

Israel's Prophetic Destiny

“In your descendants shall all nations be blessed” Genesis 22:18

Publisher's Notes

This study of “Time and Prophecy” was authored and reviewed by Bible Students who consider God’s covenant promises to Abraham to be eternal. These promises to bless all the families of the earth were reaffirmed to Abraham’s seed — Isaac and Jacob (Israel) — and form the basis of the many prophecies describing Israel as the nucleus of God’s kingdom on Earth.

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Chapter One

Israel is Special

“Ye that make mention of the LORD, keep not silence ... till he make Jerusalem a praise in the earth” (Isaiah 62:6,7).

The Hebrew prophets spoke of a time when Israel would become the nucleus of God’s Kingdom on Earth. Thereafter blessings would spread through Israel to all nations.

“It shall come to pass, in the last days, that the mountain of the house of the LORD shall be established in the top of the mountains ... and all nations shall flow unto it. Many people shall go and say, Come ye, and let us go up to the mountain of the LORD, and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the Law, and the Word of the LORD from Jerusalem” (Isaiah 2:2,3).

This will bring to the world an era of universal peace and reconciliation. “They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD” (Isaiah 2:4,5).

Israel is destined to bless the world. “Thou art my servant, O Israel, in whom I will be glorified ... I will also give thee for a light to the Gentiles ... [to] be my salvation unto the end of the earth” (Isaiah 49:3,6).

These promises are from Isaiah, but we could multiply them from Jeremiah (3:17), Ezekiel (39:25-29), Daniel (12:1,2), Hosea (14:4-6), Joel (2:27-32), Amos (9:11-15), Micah (4:1-4), Zephaniah (3:8,9), Haggai (2:6-9), Zechariah (14:8,9), and Malachi (3:18, 2:11).

BUT ... WHEN?

This is not an amorphous hope for the distant future. The time is at hand. We are progressing toward this end.

This booklet provides specific evidence that the blessed Kingdom of God will be inaugurated, through Israel, within a single generation. Peace will not prevail immediately. The Kingdom will be introduced in a period of distress. But thereafter, “I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream” (Isaiah 66:12).

70 YEARS

There are milestones in the restoration of Israel in modern times. The year 1948 is prominent among them, the year Israel was restored to national independence. But there are others. David Ben Gurion noted that the process of restoration commenced with the settlement of Petah Tikva in 1878.

This means that Israel regained their independence in a period of **70 years**. Long ago, Israel lost their independence in a period of **70 years** while Babylon ruled the nations (Jeremiah 29:10).

Is this a coincidence? Or is this a marker from above that God’s hand is supervising the affairs of Israel in a special way? If this point stood alone, we might suppose coincidence. But it does not stand alone. It is one of a series of markers that suggest divine providence. Follow with us as we examine them.

SPECIFIC DATES

Here we consider some specific dates relative to the restoration of Israel. We will see evidence that these are part of a sequence overruled by God. These events occurred in a meaningful pattern, not randomly. Seeing this increases our faith that God is supervising the results.

1874 — The beginning of the process. Benjamin Disraeli, “Lord Beaconsfield,” was elected prime minister of England in this year. He was England’s only ever Jewish prime minister. His election set the stage for his involvement four years later in the 1878 “Berlin Congress of Nations” that opened Palestine for resettlement by the Jewish People.

1878 — A provision of the 1878 Treaty of Berlin, influenced by Benjamin Disraeli, was that thereafter all subjects of the Ottoman Empire would be granted equal treatment under the law. The consequence

of this was that Jewish citizens could now purchase land for resettlement, allowing the establishment of Petah Tikva, “Door of Hope” (Hosea 2:15), the first such settlement in modern times. Today Petah Tikva is a thriving community of more than 200,000, though early on it passed through substantial distress.

1896 — Publication of *The Jewish State* by Theodore Herzl. This was a landmark treatise that opened the way the following year for the First Zionist Congress.

1914 — World War One brought an end to the Ottoman Empire and the land of Israel came into the control of England. In 1917 the British government issued the Balfour Declaration, declaring their intent to make of Israel a national homeland for the Jewish people. This came through the influence of Chaim Weizmann, a Jewish British chemist whose work assisted England in their war victory.

1948 — Statehood restored.

We consider each of these dates in what follows. But before this, let us introduce the overall scheme of God’s Plan for mankind, and in particular, his plan for 1000 years of blessing and restoration for the world. Recognizing this will be helpful in seeing the pattern linking the dates above.

1000 YEARS

There is a tradition, long standing, that when God establishes Israel and brings peace to the world, it will be during a thousand year “day” of restoration. This thought stems from Psalms 90:4, “A thousand years in thy sight are but as yesterday when it is past.” If a thousand years is one “day,” then the six days of labor, and a Sabbath day of rest following, might picture 6000 years of human experience laboring under the curse of death, and 1000 years of release, rest, and restoration.¹

This thought is also indicated in the prophecy of Ezekiel. Chapters 38 and 39 of Ezekiel speak of an invasion by Gog from the north, with five

(1) Notice something similar in the *Jewish Encyclopedia*: “7000 years, the seven thousandth year being the millennium, the Great Sabbath of the Lord” (1906 edition, “Sabbatical Year and Jubilee”).

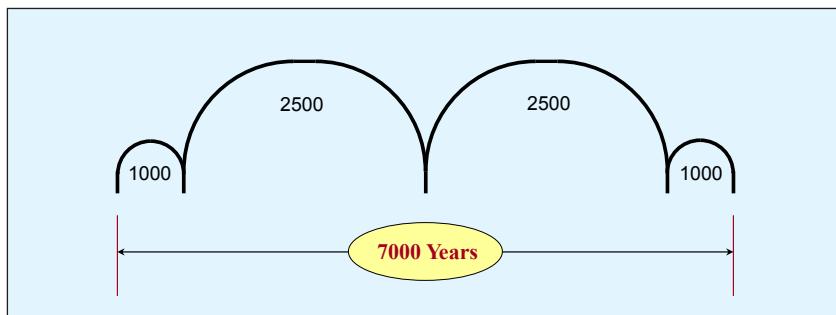
allies, to impose their will upon Israel. God then delivers Israel from this threat in a remarkable way.

“In that day there shall be a great shaking in the land of Israel ... I will plead against him [Gog and his bands] with pestilence and with blood ... Thus I will magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD” (Ezekiel 38:19, 22, 23). “All the nations shall see my judgment that I have executed ... So the house of Israel shall know that I am the LORD their God from that day and forward. And the nations shall know ... for I have poured out my spirit upon the house of Israel, saith the LORD God” (Ezekiel 39:21-23, 29). (See also Joel 2:1-20, Zechariah 12:8-10.)

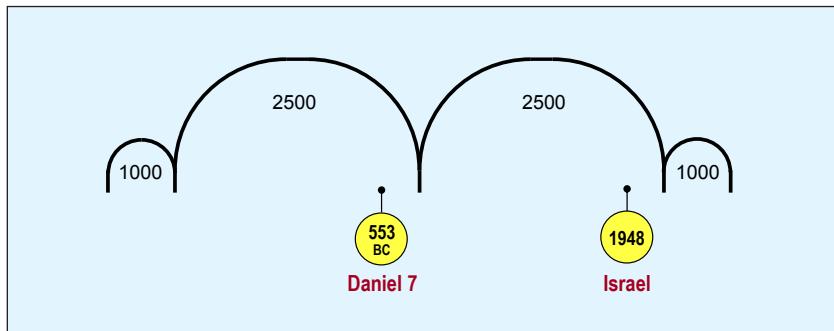
Thereafter, Ezekiel chapters 40-48 give a lengthy vision representing the Kingdom of God established through God’s intervention. Chapter 46:1 says that the gates leading mankind to God “shall be shut the six working days; but on the sabbath it shall be opened.” This Sabbath day represents the Seventh Millennium, when God will open the gate of access and call all people to himself.

If the restoration of the world, through a Kingdom of God centered at Israel, will consume 1000 years, it reminds us of what God warned father Adam in the beginning. “In the day that thou eatest [of the forbidden tree] thou shalt surely die” (Genesis 2:17). Adam did violate the command, and he succumbed at the age of 930 years. “He lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens” (*The Book of Jubilees* 4:30).²

Thus judgment fell within a thousand year period — and God plans to restore mankind in another thousand year period. This leaves 5000 years between the first and last millenniums. If we divide this symmetrically, we have the following.



Now notice what happens if we place into this diagram the date of Israel's national restoration, 1948 — and its corollary date, positioned the same relative to the first 2500 year period. Namely, 553 BC (2500 years before 1948).



The date 1948 is meaningful, by definition. But what of 553 BC? As it turns out, this date also is meaningful, and relevant to the issue of Israel's statehood. The date 553 BC is precisely the date of the vision of Daniel 7:1, "the first year of Belshazzar king of Babylon."³ The book of Daniel has 12 chapters. The first six are a unit, giving a history of Daniel from being taken captive as a young man, until the fall of Babylon. The second six chapters are also a unit, recording the visions that Daniel the prophet himself received from God.

Daniel 7:1 begins this second part of the book, and introduces the first of four visions that Daniel himself received from God. This first vision is about the loss of Israel's national independence. The dream of Daniel in this chapter shows that Israel would serve four world empires in succession, represented by four beasts — a lion, bear, leopard, and

(2) *The Book of Jubilees* is an apocryphal book reflecting Jewish thought in the late centuries preceding the common era.

(3) Belshazzar was the son of Nabonidus, the last ruler of the Babylonian Empire. Nabonidus ruled 17 years until the fall of Babylon in the autumn of 539 BC. That 17th and last year of his reign commenced in the spring of 539 BC. Because he was aged, and had interests elsewhere, Nabonidus in the third year of his reign committed the rule of Babylon to his son, Bel-sar-user. That third year of Nabonidus was 553 BC, the first year of Belshazzar (*Nabonidus and Belshazzar*, Raymond Dougherty, Yale University, 1929, page 106).

a fourth one “strong exceedingly” (Daniel 7:7). The book of Daniel names three of these — Babylon, Medo-Persia, Greece — and the fourth, the Roman Empire, was “strong exceedingly” in comparison.

In other words, the vision God gave Daniel about the loss of their national independence was timed to fall 2500 years before the date when Israel would be restored to their national independence. The vision about their loss of independence falls in the first 2500 year period, in the same relative position, as the restoration of Israel in 1948, falls within the second 2500 year period.

We now have two testimonies respecting the date 1948. (1) It came at the close of a period of 70 years of gradual restoration, and (2) It came at a time that is arranged symmetrically with the vision of Daniel respecting the loss of their independence.

We are seeing evidence that the re-establishment of the nation of Israel was at a destined time. There is more to come. Follow with us, as we carefully examine these points.

1874 TO 1914

The prophet who was chief in predicting Israel’s subjection to Babylon was Jeremiah. He began his prophetic office in the 13th year of Josiah, king of Judah (Jeremiah 1:2), and continued “until the carrying away of Jerusalem” in the 11th year of Zedekiah. The two dates for these years are 627 BC, and 587 BC, respectively, spaced apart by a period of 40 years. This was the preparatory warning for the loss of Israel’s national standing.

If we locate the corresponding period in the second 2500 year span, the dates would be 1874 to 1914. This was a 40 year period preparing for the return of Israel’s statehood — from the election of Benjamin Disraeli, that opened the first light for the return of Israel, until World War I that dislodged the Ottoman Empire’s grip on the holy land, opening the door for a Jewish national homeland again.

1878

The year 1874 set the stage for the work of the last days. (We will see this date again in the Book of Daniel, later on.) But the first act of

restoration came in 1878 with the establishment of Petah Tikvah, as observed earlier. This year also is marked in the sequence of events from the days of Jeremiah.

The 18th year of Josiah, king of Judah, commenced with Tishri of 623 BC. This was also the year beginning the 16th Jubilee of Israel.⁴ As this was a year of Jubilee, which involved the return of land to previous owners, it was a time for examining records, such as might have been kept at the Temple at Jerusalem. In the temple work incident to this, the workers rediscovered a book of the Law which had fallen into disuse. This in turn triggered a remarkable reformation by the King that was far reaching in Judea (2 Kings 22:3-8, continuing through 23:25).

Tishri of 623 BC in the first arc of 2500 years, finds a parallel date of 1878 in the second arc of 2500 years. Thus the year of reformation in Jeremiah's day connects to the year of resettlement in modern times. This is more than merely a coincidence of years. It is also a connection of concept. The Jubilee beginning in 623 BC was a time for the return of land in Israel to its former owners. The parallel date, 1878, began the return of land in Israel to its former owners — Israelites.

This was a small beginning. But it was sufficient for David Ben Gurion to make a connection. In a speech given on the 10th anniversary of Israel's statehood, he said: "Pioneering activities of three generations preceded the Declaration of Independence, beginning in 1878, [with] the first Hebrew settlement in the country, Petah Tikvah."⁵

1896

There is more. Jerusalem first fell to Babylon during Nebuchadnezzar's campaign of 605 BC. Following the famous "Battle of Carchemish" in that year (Jeremiah 46:1,2), Nebuchadnezzar followed up his victory over Pharaoh Necho by sweeping through Israel and taking Jerusalem. This was the occasion when Daniel and his three Hebrew friends went into captivity (Daniel 1:1-7).⁶

(4) "The sixteenth jubilee occurred in the eighteenth year of Josiah, who reigned thirty-one years" (*Jewish Encyclopedia*, "Sabbatical Year and Jubilee").

(5) From David Ben Gurion's speech on Israel's 10th anniversary (google for this on YouTube).

The corresponding date in the second 2500 years is 1896, the date of Herzl's *The Jewish State*. This was the seminal treatise laying the foundation for the modern state of Israel. "Though [Herzl] died long before its establishment, he is generally considered [the] father of the State of Israel" (Wikipedia, Herzl).

For his vital contribution, Herzl is mentioned by name in the Israeli Declaration of Independence.⁷ A large portrait of Herzl adorned the front wall in the hall where Israel's statehood was announced, in honor of his important work.

1904

The next major event in Jeremiah's day, in the decline of Israel's national prospects, was the capture of Jerusalem a second time during the three month reign of Jehoiachin, successor to Jehoiakim (2 Kings 24:6-12). This was in 597 BC, and this event is noted both in the Scriptures and in Babylonian records.

The corollary date in the pattern is 1904. This was the year completing the labors of Theodor Herzl, disease taking him early at the age of 44. This might seem a blow to the prospects for Israel's recovery. However, it deepened the resolve of others to push ahead, and to focus on the land of Israel as their chief option (for Kenya, Uganda, and the Sinai Peninsula, had also been considered.)⁸

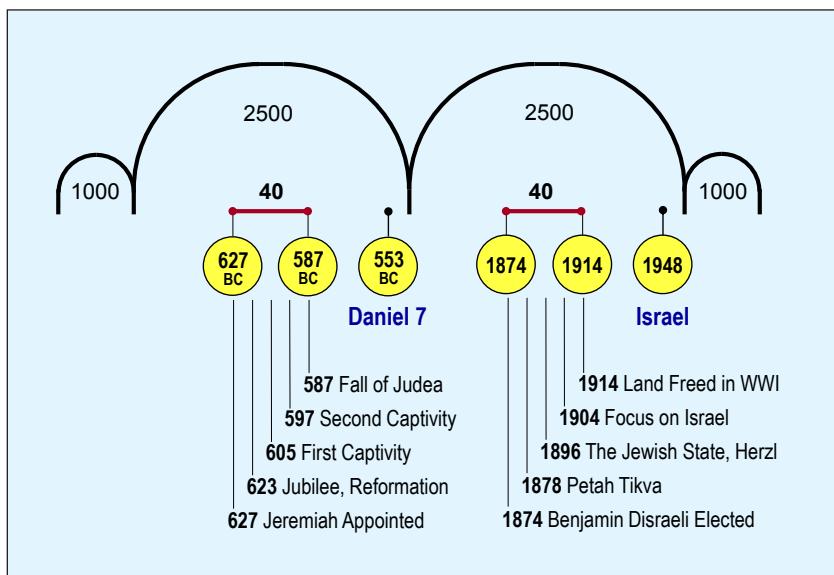


Declaring the State of Israel, May 14, 1948.

(6) This year, 605 BC, is termed year four of Jehoiakim in Jeremiah 46:2, and year three of Jehoiakim in Daniel 1:1. Jeremiah used a non-accession year reckoning for the kings in his book, whereas Daniel, in Babylon, used the Babylonian accession year reckoning in his book. Thus year four in Jeremiah, and year three in Daniel, refer to the same year.

(7) "At the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country" (from the text of the Israeli Declaration of Independence).

Let us pause now and consider what we have discovered. The meaningful dates leading to (and including) the restoration of Israel are these: 1874, 1878, 1896, 1904, 1914, 1948. Each one of these six dates falls in parallel to six milestone dates 2500 years earlier, marking the decline and loss of Israel's national independence.



Let us not pass by this evidence too quickly. These are markers of order, pattern, and meaning. They give evidence of the hand of providence from God above, who manages the affairs of men with design and purpose.

But let us look deeper. There is more to discover. Next we turn to the prophecies of Daniel. He, more than any other Hebrew prophet, records specific time prophecies relevant to his people, Israel. He will lead us to a time in our end of history, where the process of restoration commenced.

(8) Baron Maurice de Hirsch also purchased land in North and South America where agricultural colonies could be established and Jews resettled, away from persecuting Russia.

Chapter Two

Time Prophecies in Daniel

“The words are closed up and sealed till the time of the end ... but the wise shall understand” (Daniel 12:9,10).

There are several time prophecies in the Book of Daniel. However, only one of them appears in two separate chapters — once in Daniel 7:25, and again in Daniel 12:7. The period is described as a “time, times, and the dividing of time,” and “time, times, and an half.” This is commonly understood to be 3½ “times,” whatever the value of “times” may be. In fact, prophetic students widely recognize this as three and a half “years” of 12 months and 30 days per month. In other words, 1260 days.

Is this the intended meaning? It does, at least, reflect the words of another Jewish writer of the first century AD. For the Jewish writer of Revelation five times referred to this prophecy, either as Daniel had done (time, and times, and half a time), or as 42 months, or as 1260 days. Let us see if this understanding will prove productive.

As far back as the days of Moses, a day has been used to represent a year in fulfillment (see Numbers 14:34). Daniel’s contemporary, Ezekiel, used it the same way (see Ezekiel 4:5,6). Using this key means that Daniel’s prophecy refers to the remarkably long period of 1260 years. It is one of the most far reaching and remarkable prophecies of holy writ. To what does it pertain?

1260 YEARS

This prophecy reaches far beyond the days of the Roman Empire, the last “beast” of Daniel’s vision of chapter seven. It speaks of what would follow the Roman Empire. It refers to some persecuting force that would rise as the Roman Empire declined. And it would grow to

possess an authority surpassing even the Roman Empire is breadth and duration (Daniel 7:21,25). Only one institution is equal to the issue. Namely, the Roman Catholic Church, based in Rome, who at various times held sway over even kings and nobles during a period of more than 1200 years.

There is precision here. Justinian was the Roman Emperor (but reigning then from Constantinople) who first recognized the secular authority of Papacy. During his reign he elevated the bishop of Rome to the leadership of churches throughout the realm. About five years later the bishop of Rome found himself esconced as the civil lord of the city of Rome itself. The following year, 539 AD, with Justinian's general's victory over their Gothic enemies at Ravenna, the Pope found himself by default imbued with influence as a political authority.

His power then was limited, and through the centuries it waxed and waned. On occasion in European history he was the most influential ruler of the time. He spoke bombastic words aplenty, against people, lords, rulers, including against the Jewish people. European history is replete with examples (Daniel 7:8,25).

This authority continued through the dark ages, through the Reformation, and through the 1700s. But it came to an abrupt close during the years of the French Revolution and the subsequent Napoleonic Wars. On August 29, 1799, Pope Pius IV died in France as a prisoner of Napoleon, who refused to allow the election of a successor. Papacy would survive and regroup, but never again would it reclaim its previous authority in the politics of Europe. The time period between these dates, 539 and 1799, is precisely — as Daniel's prophecies specified — 1260 years.

MICHAEL STANDS FOR ISRAEL

The importance of this to the Jewish people comes in two parts. (1) Where the armies of Napoleon went, breaking the grip of the Catholic Church, the liberties of the Jewish people increased. This was a necessary prelude to the restoration of Israel three quarters of a century later. (2) Daniel chapter 12 adds a final prophecy, at the close of the book, pointing to a later time when "Michael," the patron angel who stood for Israel, would stand for them again and begin their recovery.

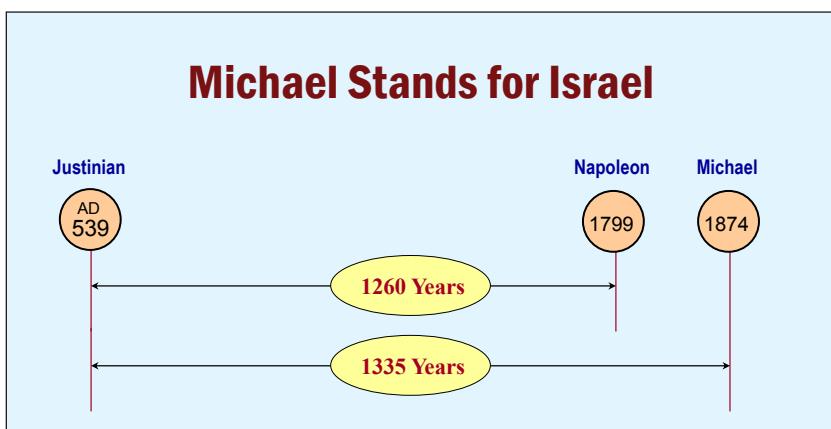
Here is the opening of Daniel chapter 12. “At that time shall Michael stand up, the great prince which standeth for the children of thy people [Israel].” The prophecy then enumerates events that would unfold subsequently. (1) A time of trouble greater than ever before. This came with World War I, and subsequently World War II, including the Holocaust of unparalleled trouble for the Jewish people. (2) A subsequent deliverance for God’s people. (3) The resurrection of the dead, which will reach every person during the Millennial Kingdom (Daniel 12:2).

1335 YEARS

The time prophecy added at the close of the chapter, to mark the incipient beginning of this period, is in Daniel 12:12. “Blessed is he that waiteth and cometh to the 1335 days.” A period of 1335 years exceeds 1260 years by 75 years. 75 years after 1799 brings us to **1874**.

This is remarkable. That is the very year cited in Chapter One as the early beginning of an era of restoration for Israel. In that year God overruled the placement of Benjamin Disraeli as head of the British government, in order to restore rights to the Jewish people, beginning with the 1878 Treaty of Berlin.

In the next chapter we will find another time prophecy from Daniel that touches **1914**. That year began the predicted “time of trouble” with World War One. But it also was a turning point for the restoration of Israel’s national aspirations, for it broke the hold of the Ottoman Empire upon the land of Israel.



Chapter Three

Seven “Times” of National Chastisement

*“How great are his signs!
And how mighty his wonders!” (Daniel 4:3).*

We saw in Chapter One a pattern of events that took us through a period of 40 years, from 1874 to 1914. In Chapter Two, we found that the final time prophecy of Daniel points to the first date, 1874. There is another time prophecy in Daniel, earlier in the book, that takes us directly to 1914.

This is found in Daniel chapter four. This chapter records a dream — and a subsequent experience — of king Nebuchadnezzar. The dream was interpreted by Daniel. In this dream there was a great tree, representing the dominion of Nebuchadnezzar, that was cut down. A band of iron and brass then circled the stump, as though to preserve it for future growth.

Then (as it is sometimes in dreams) the imagery changes. The ruler was changed in form and temperament to a beast that roamed the wild for “seven times,” before sanity was restored and the former degenerate received his dominion again.

In this chapter (Daniel 4) the expression “seven times” appears as the period of time before the bands were broken and the dominion was restored. The expression “seven times” appears four times in that chapter. (A link to Leviticus 26, as we will note later.)

Nebuchadnezzar was the direct subject of the vision, but it had a deeper meaning for Israel, and even beyond. Nebuchadnezzar was stripped of his reason for seven “times,” of whatever duration, as recorded by Daniel in that chapter. But the bands of iron and brass speak of some-

thing more than just Nebuchadnezzar. These are used, in symbol, to represent the political forces suppressing the nation of Israel while they were ruled over by four “beasts” as depicted in Daniel chapter seven.

Notice, for example, Leviticus 26:19. When God would “break the pride” of Israel, he would “make your heaven as iron, and your earth as brass.” Deuteronomy 28:23 is similar. “Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.” When Israel would finally be relieved of this, Psalms 107:16 says prophetically, God “hath broken the gates of brass, and cut the bars of iron in sunder.”

In Leviticus 26, as in Daniel 4, the expression “seven times” appears four times (verses 18, 21, 24, 28). Leviticus 26:34 shows that this punishment would fall upon Israel at the time of the Babylonian conquest (compare 2 Chronicles 36:21). The length of the punishment, “seven times,” is just double the length of the other time prophecy of $3\frac{1}{2}$ “time.” If that refers to 1260 years, then “seven times” refers to 2520 years.

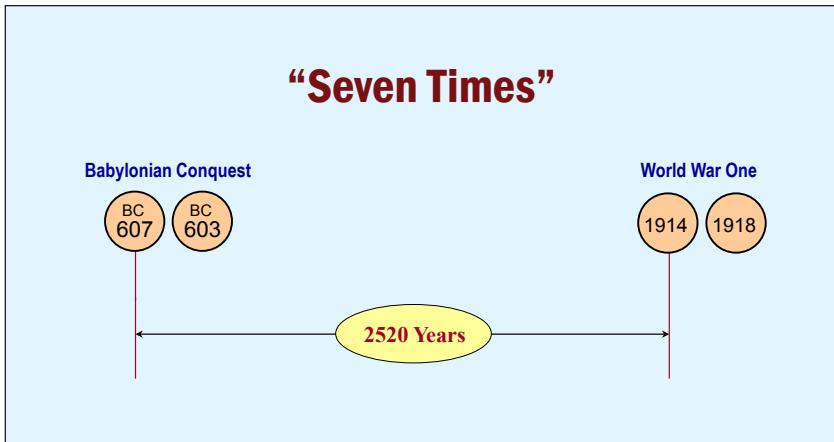
SEVEN x 360 = 2520 YEARS

In other words, Daniel chapter four, and Leviticus chapter 26, both refer to a period of 2520 years during which Israel would lose their national independence, and have it subsequently restored.

Such a punishment did occur, and for precisely the number of years specified. The Babylonian conquest of the holy land took four years, from 607 BC to 603 BC. For the first time in that part of history, in 607 BC the Babylonian army crossed the River Euphrates (and thus entered the land of promise, Genesis 15:18). In 603 BC, the second year of Nebuchadnezzar, he was declared by Daniel to be the “head of gold” (Daniel 2:1, 37, 38). Thus his conquest of Judea was completed in a period of four years.

If we advance forward 2520 years, we come to the four year period from 1914 to 1918. As it turns out, this was the four years of World War One. During this time the Ottoman Empire, which limited any hope of Jewish independence, fell apart. England took control of the holy land and declared their intent to restore it as a homeland for the Jewish

people. The years forward would see setbacks. But the prospect of national independence sprouted again after 2520 years.



TAKING STOCK

We began our examinations by noting the re-establishment of the Jewish State in 1948. We then recognized that it was a 70 year process from the first evidence of restoration in 1878 — just as Israel had lost their national independence during the 70 years of the Babylonian Empire.

Then we observed a series of events, from the election of Benjamin Disraeli in 1874, through 1878, 1896, 1904, and the “Great War” of 1914-1918.

Then we found that Daniel the prophet gave time prophecies identifying 1874 as the incipient beginning of restoration, and 1914 as a time for breaking the grip of the Ottoman Empire, allowing Jewish national aspirations to “sprout” again.

Next we consider the shaping influences between this time, and 1948. Were the dire experiences of those intervening years also indicated long ago?

Chapter Four

From 1914 to 1948

“Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished” (Isaiah 40:2).

In Chapter One, we saw a series of dates from 1874 to 1914 that prepared the way for Israel’s statehood in 1948. There are other experiences from 1914 forward that were equally noteworthy, but very painful. They were tortuous experiences for the Jewish people.

God warned, through Ezekiel, that this would be so. “I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out” (Ezekiel 20:34, see also verse 33).

At issue was the rise of Nazi Germany and the Holocaust. It was a devastating and unparalleled distress for Israel. But difficult as it was, it was part of the process of regaining statehood. In the aftermath, the nations of earth were moved to grant independence to their new state of Israel. Here are the events and dates in this tragic series.

1924 — Hitler published his plan for suppressing the Jewish people.

1932, 1933, 1934 — In these three years the Nazi party rose to control in Germany. In the summer elections of 1932 the Nazi party became the largest party in parliament. The following year Hitler became Chancellor. The year after that he became President, which morphed into dictator.

1939 — Beginning of the Holocaust which continued for six years.

Just as the four year collapse of the Ottoman Empire during World War I was paralleled 2520 years earlier in the four year conquest by the Babylonian Empire, so each of the dates above likewise have parallels that many years ago. The disastrous results of 1924, 1932, 1933,

1934, and 1939 have parallels in distresses upon the Jewish people 2520 years earlier.

597 BC — The second captivity of Israel, in the days of Jehoiachin, king of Judah.

589, 588, 587 BC — The three-year siege of Jerusalem ending in the fall of Zedekiah and a third captivity of Israelites.

582 BC — This was a captivity of more Israelites five years after the fall of Zedekiah (Jeremiah 52:30). As Judea was previously laid waste, this captivity may have been from Egypt where many Israelites had taken refuge (Jeremiah 43:10,11). This is the final distress of the Israelites recorded from those days. The Holocaust was the climax of distress for the Jewish people in modern times.

THEN, SOMETHING BETTER

Thereafter hope and promise for the future came through Ezekiel's prophecy of restoration in chapters 40-48 of his book. That prophecy was given on the day that would have opened the 17th Jubilee of Israel (10 Tishri, 574 BC). We will have more to say about this later. For now we merely observe that this last Jubilee year ran from the autumn of **574 BC** to the autumn of **573 BC**.

Holocaust Memorial, Rishon le Zion



The parallel year, 2520 years later, would be from the autumn of **1947** to the autumn of **1948**. In that year remarkable things happened for Israel. Late in November, 1947, the United Nations voted to restore statehood to the Jewish people, to become effective the next spring. On May 14, 1948, that independence was declared. All of this occurred within the Tishri to Tishri year that was 2520 years after the year of Jubilee marked in Ezekiel 40:1.

In this series we see that God's hand has been with Israel in their experiences, both good and bad, joyous and disastrous, advances and setbacks. God's promises to "gather you out of the countries wherein ye are scattered," as well as the purgative and chastening experiences "with fury poured out," alike have been foreseen and overruled by divine providence.

Those who perished in the distressing experiences will be raised again to appreciate the fruits of those disasters. Remember the assurance of Daniel 12:2, they "that sleep in the dust of the earth shall awake." Isaiah prophesied the same. "Thy dead men shall live ... the earth shall cast out the dead" (Isaiah 26:19). Thus even the traumas of the holocaust will be rolled back.

Israel has a destiny. A favored destiny comes with discipline. Sometimes deep discipline. But the results will be blessed. "I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isaiah 65:19).

Every deep experience of Israel in modern times — good and bad — has been timed. We next examine another prophecy of Daniel, predicting the restoration of Jerusalem and the Temple Mount in 1967.

2520 Year Parallels

- 607-603 BC, Babylonian Conquest — 1914-1918, World War I
- 597 BC, Captivity — 1924, Mein Kampf
- 589, 588, 587 BC, Nebuchad. — 1932, 1933, 1934, Hitler
- 582 BC, Final Captivity — 1939, Holocaust
- 574-573 BC, Final Jubilee — 1947-1948, Independence

Chapter Five

The Six Day War—1967

*“The governors of Judah ... shall devour ...
on the right hand and on the left: and Jerusalem shall be
inhabited again in her own place, even in Jerusalem”
(Zechariah 12:6).*

During Israel's War of Independence Israel survived with many miraculous circumstances, and augmented their territory. However, the old city of Jerusalem, including the Temple Mount, was secured by the country of Jordan.

That would change in the war of 1967. That lightning quick conflict of six days expanded Israel's borders further, notably including old Jerusalem and the sacred precincts formerly occupied by the Temples of Solomon and Zerubbabel.

Is this victory also indicated in the prophecies? Judging from the text heading this chapter, apparently so. And the year of this victory, 1967, apparently is reflected in yet another vision given to the prophet Daniel.

Daniel chapter eight records a vision given to Daniel about 2300 days (Daniel 8:14). Following the customary day for a year key, this would refer to a period of 2300 years. The vision begins by depicting a ram with two horns, which Daniel 8:20 tells us represents the kingdom of the Medes and Persians. Verse four shows that this kingdom expanded widely and had great influence, just as the Persian Empire did.

Verse five introduces another animal into the vision. “An he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.” This goat is interpreted in verse 21 as the Kingdom of Greece, and the notable

horn is interpreted to be the first king of that empire. That would be Alexander the Great. Verses 6 and forward show that the Grecian Empire overpowered the Persian Empire and became dominant.

Thereafter, in verse nine, another kingdom follows that by comparison to its predecessors is “exceeding great.” That empire would remove the daily sacrifice and (in verse 11) “cast down the place of his sanctuary.” Antiochus Epiphanes, of Grecian descent, did defile the sanctuary and interrupt the daily offerings, but it was not until the Roman Empire that the temple was utterly removed in 70 AD. The Roman Empire was the “exceeding great” empire that fulfilled this prophecy.

The prophecy then says in verse 14 that after 2300 days (years), “then shall the sanctuary be cleansed.” There was a temporary cleansing of the temple in the days of the Maccabees, long ago. But if we seek a time following the casting down of the sanctuary by the Roman Empire, we must look later.

GREECE CONFRONTS PERSIA

The long span of 2300 years puts this sometime in our place in history. If we begin the prophecy from the dynamic time of verse 5, when the Grecian goat launched head-long into the Persian Ram, the results are engaging.

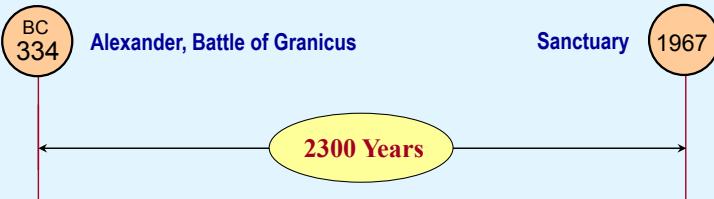
The first time Alexander’s troops came into open conflict with the army of the Persian Empire was at the Battle of Granicus in May of 334 BC. Computing 2300 years forward bring us to 1967, when the Temple Mount came under control again of a sovereign Israeli state.

Evidently the prophecy takes us to the beginning of a cleansing of the sanctuary area. The cleansing work has not been completed, as there remain unholy influences there. But as we progress to the Kingdom of God, things will thereafter become holy.

SIX DAYS

The victory of 1967 was remarkable. It expanded the borders of Israel further, and stabilized Israel by giving them more buffers for protection. The remarkably brief period of time involved — a mere six days — seems to be a mark of divine providence on their behalf.

2300 Years, Daniel 8:14



This six day victory stands in sharp comparison to the previous six years of the Holocaust. It riveted the attention of the world, and remains one of the most stunning victories of military history.

However, some observe that Israel was slow to follow up the victory in aggressively embracing what God provided for them in it. Six years later would bring a sore test, with the 1973 Yom Kippur War.

Israel there averted disaster, and has progressed since then, by fits and starts. Israel currently appears vibrant both militarily and economically. Israel weathered especially well the financial billows that assailed the western world in 2001 and 2008.

But further tests will come. And still we wait for the Kingdom of God. When might this appear?

Chapter Six

6000 Years

“The watchman said, The morning cometh ... if ye will enquire, enquire ye” (Isaiah 21:12).

We have mentioned the view — long standing, and with support from the Hebrew scriptures — that the Millennial Kingdom follows the close of 6000 years from Adam. Are we able to calculate when this time is due?

People are reticent about projecting things future. There is good reason for this, for the future being undocumented, it is easy to project things that do not materialize. Also, with previous disappointment comes a hesitance to inquire further. This is understandable. However, there is no special reason to avoid investigating, if there is sufficient evidence at hand.

IS THERE SUFFICIENT EVIDENCE?

There is only one document available that gives a credible account of time from the beginning. Only the Hebrew Scriptures provide this.⁹ People may embrace it — or otherwise — but there is no other document to appeal to. Can we achieve something helpful from this account? Let us see.

- It is well known that the list of ages and generations contained in Genesis 5, combined with the age of Noah at the time of the Flood (Genesis chapters 7 and 8), provide a span of 1656 years from the cre-

(9) The Septuagint version is a Greek translation of the Hebrew scriptures from Alexandria, Egypt, in the 3rd century BC. The relevant numbers in this version differ notably from the Hebrew. The reason for this evidently was a wish of the translators to compete with the Egyptians for the honor of longevity in their history. In our discussion we follow the Hebrew original.

ation of Adam to the end of the Flood. Here are the numbers to add, for those interested — Adam 130, Seth 105, Enos 90, Cainan 70, Mahala-leel 65, Jared 162, Enoch 65, Methuselah 187, Lamech 182, Noah 600.

- A similar computation can be made for the time after the Flood, until Abraham came into Canaan at the age of 75 years (Genesis 12:4). The relevant texts are Genesis 11 through Genesis 12:4. Here are the numbers to add, for those interested — Shem 2, Arphaxad 35, Salah 30, Eber 34, Peleg 30, Reu 32, Serug 30, Nahor 29, Terah 205. The result is 427 years.
- From this time until the Exodus and giving of the Law through Moses, was 430 years. We have this from Exodus 12:40-42. There might be options for understanding the meaning of this passage. However, comments from Galatians 3:17 reflect Jewish opinion from the first century AD about this passage. It reckons the 430 years from the Covenant with Abraham (at his age 75), until the Exodus under Moses.¹⁰
- From 1 Kings 6:1 we learn that from the Exodus until the foundation of Solomon's Temple in the spring of the fourth year of his reign was 479 years.

Therefore — using the Hebrew scriptures — we have 1656, 427, 430, and 479 years, from Adam until the Temple — a total of **2992** years. Do we know the date when Solomon's Temple began construction? Do we have proper dates for the reign of King Solomon?

Yes — we do. We did not always have, but we do presently. The NIV Study Bible, at 1 Kings 6:1, provides a footnote reflecting the consensus opinion for the spring of Solomon's fourth year — namely, **966 BC**. This date comes through the studies of Dr. Edwin Thiele in the 1940s, 50s, and 60s. After considerable dialog in professional journals, Dr. Thiele's dates have maintained. Some specifics of his evidence and his approach have been improved since his time. But the date 966 BC remains.¹¹

(10) There are good reasons for this view, from the internal evidence of the Hebrew scriptures. That is why it was Jewish thought in the first century AD. For example, Numbers 26:57-59 gives this line of descent — Levi / Kohath / Amram / Moses. This makes it apparent that the 430 years began long before the Israelites came into Egypt under Jacob.

Thiele's book shows how the synchronisms and reign lengths for the kings of Israel and Judah interweave in a cogent whole that matches the history of the Assyrian Empire back as far as the reign of King Ahab of Israel. His work is persuasive and well reasoned.

In addition to his studies, there are two independent methods of checking his results. One takes us from the fall of Troy and the building of Tyre. Another considers the date of the founding of Carthage. Both of these approaches are highly technical, but both are supportive.¹²

THE RESULT

The result of interest readily follows. If from Adam to 966 BC (the spring of Solomon's fourth year) is 2992 years, then Adam was created in the year **3958** BC. Six thousand years thereafter take us to **2043** AD ($6000 - 3958 = 2042$. Adjust by one to account for the absence of a year "zero" between the BC and AD eras, and the result is 2043 AD.)

There has actually been a good deal of writing, through the centuries, about when 6000 years might end. Today we have every advantage — highly integrated and superior evidence. Today we can make this claim. If one uses the Hebrew Scriptures, from Adam to Solomon, and applies the scholarly consensus of 966 BC for the foundation of Solomon's Temple — then — 6000 years of human history will close with the year 2043 AD.

This is a remarkable conclusion. Is it trustworthy? The author has considered this subject in depth for some decades. Carefully, meticulously. The evidence appears to be clear and sufficient. We invite the examination of any interested person. If this is correct — and if 6000 years does result in the establishment of the Millennial Kingdom of God — then the Kingdom of God is due within a single generation. It is a relatively few years ahead — 2043 AD.

(11) His landmark book on the subject is *The Mysterious Numbers of the Hebrew Kings*. This author finds the 1965 edition more helpful than later editions, but all give proper results for King Solomon.

(12) Specifics can be found in the treatise "The Approaching End of the Harvest," page 57, at the website 2043ad.com / button "6000 Years."

6000 Years

1656 — Adam to End of Flood

427 — to Abraham Entering Canaan

430 — to the Exodus

479 — to the Foundation of Solomon's Temple

2992 Years

966 BC — Solomon's Temple

3958 BC — Adam

2043 AD — End of 6000 Years

TWO ADDITIONAL TESTIMONIES

If we conclude that this is correct (or temporarily consent in order to follow the discussion), then let us see where it leads. There are two additional observations that confirm the integrity of the count of years, using the sacred history of the Jewish people.

(1) The Jubilee system. Jubilees in Israel were spaced 49 years apart. (The year of Jubilee was counted as year 50, but that year was also year one of the next cycle.) We mentioned earlier that the *Jewish Encyclopedia* places the 16th Jubilee at the 18th year of Josiah, which began with Tishri of 623 BC. That means that the 17th Jubilee would begin with Tishri of 574 BC. That happens to be the date of Ezekiel's Temple vision, also mentioned earlier (Ezekiel chapters 40-48).

This is confirmed by the *Jewish Encyclopedia*. “The last Jubilee [number 17] occurred on the 10th day of the month (Tishri), in the 14th year after that the city was smitten (Ezekiel 40:1)” (“Sabbatical Year and Jubilee,” subhead Talmudic and Samaritan Calculation of Jubilees).¹³

(13) This is confirmed by comparing Ezekiel 1:1,2 with Ezekiel 40:1. The opening text refers to an unidentified “30th year.” The other verses show that

Using the count of years given above, the Exodus of the Israelites would have been in the spring of 1445 BC. The first Jubilee would have begun in Tishri of 1358 BC.¹⁴ Counting forward in blocks of 49 years each, Jubilee 16 would begin with Tishri 623, and Jubilee 17 would begin with Tishri of 574 BC — matching the comments in the *Jewish Encyclopedia*.

Presumably it was Jewish cultural memory that recalled that Jubilees 16 and 17 were the last ones counted by Israel, and when they fell. This may seem technical — it is detailed — but this finding is remarkable. It confirms the count of years all the way back to the Exodus.

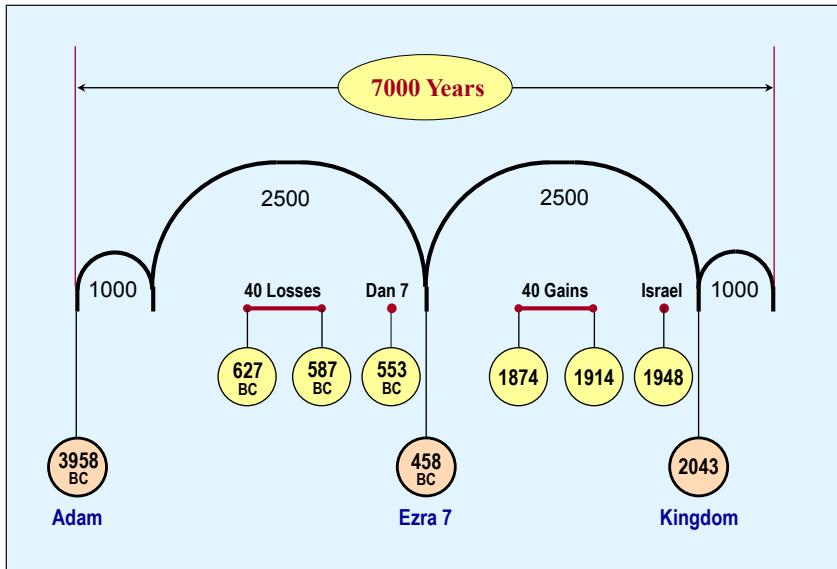
(2) If 6000 years end with 2043, then 7000 end with 3043. That means that the mid-point of these 7000 years would be 458 BC. This date turns out to be meaningful. It was the year in which Ezra the priest returned to Jerusalem with a mandate to restore the city and the temple (Ezra chapter 7).

Habakkuk 3:2 says, “revive thy work in the midst of the years, in the midst of the years ... in wrath remember mercy.” It is at least an en-

Ezekiel 40:1 is 20 years later. Therefore it would be year “50.” If year “30” meant the 30th year of a Jubilee cycle, then the year given in Ezekiel 40:1 would be a year of Jubilee. The vision was given on the 10th day of Tishri, which was the day specified for initiating a Jubilee in the proper year (Leviticus 25:9,10). That Israelites in Ezekiel’s day were still aware of when to expect a Jubilee year, is indicated by Ezekiel 7:13.

(14) At the time of the Exodus, the Israelites were numbering years that began in the spring. This is apparent by comparing Numbers 33:38,39 with Deuteronomy 1:3, where the year number did not change with month seven (as they do today). That indicates that year numbers at that time changed with month one, in the spring.

After the Exodus in 1445 BC, 40 years later the Israelites crossed the Jordan in the spring of 1405 BC. But in the previous year the Israelites had already occupied some of the promised land east of the Jordan, and settled 2½ tribes there. Thus the count of years in the cycle of Jubilees would have commenced that previous year, which started in the spring of 1406 BC. Year 49 of such a count would be 48 years later, thus the spring of 1358 BC. According to Leviticus 25:8,9, when the next 7th month arrived, the 10th day of that month would begin the year of Jubilee — thus autumn of 1358 BC.



gaging observation that in the “midst” or middle of the 7000 years of God’s Plan marked a rebuilding work. Habakkuk prophesied about the Babylonian Empire, which brought Israel low. Ezra returned in 458 BC with a commission to restore Jerusalem, the Temple, and the offerings.

IS THIS CREDIBLE?

The discussion foregoing indicates that the Millennial Kingdom will be established through restored Israel in only a few years — by the year 2043 AD. Is this credible? Is this a date dangling by itself in the future as a bare possibility? Or are there other supportive strands of evidence?

Chapter 9 is about Noah and the Flood — and some engaging lessons that pertain to the deliverance of mankind into a new world, the Millennial Kingdom of God. We will see familiar dates again: 1874, 1948, 2043. Stay with us.

However, Chapter 8, following, first considers Jewish Calendar years, compared to our findings so far.

Chapter Seven

Jewish Calendar Years

A traditional count of years, where and why it differs from the early Hebrew record and later history.

HEBREW CALENDAR YEARS

This booklet is published early in the conventional year 2019, which equates to the Jewish Calendar Year 5779. Yet if Adam was created in the year 3958 BC, as the Hebrew record connected to reliable history shows, then we should be in the year 5976 ($2019 + 3958$, less one to account for the absence of a zero year between the BC and AD eras.)

How does one explain the difference between this count from Adam (5976), and the Hebrew Calendar count (5779)?

ORIGIN OF THE JEWISH CALENDAR COUNT

The Jewish Calendar year number proposes to give the number of years from creation, as computed in a Jewish writing known as “Seder Olam Rabbah,” or more briefly, “Seder Olam.” This was composed by Rabbi Jose ben Halafta in about the year 160.

This locates the year of creation at 3761 BC, rather than the date 3958 BC, a difference of 197 years. Most of this disparity comes from mislocating the date of the burning of Solomon’s temple by the Babylonians. The Seder Olam would place this event in the year 421 BC, widely underestimating the length of the Persian Empire. The end of the first temple was actually in 587 BC, 166 years earlier.

The remaining difference, relatively small, is 31 years. It comes from the following parts.

(1) From the flood to Isaac, **60** years short. This is because of a misunderstanding of Genesis 11:26, presuming the Abram was the firstborn, and so was born when Terah was 70 years old. Actually Abram was 75 when his father died at he age of 205 (Genesis 11:32, 12:4).

(2) Thence to the Exodus, **5** years short. Paul reflects proper Jewish thought in Galatians 3:17, that from God's Covenant with Abraham, to the Exodus, was 430 years. Isaac was born 25 years later, leaving 405 years remaining to the Exodus. Sedar Olam supposes that the 400 years of Genesis 15:13 should date from the birth of Isaac. It actually begins with the affliction of Isaac, a few years later. (It may also be that 400 was intended as a round number.)

(3) From the Exodus to Solomon's Temple, **1** year long. 1 Kings 6:1 refers to year 480, but this means an interval of 479 years, not an interval of 480 years.

(4) Thence to the burning of the temple, **31** years long. This is a complex area involving overlapping reigns of the Judean kings. Today the results of Edwin Thiele's well known work, *The Mysterious Numbers of the Hebrew Kings*, confirms the founding of Solomon's Temple at 966 BC. This gives the period from the founding of the Temple, to its burning, as 379 years. Whearas Seder Olam supposed it to be 410 years.

(5) The Seder Olam count begins the year before Adam, **1** year long.

(6) Jewish year numbers advance three months before common year numbers, **1** year long (or more precisely, 1 year early).

The sum of these differences is that the Seder Olam periods are 31 years too short. Added to the 166 years underestimating the length of the Persian period, yields the total difference — **197** years.

Chapter Eight

Supporting Evidence

“It is the glory of God to conceal a thing: but the honour of kings is to search out a matter” (Proverbs 25:2).

NOAH AND THE FLOOD

The Flood narrative is recorded in Genesis chapters 6,7,8. The Flood brought an end to one world, but opened up another fresh and new. In this respect, the experiences that occurred so long ago may have lessons for us today. For if the Millennial Kingdom is at hand, it will cause an old world to recede, and a new world to begin, with better prospects and better hopes for all.

The ark that saved Noah and his family measured 300 cubits x 50 cubits (Genesis 6:15). This provides two features of interest. (1) It means that the length to width ratio was 6 to 1, perhaps expressing that the ark represents a means of deliverance through the **six millenniums** of the curse that afflicts the world.

(2) The circumference of the ark is thus 700 cubits, perhaps reflecting that the plan of God for the rescue of the world includes **7000** years total, six “days” of sin and one of restoration. So there is a theme in this picture that may pertain to the rescue of the world during the Millennial Kingdom.

A RAVEN AND A DOVE

As the Flood waters receded, and Noah and his family sought some sign of relief from the prevailing waters, two birds were used, a Raven and a Dove. The first is an unclean bird, and the second is a clean bird — representing for us an unholiness influence, and a holiness influence. The first is the curse of sin and death, the second the Spirit of God that will lead men to safety in the Kingdom.

When the raven was released it remained out “until the waters were dried up from off the earth” (Genesis 8:7). This is an apt picture of the prevailing curse that remains until God rescues us from the dangers during his Millennial Kingdom.

The dove, on the other hand, was sent out and returned, sent out and returned, as though to indicate the use of God’s Spirit through the ages for specific missions. But on its last return, before it was sent out again a final time, it brought with it an emblem of peace. In its mouth was “an olive leaf pluckt off,” as though to represent that peace was soon to follow (Genesis 8:11).

Remember that the Kingdom of God to come is represented in Zechariah 14:4 by the mount (symbol of a Kingdom) of Olives (symbol of light and peace).

THE ARK CAME AGROUND

After some months of drifting, the ark finally came aground, the depleted waters allowing the ark to rest “upon the mountains of Ararat” (Genesis 8:4). Outside, they could still see only waters, but as the ark had come to rest, it gave hope that the waters would soon be abated. It was the first sign of hope that the end of their ordeal neared.

If there is a picture here for us, by divine intent, of the end of the destructive ordeal of sin and death, then this coming aground of the ark — while the waters were still visible everywhere — would represent a point in the last days marking an end of an age. An incipient end only — but an end nevertheless.

In Chapters One, Two, Three, and Four, we saw in each case that the year **1874** is marked both by an historical event, and by a time prophecy in Daniel, as the incipient beginning of a restoration work for Israel — intended to bring blessings later, through Israel, to the world. Might this “coming aground,” the first point in the narrative signalling a better turn of events, represent that date? This is at least a feasible conjecture — albeit, a conjecture. Will it bear fruit?



TOP OF THE MOUNTAINS

The passengers in the ark continued hopeful, as the waters continued to recede. “And the waters decreased continually until the 10th month: in the tenth month, on the first day of the month, were the tops of the mountains seen” (Genesis 8:5).

The waters were still there — just as the curse is still abroad today — but for the first time there was a tangible, visible sign that better times were coming. The expression “tops of the mountains” appears seldom in the Hebrew Scriptures, but it does appear in Isaiah 2:2 and Micah 4:1. In both cases it pertains to the Kingdom of God to be established at Jerusalem (see Isaiah 2:3 and Micah 4:2).

Could this mention of the similar phrase in Genesis 8:5 have anything to do with the establishment again of Israel as an independent nation among nations — one that will subsequently progress to become the nucleus of God’s Kingdom?

At least the numbers suggest that it may be so. The calendar used in Noah’s day counted months consistently to be 30 days each. We can see this by comparing Genesis 7:11 and 8:4 (which gives five months precisely), with Genesis 7:24 and 8:3 (which gives 150 days precisely). Therefore, we can compute the number of days from the time the ark came aground (month 7, day 17) until the “tops of the mountains” were visible (month 10, day 1).

From day 17 to day 30 of that month would be 13 days. One more day takes us to the beginning of month eight. Sixty more days takes us to the beginning of month 10. The total is 74 days, unambiguously.

If our conjecture that “coming aground” represents the beginning of our last days — which according to Daniel’s prophecy is **1874** — and taking each day to represent a year, as in Daniel — then seeing the “tops of the mountains” 74 years after 1874 take us to **1948**. The very year of the establishment of Israel as a sovereign state again.

This is highly encouraging. The symbols fit — and the numbers fit. The year 1948, with the re-establishment of Israel, brought the first tangible, visible, sign of what the prophets predicted would come — a Kingdom of God centered at Israel. That nation is not yet the Kingdom of God. But the process is tangible and apparent.

FLOOD WATERS DRIED

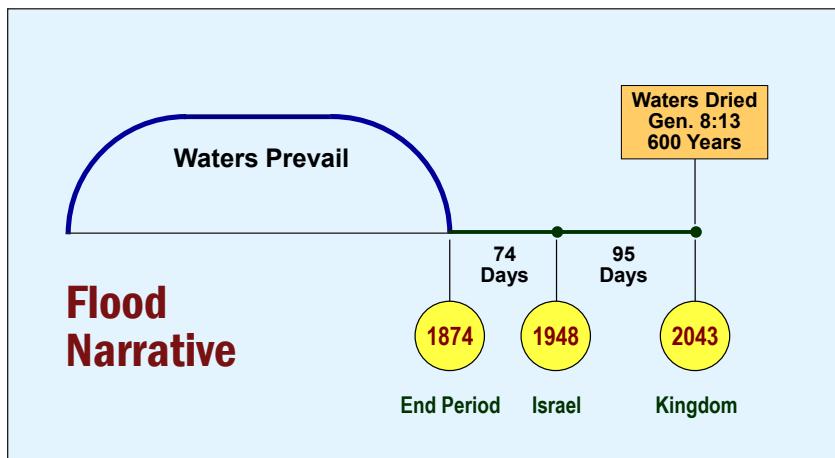
If this is so — if this is intended — if we are not reading more into this narrative than intended — then let us move forward to the next part of the narrative. Genesis 8:13 says, “And it came to pass in the 601st year, in the first month, the first day of the month, the waters were dried up from off the earth.”

Notice the date. It is the very first day of a new century. By this time 600 years, precisely drew to a close. We now start the very first day of a seventh century. Remember above that the circumference of the ark was 700 cubits — and the suggestion that this represents 7000 years of God’s Plan for mankind. In this case, 600 years would well represent 6000 years, which come to a close at the introduction of the Millennial Kingdom of God — the Seventh Millennium of human history.

The Flood waters being dried up suggests the end of the curse, and the beginning of the Kingdom of God to restore the human race to life, peace, and prosperity again.

ANOTHER CHECK OF THE NUMBERS

This is interpretive. But it is reasonable, feasible, and seems productive. If we are following the divine intent correctly, then an evident next test is clear. Let us check the days between the “tops of the mountains” becoming visible, and the day the waters were dried.



Between the first day of month 10 (tops of the mountains) and the first day of the next new year, would be three months of 30 days each — 90 days. But we have one other factor to include. The ancient calendar, for example, of the Egyptians, was like this count in the days of Noah — 12 months of 30 days each.

This would be 360 days, but the year length in full days is actually 365. Therefore it was the practice in antiquity to add five extra days at the end of the old year, before the next New Years Day. This increases the days in the Flood narrative from 90 to 95.

From 1948, adding 95 years forward, we come to the year **2043 AD**. That is the very year that we found in Chapter Six, marking the end of 6000 years. In Genesis 8:13, it marks the end of 600 years, a small representation of the larger span.

This remains interpretation. But it is engaging and supportive. The evidence from Chapter Six is from the raw facts recorded in the Hebrew scriptures, joined to the historical date 966 BC. There is no interpretation involved in that count. It is an assemblage of the testimony. Here we do have interpretation. Therefore it is secondary, and not primary, evidence. But it nicely meshes with the direct testimony concerning 2043 AD.

SEVENTY YEARS OF RESTORATION

Here is another example, another “strand” of evidence to the same end. We discussed in Chapter One that Israel lost their national standing during the 70 years for Babylon (Jeremiah 29:10), and regained their national independence also in 70 years, from 1878 to 1948.

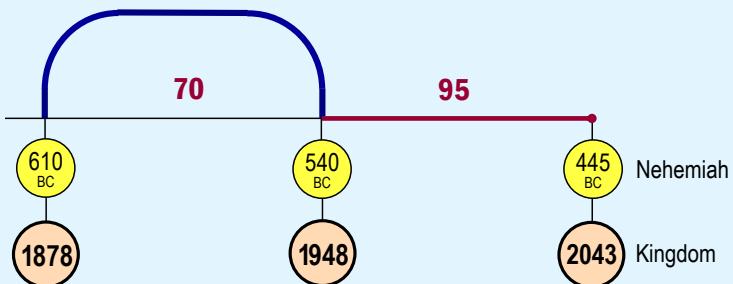


The 70 years for Babylon ran from 610 BC (the fall of the Assyrian Empire at Haran), until 540 BC (the year Cyrus advanced against Babylon, Jeremiah 25:12). Ninety-five years after 540 BC was the year 445 BC. This was the 20th year of Artaxerxes, in which **Nehemiah** completed a rebuilding of Jerusalem (Nehemiah 2:1, 6:15). The comple-

tion of this city is sometimes considered to represent the time when the Kingdom of God begins to operate from a new **Jerusalem**.

Thus from the end of Babylon's 70 years, 95 years further takes us to a renewed Jerusalem. From the end of 70 years restoring Israel, in 1948, 95 years further take us to 2043, the time of the Kingdom. (See Nehemiah 3:13 for a connection to the thousand year Kingdom — a wall length of 1000 cubits.)

70 Years Restoration, 95 to Kingdom



Chapter Nine

Summary and Conclusion

“Incline thine ear unto wisdom ... seek ... her as silver ... search ... for her as for hid treasures” (Proverbs 2:2,4).

Israel is a nation again. The prophecies tell us that the Kingdom of God will be established at Israel to bless the world — or, in the words of God’s promise to Jacob, “all the families of the earth” (Genesis 28:14).

The time is coming. Within a single generation. With every experience of Israel, pleasant or difficult, keep in view this approaching purpose. Israel has been restored in order to assist the world back to God. This will bring the world peace, happiness, and everlasting life.

What God proposed for Adam, God has not forgotten. The intervening 6000 years allows the world to follow the natural consequences of wrong choices, so that they can appreciate, through experience, the wisdom of Godly choices. These past six millenniums of human history will forever form deep lessons for mankind going forward.

Soon, with the advent of the Seventh Millennium, mankind will wake to a new morning of better prospects. “The Sun of righteousness” will “arise with healing in his wings” (Malachi 4:2). The restoration of Israel prepares for that time. The checkered history of advances and distresses of the last century and more have moved the agenda closer. It has prepared Israel more deeply for their destined role.

Knowing the end result helps us bring our hopes, aspirations, and affections into accord with the Divine purpose. We have but a few years more. Let us be thankful, and in spirit cooperative with the program that God is bringing to pass.

Israel has received many remarkable benefits. But they have also passed through some very dark days. Each has its fruit in preparing

for what lies ahead. Here is a summary of the dates and experiences we have considered. Every one of them was fore-shadowed by either a specific time prophecy, or a pattern laid down long ago.

Early Steps

- 1874 — Beginning of the process with Benjamin Disraeli
- 1878 — First step of restoration with Petah Tikva
- 1896 — “The Jewish State” by Theodor Herzl
- 1904 — Refocus on the land of Israel, after other options
- 1914 — WWI, yielding the Balfour Declaration
- 1918 — End of the Ottoman Empire

Some Dark Days Intervened

- 1924 — Publication of dire plans against the Jewish people
- 1932, 1933, 1934 — Rise of Hitler
- 1939 — Beginning of the Holocaust

Then Brighter Days of Promise

- 1948 — Declaration of Independence
- 1967 — Jerusalem and the Temple Mount recovered
- 2043 — End of 6000 Years, sunrise of Millennial Kingdom

“Thus saith the LORD of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities ... saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

“Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. ... In those days ... men ... out of all languages ... shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zechariah 8:20-23).

*He is ever mindful of His covenant,
the promise He gave for a
thousand generations
that He made with Avraham,
swore to Yitzchak,
and confirmed in a decree
for Yaakov, for Yisrael,
as an eternal covenant.*

Psalms 105:8-10 - *The Israel Bible*



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