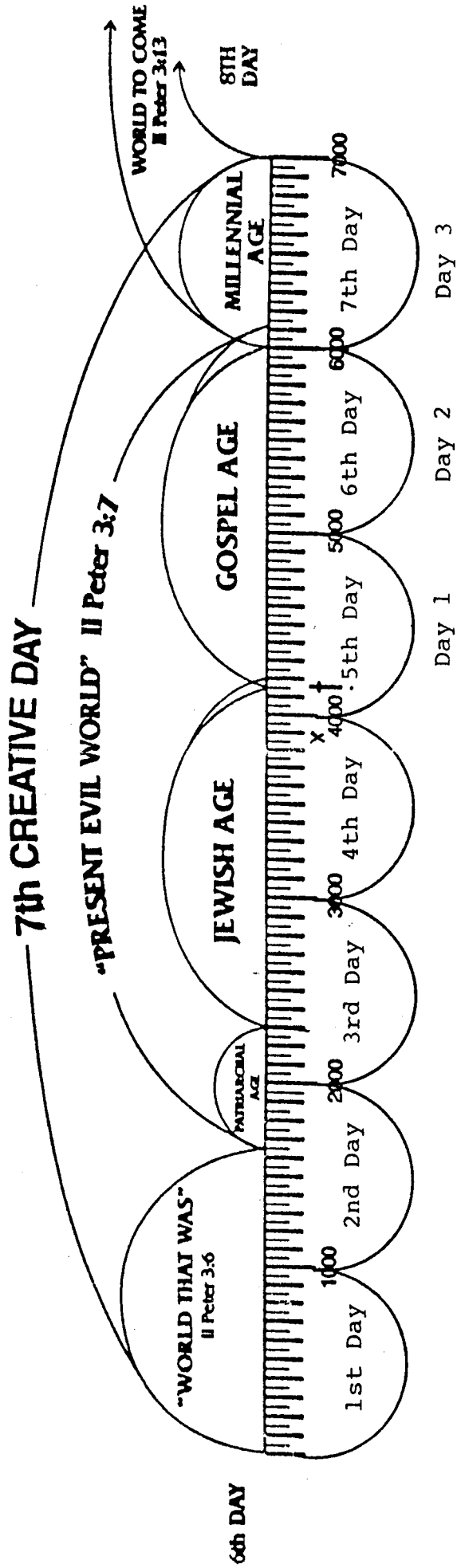


# *Where Are We?*

All the attempts to refute Br. Russell's chronology—and there have been many since the 1920s—have failed. The current revised chronology which ends the 6,000 years in A.D. 2043 is the most easily refuted. Its premise is wrong, therefore, the whole concept is wrong no matter how logical the superstructure. Furthermore, prophecies based on Br. Russell's chronology reveal that prophetically we are right on target with world conditions in our day.

# THE LORD RETURNS ON THE 7<sup>th</sup> 1000-YEAR DAY



# 7<sup>th</sup> 1,000-Year Day Began at Christ's Return

**In any system of logic, if the premise is wrong, the whole thing is wrong.**

Our premise is the 7<sup>th</sup> 1,000-year day includes Christ's return, the sounding of the 7<sup>th</sup> Trumpet, the resurrection of the church, the time of trouble, and the Mediatorial kingdom work of blessing and restoring man to life.

The revised chronology not only differs with Br. Russell's chronology, but also with all the many previous revisions of Br. Russell's chronology on one basic premise.

The revised chronology (and also the J.W. 1975 chronology) separates the day of Jesus' return from the 7<sup>th</sup> 1,000-year day. Actually, it has the day of Jesus' return occurring during the 6<sup>th</sup> 1,000-year day.

It seems to restrict the day of Jesus' return to his return, the resurrection of the saints and the time of trouble, which it is claimed occurs as the last part of, but within, the 6<sup>th</sup> 1,000-year day. Then the revised chronology has the 7<sup>th</sup> 1,000-year day, the Millennial day, restricted to the Mediatorial Reign. But is this Scriptural?

We will present Scriptures to prove the 7<sup>th</sup> 1,000-year day includes not only Christ's return, the resurrection of the saints, the time of trouble and Israel's regathering, but also the Mediatorial Reign.

**II Peter 3:6-10** – The revised chronology agrees that Vs. 7 and 10 both refer to the “Day of Lord” Jesus' presence, but insists the day of the Lord's presence is not 1,000 years and it occurs on the 6<sup>th</sup> 1,000-year day.

Vs. 7 – Two things happen: the *time of trouble* and the *destruction of ungodly men*. The destruction of individuals only occurs during the Mediatorial Reign.

Vs. 8 – Proves that Vs. 7 is a 1,000-year Day of Judgment.

The revised chronology claims Vs. 8 relates not to the Day of Judgment of Vs. 7, but to Vs. 9. Notice Vs. 8 begins with the word “but,” which always refers to the statement previously made to clarify or modify it.

Actually, Vs. 8 and 9 show the Day of Judgment is a long period—1,000 years—and the destruction of ungodly men does not happen at the beginning of this 1,000-year day. **The 7<sup>th</sup> day is the 1,000-year Day of Judgment, which follows the 6,000 years' Bible chronology. It begins with a time of trouble, just as Br. Russell taught.**

**Malachi 4:1** – Many apply this text solely to the time of trouble, but this is incorrect. Notice that the fire of this day will leave “neither root nor branch” of “all the proud” and “all that do wickedly.” This is a complete destruction of the proud and wicked individuals. This complete destruction can only take place during the Mediatorial Reign **when individuals are judged.**

That is why Br. Russell in Volume I observes that this “**day**” covers the whole Millennial Age, time of trouble and judgment of individuals. **This proves that the 7<sup>th</sup> 1,000-year day includes the time of trouble that occurs during the Lord’s return as well as individual judging.**

**II Thessalonians 1:4-10** – In Volume I, the “fire” of “vengeance” burns during the whole 1,000 years.

Vs. 6-8 – Those who persecuted the brethren at Thessalonica will be punished.

This flaming vengeance begins to burn during the Lord’s return—the time of trouble. But this flaming vengeance will also punish first century Thessalonians who persecuted the brethren back then. The first century Thessalonians won’t be raised from the dead until after the time of trouble is over, confirming Br. Russell’s point that this flaming vengeance burns all through the Millennial Age.

Vs. 8 and 9 – Vengeance punishes two classes:

- (1) “them that know not God” in the time of trouble, and
- (2) “them that obey not” God during the Mediatorial Reign. Some will go into second death.

Vs. 10 – Those who believe in that “day” of flaming vengeance will glorify and admire Jesus and the church.

**This 1,000 year-day of flaming vengeance includes both the time of trouble and the Mediatorial Reign of individual judging. It is the 7<sup>th</sup> 1,000-year day.**

**Zechariah 12:8-13:2** – “That Day”

Zechariah 12:8-9 – “That Day” includes God’s fighting for Israel.

Zechariah 12:11-14 – “That Day” is when the holy Spirit is poured out on Israelis.

Zechariah 13:1 – “That Day” is when Jews are cleansed from sin.

Zechariah 13:2 – “That Day” is when Lord cuts off sins of idols, prophets of sin, and the unclean spirit.

**“That Day” of Zechariah 12:8-13:2 is the 7<sup>th</sup> 1,000-year day which includes the time of trouble and the Mediatorial Reign.**

**Zechariah 14:13-21** – “In That Day” is the time of trouble. Every man’s hand shall rise up against his neighbor.

Vs. 20-21 – “In That Day” there will be the “Holiness” of the Mediatorial Kingdom.

**“In That Day” refers to the 7<sup>th</sup> 1,000-year Millennial Day which follows the six 1,000-year days and this Millennial Day includes the time of trouble and the Mediatorial Kingdom.**

**Matthew 24:20** – “But pray ye that your flight be not in the winter, neither on **the Sabbath day.**”

As Br. Russell observed, the Sabbath is the Lord’s Parousia. This shows that the flight of some of the church would be on the Sabbath (Vol. 4, p. 579). The **Sabbath is** the 7<sup>th</sup> 1,000-year day. Some disagree that this Sabbath day has any application to the 7<sup>th</sup>

1,000-year day because, they claim, the church living after our Lord's return could not pray to escape the Sabbath day. However, the Philadelphia church **could** utter this prayer before the Lord's return. They **did** escape the hour of temptation, Revelation 3:10, the difficult Sabbath flight that the Laodicean church experiences before the more severe wintertime. Just as "Urban Renewal" **includes the destruction of the old buildings**, so the 1,000-year Day of Rest **includes the destruction of the old order of unrest**.

**Matthew 24:20 teaches that the wintertime of trouble occurs on the 7<sup>th</sup> Sabbath day. This cannot be the 6<sup>th</sup> 1,000-year day because only the 7<sup>th</sup> 1,000-year day is the Sabbath day.**

### **"On the Third Day" Scriptures**

In "On the Third Day" Scriptures, the 3<sup>rd</sup> day could parallel the 7<sup>th</sup> 1,000-year day if the 1<sup>st</sup> and 2<sup>nd</sup> days parallel the 5<sup>th</sup> and 6<sup>th</sup> 1,000-year days.

**A word of caution about "On the Third Day" Scriptures.** They fall into three categories.

- (1) Types the Scriptures make. We know these are valid and teach a doctrine.
- (2) Types we make. At best, they can only illustrate a doctrine—not teach a doctrine. If types we make contradict Scriptural teachings, they are not valid.
- (3) On the Third Day Scriptures that are not a type but a direct prophetic teaching concerning the Third Day, we will find Hosea 6 an example of this.

Back to point (2)—types we make. The revised chronology places much importance on the type of Jericho's fall and the seven days. There are a lot of good points in the Jericho type. However, the Jericho type is not authorized by New Testament Scripture and, therefore, it does not teach doctrine. At best it only illustrates doctrines if the type is rightly applied.

**A word about types and symbols.** Many numbers in the Old and New Testament are connected with interesting stories not related to chronology or time prophecy. **PSL Johnson went wild with numbers and types.** The revised chronology makes many numerical types in connection with the 3<sup>rd</sup> and/or 7<sup>th</sup> 1,000-year day to prove that Christ returned and the time of trouble occurred not on the 7<sup>th</sup> day but on the 6<sup>th</sup>. Also, types are made to show that the 7<sup>th</sup> 1000-year day was exclusively 1,000 years of peace. Remember, only types authorized by Scripture can teach a doctrine. Other types may illustrate, but not teach a doctrine—if they are rightly applied.

**Hosea 6:1-2** – "Come, and let us return unto the LORD; for he hath torn, and he will heal us; **he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up**, and we shall **live** in his sight." This is a direct Bible prophecy, not a type.

The smiting of Israel began in AD 33 on the 5<sup>th</sup> 1,000-year day, when Jesus said, "Your house is left unto you desolate." The balance of the 5<sup>th</sup> day and the 6<sup>th</sup> 1,000-year day ended with the Lord's return. Israel's return to favor in 1878 is a sign of Christ's Presence. Israel was not only to be revived on the 3<sup>rd</sup> day/7<sup>th</sup> 1,000-year day, but they were to be healed and live in God's sight. At the least, this includes their receiving the holy Spirit, which is the work of the Mediatorial Reign. The revised chronology wrongly applies the 3<sup>rd</sup> day of Hosea 6 to the 6<sup>th</sup> 1,000-year day, not the 7<sup>th</sup>. **But actually Hosea 6:1-2, proves that Christ's return and Israel's healing and receiving the holy Spirit requires the 3<sup>rd</sup> day of Hosea 6 to be fulfilled on the 7<sup>th</sup> 1,000-year day.**

**Exodus 19:10-16 and 20** – “And the LORD said unto Moses, Go unto the people, and sanctify them **today and tomorrow**, and let them wash their clothes, And be ready against the third day: **for the third day the LORD will come down in the sight of all the people** upon mount Sinai.

“...And it came to pass on the **third day, in the morning**, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; [picturing the 7<sup>th</sup> Trumpet] so that all the people that was in the camp trembled [picturing the time of trouble].

“...And the LORD came down upon mount Sinai [picturing the Lord’s return], to the top of the mount: ...”

**All this occurred on the “Third Day.”**

### **Antitype**

**Hebrews 12:26-27** is the New Testament authorization for Exodus 19 through 24 being a type that teaches doctrine. “Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.”

The shaking on the typical 3<sup>rd</sup> day (Exodus 19) pictured the time of trouble which would take place at the beginning of the antitypical 3rd day (7<sup>th</sup> 1,000-year from the fall of Adam). The time of trouble is a sign of Christ’s Presence. **On the same 3<sup>rd</sup> day** (Exodus 24:3) Moses gave Israel all the commandments of God and the penalties of disobedience. The people said, “All these things we will do.” This pictures the work of the Mediatorial Reign.

**In this N.T. authorized type the 3<sup>rd</sup>/7<sup>th</sup> 1,000-year day starts with Christ’s return and includes the sounding of the 7<sup>th</sup> trumpet, the time of trouble and teaching the people the law of God, which is the work of the 7<sup>th</sup> 1,000-year day.**

**John 2:19-21** – “Jesus answered and said unto them, Destroy this temple, and in **three days I will raise it up**. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **But he spake of the temple of his body.**”

Jesus literal body was not raised. It was removed or dissolved. But the **temple of his body**, the church was raised. If the resurrection of the sleeping saints has taken place, then the Lord is present and the 7<sup>th</sup> 1,000 yr. day has begun—the 3<sup>rd</sup> day on which Jesus will raise his body.

### **A Great Concern**

It is a Scriptural premise that Jesus returned on the 7th day. The great concern about this revised chronology is that some who accept that the 7<sup>th</sup> 1,000-year day doesn’t begin until 2043 AD will logically, down the road, conclude that the Lord is not present. Even though the revised chronology does teach the Lord is present, it unintentionally could cloud the issue of the Lord’s presence.

## Volume Two Chronology

Some would have us believe that Br. Russell received the chronology from Barbour, a renegade Adventist. Actually, the Volume Two chronology was compiled by Bowen. Elliott, a highly respected scholar, published this chronology in a book *HORAE APOCALYPTICAE*. H.G Guinness, a highly respected prophetic scholar in England, published this chronology in his book *THE APPROACHING END OF THE AGE* in 1880. Guinness had the 6,000 years according to Bowen, ending in 1872.

Guinness also had 1914 as a possible ending of the Gentile Times.

I have a list of over 100 prophetic students—most living in the 1800s—who published chronology that ended the 6,000 years between 1862 and 1873. There were many more unpublished works that agreed.

The Volume Two chronology was not a renegade chronology.

### Chart – Volume Two Chronology

<b>1656 Years From Adam to the Flood</b>	
427	From Flood to the covenant with Abraham
430	From the covenant to the Law at the Exodus
46	From the Exodus to the division of Canaan
<b>450</b>	<b>Period of the Judges</b>
<b>513</b>	<b>Period of the Kings</b>
<b>70</b>	<b>Period of Desolation</b>
536	From Decree of Cyrus to AD 1
1872	From AD 1 to 1873 (1872 or 1874 from the fall)
6000	Years from Creation

The new chronology disagrees with the three periods that are in bold. We will try to deal briefly with each.

### The Period of the Judges

**Acts 13:19-21** – “And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

“And after that he gave unto them **judges about the space of four hundred and fifty years** until Samuel the prophet.

“And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the **space of forty years.**”

**I Kings 6:1** – “And it came to pass in the **four hundred and eightieth year** after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.”

Harmonizing these two Scriptures is an age-old problem. Apostle Paul says the period of the Judges is 450 years.

I Kings 6:1 gives a period of only 480 years from the Exodus to the 4<sup>th</sup> year of Solomon. This would permit only 350 years for the period of the Judges, whereas Paul says 450 years for the period of the Judges. Br. Russell agrees with Paul’s 450 years.

In 1948 Br. Morton Edgar, in a treatise on the period of the Judges, published a chart that totals 450 years. Many of you have seen Edgar’s chart. Some disagree with it and rightly so. The chart has to be adjusted. This is why Br. Russell says that the period of the Judges in the Old Testament are “disconnected, broken, lapped and tangled.”

### **Morton Edgar’s Chart of the Period of the Judges**

<b>Period</b>	<b>Years</b>	<b>Period Identity</b>	<b>Scripture Reference</b>	
1	8	Servitude to Mesopotamia	Judges	3:8
2	40	Judgeship of Othniel	“	3:9-11
3	18	Servitude to Moab	“	3:1
4	80	Rest under Ehud	“	3:15-30
5	20	Servitude to Jabin	“	4:1-3
6	40	Rest under Deborah	“	5:31
7	7	Bondage under Midian	“	6:1
8	40	Rest under Gideon	“	8:28
9	3	Reign of Abimelech	“	9:1-22
10	23	Judgeship of Tola	“	10:1,2
11	22	Judgeship of Jair	“	10:3
	301	(Sub-Total) Judges 11:26		
12	18	Oppression of Amon	“	10:8
13	6	Judgeship of Jephthah	“	12:7
14	7	Judgeship of Ibzan	“	12:8,9
15	10	Judgeship of Elon	“	12:10,11
16	8	Judgeship of Philistines	“	12:12-15
17*	40	Judgeship of Abdon	“	13:1
18	40	Judgeship of Eli	1 Sam.	4:12-18
19**	20	Judgeship of Samuel	“	8:5
	450	TOTAL	Acts	13:20,21



Br. Jerry Leslie has come up with a chart that is very close to accurate. Commencing with the end of the wilderness journey:

Judgeship of Joshua and the elders that outlived him, etc. . . . .	59 Years
Mesopotamian servitude . . . . .	8 Years
Othniel . . . . .	40 Years
Moab . . . . .	18 Years
Ehud, Shamgar (Jabin in 20 <sup>th</sup> year) & Deborah with Barak . . . . .	80 Years
Midian . . . . .	7 Years
Gideon . . . . .	40 Years
Abimelech . . . . .	3 Years
Tola . . . . .	23 Years
Jair . . . . .	22 Years
<b>Total (Judges 11:26) . . . . .</b>	<b>300 Years</b>
Jephthah . . . . .	6 Years
Ibzan . . . . .	7 Years
Elon . . . . .	10 Years
Abdon . . . . .	8 Years
Philistines (last 20 Samson) . . . . .	40 Years
Eli . . . . .	40 Years
Samuel . . . . .	45 Years
<b>Total from the end of the wilderness journey minus 6 years . . . . .</b>	<b>450 Years</b>

The revised chronology agrees with I Kings 6:1, that the period of the Judges could only be 350 years.

What is the solution? McClintock and Strong (Vol. II, Pg. 303) observed in Br. Russell’s day, that the phrase in I Kings 6:1 was an early interpolation. It appears in none of the writings of the early church fathers when quoting the text or when counting the years of that time period. Dean Alford, Cook, Clinton, Hales—all recognized scholars from the 1800s—agree that this phrase in I Kings 6:1 is spurious.

Many question if the 480 years was in the I Kings 6 text when Paul said in Acts 13:20 that the period of the Judges was “about” 450 years. The revised chronology says Paul meant the period of the Judges was “about” in the sense of approximately—that “about” 450 years refers to an actual period of 350 years.

A 100 less years is an impossible “about.” Actually, the Greek means “for the space of” 450 years.

**Read Vs. 18 – “And about the time of forty years suffered he their manners in the wilderness.”** Was it “about” 40 years—say 39 or 41 or 42 years? No. Israel was in the wilderness exactly 40 years. God in his foreknowledge knew the doctrinal tests that would try us, so often in the Scriptural context He defined a key word. The Greek for “about” 40 years means *exactly* 40 years. Therefore, the same Greek word in Vs. 20 means *exactly* 450 years.

Remember our opening story. If the premise is wrong, the whole theory is wrong. Juggle verses in the book of Judges all you want. Acts 13:20 is the only Scripture in the Bible that proves the exact 450 year period of the Judges. If we do not accept Paul’s premise in Acts 13:20, our conclusions on the period of the Judges will be wrong.

## 70 Year Desolation of the Land and Jerusalem

**Jeremiah 25:11-12 (NAS)** – “And this **whole land shall be a desolation**, and a horror, and these nations shall **serve the king of Babylon seventy years**. Then it will be **when seventy years are completed** I will punish the king of Babylon and that nation, declares the LORD, for their iniquity and the land of the Chaldeans.”

**Jeremiah 29:1, 10 (NAS)** – “These are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and **to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon**;... Thus says the LORD, ‘When **seventy years have been completed for Babylon** [variously translated: to/at Babylon] I will visit you, and fulfill my good word to you, to **bring you back** to this place.’”

**Daniel 9:1-2 (NIV)** – “In the first year of Darius the son of Ahasuerus, of Median descent who was **made ruler** over the kingdom of the Babylonian kingdom—In the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the **desolation of Jerusalem would last seventy years**.”

**II Chronicles 36:18-21 (NAS)** – “All the articles of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his officers, he brought them all to Babylon. Then **they burnt the house of God and broke down the wall of Jerusalem** and burned all its fortified buildings with fire, and destroyed all its valuable articles. And those who had escaped from the sword **he carried away to Babylon**; and they were **servants to him and to his sons until the rule of the kingdom of Persia**, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. **All the day of its desolation it kept Sabbath until seventy years were complete**.”

The Bible says 70 years’ *desolation*. Br. Russell says 70 years’ *desolation*. But the revised chronology says 70 years’ *captivity* of Israel in Babylon, during which the land laid desolate for 51 years.

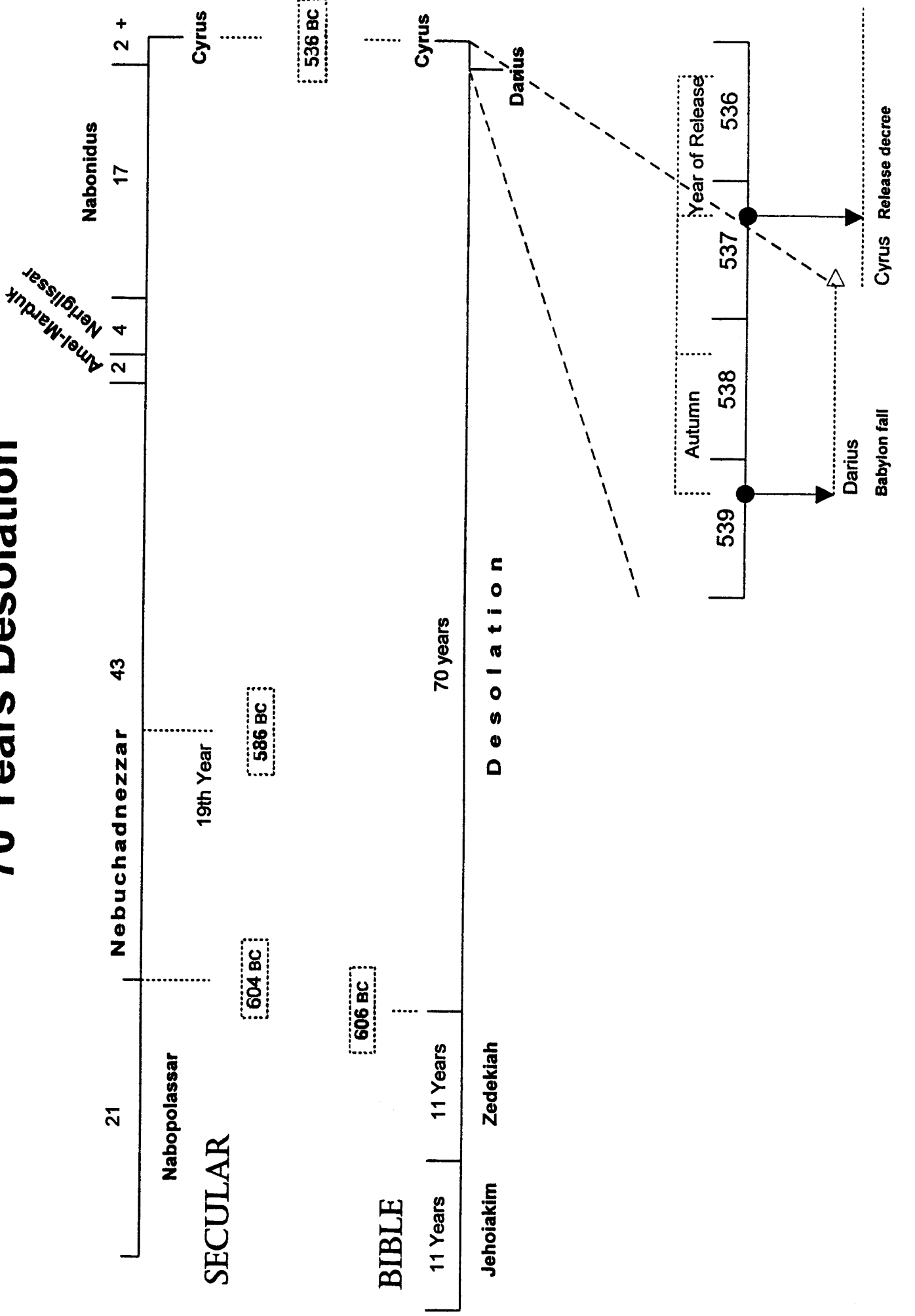
The revised chronology agrees with the Biblical scholars in mystic Babylon. Why do the Biblical scholars in Babylon disagree with the Bible’s three plain statements of 70 years’ desolation and say, ‘No—70 years captivity and 51 years desolation.’?

Why? Because the scholars in Babylon have greater confidence in the scholars of secular/profane history than they do in the inspired writers of the Bible-sacred history. But Daniel 9:1-2 and II Chronicles 36:18-21 clearly reveal that the 70 years started from the **destruction** of Jerusalem.

Daniel 9:1-2 clearly speaks of the 70 years’ **desolation** of Jerusalem. Although Br. Russell gives the Daniel 9:1-2 citation when dealing with the 70 years’ desolation period, he always referred to the 70 years’ desolation of the land resting because he was tying it in with the Jubilees. But Jerusalem was in desolation for 70 years, which parallel the 70 years’ desolation of the land. Jeremiah’s 70 years’ desolation could only begin with the overthrow of King Zedekiah and the city was in complete desolation until the decree in the first year of Cyrus.

**Because the revised chronology counts the 70 years as captivity, this wrong premise invalidates its conclusion about the 70-year link.**

# 70 Years Desolation



## The Period of the Kings

Br. Russell has 513 years for the period of the kings. He tallies the years of the kings of Judah's reign as recorded in I and II Chronicles which also includes some of the kings of the apostate ten tribe nation of Israel.

The revised chronology has 463 years for the period of the kings. It follows the kings of the apostate nation of Israel as recorded in the books of I and II Kings which also list some of the kings of Judah.

The complete listing of the kings of the more faithful two tribe kingdom of Judah are in the books of I and II Kings. **Some attempt to synchronize the two accounts.** In so doing, **they presume to regard the kings of Judah as having various concurrent or overlapping reigns.** Those attempting to synchronize the two accounts revise Br. Russell's 513 years by removing 50 years.

Br. Russell and Morton Edgar were right in not attempting to adjust the kings of Judah's list by the records of the apostatizing ten tribes. That would regard the ten tribes as the standard to which the others should bend. Furthermore, Morton Edgar makes this observation in GREAT PYRAMID PASSAGES, Vol. 1, pg. 25.

“It is now generally agreed that **these synchronisms were added to the book of Kings by a later hand,** and are not to be considered as original independent chronological data. The fact that the writer of Chronicles...ignores the length of the reigns of the kings of Israel..., and confines himself entirely to the line of the kings of Judah, should give us confidence that **the Lord intends us to continue the chronological chain through the kings of Judah.**”

In the 1800s scholars within the nominal churches before Christendom was divinely rejected as the mouthpiece of God—scholars like Hales, Clinton, Elliott, and Guinness—agreed with Br. Russell in following the listing of the kings of Judah in I and II Chronicles.

This brings us to Edwin Thiele. The revised chronology for the period of the kings is based on Thiele's synchronisms of the kings of Judah in Chronicles with the kings of the more corrupt ten tribe kingdom of Israel.

I take exception to a statement published in the treatise on the revised chronology. “The Lord has arranged scholars like Edwin Thiele to fathom these issues.” So-called Bible scholars like Thiele are probably not spirit begotten. Therefore, they have as much or more confidence in scholars of secular/profane history than in Biblical history. In fact, they use secular history as the standard and conform Biblical history or writings to this secular standard. We saw this in the issue of the Biblical 70 years' desolation versus the secular histories of the 70 years' captivity.

I believe Br. Russell was that wise and faithful servant. Now 100 years after the Lord cast Babylon off as his mouthpiece in interpreting His Scriptures, we are asked to reject a chronology Br. Russell found Scripturally acceptable for the chronology of Bible scholars in Babylon like Thiele.

**Using Bible scholars in Babylon long after God rejected Babylon is a wrong premise. Therefore, I believe the revised chronology on the period of the kings is wrong.** By the way, brethren have found at least some of the synchronisms wrong.

The following chart based on Ezekiel 4:1-6 confirms Br. Russell's 513 years for the period of the kings.

607 Last of Zedekiah

Zedekiah  
Jehoiakim

Josiah 31

Jeremiah  
40 Years

Kings: 513 Years

390 Years Ezekiel 4:1-6

3rd year of Rehoboam 2 Chron. 11:13-17

4th year of Solomon

Rehoboam

17

40

40

40

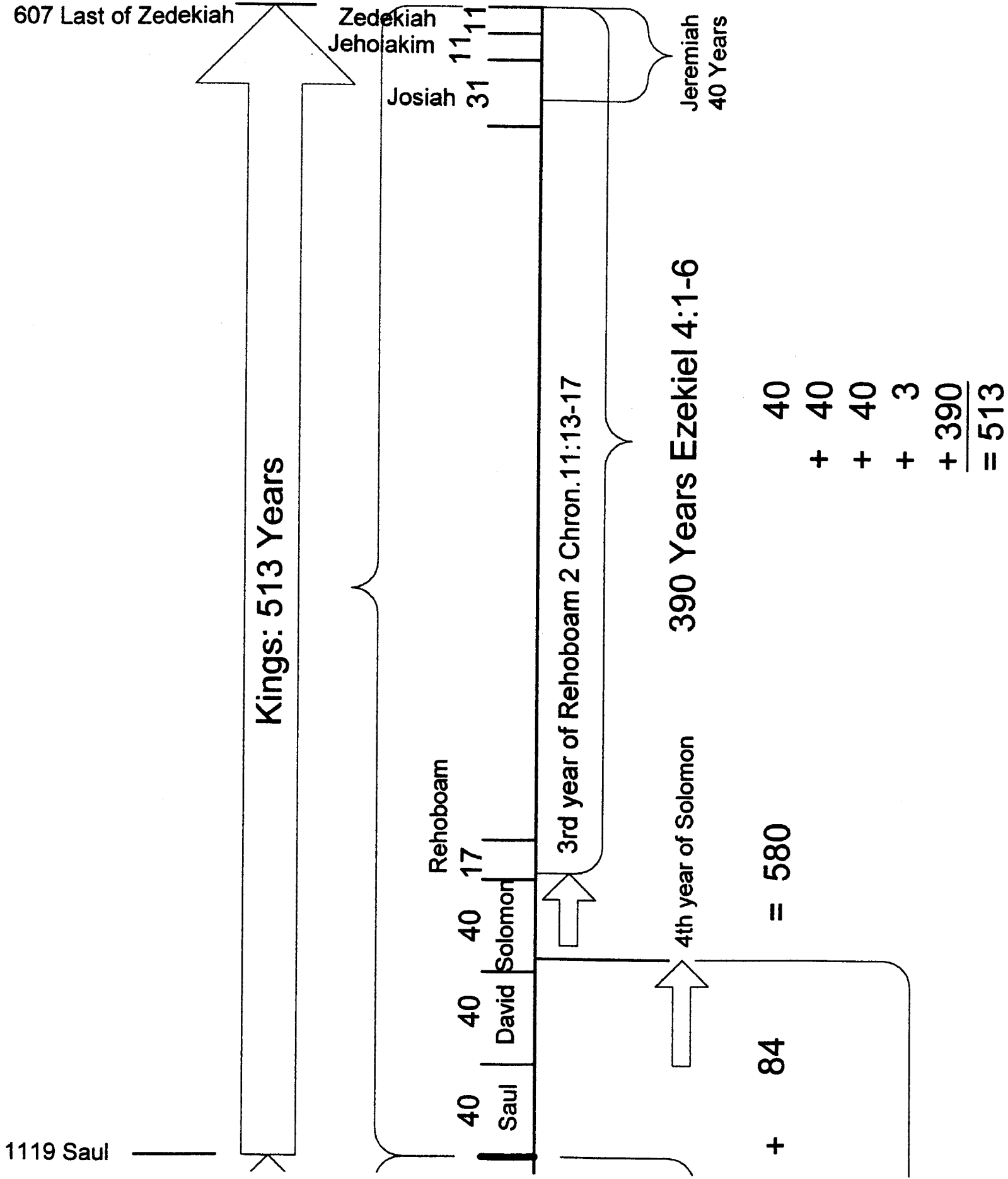
Saul  
David  
Solomon

40  
+ 40  
+ 40  
+ 3  
+ 390  
= 513

= 580

+ 84

1119 Saul



## Where Are We?

We do not need a revised chronology to establish where we are on the stream of time. There are prophecies that are built upon 1874 and 1914 that clearly confirm from prophetic events that we are on target.

### Amos 5:18-19

In the 1950s Br. Julius Bednarz gave a discourse predicting the fall of Communism based on Amos 5:18-19.

These verses outline four events that would take place starting from the “Day of the Lord” (Jehovah) – 1874. From Zephaniah 1:14-16 we find that the “Day of the Lord” is also the “Day of the Trumpet,” the Seventh Trumpet (1874). It begins while the “fenced cities” and “high towers” of Christendom are still in tact.

<b>1874</b>	The world was trying to flee from <i>Great Britain</i> , the “ <b>Lion</b> ,” the national symbol of England.
<b>1917 – 1989-90</b>	The world ran into the <i>Russian</i> “ <b>Bear</b> ” and was embraced with a big “bear hug.” Over 1/3 of the world became Communist.
<b>1989-1990</b>  <b>1990-2003</b>	Communism fell. Br. Julius predicted the “ <b>House</b> ” would represent <i>Nationalism</i> . This has proved true.  The people of the Communist world, especially, went into the “house” (Nationalism) and leaned upon the “ <b>Wall</b> ” of Nationalism for support. The Russian Soviet Union collapsed into 16 independent nations. About 10 or 12 former satellite nations gained their independence when the “Iron Curtain” fell. The forces of Nationalism destroyed Yugoslavia—resulting in several independent nations. Nationalism, of course, has been the driving force in third world countries.
<b>Future</b>	The man received a “ <b>bite</b> ” from the “ <b>Serpent</b> .” This is symbolic of a future deception of Satan, probably the rise of <i>Church-State Powers</i> , which will persecute the people.

## Where Are We?

### Isaiah 23:15-18

“**Tyre**” symbolizes “mystic Babylon.” The “**one king**” symbolizes Communism. Tyre is called a “**harlot**.” There is only one “harlot” in Scripture. Elsewhere, Israel is symbolically called a “harlot.” That is why *both Tyre and Israel are symbols or types of Christendom – “mystic Babylon.”* Each pictures a different aspect of mystic Babylon.

Babylon’s destruction of Judah and Tyre pictures revolutionary forces that destroy a corrupt church-state system like Judah. This is a separate type in itself.

<p><b>1914/15</b> <b>+ 70 yrs</b> <b>1984/85</b></p>	<p>W.W. I led to the Communist Revolution.</p> <p>Pope John Paul began traveling around the world singing like a “harlot.”</p>
<p><b>1919 (approx.)</b> <b>+ 70 yr</b> <b>1989</b></p>	<p>The Communists began to curtail Papal influence.</p> <p>Sometime after the 70 years (1989), Papacy will once again commit fornication with the nations of the world. How long before this takes place we do not know.</p> <p>This prophecy shows where we stand in the stream of prophetic events concerning Christendom. The next prophetic expectation is its rise to a church-state system.</p>

## Where Are We?

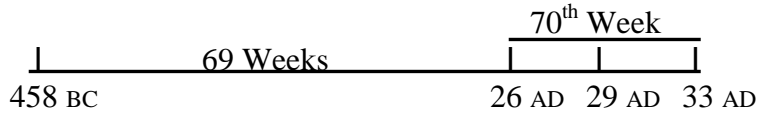
### Acts 28:17-29 and Isaiah 6:9-13 – The length of the Harvest.

<b>AD 29</b>	Jewish Harvest Began.
<b>AD 36</b>	Exclusive preaching of the Gospel to the Jews ended.
<b>AD 37</b>	End of exclusive favor to the Jew – Gospel was preached to the Jew first and the Gentile. But Jewish Age harvest continued.
<b>AD 62 (approx.)</b>	<p>In Acts 28:17-25 Paul preaches Gospel to Jewish leaders in Rome.</p> <p><b>Acts 28:25-28</b> – Paul in a partial quote from Isaiah 6:9, 10, warns the Jews that the time is coming when the Gospel will cease to be preached to the Jew first and be preached primarily to the Gentiles.</p> <p><b>Isaiah 6:9-12</b> – Because the Jewish people continually refused to accept the Gospel, Isaiah 6 reveals when the Jewish harvest would end.</p> <p><b>Isaiah 6:11-13</b> – The harvest work would continue among Jews in Diaspora until “all the cities” in Israel were utterly desolate and the Jews in Israel were far removed. Vs. 13 seems to modify this with an indication that 1/10th would remain in the land.</p>
<b>AD 29-157</b>	The Jewish Harvest was still going on in AD 157 because Tiberius and a few other cities in Israel still had an active Jewish population.
<b>1874-2003</b>	<p style="text-align: center;"><b>The Gospel Age Harvest Parallels the Jewish Harvest.</b></p> <p>If the Jewish Age Harvest was still going on in AD 157, then the Gospel Age Harvest is still going on in 2003. <i>When</i> all the cities in Israel were desolated to the extent of fulfilling Isaiah 6:11-13, is an unknown date—some time after AD 157. Therefore, in parallel, the end of the Gospel Age is yet future.</p>

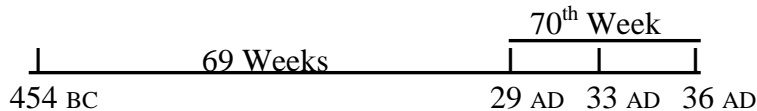


## Israel's Seventy Weeks of Favor Daniel 9:24-27

### Revised Chronology



### Br. Russell's Seventy Weeks



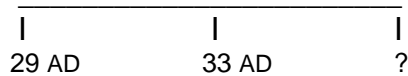
Beginning the Seventy Weeks with 458 BC is highly questionable. Beginning the seventieth week in 26 AD and ending it in 33 AD is totally unacceptable. By ending the Seventy Weeks of favor in 33 AD, the revised chronology defeats the purpose of God's exclusive favor upon Israel for Seventy Weeks/490 years. The following Scriptural logic proves that God's exclusive favor to the Jews continued after 33 AD—the year the revised chronology terminates God's exclusive favor on the Jewish people.

Some time after Jesus' death in 33 AD, Acts 7:56-8:1 reveals that Stephen's martyred death was accompanied by a great persecution of the church at Jerusalem and they were scattered abroad. Everywhere they went, they preached the Gospel. Acts 10 records the conversion of the first Gentile, Cornelius. In Acts 11:1-18 we find Peter in Jerusalem justifying why he converted a Gentile when God was only dealing with the Jewish people. Then the very next verse, Acts 11:19, assures us that although the Jerusalem church was scattered abroad into Gentile cities—like Antioch which was 300 miles from Jerusalem—they only preached to Jews in the Gentile cities.

What year can we give to the important event of Cornelius' conversion? The Acts account does not provide an exact year, but the prophetic account of the Seventy Weeks (Dan. 9:24-27) does. In verse 26 we are informed that after the 69 weeks Messiah will be cut off. Verse 27 shows the typical sacrifice picturing Jesus' death ceased in the midst or in the middle of the 70<sup>th</sup> week. Therefore, Jesus died in the middle of the 70<sup>th</sup> week. Thus, 33 AD is the middle of this 70<sup>th</sup> week, not the end as the revised chronology teaches.

If the middle of the 70<sup>th</sup> week was 33 AD, the beginning would be 29 AD. How logical! AD 29 was the year of Jesus' first advent.

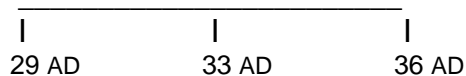
### Seventieth Week



Verse 27 also reveals the 70<sup>th</sup> week was to be a week of special favor to the Jewish people. Why? “He [Messiah] shall confirm the covenant with many for one week [seven years].” All Jews who accepted the Jesus as their Savior during this 70<sup>th</sup> week of seven years were able to pass from Moses into Christ and run for the high calling.

Therefore, one week of seven years from 29 AD would bring us to 36 AD which was outwardly marked by the conversion of Cornelius which ended the exclusive favor of God to the Jewish people.

### Seventieth Week



The revised chronology misses the whole point of the 70<sup>th</sup> week.

## Secular/Profane History

Earlier a reference was made to secular history as being profane history. Look up “profane” in McClintock and Strongs, page 626. One of the usages refers to “profane history.” “The term is also used in opposition to holy. Thus the general history of ancient nations is styled profane, as distinguished from that contained in the Bible; profane writings are such as have been composed by heathen, in contradistinction from the sacred books of Scripture....”

Prior to the early 1900s, profane was used to denote secular history. It was considered unholy from two standpoints. One, it was not Holy Scripture and two, time and again secular writings were a distortion of history. In our times, secular history and all other avenues of secular writings have been exalted to an equal or a higher level than the writings of Holy Scripture.