

**In Defence
of the Year-Day
Interpretation
of the Prophetic
Time Periods
of the Bible.**



Edward W. Farrar

Foreword

The purpose in writing this booklet is *not* to bring to the reader an original or novel explanation of Bible Prophecy. Nor is the purpose to prognosticate concerning future events or the order in which they may occur.

There is nothing new in this booklet. There is nothing “newly discovered” by the author that is herein presented. The author deeply acknowledges the writings of those who have gone before: Bro. John Thomas; Bro. Robert Roberts; Bro. Thomas Williams; Joseph Mede; T. R. Birks; Grattan Guinness; Bro. W. H. Carter; Bro. Allen S. Laird; and others who are referred to in the text. Some of these authors are quoted directly and I have leaned heavily on them in developing the purpose of this essay.

My purpose is to present to readers what I consider to be overwhelming evidence in support of the year-day principle of interpretation of the Biblical time periods and to alert the brotherhood to the nearness of the Second Coming of Christ.

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Contents

Foreword	
	Page
Chapter 1	The Year-Day Principle Defined..... 1
Chapter 2	The Design of the Year-Day Principle..... 3
Chapter 3	Maxims of the Year-Day Principle 4
Chapter 4	A Necessary Digression..... 7
Chapter 5	The Test Cast of Prophetic Fulfillment 8
Chapter 6	The Divine Options of Revelation 12
Chapter 7	The Nation of Israel as a Major Constituent of Bible Prophecy..... 13
Chapter 8	The Divine Program of the World's History is a Matter of Covenant..... 18
Chapter 9	The Prophetic Time Periods 20
Chapter 10	Further Considerations of "Times" 23
Chapter 11	An Additional Confirmation..... 26
Chapter 12	Objections to the Year-Day Principle..... 28
Chapter 13	The Proof of the Pudding..... 30
Chapter 14	A Word of Caution 36
Chapter 15	Lines of Prophetic Convergence Concerning the Time of the End 37

The Year-Day Principle Defined

Ever since the days of Joseph Mede (c. 1648) who was one of the early prophetic expositors and who developed the year-day interpretation of prophetic time periods, critics have been forward in holding this interpretation up for ridicule and derision.

A recent writer to gain world-wide attention on the subject is Mr. Hal Lindsay. His book, *The Late Great Planet Earth* not only adopts a literal interpretation of the Biblical time periods but also it forces the prophecies of Daniel and Revelation into a period of a few years at the end of this dispensation.

Even some prominent Christadelphian writers, of late years, have adopted the posture that the Biblical time periods are literal days of comparatively short duration which have a yet future fulfillment.

This widely-accepted Anti-Christ theory involving the alleged rapture of the Church into heaven, has, as its foundation, a literal interpretation of Biblical time periods.

It is the opinion of the present writer that the time has come, particularly in Christadelphian circles, to offer a reasoned defence of the year-day interpretation.

Scriptural or Not?

It is a curious fact that some of the very expositors who properly proclaim the notion that Scripture should be used to interpret Scripture, are the ones who ignore that the year-day principle is directly stated in clear terms, **three times** in the Bible:

- 1) *After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, . . . (Num. 14:34)*
- 2) *And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah, forty days; I have appointed thee each day for a year. (Ezek. 4:6)*
- 3) *Go ye and tell that fox, Behold I cast out devils, and I do cures today and tomorrow and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow and the day following . . . (Luke 13:32)*

Critics of the year-day principle tell us that the rule and measure by which Prophecy is to be interpreted is this:

Scripture must be interpreted by Scripture. Scripture is its own interpreter.

While this maxim holds true in many instances, it is impossible to apply it to the Divine Program of the World's History, covering a period of several millenia. For instance, we cannot glean from Scripture itself the fact that the Grecian Empire of Alexander was partitioned into four segments which themselves are the subjects of prophecy. Neither can

we, from Scripture, have any knowledge of the destruction of Jerusalem in A.D. 70.

Furthermore, it can be demonstrated that it is futile to abandon history in connection with prophecy, because it flies in the face of the very reason prophecy was given. This is explained by The Master himself in John 14:29:

And now I have told you, before it come to pass, that, when it is come to pass, ye might believe.

The divine arrangement is, therefore threefold. First, there is the **prediction**. This is the prophecy itself concerning the future events.

Next, comes the **fulfillment**. The prophecy is of no use at all unless the prediction can be compared with the fulfillment and an equation be evident. Now many prophecies required centuries to arrive at their fulfillment. The fulfillment took place (or will take place) long after the close of the Biblical canon which terminated at the end of the first century.

For this reason we must go outside the Bible and into the realm of history to ascertain the linkage between the prediction and the fulfillment.

The third element in the divine scheme of prophecy is stated by Jesus: **That ye might believe**. If the skeptic asks, how does this threefold system generate belief or faith? We answer that the fulfillment of prophecy is perhaps the greatest sign of the authenticity, veracity and reliability of the Word of God. This conviction is predicated on the fact that **only God can accurately predict the future**. In fact, the Almighty hurls a challenge to all comers in several passages in Isaiah of which the following is a sample: (Isaiah 44:6-7).

Thus saith the Lord the King of Israel, and his redeemer the Lord of Hosts; I am the first and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them shew unto them.

(See also Isaiah 41:21-22; 42:8-9; 43:9-12; 46:9-10; 48:3,5,6, for equally challenging statements by God.)

The Creator challenges any person to infallibly predict the future. This unique ability is confined and reserved to the Almighty.

Hence when a Biblical prediction or prophecy can be equated with a specific fulfillment as reported by profane history or geography, it is obviously divinely inspired simply because no human can predict the future for even one hour let alone centuries in advance.

Chapter 2

The Design of the Year-Day Interpretation

The question that requires an answer is this: How are we to understand the statements of times and periods which occur in the visions of Daniel and the Apocalypse? The times and periods in question are the following:

In Daniel

1. That of the domination of the "Little Horn". Times, Times and the dividing of time. Daniel 7:25
2. That of the desolation of the sanctuary. Two thousand, three hundred days. Daniel 8:14
3. The interval between the restoration from Babylon, and "Messiah the Prince". Seventy weeks. Daniel 9:24
4. Time, Times and a half. Daniel 12:5,9
5. A period of 1290 days. Daniel 12:11
6. A period of 1335 days. Daniel 12:12

In the Book of Revelation

1. The ten days tribulation of the church at Smyrna. Rev. 2:10
2. The duration of the scorpion torment. Five months. Rev. 9:5
3. The career of the Euphratean horsemen. An hour, a day, a month and a year. Rev. 9:15
4. The time of the dountreading of the Holy City. Forty and two months. Rev. 11:2
5. That of the prophesying of the two witnesses. A thousand, two hundred and threescore days. Rev. 11:3
6. The time they lay unburied. Three days and a half. Rev. 11:9
7. The sojourn of the woman in the wilderness. A thousand, two hundred and threescore days. Rev. 12:6
8. The nourishment of the woman in the wilderness. Time and times and half a time. Rev. 12:14
9. The period of the domination of the beast. Forty and two months. Rev. 13:5

The above-named prophetic periods are, it will be observed, described under the five main divisions of time: hours; days; weeks; months and years. It is evident that, in order to be intelligible, these measures of time must all be interpreted on one scale.

If this were not the case it would be equivalent to a traveler trying to get his bearings in the state of Ohio, say, by examining a map in which a different scale-to-the-inch was used to reduce each county, city and area. Such a map would only generate confusion!

If then, prophetic time periods must be interpreted on one scale, what scale is it? There are only two possible methods of interpretation. They all must be either literal or symbolic.

Even the most dyed-in-the-wool critic of the year-day interpretation allows that the great prophecy of the 70 weeks of Daniel 9 cannot admit of a literal interpretation. In fact the important answer to the query, namely, What scale is it? is found in the fact that this notable prophecy of Daniel has been fulfilled according to the year-day principle, and therefore supplies the key to all the rest. This key prophecy will be discussed in more detail below.

Chapter 3

Maxims of the Year-Day Principle

1. That the vertebrate column of Bible prophecy is the image that Nebuchadnezzar saw in his dream (Daniel 2).
2. That Nebuchadnezzar's image depicts a succession of world history, covering a period of some 2600 years, beginning with the overthrow of the Kingdom of Judah and Jerusalem and terminating with the setting up of the Kingdom of God on this earth with the returned Jesus Christ our Lord as its King.
3. That the prophecies concern themselves with the territories occupied by the Head of Gold: Babylon; the Breast and Arms of Silver: Medo-Persia; the Belly and Thighs of Brass: Greece; the Legs of Iron: Rome; the Feet of Iron and Clay: the division of the Roman Empire.
4. That the centre of gravity of the prophecies is the Euro-Middle Eastern arena of world affairs.
5. That the Ecclesia, after the ascension of Jesus Christ, was intended of God to be kept in the lively expectation of his Advent in glory. This promise, as the full object of ecclesial hope, was the motivating force toward watchfulness, diligence and morality.
6. That, in the Divine counsels, a long period of nearly 2000 years was to intervene between the first and the second Advent which period was to be marked by "taking out from among the Gentiles a people for his name".
7. That in order to strengthen the faith and hope of the Ecclesia, as well as devising a method to sustain this hope despite disappointments under the long delay, a large part of the whole interval was prophetically announced, but in such an ingenious manner that its true length might not be understood until the major part of its duration had elapsed. It was, therefore, necessary that the prophecies be constructed under a form which partially veiled their meaning.

The year-day principle is admirably suited to accomplish this system of concealment while at the same time maintaining the definite and precise character of each interval that is revealed.

8. That in the symbolic prophecies of Daniel and the Apocalypse, symbolic time periods were revealed which had their commencement during the era of the various metals of the image and were to be interpreted under a common principle of mathematics.

9. That the periods thus figuratively revealed are exclusively those of Daniel and the Apocalypse. These relate principally to the general history of the Ecclesia subsequent to the Ascension of our Lord.
10. That the time periods are given on a carefully designed miniature scale in which each day represents a natural year; that a month denotes 30 years; and that a "time" or year, 360 years.

Biblical Support

It is a curious fact that critics of the year-day principle are often loud in their demand that "Scripture interpret Scripture" and yet these same critics seem to ignore the fact that the year-day principle is not only alluded to in Scripture, but is stated in clear, unequivocal language. This can easily be demonstrated by citing the following Biblical references.

1. Numbers 14:34

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

It would be difficult to set forth a divine principle of mathematical and chronological calculation more precisely than this. Nor is this the only principle exhibited.

The twelve spies, chosen one from each tribe, represented in miniature, the nation of Israel. This explains why the whole congregation are said to have searched the land. (Num:32:8) That search, lasting forty days, represented also in miniature, the forty years of wandering in the wilderness. Each day of search denoted one year of wandering. The miniature period (40 days) was a typical prophecy of the 40 years' journeying that ensued.

This establishes a notable instance of Divine methods of chronological depiction: The spies represented the nation; a day represents a year. This supplies us, from the pages of Scripture itself, with a distinct scale by which to interpret every prophetic period which bears the internal marks of a hidden character, as a miniature representation of a larger period. Here is an analogical portrayal by which a shorter period represents a longer period. It would appear from the principle emphasized in this Scripture that the Almighty seems to be leading us by the hand and to point out to us the true key to decipher the sacred prophetic numbers by this illustration from Jewish history.

2. Ezekiel 4:6

And when thou hast accomplished them, lie on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

The original in the Hebrew repeats the expression and is so translated in the margin of the KJV: A day for a year; a day for a year.

The argument from this passage exactly resembles the argument from Numbers. Ezekiel, like the spies, is a type of the nation of Israel. His recumbent position, a type of their national sin; and the days represent an equal number of years before the consummation of judgment.

It will be seen that the texts of both Numbers and Ezekiel presuppose, in their general application, the general presumptions in favour of some secret meaning. They then supply us with a divine pattern of chronological time (which exactly corresponds, like a key to a lock) with a precise and simple principle for the explanation of enigmatic and symbolic Biblical time periods.

3. Luke 13:31-33.

The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence, for herod is seeking to kill thee. And he said unto them, Go ye, and tell that fox, behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless, I must walk today and tomorrow and the day following; for it cannot be that a prophet perish out of Jerusalem.

While this Scripture does not offer the definite, unequivocal exegetical rigour of Numbers and Ezekiel, yet it does offer a precision in the phraseology which clearly leaves the impression that the Master is dealing with a definite interval of time.

A literal interpretation of his words is ruled out by the fact that the incident occurred in the last journey of our Lord, but several weeks before his suffering and crucifixion. They cannot, therefore admit a definite sense with a literal interpretation.

On the other hand, our Lord's ministry, commencing with a passover, closed at the passover, after an interval of some three years. The words of this passage would therefore exactly describe the continuance of that ministry; the three days nominated corresponding to the three years of the ministry.

Summation

Here are three main passages of Scripture wherein the year-day principle is connotated. Twice it is set forth in the very plainest language and once by the evidence of actual fulfillment. It is scarcely possible to imagine how a divine principle can be more clearly stated in order to give rise to a higher degree of evidence than is afforded in these three Scriptural citations. Even if other evidence was lacking (which we do not affirm, but deny) those who rely exclusively on "A Scriptural Approach" should be satisfied with the evidence presented.

Chapter 4

A Necessary Digression

Before proceeding with a commentary on this key prophecy, it is necessary to make some short and basic observations on how time is measured.

The creation account is very clear that one of the purposes of the “two great lights” was to mark off the measurements of time: “Let them be for **signs, and for seasons and for days and for years.**” (Gen. 1:14-16)

Definitions for these measurements are as follows:

- Day - One complete revolution of the Earth on its axis.
- Month - One complete revolution of the moon around the Earth.
- Year - One complete revolution of the Earth around the sun.
- Week - This is a divine measurement of time. It does not correspond to any rotations of the heavenly bodies. It is modelled after the events of the first seven days of creation.

Many of the time periods given in the Scriptures follow this Septiform character of measurement. We append a list of these so that the reader will know that it is a thoroughly Scriptural concept:

- | | | |
|---|--------------|-----------------------|
| 1. Week of days | Gen. 2:1 | 7 days |
| 2. Week of weeks (pentecost) | Lev. 23:15 | 7x7 days = 49 days |
| 3. Week of months | Lev. 23:24 | 7x1 month = 7 months |
| 4. Week of years | Lev. 25:4 | 7x1 year = 7 years |
| 5. Week of weeks of years
(Jubilee) | Lev. 25:8 | 7x7x1 year = 49 years |
| 6. Week of years of years | Lev. 26:24 | 7x360 = 2520 years |
| 7. Week of decades | Dan. 9:3 | 7x10 = 70 years |
| 8. Week of weeks of decades | Dan. 9:24 | 7x7x10 = 490 years |
| 9. Week of weeks of weeks
of decades | Dan. 9:24 | 7x7x7x10 = 3430 years |
| 10. Week of millenia | II Peter 3:8 | 7x1000 = 7000 years |

Astronomers early discovered that the rotation of the sun, moon and Earth did **not** follow a neat pattern such as:

10 hours = one day; 10 days = one week; 10 weeks = one month; 10 months = one year!

Rather it was discovered that the rotation was very complicated. Because of the complexity of the rotation, different nations used different methods to measure time. Some used the moon and others used the sun, like we do in modern times. The concept of the **solar** year was developed and it is found to be: 365 days + 5 hours + 48 minutes + 45.51 seconds.

Other nations used the **lunar** year which measured 12 lunations (12 trips of the moon around the Earth) and it is found to be: 354 days + 8 hours + 48 minutes + 34 seconds.

It can readily be seen that the lunar year falls short of the solar year by approximately 11 days. Since **seasons** (Gen. 1:14) are governed by the **solar** year, it follows that nations using the **lunar** year would soon

find their annual seasons, say for planting and harvesting, occurring in different months of the year. In order to correct for this anomaly, **intercalary months** must be periodically added to the lunar year to “catch up” with the solar year.

Even the solar year requires “catching up”. Leap year day, Feb. 29, is an intercalary day inserted into our calendar every 4 years.

The Prophetic Year

Students of Bible chronology and especially those who defend the year-day principle are therefore, faced with a dilemma. If a “day” represents a “year”, what length of “year” is to be used?

The clue is again given in Scripture. The days of the Flood are precisely given in Gen. 7:11 coupled with Gen. 8:3-4. A mathematical calculation reveals that the length of the Scriptural month is one of 30 days and hence twelve of such months equal 360 days or one year.

This year of 360 days also accords with the ancient system of mathematics known as sexagesimal arithmetic. This is a method of computing by the sexagenary scale or sixties. This method was, for centuries, used in astronomical calculations exclusively. We still make use of the sexagenary system in calculating daily time: 60 seconds = one minute, 60 minutes = one hour. The same mode is used in geometry: the circle is divided into 360 degrees and all angles used in architecture and engineering follow this ancient system.

This “year” of 360 days is called the **prophetic year**. It is mathematically compatible with all of the time periods given and is almost the mean between the solar year and the lunar year. There seems to be little doubt that this prophetic year of 360 days is the one divinely employed to measure the “Times” of Daniel and The Revelation.

Chapter 5

The Test Case of Prophetic Fulfillment

Fortunately the Bible offers us an historical case of fulfilled prophecy by which the year-day principle can be tested. This prophecy is contained in Daniel 9:24-27 – the notable prophecy of the Seventy Weeks.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

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

And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of the abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

All students of Bible Prophecy affirm that this prophecy concerns the first Advent of our Lord Jesus Christ. The setting takes place near the termination of the 70 years' captivity which the Babylonians wrought upon the nations of Israel and Judah.

By the time of the prophecy, the Medo-Persian Empire had defeated that of Babylon and the new rulers looked favourably on allowing the Jews to return back to the land of Palestine from whence they had been taken captive.

History and the Bible record four decrees issued by the Medo-Persian monarchs to restore and build Jerusalem. We append below the dates usually specified:

1. 536 B.C.	Cyrus	Ezra 1:2
2. 519 B.C.	Darius Hystaspes	Ezra 6:1
3. 457 B.C.	Artaxerxes Longimanus	Ezra 7:13
4. 444 B.C.	Artaxerxes Longimanus	Neh. 2:7-8

While this is not the place to offer an exhaustive exposition of this prophecy, we may note a few salient features. There are three components of the prophecy which must be solved:

- a) The proper starting point.
- b) The length of the prophetic time interval.
- c) The terminal point.

(a) The Starting Point

With respect to the proper starting point, the first two are excluded on the grounds that no system of reckoning can bring the fulfillment down to the Christian era. The decree of 457 B.C. is usually taken as the starting point although a good case can be made out for the latest starting point, namely 444 B.C.

(b) The Duration of the Period

The prophecy covers a period of 70 weeks. On the year-day principle this amounts to a total period of 490 years ($7 \times 70 = 490$). The total period is broken into 4 parts: 7 weeks; 62 weeks; 1/2 week; 1/2 week – for a total of 70 weeks.

Bro. W.H. Carter, in his book, *Times and Seasons*, notes that the initial period of 7 weeks, strongly suggests a Jubilee period of 49 years ($7 \times 7 = 49$) and that therefore the prophecy has an additional fulfillment on the Jubilee scale. ($7 \times 7 \times 7 \times 10 = 3430$ years). Readers are referred to this work for a comprehensive exposition of the fulfillment of prophecy on the Jubilee scale using the year-day principle.

The prophecy extends to “Messiah the Prince” which all expositors are agreed is Jesus Christ our Lord. The period from the commencement to “Messiah the Prince” is designated as 69 weeks ($7 + 62 = 69$). The prophecy then informs us that Messiah will be “cut off” in the middle of the final week, that is, in the centre of the 70th week; 69-1/2 weeks from the commencement.

The period 69-1/2 weeks represents a period of 486 years. Measuring from the starting point of 457 B.C., the third decree, we arrive at 29-30 A.D. The exact date of the crucifixion of our Lord is not exactly agreed upon. But virtually all chronologists fix the crucifixion within very narrow limits of A.D. 30.

It is interesting to note that the fulfillment also has a fulfillment from the fourth decree of Artaxerxes, 444 B.C. From 444 B.C. to 29 A.D. is a period of 472 years. ¹However, the Jews (and indeed some modern Islamic countries) used the lunar year in reckoning time. Therefore 472 solar years must be converted to an equivalent number of lunar years. The mathematics of the conversion is: $365.25/354.3 \times 472 = 486-1/2$. Thus, measuring from the fourth decree, 444 B.C. down to 29 A.D., which is regarded by many as the exact date of the crucifixion, we have a period of 486-1/2 Jewish years which is precisely what the prophecy requires.

The Last Half Week

While we are on the subject of the 70 weeks’ prophecy, we might make a comment upon the last half of the 70th week, namely a period of 3-1/2 years.

Our first observation is that herein we have a strange paradox. Literalists and futurists, rejectors of the year-day principle, have written extensively about the last half of the 70th week. Of one accord, they equate this last half-week to a literal period of 3-1/2 years. But the only method by which the last half-week can be equated with 3-1/2 literal years is upon the year-day principle which they reject as an appropriate system for interpreting the time periods of the Bible!

¹When adding B.C. years to A.D. years one must subtract one year to obtain the correct lapse of time.

In the late 1800's Sir Robert Anderson wrote a book entitled *The Coming Prince* in which he promoted the idea that the 3-1/2 years at the end of the 70th week were to be reserved in a sort of Limbo or Suspension until the very end of this dispensation, when they would have a literal fulfillment.

This theory has been adopted by virtually all Roman Catholic, Evangelical and Pentecostal commentators and is the basis for the Rapture Theory which is highly promoted in such books as Hal Lindsay has written. Alas, even Christadelphians have incorporated this theory into their expositions.

Now there is not the slightest hint in the prophecy that the last 3-1/2 years are to be fulfilled some 2000 years after the rest of the prophecy. In fact, a careful reading of the prophecy would preclude such an idea.

It is true that 3-1/2 years remained after the crucifixion in order to complete the total period of 490 years. The prophecy states that one of the functions of the Messiah was "to confirm the covenant with many for one week". The apostle Paul declares that "Jesus Christ was a minister of the circumcision for the truth of God, **to confirm the promises of God unto the fathers.**" (Rom. 15:8)

Once the Abrahamic covenant was ratified by the blood of Christ at the Crucifixion, the way was opened for Gentiles to become heirs of that covenant by baptism into the death of the Messiah. The explanation of this "Mystery" was committed to Peter and is recorded in Acts 10. The result was that Cornelius, the first Gentile convert, was baptized and became an heir, an adopted seed of Abraham. In this 3-1/2 year period the great mystery which was not made known unto the sons of men was now revealed, namely, "That the Gentiles should be fellow heirs and of the same body, and partakers of his promise, in Christ, by the Gospel." (Eph. 3:6)

Summation

The 70 weeks' prophecy not only vindicates the year-day principle but it also provides the key by which all other time periods contained in Scripture for the benefit of the ecclesia, can be accurately interpreted.

In addition, it can be demonstrated that the 70 weeks' prophecy is a comprehensive whole, beginning at the decree to restore and build Jerusalem, covering a period of 490 years, and terminating with the call of the Gentiles as a result of the ratification of the Abrahamic covenant at the crucifixion.

Chapter 6

The Divine Options for Revelation

The Almighty had several options open to him for the purpose of enlightening mankind regarding the Divine Program of the World's History. As Wm. Barclay has observed, "The Second Coming is not a fashionable doctrine today, but it does conserve this great truth – **that history is going somewhere,** that history is not a knotless thread, and a haphazard collection of meaningless and disconnected events. There is a consummation. The Christian is a man who regards himself and all life as being on the way to a goal." What was the best way for God to announce the timing of the Great Consummation – the Second Coming of our Lord Jesus Christ?

Option #1. God could have offered no revelation whatever concerning his plan and purpose with this Earth and mankind upon it. This option would have defeated the whole purpose of God in creating Man in the first place, namely, to take out from among the Gentiles a people for his name.

Option #2. God could have set a specific date for the Second Coming, say December 12, 2000 A.D. at midnight E.S.T.

While this would impart knowledge of the event to those living at the end of this century, it would have had a very debilitating effect upon members of ecclesias who lived century after century subsequent to the Resurrection. The vast span of time would extinguish all expectation that the Lord would come "in such an hour as ye think not".

It would also have a devastating effect upon believers living at the time when the deadline approached. Instead of "Occupying until I come" believers would be in a state of frenzy for months before the final hours.

Option #3. Our Lord could have given just a general statement concerning his Second Coming. A statement such as "I promise to return back to the Earth and set up a kingdom," with no hint nor clue as to **when** the momentous event was to occur.

As the centuries rolled on, and no Advent, the faith of even the staunchest believers would wax cold even as it has done with virtually all so-called Christians.

Option #4. The fourth option is not only the option used by God but it is the unique option which serves the purpose of giving hope and expectation to believers of all ages, including the very early centuries.

The year-day principle, the option employed, offers the amazing and marvellous competency to both **conceal and reveal** the fact that nearly 2000 years were to elapse between the two Advents. Because of its factor of **concealment**, it kept the hope and aspirations of believers alive and well for the first half (or so) of the ecclesial era. Because of its unique ability to **reveal**, Bible students began about the 12th century

to decipher and unravel the true meaning of the time periods. This science of Bible Chronology has steadily improved in understanding so that now (1991) we walk virtually by sight and not by faith, knowing that the Advent is even at the doors.

At first glance, it might be objected that the year-day principle was totally unknown for 12 centuries. The late period of its unfolding was a natural and **necessary** consequence of the principle on which it depends. Instead of being a valid objection, it forms a remarkable vindication in favour of its truth.

When the end was more than eighteen centuries distant, an almost entire concealment of its real distance, with general exhortations to be always prepared for its arrival, was the most favourable to faith, hope and watchfulness.

Whenever the Advent shall be, it is plain that a knowledge of its proximity is an exceedingly strong motive to faith, prayer and expectancy. We should expect, therefore, that at the time of the very end, the times which God has reserved in his own power, the culmination, would be known and understood by the ecclesia. We are specifically reminded that the words of the prophet Daniel would be concealed, closed up and sealed till the time of the end. But that at the very end, the wise shall understand. (Dan. 12:9-10)

Chapter 7

The Nation of Israel as the Major Constituent of Bible Prophecy

In order to understand the “times” of the Books of Daniel and Revelation, it is necessary to comprehend the place of the Nation of Israel in the divine plan of the ages.

The fact of the enduring character of Jewish people and the Nation of Israel is a chief pillar of evidence establishing the Bible as a divine revelation and hence its authenticity, veracity and authority. It is, therefore, necessary to delineate at some length exactly why this is an essential factor of Biblical interpretation.

The Challenge of the Almighty

God goes to some considerable pains in the chapters of Isaiah 41-46 to demonstrate a unique ability which is his and his alone. This is the faculty to predict the future without error.

In order for any prophecy or prediction concerning the future to be valid, certain requisites are necessary:

1. The prophecy must have been written long before the fulfillment of the events it foretells.

2. The fulfillment itself must be so specific that its correspondence with the original prophetic statement is unquestionable.
3. The prophetic statement must not be of such a general nature that it might conceivably have been the result of foresight on the part of an individual who was very wise and well acquainted with the course of history in the past.
4. The fulfillment must not be the result of actions deliberately undertaken to guarantee it.
5. The predictions attributed to the prophet must be 100% accurate in their fulfillment. Even one tiny error of prediction would render the prophet's credibility to be null and void as well as untrustworthy.

None of the modern psychics like Jeanne Dixon and Edgar Cayce come anywhere near measuring up to the above five criteria.

It is because the Bible prophecies enshrine all the above five points that God is able to issue a challenge to all men everywhere to match this divine attribute. Here follows a list of these challenges:

Isaiah 41:21-22. Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth? **And shew us what shall happen:** Let them shew the former (foremost) things, what they be, that we may consider them, and **know the latter end of them;** or declare us things **for to come.**

Isaiah 42:8-9. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, **the former (foremost) things are come to pass and new things do I declare; before they spring forth I tell you of them.**

Isaiah 44:6-7. Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first and I am the last; and beside me there is no God. And who as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and **the things that are coming, and shall come, let them shew unto them.**

Isaiah 46:9-10. I am God and there is none else; I am God and there is none like me, **declaring the end from the beginning, and from ancient times the things that are not yet done,** saying, My counsel shall stand, and I will do all my pleasure.

These passages of Scripture contain the following challenge:

1. God is supreme and possesses a unique faculty.
2. That unique attribute is the ability to unerringly foretell the future.
3. No one else possesses this singular ability.

It is in Isaiah 43 and 44 however, that God nominates a "test case" by which all men everywhere may put the challenge which God issues, to the proof.

The test case concerns the reality and history of the Jewish people, the Nation of Israel. God, through Isaiah the prophet, designates Israel as his eternal witness not only for his ability to foretell the future but

also as a litmus-paper test of God's truth.

"Ye are my witnesses", saith the Lord. Isa. 42: 1, 10, 12. this definition is also repeated in Isa. 44:8. The Almighty gives assurance that by paying proper attention to this divine witness, three results follow:

- a) "That ye may know" (Isa. 42:10) Knowledge of the ways and attributes of God ensues.
- b) "That ye may believe" This witness provides the needed evidence for belief that God is and that he is a rewarder of them that diligently seek him.
- c) "And understand that I am he" An understanding of the function of this divinely-chosen witness, produces a conviction of the proof of the Bible as a divine revelation to mankind.

Qualifications of God's Witness

Why did God choose the nation of Israel as the acid-test by which we may have confidence in Him and his word? Why did he not cause a great memorial to be erected on the top of the highest mountain or cause some spectacular heavenly body to rotate above the Earth? Would not they be more useful as a witness? The answer is "No". The fact is that God chose the nation of Israel for very important reasons:

1. It is **living**. We are provided with evidence that is very much **alive**.
2. It is available for testing and in the past, present and future. The restoration of the Jews to the land of Israel will proceed next month and next year, just as it has in the past.
3. It is panoramic as to time. God has provided man with a scene that is passing continually before him. There has never been a time since the first Jew, Abraham, when the facts of God's test case could not be verified.
4. It is world-wide as to place. There is no part of the Earth where Jews are unknown and where their history and movements cannot be tested.
5. The test can be made without cost or sophisticated technology.
6. Any plain man can apply the test and draw his own conclusions without formal education, cost or consultants. He needs only a Bible, and common knowledge.
7. The **facts** of the test case are undeniable; they are not in dispute by critics.
8. No man can assert that the facts have escaped his attention or that they were hidden and concealed from him.

Can anyone think of a better test, witness or guarantee than the one that the Almighty has provided?

The Demonstration of the Witness or Test

The witness of the Nation of Israel can be divided into three distinct phases of Bible prophecy.

PHASE #1

THE SCATTERING

After their coming out of Egypt and upon their receiving of the Law of Moses, they were expressly warned that the penalty for disobedience would be that they would be scattered throughout all peoples of the Earth.

It shall come to pass, that, as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from one end of the earth even to the other . . .

Deut. 28:63-64

PHASE #2

THE RETENTION OF IDENTITY

History records that the Jewish people **were** scattered throughout all nations of this planet. Yet despite frightful persecutions, pogroms, deportments and deprivations, they have retained their identity as a distinct and peculiar people. They have not been assimilated and blended into the social fabric of the peoples among whom they have been forced to dwell.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: The Lord of hosts is his name; If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever . . .

Jeremiah 31:35-36

PHASE #3

THE REGATHERING, IN THE LAST DAYS, BACK INTO THE LAND OF ISRAEL.

Beginning with the art of printing and the subsequent Reformation Movement in Europe, Bible students have confidently predicted, on the basis of Prophecy, that prior to the Advent, large numbers of Jews would return and establish themselves in the land of Israel.

Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land . . .

Ezekiel 37:21

The prophecy (Ezek. 37) indicates that the return would be a gradual one. This prophecy can be verified by the actual fulfillment of events which have taken place over the last century:

1860. The formation of **The Universal Israel Alliance**. A group of prominent Jews in Europe formed a committee to help to alleviate the plight of Jews suffering persecution in Europe.

1897. The first Zionist Congress was assembled in Basle, Switzerland under the chairmanship of Theodore Herzl. The stated purpose of this congress was to work toward the establishment of Jewish State in Palestine.

1917. The Balfour Declaration. The letter from the British Foreign Secretary stated that the British government viewed with favour the establishment of a national homeland for the Jewish people in Palestine.

1947-8. The formation of the Nation of Israel as a sovereign republic in the very land (Palestine) from whence they had been driven some 2500 years before.

1967. The annexation of the Old City of Jerusalem as a result of the Six-day War with the surrounding Arab nations. This then, became the capital of the State of Israel.

1990. The sudden massive immigration of Jews from the Soviet Union into the Nation of Israel. In the latter part of 1990 this influx was described as an **Avalanche**.

The vicissitudes of the Jewish people over the last 2600 years either constitutes a most reliable and remarkable fulfillment of Bible Prophecy or else it is the most noteworthy coincidence that has happened in recorded history. Since the social-mathematical probability of history of the Jewish people happening in the manner it did is nil, we can confidently state that the acid-test and witness that God has provided us with, is an overwhelming confirmation of the veracity and authority of the Bible.

Chapter 8

The Divine Program of the World's History is a Matter of Covenant

In order to rightly understand the Grand Design that the Almighty has for this planet Earth, it is essential that one comprehend that Grand Design was carried out by means of a covenant.

A covenant is defined as an agreement or contractual arrangement between two or more parties to carry out a mutually-agreed-upon course of action.

In his wisdom, about the year 2000 B.C., God decided to confine the route for salvation from death, to the heirs of the covenant which he has made with Abraham.

This covenant was later confirmed unto Isaac and Jacob (Israel), his son and grandson respectively. These three men were the patriarchs and founders of the Jewish people, the Nation of Israel.

This is not the place to give an exhaustive exposition to the Abrahamic Covenant. Briefly, God promised to bring a blessing upon all nations of the Earth through the atoning work of the seed of Abraham (Jesus Christ). All of the seed of Abraham (and only those) who are heirs of the covenant will inherit eternal life. It is for this reason that Jesus said, "Salvation is of the Jews."

What was **not** spelled out in the Abrahamic covenant was the kind of institution God had in mind to administer the blessings of the covenant. This information was communicated under the terms of the divine covenant with David.

David, the king of Israel, was promised that a seed that would spring out of his bowels, was to inherit his throne forever. That this seed was none other than our Lord Jesus Christ can be demonstrated by the angel's announcement to Mary:

He shall be great and shall be called the son of the Highest. And the Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever and of his kingdom there shall be no end.

An examination of the Davidic Covenant (II Samuel 7:12-16) will reveal the following facts:

1. The fulfillment of the covenant was to occur after David's death.
2. His kingdom was to be re-established forever, in his presence which fact necessitated his resurrection to immortality.
3. The king of the re-established kingdom was to be not only the son of David but also the son of God.

Since David was the king of Israel, the fulfillment of the covenant necessitates the re-establishment of the Kingdom of Israel with David's greater Son as its king.

After Jesus' resurrection, the disciples asked him:

“Wilt thou at this time restore again the kingdom to Israel?”

(Acts 1:6)

Jesus' reply was not a denial of the **fact** of the restoration but only a statement concerning the **time** of its restoration.

We can conclude, therefore, that the Abrahamic-Davidic Covenant reveals that:

The Kingdom of God is the theocratic, political institution which will administer the blessings specified therein.

Natural and Spiritual Israel

Natural Israel may be defined as the natural descendants of Abraham through the line of Isaac and Jacob – the Jewish people. Spiritual Israel, in this dispensation, are defined as those who have been validly baptized into the saving name of Jesus Christ. The apostle Paul leaves us in no doubt on this principle:

“As many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, **THEN** are ye Abraham's seed and heirs according to the promise.” (Gal. 3:27, 29)

The Prophetic Parallel

Natural and Spiritual Israel have both had a long parallel history. For centuries, spiritual Israel has had the unspeakable privilege of observing the vicissitudes of Natural Israel and comparing the prophecies concerning them with the incidences of their natural history. The witness of the phenomenon of Natural Israel has always been a pillar of faith and hope for Spiritual Israel.

It is for this reason that for a proper understanding of Bible Prophecy and particularly the “times” mentioned, one must focus upon the Nation of Israel and its witnessing effect upon Spiritual Israel.

The Prophetic Time Periods

The Almighty has couched the time periods of Daniel and Revelation in unusual language and in exceptional surroundings. Some of these should be noted in order to properly comprehend the purpose of God in giving the time periods at all.

1. It is specifically stated that some of the prophecies would be closed up and sealed until the time of the end. (Daniel 12:9)
2. The time periods occur in the midst of symbolism and bear plain marks of a singular, uncommon and peculiar phraseology which departs greatly from the most usual forms of expression. They are often prefaced with words importing concealment which gives strong presumption that they are to be interpreted in some figurative or analogical sense.
3. If the meaning of the times had been designed to be clear and literal from the first, we might reasonably anticipate that they would be given in the most usual and customary form. If, on the other hand, they were intended to disclose their true sense after the lapse of ages, they would then be presented in a more ambiguous manner.
4. It should be noted that several of the time periods are given with the presence of a fraction. The designation is either "half" or "dividing of time". This fractional description is added to the general time of three days. Three days are mentioned some 30 times in Scripture and they are **never** combined with a fraction of a day. Even the spectacular events in connection with the crucifixion and resurrection of our Lord – a span of three days – are traced in detail but in complete absence of any allusion to parts of any of the days.

The fact that the prophetic periods contain fractional parts of a day, is strong evidence that there is an enigmatic meaning to the time period nominated.

5. Not a single passage in the Bible can be found in which a period exceeding one year is stated in days. (Except, of course, the time periods presently being examined.)
6. It is generally agreed that the image-vision of Nebuchadnezzar is the vertebrate column of Bible Prophecy. Taking the image to be a time diagram or chronology of man's history from the rise of the Babylonian Empire down to the setting up of the Kingdom of God on Earth – a period of some 2600 years – it is apparent that this long period of history is given to us in miniature form, even if the chronology of the image is not to scale.

This fact gives us the clue that the time periods are also given in miniature form, otherwise all proportion is lost in the method by which the prophecies are revealed.

From this we can state a principle of understanding: An extraordinary rule of prophetic application is that a miniature period is used as the grammatical veil for a larger interval of time.

This rule can be demonstrated by the significant prophecy of

the 70 weeks. The 70-week prophecy raises all the others in the same proportion in accordance with the year-day principle. The prophetic time periods, which otherwise would have to be crowded into a few short years at the end, by this key, become at once a united, consistent and harmonious design, enigmatic yet definite, and combining the precision of a human calendar (based upon the rotation of the heavenly bodies) with the magnificent grandeur of a divine revelation.

The year-day system is a divine marvel. It enlarges the scope of the times appointed and yet maintains the precise and definite character of each interval that is revealed. The marvel is that the dates were not designed to be understood ages before the time of their fulfillment, or so as to impede the lively expectation of the Second Coming for members of the early ecclesias.

7. The year-day principle discloses a systematic employment of **miniature** in non-obvious symbolization. By this unique method, the ecclesia from its inception, was kept in the constant expectation of Christ's Advent.
8. The ecclesia has always been placed between these two extremes: complete ignorance of the times, and perfect knowledge. When the end was more than 19 centuries distant, an almost entire concealment of its actual distance, with general exhortations to be always prepared for the Advent, was the most favourable to faith, hope and charity.

Now that the Advent is very close at hand, it is plain that a knowledge of this fact is an immeasurably stronger motive to prayer, faith and charity, than ignorance. The ecclesia is sometimes weary of the 1900-year lapse of time since the Ascension. In the absence of a principle by which to ascertain our position in the divine plan of the world's history we would have no idea whether the Second Coming was very near or whether it would occur 1000 years from now.

Between these two extremes of understanding, increasing knowledge of the divine method of concealment of the times would plainly be desirable and safe. This is the method that the Almighty has employed.

A Study of the Word "Times"

The Spirit-Word has used the word "Time" or "Times" in a prophetic manner in the following passages:

Lev. 26:18; 21; 24; 28. Daniel 7:25; 12:7. Rev. 12:14

How long is a "time"? What is meant by, "Time, times and the dividing of time"? How long a period is seven "times"?

First, there can be no question that these expressions are symbolic and enigmatic. They are not usual expressions of time measurement. They occur in the midst of highly symbolic figures like a beast with ten horns and a serpent which cast out of his mouth, water, as a flood.

The clue to the proper interpretation is given in Daniel 4.

Nebuchadnezzar was told that the interpretation of his dream was this: "Let his heart be changed from man's and let a beast's heart be given unto him; and let **seven times** pass over him . . ." (Dan. 4:16)

The word translated "Times" is the word **iddan**. Strong, in his concordance, declares that this word **iddan** means a fixed or appointed period and technically means a **year**. This period, therefore, of the King's degradation and insanity, was seven years. This agrees with the findings of the archaeologists who have discovered what appears to be a hiatus in the reign of Nebuchadnezzar.

This passage of scripture gives us the clue to equate "times" with years. We have already discussed the equation of one year with 360 days. On the year-day principle, therefore, we have the following table:

One Time	=	One Year.
One Year	=	360 days = 360 Years.
Seven Times	=	7 x 360 = 2520 Years.

An Assessment of Lev. 26:27-28

This warning to the children of Israel reads:

"And if ye will not for all this hearken unto me, but walk contrary unto me, then will I walk contrary unto you also in fury; and I, even I, will chastise you **seven times** for your sins."

Using the mathematical table above this period of chastisement works out to a period of 2520 years.

The problem is to ascertain when the period of chastisement begins. If we can find the starting point, we can calculate the ending point because we have the length of the interval given.

To find the starting point, we must turn to the Bible and secular history.

The Jewish Kingdom was established under Saul about the year 1095 B.C. David was next to reign, followed by Solomon who was made king about 1015 B.C. After the death of Solomon, the kingdom was divided into the northern kingdom of Israel and the southern kingdom of Judah.

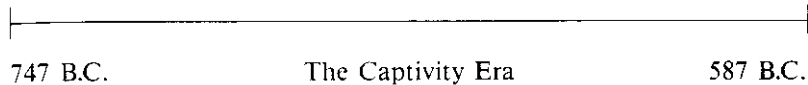
Not one single king of Israel was righteous and, with a few exceptions, the kings of Judah were very little better.

The overthrow of the Jewish commonwealth was **progressive**. Beginning in about 747 B.C., the Assyrians began to overrun the northern kingdom and bring it under subjection. It remained for Nebuchadnezzar, however, to finally bring an end to the monarchy by subduing the southern kingdom of Judah in about 587 B.C. The king, Zedekiah was deposed and he and much people were taken captive into Babylon. The Scripture is definite on this occasion.

"Thou profane and wicked prince of Israel, whose day has come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low and abase him that is high.

“I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is and I will give it him.” (Ezek. 21:25-27)

The total Assyrian captivity period lasted for some 160 years and is usually referred to as The Captivity Era.



There seems no doubt that Nebuchadnezzar was a man of divine appointment. Not only was he the King-General who finally brought the Kingdom of Judah to an end, but he also was the recipient of the vision of the Great Image which is the vertebrate column of Bible Prophecy. He, personally, was described as The Head of Gold. (Dan. 2:38)

The vision of the Great Image is taken to be 604 B.C. That year marked the beginning of Gentile domination of the Nation of Israel. This year also marked the beginning of the Grand Period of Gentile times – a period of seven times = 2520 years. This is the period which Jews referred to when he said, “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” (Luke 21:24) The terminus of this period is 1917. This will be commented upon later because in that eventful year, the fortunes of Israel were dramatically reversed and the downtreading, incipiently, was halted.

Chapter 10

Further Consideration of “Times”

There are three passages of Scripture where the period containing the word “time(s)” is given in an enigmatic form:

Daniel 7:24-26

They shall be given into his hand for a time, times and dividing of time.

Daniel 12:5-9

He held up his right hand and his left hand unto heaven and swore by him that liveth forever, that it shall be for a time, times and an half.

Rev. 12:14

Where she is nourished for a time, times and half a time, from the face of the serpent.

We have already shown that the correct interpretation of the symbol of “Time” is a period of 360 years. The symbol of “Half a time” can

be readily calculated to be 180 years. Since the prophecies are self-consistent, we can be confident that the “Dividing of time” in Dan. 7:25 is to be taken to mean a dividing in the middle – in other words an half a time.

The only question that remains is the meaning of “Times”. The least number possible is two. There is no upper limit. If we take the number to be two, we arrive at the following calculation:

One time	= 360 years
Two times	= 720 years
One half time	= 180 years
Total	= 1260 years.

It will be readily seen that the figure, 1260, is exactly one half of the Grand Period of Gentile Times of 2520 years. That this is the correct interpretation is given by the clue in Daniel 12:5-7.

The scene is a river depicting, no doubt, the stream of time. Two angels take their positions, one on one side of the river and the other on the other side. A third angel stands upon “the waters of the river” which reason would dictate to be in the middle of the river.

When the length of time is given as Time, Times and an half it appears that this period is a bisection of the total stream of history and that the total span would be seven times. This figure agrees with the dictum of the Almighty that the period of Israel’s downtreading would be “seven times”. (Leviticus 26:28)

Nor is this the only confirmation of the correctness of the bisection figure of 1260 years. The Book of Revelation **TWICE** designates this exact number for the audience of the ecclesia as the divine program of world history unfolded:

Rev. 11:2-3

And I will give power to my two witnesses, and they shall prophesy **a thousand two hundred and threescore days**, (1260) clothed in sackcloth.

Rev. 12:6

And the woman fled into the wilderness, where she hath a place prepared for God, that they should feed her there **a thousand two hundred and threescore days**. (1260)

The mathematical nicety does not end here, however. The Almighty seems to be going to great pains to inform the Ecclesia that the above interpretation is correct. In two places in the Apocalypse the time period of 1260 years is given enigmatically as a period of **forty-two months**. (Rev. 11:2 and Rev. 13:6)

Reckoning a month to be 30 days (360 days – the prophetic year – divided by 12 – the number of months in that year) and multiplying the 30 days by the designated multiple, forty-two, we get a product of 1260!

Nor is this the end of the mathematical riddle. In Rev. 11:9-11 we have the same time period described as a period of **three days and a half**. In this symbolic revelation, the time period is indicated to be reduced by a double miniature. On the year-day principle, the formula works out as follows:

One day	=	one year
One year	=	360 days = 360 years
Three days	=	1080 days = 1080 years
1/2 Day	=	1/2 year = 180 days = 120 years

The total 3-1/2 days on the year-day principle becomes 1260 years.

God has set out the time periods in a variety of ways but in a consistent manner which, by simple calculations, enables the Ecclesia to arrive at the true meaning of the symbolism.

Summary

We are now ready to summarize the divine principle of interpretation.

1. The year-day principle is the principle upon which the divinely-given enigmatic time periods are to be calculated.
2. The Grand Period of the Times of the Gentiles is a duration of 2520 years. During this period the Gentiles were given complete ascendancy over the Nation of Israel.
3. This period of ascendancy began with Nebuchadnezzar, the King of Babylon, who was the monarch who brought the Theocratic Kingdom of God under Zedekiah, the last king of Judah's Commonwealth, to a termination. He was also recipient of the vision of the Great Image – the vertebrate column of Bible Prophecy. He is described as The Head of Gold. The vision ends with the establishment of the Kingdom of God as it breaks in pieces and terminates the kingdoms of men.
4. The Grand Period of Seven Times (2520 years) is bisected into two periods of 1260 years each.
5. Two additional time periods are given in Daniel 12.

The first is a period of 1290 years which is 30 years in excess of 1260 years. The second is a period of 1335 years which exceeds 1290 years by 45 years. The total additional time is, therefore, 75 years. It is significant that the difference between 2520 solar years and 2520 lunar years is 75 solar years!

An Additional Confirmation

There is an additional confirmation of the correctness of the year-day principle and the mathematical nicety of the number 2520. Not only is 2520 the least common denominator of the first ten numbers but also it is prophetically indicated in the fifth chapter of Daniel.

When the handwriting on the wall appeared during the idolatrous and licentious feast of King Belshazzar of Babylon it read: Mene; Mene; Tekel; Upharsin.

An article appeared in the August 1949 issue of *The Testimony* on the above subject by Bro. W. Maylin which indicated that there is much more to the episode of the "handwriting on the wall" of Daniel 5 than a story suitable for children.

It is suggested that there is a two-fold application of the prophecy; one immediate, the other reserved for the last days. The former was fulfilled "That Night" but the latter has reference to the days in which we are privileged to live.

The inscription seen by Belshazzar consisted of the Aramaic names of three weights. *Mene* is the Aramaic equivalent of the Hebrew, *Maneh* or *mina*. *Tekel* is the Aramaic equivalent of the Hebrew, *Shekel*. *Upharsin* is really two words joined together. *U* means "and". *Pharsin* (or *Parsin*, dropping the silent H) is a plural word the consonant root letters of which are P R S. The singular of *Parsin* is *Peres*. The root verb, P R S means, "divided", and in the plural of the noun, it means "halves". This explains the difference between the description of the handwriting in Dan. 5:25 and the interpretation given in Dan. 5:28. Really there is no discrepancy at all.

What then is the meaning of these mysterious words? They are really, as we have seen, the names of three weights. Thus the four words read consecutively: a Mina; a Mina; a Shekel; and a Half-Mina. (The word, *Peres*, means "Halves" and this word has been found on Half-mina weights and occurs in the Talmud in the sense of an Half-mina.) In ancient times, weights were usually made of precious metals like gold or silver because of their imperishability and portability. The weights then became commonly used also for money and acquired monetary value. Thus the same word, *Mina*, could be used to designate either a measure of weight or a tender of currency. This same duality is still in use in the British Isles where the word, "Pound" can designate either 16 ounces of weight or a currency to the value of 100 pence.

Under the Babylonian and Hebrew system of weights and money, the mathematical relationship between the two units of currency was as follows:

$$50 \text{ Shekels} = 1 \text{ Mina}$$

There was also another unit of currency which is not mentioned in Daniel but is noted in Ezekiel 45:12, namely the *Gerah*. It was the smallest Hebrew coin, the twentieth part of a Shekel.¹ Expanding the table we arrive at:

20 Gerahs	= 1 Shekel
50 Shekels	= 1 Mina
(or 1000 Gerahs	= 1 Mina)

The enigmatic handwriting can therefore be expressed in terms of Gerahs:

Mina	= 1000 Gerahs
Mina	= 1000 Gerahs
Shekel	= 20 Gerahs
Half Mina	= 500 Gerahs

TOTAL = 2520 Gerahs

An analogy might be if the handwriting were expressed as: Dollar; Dollar; Dime and Half-Dollar. If we calculate the expression in terms of *cents*, it would give the following sum: 100 + 100 + 10 + 50, or a total 260. Now *our* basic coin is the cent because it is the smallest item of legal tender. The usage of the smallest *Hebrew* coin to arrive at the sum of 2520 is therefore appropriate. Now it just so happens that 2520 is also the sum of the seven times of Daniel 4, using the Hebrew year of 360 days (7 x 360 = 2520). On the day-for-the-year principle, we arrive at a figure of 2520 years.

Bro. Maylin then observes that Daniel, guided by the Spirit Power of God, produced for Belshazzar an interpretation full of prophetic import and one invested with meanings suggested by the root meanings of the words. The term *Mina* is connected to the root meaning "to number". Hence, God hath numbered thy kingdom and finished it. Tekel conveys the root meaning, "to weigh". Hence, Thou art weighed in the balances and art found wanting. Peres comes from the consonant root P R S meaning to break or divide. There appears to be here also a play on words. If the root P R S is sounded with the letter A instead of the letter E, we have the word PARAS which is the word for Persian. Hence Daniel interprets P R S both with an E and also with an A. "Thy kingdom is divided (PERES) and given to the Medes and Persians (PARAS).

It is suggested therefore, that, hidden in the interpretation of the writing on the wall of the palace of the *last* reigning monarch over Babylon the Great was the divine period of 2520 years.

1. The suggested translation of Ezek. 45:12 is: The shekel shall be 20 gerahs; ten shekels are a fifth; and five shekels a tenth; 50 shekels shall be your mina.

See Hastings Dictionary of the Bible; R.S.V. and Moffatt.

Objections to the Year-Day Principle

The first objection is that the year-day principle would compel us to lengthen the millenium into a period of 360,000 years.

This objection has at least two major flaws. The first is that the length of the millenium is stated in Rev. 20 to be one thousand **YEARS**. If the revelator had styled this period as one thousand **DAYS**, and had the year-day interpreters lengthened this period to one thousand years, the objectors might have a point. But such is not the case at all.

The objection fails to take into account the method by which the Almighty announced the time periods in an enigmatic manner. The purpose was one of **conceal-ment** coupled with **reveal-ment**. Since the millenium is not included in the time of waiting, there is no need for **conceal-ment** but there is a great need for **reveal-ment**. The need for the length of the millenium to be stated in literal non-mystical terms will be examined later in this essay.

The next objection is more vocal. Why, asks the objector, have there been so many erroneous predictions made by adherents of the year-day interpretation? It is pointed out that students of Bible prophecy have predicted the advent for many dates as far back as the early 1800's or even earlier. If the year-day principle is the proper key, says the objector, and it has singularly failed in the past, what confidence can we have for its veracity in the future?

At first glance this charge of "repeated failures" by students of prophecy, seems to have some validity. Further examination shows that the charge, rather than being a mark against the year-day principle, is really a confirmation of its worth.

If the meaning of the time periods had been designed to be clear from the first, we might reasonably anticipate that they would have been given in the most usual and customary form. On the other hand, if they were intended to disclose their true sense only after a lapse of centuries, they would be presented in a more ambiguous manner.

As the true meaning of the peculiarity and strangeness of the time periods became recognizable, especially through the expositions of Joseph Mede, who wrote between 1627 and 1643, it was the most natural thing in the world for students to speculate concerning the time of the Advent. Not only was it "natural" but it was and is also spiritually **healthy**.

Unless the position is adopted that the divine time periods were given without any rhyme, reason or purpose, and that all enquiry into their meaning is fruitless and a waste of time, then a study of the true meaning of the times and a comprehension of their importance is a spiritually healthy exercise.

Suppose, during the Christadelphian period from 1850 onwards, believers were advised that they had no inkling concerning where we were in the working out of the divine program of the world's history. Suppose they were told that the time of the Advent was completely obscure and that the time periods, if they meant anything, would all

be crammed into 3-1/2 years at the end of time. Does anyone hold that such a posture would have kept faith alive over the decades?

Believers in all ages have been correctly expectant of the Second Coming. They have longed for the Advent to appear within their own lifetime. For this reason, they used, as starting points, for their reckoning, dates which reached farther back in time than the true starting point which the Deity intended.

Since all time periods consist of three parts: The Starting Point; the Duration; The Ending Point; it follows that the farther back in history one designates as the Starting Point, the farther back in history arrives the Ending Point.

To ridicule brethren who believed the Starting Point was sooner rather than later is like ridiculing Henry Ford for building a Model T instead of a modern Thunderbird.

“Repeated Failures”, far from being an objection to the year-day principle is really a confirmation of its purpose. Its application to unfolding events has given Christadelphians of all generations, over a 150 year period, hope and expectation of the fulfilling of all their salvation and all their desire.

A Third Objection

Many Christadelphian exponents of the literal-day interpretation of the time periods, plead “Dual Application” in their defence; that is, that **both** year-day and literal-day interpretations are valid and compatible and that they are not necessarily mutually exclusive.

There is a flaw in this argument. Does the literal-day interpretation hold water with respect to the 70 Weeks prophecy? Seventy literal weeks is a period of about one year plus 4-1/2 months. Literalists are hard pressed to find a fulfillment of this short period in the history of Israel. There is no such fulfillment.

In addition, there is another more serious flaw in the literal-day interpretation. If the time periods, especially those in the book of Revelation (see page 3) are to be taken literally, then it is necessary to view the Apocalypse with either praeterist or futurist spectacles. Both schemes of interpretation must abandon the continuous-historical approach to the last book of the Bible. This is not the place to defend the continuous-historical approach which is exceedingly concordant with the year-day principle and which this writer accepts.

Chapter 13

The Proof Of The Pudding

There is an old proverb which states: The proof of the pudding is in the eating thereof. While objectors cite “repeated failures” of year-day predictions, promoters of the principle can cite overwhelming evidence in its favour. We shall now give a few highlights in this direction.

Year-day expositors have taken it as a maxim of interpretation, of some of the prophecies of the Bible:

1. That the little horn of Daniel 7 which was attached to the fourth beast, is the great apostate church - the Roman Catholic organization.
2. That the “Man of Sin” of II Thess. is the Papacy.
3. That there would be a gradual regathering of the Jews back to the Holy Land prior to the Second Coming in fulfillment of Ezekiel 37.

Watchers on Zion’s watchtowers, have always taken a keen interest in the vicissitudes of the Papacy and the nation of Israel.

Robert Fleming 1701 A.D.

Basing his calculation on the year-day principle and noting that the “Little horn” of Daniel 7 would wear out the saints for “time, times and the dividing of time” (which Fleming correctly interpreted as 1260 years), he correctly predicted that the Papacy would suffer a frightful reversal of its fortunes in the year 1793. He used as the Starting Point of his calculation the year 533 A.D. - the year that the Roman Emperor Justinian issued his famous Pope-exalting decree giving the Pope headship over all the Christian churches of the Empire.

Unless one attributes this prediction to pure chance, one is struck by the accurate application of the year-day principle to contemporary history.

The Events Of 1870 A.D.

Perhaps the most notable Pope-exalting decree of all time occurred during the reign of Emperor Phocas, who reigned over the Roman Empire from 606-610 A.D. The exact date of his decree is obscure but the latest date for its issuance was 610 A.D.

Brethren, especially Bro. Thomas, were convinced that 1260 years from the time of Phocas would witness severe reversals in the fortunes of the Papacy. From 1866 to 1870, Christadelphian journals expressed great expectancy concerning Papal affairs.

In 1870, Victor Emmanuel II, First King of Italy, conquered the Italian peninsula including the Papal States. For hundreds of years the Pope had reigned as a temporal monarch over a large tract of territory straddling the Italian peninsula. In 1870, exactly 1260 years from 610

A.D., the Pope lost his temporal power over the Papal States and was confined to a few acres of ground around Vatican City.

In this same year, 1870, the Pope was declared by the college of cardinals to be **infallible** when he spoke **ex cathedra**. Thus, in the year of his greatest self-exaltation, he experienced his greatest degradation in over 1000 years.

Believers hailed this sign as a direct fulfillment on the year-day principle of Daniel's prophecy concerning the "Little Horn".

Grattan Guinness

One of the most prolific writers on Bible Prophecy in the latter part of the 1800's was Dr. Grattan Guinness. His two books, **The Approaching End of the Age** (1878) and **Light for the Last Days** (1886) are outstanding expositions of the oracles of prophecy. Guinness is frequently quoted by Robert Roberts and other Christadelphian writers.

Basing his calculations on the year-day principle, he made this remarkable prediction in his later work (1886):

"If the year 604 B.C. witnessed the rise of typical Babylon, the supremacy over the typical Israel, what event is the corresponding year (2520 + 604 B.C. = 1917) likely to witness. The fall of the anti-typical Babylon - the extinction of Gentile supremacy on earth and the restoration of Judah's throne in the person of Christ? The secret things belong to God; it is not for us to say: but **there can be no question** (Ital. mine) that those who live to see this year, 1917, will have reached one of the most important, perhaps **the** most momentous, of these terminal years of crisis."

The year 1917 has been described as the year that Bible Prophecy literally exploded! Consider the dramatic events which happened within a few weeks at the end of 1917.

1. The long period of downtreading by the Gentiles over the Jews and their promised land came to a spectacular end, when on December 9, 1917 General Lord Allenby, the commander-in-chief of the allied forces in the Middle East, captured the City of Jerusalem from the desolating power of the Ottoman Islamic Empire.

Later, the League of Nations, granted Britain a mandate over Palestine which paved the way for a steady stream of Jewish immigrants into the Holy Land during the 1920's and 1930's.

- 2 On November 2, 1917, the British Government issued the famous Balfour Declaration; "His Majesty's Government view with favour the establishment in Palestine, a national home for the Jewish People . . ."

World Jewry were thrilled and grateful, as their public meetings in many lands and their innumerable resolutions of thanks made evident. Copies of the Balfour Declaration were circulated by the

millions, including leaflets dropped from the air over German and Austrian towns. In Russia, news of the Declaration evoked wild rejoicing. In the larger cities, huge, cheering crowds gathered outside the British Consulates. In Odessa, a two-mile procession of Jews acclaimed the British consul on his balcony, their bands alternately playing **God Save The King** and **Hatikvah** the Zionist anthem. Jews everywhere hailed the Declaration as a new Magna Carta for their nation.

3. Almost simultaneously with the Balfour Declaration came the Russian Revolution. The Czarist dynasty was overthrown and the Communists seized power. Atheism was installed as the official state religion. This is the power declared by God to be the latter-day antagonist against Israel.
4. This year, 1917, witnessed the terminus of two important time periods as calculated on the year-day principle.

The first is that 1917 is the date 2520 solar years distant from 604 B.C. which was the date when Nebuchadnezzar received the vision of the great image, the vertebrate column of Biblical Prophecy.

The second is that 1917 is the date 1335 **lunar** years distant from the famous Hegira (flight) of Mohammed which took place in 622 A.D. The Mohammedan calendar calls that year, 622 A.D. the year **one** of Islam. **Their** year 1335 occurred in 1917 A.D. and from that date onwards most of the countries which were formerly members of the Ottoman Empire, switched over to the western solar calendar. We attach a reproduction of an Islamic coin showing 1917 according to the solar calendar and 1335 according to the lunar calendar.



For objectors to the year-day principle to write off the above five points concerning 1917, coupled with the amazing prediction of Grattan Guinness, as mere coincidence, is, in the view of this writer, a stubborn resistance to recognize facts.

The Work Of Brother Allan Laird, 1942

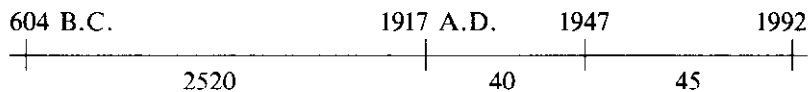
Students of Bible time periods had long recognized that the 12th chapter of Daniel contained three time periods:

1. That which was designated "Time, times and a half" (v.7) and which on the year-day principle works out to a period of 1260 years.
2. The specific time period of v.11 - 1290 days.
3. The specific time period of v.12 - 1335 days.

These last two, on the year-day principle, are 1290 years and 1335 years respectively. Thus the period of 1260 years was extended first by an additional 30 years (1290 - 1260) and then by an additional 45 years (1335 - 1290) or a total additional period of 75 years. This latter period is also an astronomical nicety because the difference between 2520 solar years and 2520 lunar years is 75 solar years.

Earlier students of prophecy wondered whether these additional periods had a common Starting Point or a common Ending Point. Were the additional periods contained **within** the grand period of 2520 years of Gentile Times or were they to be treated as extensions thereof?

As the events following World War I began to unfold and WW II broke out in 1939, the picture became clearer. In 1942 Bro. Allan Laird concluded that the Grand Period of Gentile Times which ended so dramatically in 1917, was to be extended in two sections: the first by a period of 30 years which would end in 1947; the second by an additional period of 45 years which would end in 1992.



Bro. Laird in 1942, predicted that in 1947, a spectacular event favourable to the nation of Israel would occur. His forecast was realized because on Nov. 29, 1947 the UN Organization voted unanimously for the partition of Palestine which led to the establishment of the Nation of Israel on May 14, 1948. Here was a nation "born in a day". The most momentous fulfillment of Ezek 37 had taken place before the eyes of the world!

Bro. Laird also said that the last time period would run out in 1992 when Daniel would "stand in his lot at the end of the days." Bro. Laird interpreted this to mean that Daniel would, by that date, be resurrected from the dead at the second coming of Jesus Christ and be awarded his inheritance in an immortalized state.

Theodore Herzl 1897

One of the most severe blows to the sovereignty of Israel over the Holy Land came in the year 637 A.D. The rapid rise of Islam emerging to world prominence after the Flight (Hegira) of Mohammed in 622 A.D., astonished the world as it went forth conquering and to conquer.

In 637 A.D. the Islamic general Omar conquered Jerusalem wresting it from the control of the Eastern Roman Empire. Gibbon records that Sophronius, the Patriarch of Jerusalem, bowed before his new master and secretly muttered in the words of Daniel, "The abomination of desolation is in the holy place."

Omar immediately broke ground on the site of the Temple Mount and ordered the foundation be laid for a mosque to be erected. This mosque, the Mosque of Omar (The Dome of the Rock) was completed in 691 A.D. and still stands on the temple site.

Since this calamity which befell Jerusalem was a major reversal in the fortunes of Israel, Bible watchmen made frequent predictions that 1260 years from 637, namely 1897, would see some sort of favourable dramatic reversal in the fortunes of Israel. In fact that year 1897 was doubly indicated as the following citation will show.

Thus 1897 is the termination of 2520 years or seven times from the passover of Josiah . . . What shall be the exact nature of the events of 1897 or thereabouts, cannot be definitely stated: but there is good ground for anticipation that that year will see . . . a great step toward Israel's restitution."

The brethren were not disappointed. In August of 1897, 200 Jewish delegates from all parts of the world, representing Jews from every nation, assembled in Basle, Switzerland to convene the First Zionist Congress under the chairmanship of Dr. Theodore Herzl.

The purpose was to take counsel as to the means whereby Palestine was to be restored to its rightful owners and for Israel to become a sovereign nation dwelling in its own land. The official Basle Program stated: "The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law."

The conference closed on August 31 exactly 1260 years from the day that Jerusalem capitulated to Omar, August 31, 637.

One writer, at the time, said in reference to the Jewish political awakening to life," It is the national spirit rising like sap in an old tree that seemed dead, which is described by the illustration of the fig tree putting forth her leaves."

In 1897 Herzl wrote in his diary: "In Basle we established a Jewish State. If I were to say that aloud today, universal laughter would be the response. Maybe in five, certainly in fifty years, everybody will recognize it." This utterance was fulfilled exactly fifty years later in 1947 when the UN passed the famous resolution which led to the formation of the Jewish State in May, 1948.

It is interesting to note that 2300 **lunar** years from 336 B.C. the initial date of Alexander's conquest, expired in 1897.

R. Milligan 1868

In the vision of the ram and he-goat of Daniel 8, the question is asked: "How long shall the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to the trodden under foot"? The answer was couched in language which has been debated and controverted over many years. In the KJV the answer given is: "Unto two thousand three hundred days; then shall the sanctuary be cleansed." (Dan. 8:13-14)

The margin of the KJV offers "justified" for "cleansed" Moffatt translates **cleansed** by **restored**. The RSV reads: "Then shall the sanctuary be restored to its rightful place." The word, **sanctuary** is a translation of the Hebrew: **godesh** which means, a sacred or holy place. The Temple Mount including the Wailing Wall is held by Jews to be an exceedingly holy place in their religion.

On the year-day principle, the period of time is 2300 years. The problem was: From what date shall this long prophetic period be commenced?

In 1868, R. Milligan, President of the College of the Bible in Kentucky University, in his volume **Reason and Revelation** 1868, made this remarkable prediction:

I will add a few words here touching the **probable** time when the Sanctuary will be cleansed. The principal difficulty consists in fixing the **terminus a quo** or the epoch from which the 2300 years is to be reckoned. It seems most probable however, that this period is to be reckoned, not from the rise or birth of the ram, as some writers have alleged, (for he was in his full strength and vigour when Daniel first saw him) but **from the time when he was first attacked by the he-goat**. If this assumption is warranted by the context, it fixes the beginning of this period to the spring of the year 334 B.C., and consequently it will terminate in the spring or about the middle of A.D. 1967."

It was during the notorious Six-Day War between Israel and surrounding Arab nations that Israel captured the Old City of Jerusalem on June 6, 1967. On that fateful day, the Temple Mount, the sacred and holy place of the Jewish religion, was restored to its rightful owners. Jerusalem was then made the Capital city of Israel and Jews of all persuasions are united in their determination **never** to give up Jerusalem.

Since Jerusalem is also a sacred City to Islam, the Muslims have an equal determination to bring Jerusalem back to Arabic control. Hence, as Zechariah declared: "And in that day, I will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces." (Zech. 12:3) To this day, the fate of Jerusalem remains the chief stumbling block toward any "Peace Settlement" in the Middle East.

Both these dates 1897 and 1967, while not witnessing the complete and final “restoration of the Holy Places to their rightful owners” nevertheless are significant milestones in that direction when the final cleansing will be accomplished by the returned Jesus Christ.

Summary

The above citations of prophecy fulfilled on the year-day principle are, in the writer’s view, overwhelming evidence for its authentication and reliability. One of two viewpoints regarding the year-day principle must be adopted.

Either it must be recognized that the year-day principle is the true method by which to interpret the divine time periods or else the dramatic fulfillments of prophecy which have occurred since the days of Dr. Thomas (some of which we have cited above) must be written off as mere coincidences.

Not only that, but since no principle other than the year-day principle has been discovered, except a strictly literal interpretation, we are then left with the following bleak situation if the year-day principle is rejected:

1. The time periods are worthless to tell us where we are in the divine program of the world’s history. We have no idea whether the Second Coming is five months, five years or 500 years from now.
2. If the time periods are all literal, all prophecy concerning the future must be crowded into 3-1/2 literal years. We have no inkling when this period might commence.
3. The literalists, by placing all time periods in the future, thereby deprive believers of one of the great pillars and bulwarks of faith, namely, fulfilled prophecy.

Chapter 14

A Word Of Caution

In his wisdom, the Almighty has withheld from our understanding the precise date of the Second Coming of our Lord Jesus Christ. The time periods given in Daniel and Revelation cannot be used to calculate it. When they are so used and brethren affirm, by their private calculations, that Christ will come at a precise time, they discredit the whole study of Bible Prophecy and consequently bring disrepute upon the Christadelphian body.

This present study is not to be construed as one which attempts to set dates and times for the Advent of our Lord.

Neither is this present study to be construed as declaring that the prophetic time periods are of no use to believers. On the contrary, the

time periods given are invaluable guides in ascertaining where we are in the outworking of the Divine Plan of the World's History.

Two of the earlier revealed times concern the nation of Israel. The first of these time periods pertained to the captivity of the children of Israel in the land of Egypt. Abraham had been warned by God that his seed would be "a stranger in a land that is not their's, and shall serve them" (Gen. 15:13)

The fulfillment is recorded in Exodus 12:40-41:

Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the end of the 430 years, *even the selfsame day* it came to pass, that all the hosts of the Lord went out from the land of Egypt.

The second ancient prophecy concerned the Babylonian captivity of Israel in Babylon. Jeremiah had prophesied as follows:

For thus saith the Lord, that after 70 years be accomplished at Babylon, I will visit you and perform my good work toward you, in causing you to return to this place. (Jer. 29:10)

Because of this prophetic statement, the prophet Daniel was able to say with confidence:

I Daniel understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish 70 years in the desolations of Jerusalem. (Dan. 9:2)

Both of these prophecies concern the captivity of the nation of Israel by foreign powers. Hence by analogy, it is consistent to expect that the duration of the third and great captivity period of Israel by the Gentiles, would also be revealed.

We believe that this period is styled in Scripture, "The Times of the Gentiles" and is referred to by Jesus in Luke 21:24: "Jerusalem shall be trodden down of the Gentiles until the *Times of the Gentiles* be fulfilled." We are confident that the duration of this period can be ascertained from the prophecies to be a period of 2520 years.

Chapter 15

Lines Of Prophetic Convergence Concerning The Time Of The End

We believe that it is beyond doubt that the 1990's is the decade that will witness the Second Coming of the Lord Jesus Christ from heaven. We believe that there are four lines of convergence which indicate the rectitude of this belief.

God's Seven Thousand Year Plan

Bible students have long believed that, just as the Almighty took seven literal days to order the present dispensation on this Earth, (six days work and the seventh day, rest) so man's dominion consists of six days of toil and sin followed by a seventh day of rest.

That this was the view of the early Christians is attested by Gibbon:

The ancient and popular doctrine of the millenium was intimately connected with the second coming of Christ. As the works of creation, had been finished in six days, their duration in their present state, was fixed to 6000 years. By the same analogy, it was inferred that this long period of labour and contention, would be succeeded by a joyful Sabbath of 1000 years.

The apocryphal Epistle of Barnabas has a paragraph expressing similar sentiments:

And God made in six days the works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it. Thus, it signified, that the Lord God will finish all things in 6000 years, for a day with him is 1000 years. Therefore, children, in six days, that is in 6000 years, shall all things be consummated.

Lactantius, at the beginning of the fourth century wrote:

Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is 6000 years. Because having finished the works, he rested on the seventh day and blessed it, it is necessary that at the end of the 6000th year, all wickedness should be abolished out of the Earth, and justice should reign for 1000 years.

Bishop Thomas Newton, 1754, in his **Dissertations on the Prophecies** favourably quoted these writers in the belief that the second coming would not take place until the 6000 years had virtually expired.

The notion of God's 7000 year plan can be gleaned from Hebrews Chapters 3-4. The apostle's argument surrounds the word "Rest". It is used 11 times within a few verses.

The apostle makes an equation between the "Rest" which followed the six days of creation with the "Rest" that the elect of God will experience. Heb. 4:4 states: "God did **rest** the seventh day from all his works." He then goes on to equate God's **rest** on the seventh day with the **rest** of the elect: "Let us labour therefore, to enter into that **rest**." V.11.

When the apostle comes to make this statement in V.9 "There remaineth therefore a **rest** to the people of God." he uses a different Greek word for **rest**. Formerly he used the Greek word, **katapauo**, for **rest**. In verse 9, however he uses the word **sabbatismos** which means a sabbatism or a sabbatarian cessation of labour.

The sabbath is the 7th day of any week. If the length of any one day can be ascertained, then the length of the remaining days can be solved. We know from the Book of Revelation that the length of the day of sabbatarian rest for the saints is a period of 1000 years. (Rev. 20:4) Therefore the whole "week" **must** have a duration of 7000 years of which the last "day" is styled "The Millenium".

To this structure of time agrees the statement by the Apostle Peter in II Peter 3:8: "One day is with the Lord as a thousand years and a thousand years as one day."

This remarkable statement is placed right in the middle of the dissertation by Peter on the lapse of time from the pre-Noachic period right down to the "Day of the Lord". Either we must assume that verse 8 has no connection whatever with the balance of Peter's discussion and is inserted completely out-of-context or, we are entitled to infer that Peter is giving us a clue concerning the times of the present dispensation.

That the latter is the case can be seen by the peculiar structure of the phrasing of verse 8:

One day is with the Lord
as a thousand years
and a thousand years
as one day.

Not only do the inner and outer parts correspond as shown above, but the first two words are the same as the last two: One day . . . day one. By this means the statement is neatly rounded off and special attention called to it. Since the statement appears in the context of answering the scoffers, it seems likely that Inspiration demands a deeper meaning especially in view of the facts presented above from Heb. 4:9 and Rev. 20:4.

The Date of Creation

The whole notion of God's 7000 year plan depends for its validity upon the date of creation. If Ussher's date of creation, 4004 B.C. was wrong by "thousands of years" as some modern Christadelphian writers allege, then the 7000 year plan is a figment of the imagination. If, however, Ussher's date is correct within very narrow limits, then we are now (1991) very close to the termination of man's dominion of 6000 years.

This is not the place to argue the date of creation. Suffice it to say that Ussher and others like him who arrive at a date for creation very close to 4000 B.C., base their date on **biblical** calculations. It is a fact that the **only** genealogy and chronology which is complete from Adam to Christ is that of our Lord Jesus Christ. A careful arithmetical computation will reveal a date for creation of approximately 4000 B.C. This writer is prepared to defend this position.

Those who ridicule this date, base their taunts, not on Biblical

chronology, but on the theories of geologists, anthropologists and paleontologists who believe in the Darwinian Theory of Evolution.

It is heartening to learn that Dr. C.C. Ozanne in his book **The First 7000 Years** (1970) after a scholarly and conservative examination of the evidence, concluded that Ussher was correct after all!

The fact that we are now rapidly approaching the termination of the first 6000 years, gives us every reason to believe that we are in the closing decade of man's dominion.

The Times According To Jubilee Periods

Brother W. H. Carter in his book **Times and Seasons** (1961) argued that the vital prophecy of the seventy weeks of Daniel 9 has a larger fulfillment than the lapse of 490 years from Artaxerxes to the first coming of our Lord Jesus Christ. Bro. Carter felt that the prophecy also had a fulfillment on the jubilee scale.

The arithmetic of the prophecy was given in 4 parts: (a) 7 weeks, (b) 62 weeks, (c) one half week, (d) one half week. Adding these together we arrive at a total of 70 weeks. Notice that the first segment is a period of 7 weeks which is the length of a Jubilee (49 years) under the Law of Moses.

Bro. Carter makes this comment: "First let it be noted that $70 \times 7 = 490$ years = 10×49 years = 10 Jubilee cycles. Hence it would appear that the marking off of the first 'seven week' period was to indicate that it represented a Jubilee Cycle, and to call attention to the important fact that **the prophecy is also concerned with Jubilees.**"

This is not the place to give an exhaustive treatment of Bro. Carter's exposition. Suffice it to say that Bro. Carter calculated that the final Jubilee would terminate in the year from Creation 5999 A.M. which is equivalent to 1996 A.D.

This is how Bro. Carter summarized the arrival of the end of the 70 Jubilee Cycles:

It will in fact, be in the last of such "weeks" of **sabbatical** years – that is during the course of the 70th Jubilee Cycle – that Israel will recognize Jesus as their Messiah, and as the antitypical "Goat of the Atonement", and will enter into "the Bonds of the New Covenant"; and during that same last "week of Sabbatical years" the liberty of the **Great** Jubilee will be proclaimed in the sense that all its promised blessings will be realized.

Many brethren feel that Bro. Carter made an important contribution to our understanding of the time periods. His calculations indicate a convergence in this last decade of Gentile Times which is in conformity with the year-day principle.

The Olivet Prophecy

As has been emphasized above, the witness that the Almighty has given mankind concerning his Deityship and also the authenticity and veracity of the Bible as a divine revelation, is the Nation of Israel.

It is this sign that The Master uses in the Olivet prophecy. If both the text in Matthew and Luke are placed side by side, we can arrive at the complete picture:

Matthew 24:32-35

Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves ye know that summer is nigh, likewise ye, when ye see all these things, know that it is near even at the doors.

Verily, I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away but my words shall not pass away.

Luke 21:29-33

And he spake to them a parable; Behold the fig tree and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

The fig tree is a symbol of the Nation of Israel (Joel 1:7) We take it that "The sign of the Son of Man in Heaven" (Matt 24:30) is the establishment in 1948 of the sovereign Nation of Israel in the Holy Land. The narrative in Luke informs us that when believers see this sign they are to be aware that "The Kingdom of God is nigh at hand".

A time frame is then given: "This generation (i.e. the generation that witnesses this outstanding sign)" will not pass away till the Kingdom of God has come. This, of course, necessitates the Second Coming of Christ, the King of the Jews.

The starting point of this time frame is the establishment of the Nation of Israel. The time ends with the Second Coming of Christ and the establishment of the Kingdom of God. The only unknown in the equation, is the length of time involved in the expression, "This generation".

Many brethren, the writer included, were expectant that "This generation" would be a period of 40 years and hence would terminate in the years 1987-88. A "generation" is defined to be the lapse of time from the birth of a female child until that child herself becomes a mother.

The **shortest** term for a generation would then be, say, 14 or 15 years. The **longest** term for a generation would, on an average, in the middle 40's, that is, when the female child could no longer bear children. Rarely have women been known to have children after age 45 or 46 which would make the maximum length of that generation 45+ years.

From the starting point of the prophecy, say on May 14, 1948 and measuring down the maximum length of one generation, we arrive at the years in the early 1990's.

This is a further point of convergence focusing on the last decade of Gentile Times.

Daniel's Times In Convergence

We have already examined Bro. Allen S. Laird's interpretation of the times of Daniel as expressed in Dan. Chapter 12. If the additional period of 45 years is correctly assessed, then the time runs out in 1992 when Daniel will "stand in his lot at the end of the days." The **minimum** significance of this latter phrase is that Daniel will be the subject of a resurrection from the dead.

The Roman Euro-beast

Most expositors of Bible prophecy are agreed that the fourth beast of Daniel 7 and the fourth empire of Nebuchadnezzar's image of Daniel 2 refer to **Rome** in its various imperial, pagan, papal and secular aspects. There seems good reason to believe that just before the Advent of our Lord, there will be a final manifestation of this Roman Beast comprising the Common Market countries of Europe with significant papal direction.

The Treaty of **Rome** was signed by the countries of Western Europe in 1957. The long-range intention of the Treaty is to bind the signatories into an economic, military and political unity which would be a match for the two superpowers - the USA and the USSR.

Great strides forward have been made especially in the last few months. The Iron Curtain which separated the Capitalist West from the Communist East has been eliminated. The Berlin Wall has been removed. Germany has been reunited into one great country.

A deadline has been set for Dec. 31, 1992 to further cement the integration process. A common central bank, a common currency and a common parliament are being actively promoted.

The ultimate destiny of this Euro-beast is that it directly confronts and makes war with Christ and the glorified saints. (Rev. 17:12-14) No doubt this is another great sign of convergence in these last days.

Moral Depravity In The Last Days

Our Lord distinctly declared that one of the signs of his coming would be a degeneration of society like unto that which pertained just before the Flood, and also before the destruction of Sodom. Now while it is hard to measure the degree of violence in Noah's day and the extent

of sexual degradation in Lot's society, it is the opinion of this writer that both Sodom and the pre-Flood world would appear quite respectable compared to this present society.

The reason for this is that *the means to promote depravity is now without restraint and is virtually without limit*. Just as the iniquity of the Amorites finally became full (Gen. 15:16), so surely the iniquity of the Western world has sunk to an unprecedented low, and its cup is now full to the brim.

Violence was the hallmark of Noah's day. What about violence in our day? It is estimated that the annual toll of abortions, world-over, reaches the staggering total of some fifty *millions*. This silent holocaust surely dwarfs any previous violence that the world has ever known. "A horrible thing is committed in the land; and the people love to have it so" (Jer. 5:30). This one item of violence alone is enough to surpass the violence of pre-Flood society.

What about sodomy? The Catholic Church used to say, "Give us a child until he is seven years old, and then we've got him." In our day another Institution has arisen which makes the exposure of young children to Catholicism look like a nursery story. This Institution is the goddess, Television. Talk about exposure! By the time the average child has finished high school, he will have spent 11,000 hours in school, but *15,000 hours* watching Television. By the time the child is eleven, he will have seen *350,000* commercials! This is the mental diet of American children, and their values, morals and ethics are impregnated in their minds by Television.

Does Television serve up material which is "true, honest, just, pure, lovely, of good report, virtuous and praiseworthy" (Phil.4:8)? By no means. The exposure of the mind is in the exact opposite direction. Murder, rape, violence, sexual perversion, profanity, blasphemy, sodomy, crime, marital infidelity and lying are just a few of the things that are served up either directly or by innuendo, hour by hour and day by day. By the time the child attains puberty, he or she is now ready by long years of Television training, to be indoctrinated with "sex education" in the public school system. In the early teens, the young adult is now pushed into practising all the God - prohibited sins for which he or she has been conditioned to accept since infancy. Sodom, in its heyday, could not compete with present-day Western society for a system of planned total depravity.

Television came to America right after World War II. The Almighty has allowed a period of 40 years probation to see what would be done with this technological marvel. Alas, what could have become an instrument for untold good has degenerated into an engine which generates hate, brutality, wickedness, iniquity and sin. God has graciously "holden his peace and refrained himself" during the post-war probationary period. But surely the time is hard upon us when he will "cry like a travailing woman and destroy and devour at once" (Isa. 42:14).

Russia – The Latter-day Gog

It is not the purpose of this booklet to be a dissertation on the whole scheme of Bible prophecy. Suffice it to say that the vast military machine of the USSR is still very much in place despite the political winds of **glasnost** and **perestroika**. Russia has never renounced the aims of the founders of Communism to dominate the world. We can look with confidence to the fulfillment of her prophetic role as the latter-day invader of Israel.

Summary

As we observe all these lines of convergence which focus on this final decade of man's dominion, we can have every confidence that the Second Coming of our Lord Jesus Christ is hard upon us and that we can lift up our hands knowing that our redemption draweth nigh.