign Office; and that evening Austria's greedy purpose (the Entente diplomats called it "Austria's swine-policy") then announced by her ambassador, to checkmate for her own aggrandisement Serbia's aspirations for a seaport on the Adriatic, laid the foundations for the World War, which began the overthrow of Christendom, just exactly as 2520 years to a day before Nebuchadnezzar's laying siege to Jerusalem laid the foundation for Jerusalem's overthrow. Austria's "swine-policy" stirred up such resentment in Serbia as ultimately led to the murder of the Archduke of Austria, the direct occasion of the World War. Hence through Austria's stand, which was supported by Germany and Italy, Satan as antitypical Nebuchadnezzar began to besiege Christendom

exactly 2520 years to a day after his type began to besiege Jerusalem, the type of Christendom.

The next event that calls for our attention is breaking through the walls of Jerusalem on the ninth day of the fourth month in Zedekiah's eleventh year. What date and event correspond to these? The date was June 30 from 6 P.M. to 6 P.M. July 1, 1914; for the moon newed at Jerusalem for the fourth month June 23 at 5:54 P.M. The following is the event, which occurred in connection with the Archduke's funeral: According to papers that the Allies since the war have obtained from the German Archives, through the aid of the German revolutionists, the German and Austrian General Staffs held meetings the night of June 30 to the day of July 2, 1914, at which it was decided that the opportune time, "the Day," so long feared and expected by European statesmen, had come for the great War; and these General Staffs then and there decided to force it on. This was a breaking through of the walls of Christendom's arrangements and powers, represented among others in the Hague tribunal, for safeguarding its peace and welfare, even as the parallel event occurred to a day exactly 2520 years before, when the arrangements and powers for safeguarding Jerusalem's peace and welfare, its walls were broken through. And as in consequence of the breach in the walls the Israelitish army fled and was scattered, so the defenders of Christendom's welfare and peace, the great Powers, fled before Satan's loosened angels, who brought about the decision of the German and Austrian General Staffs (Rev. 7: 1, 2). These defenders were scattered in their councils and efforts; and the leaders of both sides in various ways were captured by Satan even as the Israelitish leaders in the type were taken by Nebuchadnezzar.

The next event that calls for our attention is the return of Nebuzar-adan to Jerusalem on the seventh day of the fifth month of Zedekiah's eleventh year. What were the date and event corresponding to these? The date was from 6 P.M., July 28, to 6 P.M., July 29, 1914; for the moon newed at Jerusalem for the fifth month July 23 at 4:59 A.M. What event occurred in that period? At 8:30 P. M., July 28, 1914, Austria declared war on Serbia. European statesmen scattered, divided in their

plans and methods, sought to ward off the war threatened by Austria's ultimatum to Serbia, but failed. The declaration of war that was to be the precursor of the destruction of Christendom, begun by Germany's declaration of war against Russia, came exactly on time to a day, 2520 years after its type occurred. In Austria's course the fallen angels prevailed, coming against Christendom, just as Nebuzar-adan prevailed coming against Jerusalem, exactly 2520 years before.

#### **THE DESTRUCTION OF THE TEMPLE**

One of the saddest of all the dates and events of this whole parallel now calls for our attention—that which occurred on the tenth day of the fifth month. In the type the Babylonians began to destroy the city and temple on that date, on which very date in the year 70 A.D. by a peculiar coincidence the Romans also destroyed the temple at Jerusalem. Exactly 2520 years to the day after the Babylonians began to destroy the city and temple was from 6 P.M., July 31, to 6 P.M., Aug. 1, 1914; and on this day the Kaiser, acting under Satanic control, declared war on Russia and thus changed the local war between Austria and Serbia into the World War, which began the destruction of antitypical Jerusalem, Christendom, the beginning of the destruction of the temple corresponding to the beginning of the destruction of the Nominal Church, which, like the civil power, in numbers, prestige and influence was weakened by the World War, a weakening that yet persists.

The next event given in the type (Jer. 52: 15, 26, 27, 30) was the leading away of the captives on the twenty-third day of the fifth month, just two weeks after the burning of the city and temple began. What date corresponds to this? The date exactly 2520 years after this date was from 6 P.M., Aug. 13, to 6 P.M., Aug. 14, 1914. What event occurred on this date corresponding to the leading away of the Israelites into captivity? We answer, the Czar's final decision to reunite the three sundered parts of Poland, and to grant her autonomy was that day reduced to writing and signed, and was the next day solemnly declared to the whole Polish nation. The following considerations will make this clear. Christendom has always preferred autocracy in its empire, and has yielded to democracy



and self-determination only under constraint. Russia had the most autocratic government of Christendom, and for her to be compelled by circumstances to grant autonomy to any part of her empire was putting her under great restraint, symbolic captivity. And from that time on both sides were continually offering their subjects more liberty to gain their support; and thus more or less autocratic Christendom was increasingly coming into restraint, symbolic captivity. Let us in this connection remember that all of these events at the parallel times represent the beginnings, not the completions of the antitypes.

The next to the last date for our consideration in this connection is the first day of the seventh month of Zedekiah's eleventh year. The events that occurred on the first day of the seventh month were the arrival of Zedekiah at Riblah and the murder of Gedaliah at Mizpah. What was the date exactly 2520 years later corresponding to the first day of the seventh month? It was from 6 P.M., Sept. 19, to 6 P.M., Sept. 20, 1914; for the moon newed at Jerusalem for the seventh month Sept. 19, at 11:54 P.M. On that date the Battle of Aisne was being fought in its eighth day. During these eight days the Allies on the west front were attacking the fortified Germans with the greatest desperation and with the highest losses. At the end of the eight days' attack they almost despaired of dislodging the Germans, deciding to try it but one day more; and then, if they should fail, to erect trenches against those of the Germans. This decision brought Christendom to the place, antitypical Riblah, where final judgment against its lease of power was to be made; for with that day its lease of power did expire; and incidentally it killed the party (Gedaliah) that stood for a continuance of power through former war measures; for let us remember that it was by trench warfare, definitely decided upon, and entered into the next day, that Christendom, whose lease of power was then ended, received the start of the "eviction process," which will continue forty years.

And now the final date, the second day of the seventh month of Zedekiah's eleventh year. On that day Zedekiah was uncrowned, his sons, nobles and officers were slain before his eyes, and then his eyes were put out; and the Jews who were in

Palestine were scattered from their dwellings, an event that was introductory to their flight to Egypt. The day exactly 2520 years later was from 6 P.M., Sept. 20, to 6 P.M., Sept. 21, 1914. On this day, the allied attack in the battle of the Aisne failing, trench warfare conditionally decided upon the day before, was entered into as the only available method to meet the conditions then prevailing. This decision resulted in a course of action that was greatly weakening to Christendom, taking away her right to rule longer under Divine lease, blasting the great reputations of Christendom's most prominent officers, and blinding the civil powers of Christendom to what was going on as incidental to the expiration of its lease of power, the beginning of its eviction. Certainly trench warfare was an eviction proceeding whose ultimate result will be the utter desolation of the social earth, as trench warfare certainly began that desolation; for it was through trench warfare that the nations wore out one another, thus weakening them preparatory for Armageddon, whereby Christendom as now organized will become "desolate without inhabitant." But trench warfare was the beginning, not the completion, of the antitypical desolation.

#### **THE PARALLELS THE LUNAR DATES' KEY**

A remark connected somewhat with our subject should here be inserted. THE PRESENT TRUTH stands for the thought that to find the first day of the lunar month we should reckon the month as beginning with the new moon day at Jerusalem, regardless of whether this agrees with the present (more or less incorrect) Jewish calendar or not. In tracing the above parallel dates in 1912 and 1914 we found that none of the dates would come on the corresponding dates given by the Jewish calendar, but that all of them came exactly right by beginning the lunar months involved with the day the moon news at Jerusalem, *e.g.*, according to the Jewish calendar Aug. 1, 1914, was the ninth day of the fifth month. Hence it was one day short of the time required by the parallel (see Jewish Calendar for 100 years). But THE PRESENT TRUTH'S way of reckoning very properly points out Aug. 1, 1914, as the tenth day of the fifth month, The Jewish Calendar was a day ahead for the events of the first and second days of the seventh month in Zedekiah's

eleventh year, as it was also wrong on the other involved days. These facts prove that God now, as well as in the Bible, counts the lunar month as beginning with the day of the new moon at Jerusalem, and that the present Jewish Calendar is by God shown to be more or less unreliable.

The parallels that we have given above we have known since Jan., 1915. Little did we at that time think that they would be used to prove to *Truth* people that Zedekiah's uncrowning began the Times of the Gentiles; for at that time we did not imagine that brethren with all the evidence at hand for that date would doubt such a thought. However, the facts of our days show how easily the unlearned and unstable fall away from Scriptural teachings. Let us, therefore, dear brethren, all the more hold fast the faithful Word, knowing of whom we learned it, *i.e.*, from the Lord through His "faithful and wise Servant."

NOTE IV—FOR PAGE 180

Question: How do we know that the way of reaching the antitypical Jubilee is to square the number of years from the end of one to the end of the next Jubilee?

Answer: The facts of the case prove it; for the rule that the Lord used to work out the Jubilee of weeks and the Jubilee of years is proven by the facts to be this: The square of the lower period in terms of its component units leads up to and introduces the next higher period. Thus the Jubilee of weeks was reached by squaring the component units of a week—7 days are its component units—*i.e.*,  $7 \times 7$ , which led up to and introduced the Jubilee of days, Pentecost ( Lev. 23: 15, 16), the 50th day, which completes the highest period of days—50 days. This must be squared to reach the next higher period, *i.e.*, one of years. The square of these 50 days is 2500 days. This led up to and introduced the next higher period, that of years, by pointing out the first year of the first 7 year cycle. The square of these 7 years must be taken to lead up to and introduce the next higher period, *i.e.*, the first Jubilee of years, the 50th year (Lev. 25: 2-12). But since the Jubilee of years is the highest period of the type, the next higher period must be the antitypical Jubilee, which is reached by squaring the component units of the highest period of the type, the time from the end of one Jubilee to that of the next, 50 years. Accordingly,  $50 \times 50$  years=2500 years, which led to and introduced the antitypical Jubilee, as we have learned from Vol. II, chapter 6. Accordingly, each one of these 50-year periods is by the facts proven to be the antitype of the 7 days in each of the 7 cycles of days and of the 7 years in each of the 7 cycles of years. In Lev. 25: 9 we are shown that the Jubilee of years began on the Atonement Day, *i.e.*, the tenth day of the seventh month; therefore the first cycle (of seven years) of its 7 cycles began 49 years before, on the tenth day of the seventh month. The spies brought back their report about the first day of the seventh month, 40 days after their being sent out (Num. 13: 20, 25), nearly a year and a half after Israel's leaving Egypt; 38

years following the day after the spies' return (Num. 14: 25) Israel crossed the Zared, which was the southern boundary of Moab (Deut. 2: 14). Prohibited from tarrying in the land of Moab and Ammon, they must have camped only nights while journeying through Moab near its boundary on Ammon, and perhaps crossing it in four or five days (Num. 21: 12, 13) to the Arnon, whence they sent messengers to Sihon, king of the Amorites, asking permission to pass through his land. These messengers were gone perhaps four or five days in their journey to, tarrying at, and return from Heshbon (Deut. 2: 30; Num. 21: 26). Then immediately followed the invasion of the land that became Israel's east of the Jordan and of the northern part of the Dead Sea. Thus the land was invaded about the 11th day of the seventh month. We say the 11th, and not the 10th, because the 10th was the Atonement Day, on which the Jews would not journey. Thus Lev. 25: 9; Num. 21: 12, 13; Deut. 2: 14, 30, prove that the land east of the Jordan and of the northern part of the Dead Sea was invaded about the 11th of the seventh month. Hence the 49th year ended with the 10th of the seventh month, when the Jubilee trumpets were first blown (Lev. 25: 9). The 2500 days leading up to, and pointing out the first year of the first cycle of seven years, which started the tenth day of the seventh month of the year 1576 B.C., began the day after Pentecost about six years and four months before; for the 2500 days from that Pentecost bring us to Nisan 10, 1575 B.C. the date of Israel's crossing Jordan (Josh. 4: 19). Thus dividing the days in a year 365.242 into 2500 days gives us 6.842 years, and .842 of a year is 57.6 days less than a year. 6.842 years are the exact length of time from the day after the day of Pentecost of the seventh year before, *i.e.*, 1582 B.C., until Nisan 10, 1575 B.C. But the question arises, Why did not this time come to the tenth day of the preceding seventh month, that of 1576 B.C., *i.e.*, when the first cycle of 7 year cycles began? We answer: (1) because in the case of the fifty days and the fifty years, their squares reached *into* the next higher period, *i.e.*, it did this in each case wherein the square of each Jubilee system was involved; (2) because God knew that by starting the seven cycles (of seven years each) on the tenth of the seventh month, the beginning of the typical cycles was from the out-start sufficiently clearly marked by the seven cycles (of seven years each) starting then; and (3) because God desired also to mark clearly the date of the invasion of the land *west* of the Jordan, in order to fix clearly the first year of the first cycle as beginning sometime before the land *west* of the Jordan was invaded, and thus show that the counting of the years until the beginning of the first Jubilee was to start with the invasion of the land *east* of the Jordan and of the northern part of the Dead Sea. Therefore, the answer to our question demonstrates the veracity of the rule, *i.e.*, to square the component units of the lower period in order to reach the next higher one, and also proves the propriety of beginning to count the cycles leading up to the first Jubilee year as starting at the invasion of the land east of the Jordan and of the northern part of the Dead Sea.