

An introduction to Biblical Chronology

Scripture References and Notes

Session 4

Soon we will be able to work out a date: the date of **the birth of Jesus**. It's been a long time coming, but we're getting there! We will then be able to use that date as a pivotal point in the centre of history, to work out all the major (and a lot of the minor) dates in scripture — and even to understand some important dates in the last century.

If people come up to me, or soon to **you**, after you've given a date for something (say the day Jesus rose from the dead) and ask "How do you get that date?" do you see **now** why you **can't** just give a simple answer? Those asking may expect a simple 1, 2, 3, and 'Hey Presto!' there's the date!! But, do you see, it doesn't work like that?

We've been going for 4 hours now, and have not reached a single date yet! But we ARE getting there! We've had to dig down into some truths hidden fairly deep in the Word of God; and the important point is that you have to establish the **principles** before you can get into the detail. Some of the detail seems to make no sense at all, in fact it appears that there are contradictions or inaccuracies in the Bible, as the figures by themselves don't seem to make sense. What we need is a structure before we can discover the detail. We need a big **steel framework** to be erected first before we can add the brickwork or put in detail like the walls, the plumbing and the lighting. What we have covered so far are five major principles to make up the framework so far, and we have touched on a sixth. Once all eight principles are established we will be able to get into a lot of detail and see and understand what the dates are. Let's review:

The Principles of Redemption Chronology

Principle 1

$$6 + 1 = 7$$

The first major part of the framework we needed to understand was that **God counts in sevens as well as in tens**. Therefore we found that all time — days, years and thousands of years — follows the pattern of the week, the sabbatical pattern, of **6 + 1**. Six periods of work and one period of rest. This is absolutely fundamental to any understanding of time, and of God's Plan for us in history as well as in our daily lives. God counts in sevens, and these sevens are made up of a six plus one pattern. See what this means in **Chart 13**. A sabbath rest on the seventh day and seventh year.

Principle 2

Tied in with this is the second part of the framework: ONE DAY IS AS A THOUSAND YEARS
Here the sabbath rest is also on the 7th day — the seventh thousand years. **Chart 1** shows this.

Principle 3

The third major part of the framework that we needed to understand was: **THE JUBILEE CYCLE**
The Jubilee Cycle of seven sevens, 49 years, had an extra sabbatical year of rest, a jubilation at the proclamation of liberty, when the trumpet was sounded. This cycle of 7 x 7 was **not** broken by this extra year. And, as a result, God counted 50 years when man counted 49 years, plus one Jubilee Year. This was to work as long as man was in fellowship **and** he **did celebrate it**. However there is no record in the Bible of Israel ever celebrating their Jubilees. Amazing! The main point is that the 50th year was to be an overlap year, celebrated between the two periods of 49 years. As a result, God counted 50 years, when for man only 49 years had really elapsed, so their cycle of rest every seventh year was established. **Charts 2 & 3** show this.

Principle 4

The fourth major part of the framework that was so important to grasp was: **UNRECKONED PERIODS**
The Chronology of Redemption was made up of periods of 10 Jubilees: that is, 490 years (which God counted as 500). We've seen that chart several times with an overview of the whole 7,000 years, and how it was broken into periods of 2,000 and 1,000 years. See **Chart 4** to review this.

The key glory with Principle 4 was that there were **unreckoned periods** to be accounted for. When man wasn't in fellowship and didn't celebrate the Jubilees, then **God still had His Jubilees**, and **His Sabbaths** for the land another way, e.g. when they were dragged off screaming to Babylon for 70 years. The Jews also had extra years in their calendar when they were out of fellowship, as God **only counted the years of forgiveness**. He didn't reckon the other years when they were out of fellowship. These were unreckoned years. As well as **Chart 4**, see also **Charts 8 & 12** which give detail of the years associated with unreckoned periods. And **Charts 5, 6 & 7** also give the detail of the time period that were unreckoned and how every period was based on a 490-year pattern, when you added up all the years and take away the unreckoned ones.

Principle 5

The fifth major part of the framework concerned **LUNAR YEARS**

God doesn't use 'our' years, he counts the Years of Forgiveness in the Chronology of Redemption in **lunar-based years**. The **Civil Lunar Year of 354 days** is the year that God uses for MOST of the 6,000 years of the Chronology of Redemption. I apologise if you were a little confused by this last time, but it is a very important key to the understanding of how Redemption Chronology works and how it links into our calendar, so we'll review it again now.

Principle 6

The sixth part of the framework is that **A 'Time' is a Babylonian year of 360 days**

I mentioned this before and we'll cover it again in more detail in this session.

Principles 7 & 8

The final two parts of the framework will also be covered in this session (*see pp 4, 6 & 9 in these notes*).

Review of Charts 9 –12

Let's review what we did last time and then explain the principle of the 'Time' in a little more depth. I do want you to understand about the calendars and years, and I do apologise if I went rather fast last time.

Chart 9

The Bible is measured in years of 354 days. Our year is about **11¼ days** longer than that. Actually it is **11 days, 5 hours, 48 minutes and 46 seconds** longer than that! Do you remember the length of a solar year?

Chart 10

Think of the numbers on the right, the net variance, as all are positive (except the **-1** at the end). This is very simplified, to show you how the principle worked. The moon and sun are the accurate timekeepers in this.

Chart 11

There is only 2¼ hours difference between the sun and the moon in **19 years**, so we have the **Metonic Cycle**.

The 1,960-year cycle

Let's do a bit of arithmetic shall we? How many of our years are there in 1,960 of these years? We covered this last time, but let's do it again

1,960 x 354 days and divided by **356 days, 5 hours, 8 minutes and 46 seconds**

The 693,840 days is divided by the exact time for a year to give 1,900 years minus 120 days. Let's review:

$$\begin{aligned} &= \frac{693,840 \text{ days}}{365 \text{ days } 5 \text{ hours } 48 \text{ mins } 46 \text{ secs}} \\ &= \mathbf{1,899 \text{ Solar Years and } 245 \text{ days}} \text{ (to nearest day)} \\ \text{or} & \mathbf{1,900 \text{ Solar Years}} \text{ minus } 120 \text{ days} \end{aligned}$$

So it is approximately **1,900 (solar) years**. Therefore when we are talking in terms of **2,000 years of Forgiveness** in the Chronology of Redemption it is actually approximately **1,900 of our years**, Solar Years.

Chart 12

Now, these periods of 1,960 years — they're not our years!! They are (*Civil*) **Lunar Years of 354 days**.

Remember that 2,000 Bible Years are 1,960 years and 40 jubilees. 1,960 Bible Years, as we can see above, are approximately 1,900 Solar Years. From the Crucifixion to the End is 2,000 Bible years (in the Chronology of Redemption) so in our years it will be approximately 1,900 of our years — that is Solar Years. Now we're not talking in **DAYS** or actual **DATES** yet, we'll do that in the 6th session. At the moment all we are talking about is **YEARS**. So the events that I refer to could happen at any time that year.

The Years Jesus Was Born and Died

We've finished a review of what we did before. Now before we get onto the main topic tonight, which is all about a 'Time' and 'Seven Times', will you permit me to do a little digression? It'll help to confirm something we get on to later. Let's see if we can find the date of the Crucifixion given in the Bible. Is it actually given? Go to Luke 3:

Luke 3

23. And Jesus himself began to be **about thirty years of age**, being (as was supposed) the son of Joseph, which was the son of Heli,

In the Greek it is emphasised — He was **actually 30 that very day**, and we may be able to go into the reason for that in a later session. Now, the big question is: Are we able to fix this date with a recognised date outside the Bible? Well, yes we are — back to verse 1 in the same chapter:

Luke 3

1. Now in the **fifteenth year of the reign of Tiberius Caesar**, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

Note: all scriptures are from the AV (KJV)

2. Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

And, praise God, if secular history agrees about one date, it's the date connected with Tiberius. How interesting — the Bible gives very few dates that connect with secular history. It only gives enough, just enough, for us to work things out and link everything together. Now you can go to lots of different history books and get lots of different sets of dates. Basically 'you pays your money and you takes your choice!' That's why we are sticking to the Word of God — we have no choice!! There are only one or two points of accepted chronology, and this is one of them. (The other one is 586 BC, the beginning of Nebuchadnezzar, the fall of Jerusalem and the Babylonian captivity.) Now, back to Tiberius Caesar.

Jesus was 30 in the 15th year of Tiberius. Now he came to the throne on the death of Augustus, and Augustus died in **AD 14**. So Tiberius came to the throne in AD 14. And that date is accepted by just about everybody. So AD 14 is accepted as the first of Tiberius Caesar, so the 15th year is AD 29. And Jesus was **30** in **AD 29**.

So, can you work out when Jesus was born? It doesn't take a genius in Maths, does it? Yes, it was in **1 BC**.

Remember, there is **no 'Year Nought'** or 'Year Zero'. When you count backwards down to AD 1, the year before it was **1 BC**. You always need to **deduct one year** when counting between BC and AD, like this:

4BC, 3BC, 2BC, 1BC, AD1, AD2, AD3, etc.

It isn't difficult, is it? This date is right there on the surface of Scripture. So it is very easy to see the year that Jesus was born. It is right there, and extremely easy to work out. I really don't know why there is all the fuss over 4 BC, etc. Still, we know who is the author of confusion, don't we? And we know that Satan hates, he really hates, the truth about the beauty and wonder of chronology coming out!! Anyway, we've found a year — **1 BC**. And by default, we've found another one. For if you add the 33½ years of Jesus' life on to the time he was born what do you come to? Yes, you come to **AD 33** when He died. Now we're not getting into days and months yet, but we've found a **year**. And from there we can work backwards and forwards. Hallelujah!!

Now various sources will put the date of Jesus' birth at 4 BC or so. This is because they put Herod's death at a date earlier than it really was. They say Herod died in 4 BC so Jesus must have been born in 5 or 6 BC. Well, we've got it from the Bible. There is one date accepted almost universally, **AD 14**, and from that we've locked into Jesus' own calendar.

As well as giving us a year for his birth it also gives us **A YEAR FOR HIS DEATH**. Now, what does that do for our overall time chart? **It GIVES US A DATE TO WORK FROM**. It gives us a year from which we can begin to work backwards and forwards, a date which locks the secular chronology of the world into the Chronology of Redemption.

Now Jesus started his ministry, as I said, when he was 30, on his 30th birthday actually, for that's how exact the literal translation of the Bible is for that passage. So, if he started his ministry then (AD 29, at age 30) and he ministered for 3½ years then he must have died in the period AD 32-33. (*We haven't got to the exact date yet, but we have got to within a year.*) Now, let's look at the Overall Chart. Let's do a naughty thing!! We know that the **Crucifixion** is around **AD 33**, and there are 2,000 years in the Chronology of Redemption to 'The End'. So do you think we can work out when 'The End' will be, or was?! Well, let's have a go. How many years does man count in the Chronology of Redemption when God counts 2,000? Yes, it's 1,960 years. And what type of years are they? Yes, they are **LUNAR YEARS**. And how many **solar** years are there in 1,960 lunar years? (*Remember last time?*) Yes, it was **1,900** years, all but 120 days.

So, let's work out an equation. 2,000 years is counted as 1,960 years, which is equivalent to around 1,900 solar years. So, starting from AD 33, where does that bring us ?

AD 33	
+ 1900	solar years
AD 1933	We get to 1933 . A rather strange and interesting date or year.

Now we haven't begun on AE Ware yet. We will come on to him in a session or two. But make a note of that year. It is a very important one. Watch out for it again. You will find it coming up again, but from a very different angle. We are going to meet it again, from an entirely different set of figures. God has confirmed this year as being **very** important in history; in the history of the World, and particularly in the history of the Jews. **1933** is a **key year** in the Chronology of Redemption, and to work out the whole Chronology of the World. So, we've finished our review of what we did before.

Now let's start on this new part of the subject. We've dealt with the wonderful work of **Sir Edward Denny**. His work was so important in getting the basics established; in the revelation of how the Jubilee Cycle worked. Now in this session I want to introduce you to the work of **H Grattan Guinness**. He was an astronomer, and he wrote a number of books, including 'The Approaching End of The Age'. He compiled lunar tables. The third man was **AE Ware**.

It's only in the last 60-80 years or so that chronology has been out of vogue. Nowadays anything that concentrates on numbers or time is seen as probably a bit New Age, or suspect. I'll tell you, the devil is a counterfeiter par excellence, he's not creative at all, he just twists and distorts the truth for his own ends, so if you find something a bit odd or heavily into by the world you can be sure that in some way it's a counterfeit of the truth. For example: the pub is a counterfeit of the church; astrology is a counterfeit of the wonderful gospel story written in the stars for our benefit. A lot of the major religious divisions in the church over ordinances and dates, etc., all hide marvellous truths, and therefore bring controversy when kings, like you and me, start to dig and seek revelation from the Lord to the real truth hidden there!

But I digress!! Chronology may be unfashionable now but there was a time, during the 1920s and 30s, when it was a very popular subject. Christians were aware that something was going on, and eagerly wanted to know if the end was coming. Everyone was talking about it. Their desire for knowledge of this almost consumed some of them and books on the subject were extremely popular. Mr Ware's book 'The Hour of Translation', published in 1929 was one of them.

It was a religious best-seller of its day. Grattan Guinness's books were also best-sellers. Two in particular: 'Light for the Last Days' and 'The Approaching End Of The Age'. We find the next key to the unlocking of chronology in this book.

Now remember, to us, the fact that Israel is a nation is an everyday reality to us. The situation in the Middle East is on the news almost every day. **This wasn't so at the start of last century.** People did not believe that Israel was coming back to the land to set up a nation. They just laughed at it. But Edward Denny said "They will surely come back". He printed this in the 1820s. In 1870-1880 Grattan Guinness also wrote about it. He found out some dates that would be very important for the re-establishment of Israel. He discovered them 40 or 50 years before they actually came to pass. Dates are given in his books that were 50 years after the time of publication. And he said 'You wait and see'. He'd established a pattern and believed that it would come to pass. Some people did watch and wait, and Mr Ware was one of them. He studied them in the mid-1920s and realised that the first dates Grattan Guinness had predicted had come to pass. Let's see what he had had revealed to him.

The Seven Times

Grattan Guinness had talked about the prophecy of the Seven Times. The **Seven Times**. Don't confuse it with the prophecy of the **Seventy Weeks**; this is totally different, and I hope to cover it in more detail in a later session, as it is also a key pattern, and also establishes and confirms times and dates for Jesus and the pattern for the Tribulation.

However, what we are going to study tonight is the prophecy of the Seven Times. The times that are referred to, in particular, are the '**Times of the Gentiles**'. Now you will remember that I referred to this time at several points in previous sessions, in an effort to avoid any confusion with the era known by some as the Age of the Gentiles, or the Age of The Patriarchs (the 'Pre-Israel' era). That was the first 2,000 years of history — the 'Age of the Gentiles'. Not a biblical term but used to differentiate the time before Christ into the non-Jewish and Jewish blocks of 2,000 years.

Now what I want to share with you tonight is the 'Times of the Gentiles' which is a very different and specific period. It is referred to in the Bible, so it must be important, and worth studying. Indeed, as a Bible student it is very important that you **DO** study these things and have an answer and understanding. If God talks about something in the Bible then it's there for a reason, and it is for our edification. It is our duty to search these things out, and I would like to share with you some information on the Times of the Gentiles in this session, as the timing of events at the beginning and end of this period referred to in the Bible are key to the unlocking of the Chronology of Redemption.

The Times of the Gentiles

So what are 'The Times of the Gentiles'? Jesus used the phrase himself. Luke records it in chapter 21. There are two passages which deal with the destruction of Jerusalem. One is Matthew 24, the other is Luke 21:23-25 —

23. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, **until the times of the Gentiles** be fulfilled.

25. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Jesus is speaking of the time, nearly 40 years into the future, when Jerusalem was going to fall. 'They shall fall by the edge of the sword' — did you know that 1.9 million Jews died at that time? 'and shall be led away captive' — 97,000 were led away captive into all nations. 'into all nations' — didn't that happen? Yes! There are Jews in all nations around the earth. Negro, Chinese, Ethiopian, American, British — all the nations of the world.

And now notice what he says: **and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled** (v24). This is amazing! 'Trodden down' means controlled in some way. And Jerusalem shall be controlled by Gentile nations until the 'Times of the Gentiles' are fulfilled. In 1967 the Jews took control of Jerusalem for the first time in nearly 2,000 years. That was a sign that the times of Gentiles had well and truly finished, and a series of events over the previous 50 years had brought them to an end. Well, when did the Times of the Gentiles begin? They began in the time of Nebuchadnezzar — a Babylonian King, in charge of the Babylonian Empire. It was the Babylonian Empire that first took control of Jerusalem, and it was the British Empire that was in control when it was handed back.

We will be looking at Nebuchadnezzar tonight and seeing what Grattan Guinness discovered. It was a truly wonderful revelation he had. Others had known about the Seven Times hundreds of years before, but what Grattan Guinness did was to apply it to modern times, and this was the revelation he had: **The Jews are coming back to the land.** And this gave us a wonderful chronological key. Now there's something we need to know before we go into the seven times.

Most prophecy has both a short term **and** a long-term fulfilment. Most prophetic passages have both a short **and** a long-term application and meaning. They are fulfilled in more than one way. Sometimes it may be initially for a few days or weeks into the future, but there is a longer-term fulfilment as well — possibly many years after the prophetic word was given. So there may be a fulfilment in a few days, or even years, and then another fulfilment of the prophecy, or another aspect of it, perhaps hundreds, or even a couple of thousand, years into the future.

Let's take an example of Jesus. What he prophesied about Jerusalem had both a short-term fulfilment **and** a long-term one. What he was talking about was going to happen at the fall of Jerusalem, 40 years on, in AD 70-73. But it also applied to Jerusalem just before his second coming. A short-term fulfilment and a much longer-term one, at the Second Advent; the second coming of Jesus at the end of the Great Tribulation, which will be seven years or thereabouts after The Rapture.

The Day-Year Principle (Principle 7)

God often uses the day-year principle in situations like this. That is, **one day** has a similarity to **one year** in the prophetic fulfilment. Where have we seen God use this before in our studies? Yes — six days of labour with one day of rest was a pattern for six years of work and one year of rest. That was the normal seven-year cycle, based on the

seven **days** of creation. So we often get an initial fulfilment happening after a number of **days**, but the long-term fulfilment happens after that number of **years**. Isn't that clever?! Isn't that wonderful?!

Go to Ezekiel 4 to see this. Now Ezekiel, like Jeremiah, had to act out a play (or a mime) as a picture to get across a point to the Jews; to explain something to them. The people couldn't read, so images were used. It was just like watching TV. Everyone gathered round to watch. You used to run and get your granny, or aunty, and say "Come and look — see what that funny prophet Ezekiel is up to now!!" And you'd all gather round to see what he was doing.

Ezekiel 4

1. Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem:
2. And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.
3. Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.
4. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.
5. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.
6. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.
7. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.
8. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.
9. Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.
10. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.
11. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.
12. And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

He had to take a tile lay siege against it, and then build a fort against it. Then he had to build a sandcastle 'and cast a mount against it' (v2) overlooking the city. Then he had to set battering rams against it. Then he had to get an iron pan, and put it in front of his face 'set it for a wall of iron between thee and the city: and set thy face against it.' And finally he had to lay siege against it. Now what was he doing? He was giving a very graphic and vivid picture of what God was going to do with Jerusalem. What was he saying? "You watch it — that's what's going to happen to you." Next:

4. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

Now their iniquity was what was going on in Jerusalem. So Ezekiel had to get this tile and lie down on his left side, with the tile (which represented the iniquity of Jerusalem) on top of him. And how long did he have to lie there? Well it wasn't for a couple of hours, or even for a couple of days. He had to go back there every morning and re-enact this every day, for 390 days. NEARLY 13 MONTHS! That's well **over a year** of this visual aid. Do you think God was trying very hard to say something to the people of Jerusalem?! Yes He was!! They watched him do this every day. He had laid upon himself the iniquity of the house of Israel, 'according to the number of the days that he should lie upon it — you shall bear their iniquity.' So for 390 days Ezekiel did this.

5. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

Then it was Judah's turn:

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

So he did the same thing for Judah. This time for 40 days. What God was saying was: Israel, you've sinned against me for 390 years, and Judah for 40 years The pattern is **one day as a year, one year as a day**. Something happened in **years** and God interpreted it in **days**. Let's look at another one:

Numbers 14

Now the spies had been sent into the Promised Land to check it out and report back. They'd been in the land for 40 days. Ten of them said it was terrible "There are giants there" etc., etc., and all the people said "We're not going there!!" But Joshua and Caleb said (*effectively!*) "Don't be such wimps. The Lord is on our side, He will fight for us. The grapes are so abundant it takes two men to carry a bunch on a pole; it's a land overflowing with milk and honey. With God we can take the land." But the people sided with the ten and refused to go into the land. Look at verses 26-34:

26. And the Lord spake unto Moses and unto Aaron, saying,
27. How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.
28. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you:
29. Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward which have murmured against me.
30. Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32. But as for you, your carcasses, they shall fall in this wilderness.

33. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

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

How terrible verse 34 is. The result of a complete lack of faith in God's provision. For 40 days the spies were there. They rejected God's provision, so for 40 years they were punished. Everybody died in that time except Joshua and Caleb, who were allowed to cross the Jordan and finally go into the Promised Land. So for 40 years they had to be in the wilderness.

Now let's go to Daniel 9. The Jews had been in the land for almost 70 years. Daniel knew that their captivity was coming to an end. He wanted to know when exactly it was going to end. So, being a good Bible-believer he went to the Word of God to see. He then goes to Jeremiah and finds out that after 70 years it's going to end. Remember we covered this two sessions ago, when we discovered that God lumped all the jubilees since creation together, all 70 of them, and packed them off to Babylon to give the land its 70 years of rest. But he wants to know more and gets before God and asks: "When exactly is it going to end? Tell me the exact day." Go to Daniel 9:24-27 —

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

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

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

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

So Daniel knew that there would be 70 actual weeks (of days) until the end of the captivity. That is 490 days. About 16 months. And then it would all end. And, sure enough, after 490 days it all ended, the captivity finished and they started to go back into the land. But 490 **YEARS** later Jesus died for us. The short fulfilment of this prophecy was 490 days, but the long fulfilment was 490 years. It really was an **end of sins** (v24) when Jesus paid the penalty for us.

The short-term fulfilment was 'you've paid for your sins, so the captivity is over'. **(490 days)**

The long-term fulfilment was that Jesus paid once and for all for everyone's sins. **(490 years)**

So he discovered that in **490 days** you're going back to the land but, Daniel, 'in **490 years** the Messiah is coming.'

That was what the prophecy of Daniel's 70 weeks was all about. To put a final end to sin. But there was a short-term fulfilment to the prophecy, in answer to Daniel's prayer, and there is more we can discover about the end-times from this prophecy, and we'll certainly cover more later on, even if there isn't the opportunity on this course to go that deep into the chronology of the Tribulation. However, have we all now seen and understood the principle?

Principle 7

The seventh part of the framework is that A Day \equiv A Year [\equiv means 'is equivalent to'; not the same as 'equals']

One day represents a year in some prophecies. Grattan Guinness actually used this principle to unlock the next stage of the understanding of Biblical Chronology. Let's go back to Nebuchadnezzar. And specifically the tract that Nebuchadnezzar wrote. If you didn't realise, Nebuchadnezzar was a believer. He was an Old Testament believer. This is our brother, Nebuchadnezzar, and he wrote what we might call a tract today. The tract he published of his testimony is in the Bible. It's in Daniel chapter 4. Do you remember how he became a believer? He was so high and proud and mighty that God had to send a madness upon him for 7 years. He became like an animal he had **to eat grass as oxen**. After 7 years he came to his senses. And he was so thrilled about God's plan that he wrote about it and sent it all over the kingdom, urging everyone to believe. He tells them how he was mad for 7 years because he was so proud. And he said "after 7 years I came to my right mind and I knew that the most high God rules in the lands of men." Praise God, that was his tract, and he spread the good news over the entire kingdom. Read Daniel 4 to see the wonderful story he had to tell:

Daniel 4

1. Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2. I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

9. O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19. Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21. Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22. It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24. This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

25. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28. All this came upon the king Nebuchadnezzar.

29. At the end of twelve months he walked in the palace of the kingdom of Babylon.

30. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31. While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36. At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

Let's just look at one part of that chapter, his tract, and show you what Grattan Guinness and many other Bible students have done. Turn to Daniel 4, and we'll learn all about the **Seven Times**. Daniel is called in because Nebuchadnezzar has had a dream, and he doesn't know what to make of it. So Daniel is called in to interpret it. Nebuchadnezzar had had a vision of a big tree that had been chopped down. He doesn't understand it and Daniel came along and said, "Yes, I can interpret it." Daniel listens to this, and may have been a bit concerned, since he knew what it meant.

Look at verse 19: Daniel, whose name **was Belteshazzar, was astonished for one hour. He was in a state of shock for one hour.** Daniel 4:19 —

..... and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

He knew something not very nice was going to happen to Nebuchadnezzar. And it wasn't going to be easy to share it with him. However, as a result of it all Nebuchadnezzar was going to become a believer and he would have an influence on multitudes in his kingdom — to preach the gospel to them. Also, what was about to happen to him would be a major pattern for the rest of Gentile history, and from it we would be able to work out a date for '**The End**' — **NOT** the date of the return of the Lord, but a date for the end of the next stage of Redemption Chronology. A date for the end of the third segment on our main charts, and a date for the end of Gentile domination over the land of Israel. Also a date marking the beginning of the restoration of the state of Israel. So a very important date was on its way. A date which God deemed had to be marked and recorded very significantly by those kings who were 'looking for his coming' and who were 'searching out the matter' — finding the gold nuggets and the secret things that God had so wonderfully hidden in His Word. Back to Daniel and his interpretation of the dream of Nebuchadnezzar. See **Daniel 4:20-25** (above)

The illness that came upon him would be known as *animosa* (*anamosa?*) *zoologica* (?) [I have not been able to confirm this term] — he had a severe loss of memory and acted like an animal. We would probably think of it as demon possession, but this was specifically allowed by God. The Babylonians were afraid of madmen. They didn't kill them, they just put them out to grass somewhere, literally. Now look at what it says: God said through the dream that he will have temporary madness for seven times. OK, so what is a 'time'? v23 '....till **seven times pass over him**'

Principle 6 (review)

A 'Time' is actually a **Babylonian Year**. Remember, we mentioned that the Babylonian Year was 360 days last time? Well, this 'year' is known as a 'Time'. So seven times is seven Babylonian Years. I didn't give you the proof of that last time, but the proof is very easy — it's right on the surface of scripture in Revelation 12:

Revelation 12

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

If a 'Time' was a Babylonian Year, then time, times and half a time was a year, two years and half a year. This will be 360 days (a Babylonian year), two times 360 days and half of 360 days, which is 180 days. Add them all up and do you know what it comes to? It comes to 1,260 days which, you can see, in Babylonian time is 42 months, or 3½ years. Let's now go to Revelation 11:

Daniel 7:25	Days	Mths	Years
'A Time'	360	12	1
(Two) 'Times'	(360	12	1
	(360	12	1
'Half a Time'	180	6	½
Total (3½ Times)	1260	42	3½
Seven Times	2520	84	7
Based on Babylonian 'Time' or year of 360 days			

Revelation 11

1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot **forty and two months**.

What's 42 months? Yes, it's 3½ years, as in the table. On to verse 3:

3. And I will give power unto my two witnesses, and they shall prophesy **a thousand two hundred and three-score days**, clothed in sackcloth.

What is 1,260 days? Yes, it's 3½ years — when you measure it in years of 360 days. And what is the time that is used in the Tribulation? It is Babylonian time.

So, A TIME is A YEAR

So, what are the SEVEN TIMES of Daniel 4?? Yes, they are **seven years**. **So, SEVEN TIMES is SEVEN YEARS** Now, if one time is 360 days, how long is SEVEN TIMES?

SEVEN TIMES equals 2,520 days

So, Nebuchadnezzar, for 2,520 days you're going to be mad. But don't worry, at the end of it you will believe and be a sane man again. This was the purpose of God: for 2,520 days. The TIMES OF THE GENTILES began with Nebuchadnezzar.

And by the TIMES OF THE GENTILES we mean the times during which the Gentiles have dominated the Jews.

And Grattan Guinness said: The madness of Nebuchadnezzar lasted for 2,520 days. So I think that the **madness of the Gentiles**, as nations, over the Jews, **will last for 2,520 YEARS**. This is **Principle 8**.

Principle 8

The eighth part of the framework concerns **THE TIMES OF THE GENTILES – 2,520 Years**

So when we are dealing with the prophecy or the **seven times** of Nebuchadnezzar we are not only dealing with 7 times, that is 7 years, which is **2,520 DAYS**, but we are also dealing with **2,520 YEARS**. Now it took me many years for this to really sink in. I thought I understood it, but I hadn't really taken it in. This is another vital key in the unlocking of Biblical Chronology. If you get this you are there, you have won, you have all the keys you need to get to the first date, and then it's downhill all the way from there. It's **Principle 8** on the chart (**Chart 13 p37**) If you understand this today you are doing really well. It's the last great numerical and time key to getting to an understanding of Redemption Chronology, and to dating all the major events in the Bible.

To repeat: A 'Time' is a Babylonian year, of 360 days, as we saw last time, and from the book of Revelation tonight. Seven times is therefore 7×360 days which comes to 2,520 days.

But when you understand the **DAY-YEAR Principle** you see that Seven 'Times' can also represent **2,520 years**.

2,520 years — a real prophetic key, and a clue to the end of the Times of the Gentiles, and the start of the restoration of the Jewish state again. So SEVEN TIMES, or 2,520 **days**, was the time that madness would overtake Nebuchadnezzar. And Grattan Guinness, and others like him, also deduced that the mad Gentile nations would dominate Israel for SEVEN TIMES, or 2,520 **years**, after which Israel would be restored again as a nation — 2,520 years from the time of Nebuchadnezzar. That was the wonderful key that they discovered, and it is another large piece in the jigsaw that we are putting together. In fact, such a large piece that, when we fit it in and step back a pace or two, we will be able to see most of the whole picture, with only a few small pieces left to complete the it.

This period of Gentile domination began with Nebuchadnezzar and finished 2,520 years later with the beginning of the restoration of Israel as a state. So Grattan Guinness, in 1870-1880, worked out the date that the Gentile domination was due to end. Let's see the calculations that he made, starting with the beginnings of the Times of the Gentiles. Let's see how the Times of the Gentiles began. We will see that they began in **four stages**. And the obvious thing to deduce from that is that, if they **began in four stages**, they were going to **end in four stages**, all 2,520 years apart. Do you begin to see the pattern here? SEVEN 'TIMES' were going to pass over the Jews until the Times of the Gentiles had come to an end. Just in the same way that SEVEN TIMES (or 2,520 days) passed over Nebuchadnezzar during his madness, so would SEVEN TIMES pass over the Jews, that is 2,520 years. It began in stages, and it was going to end in stages. And that was the great clue to the date or year for the end that Grattan Guinness had seen. So around 1870-1880 Grattan Guinness worked out the time of '**The End**'. The time that the Gentile domination was going to end.

THE TIMES OF THE GENTILES – Fulfilled in Four Stages

For the rest of this session we need to look at some history. But, by the end of this session we will see some interesting dates that will give us the pointers to the final piece of the jigsaw as we put the puzzle of Biblical Chronology together. Let's start by looking at The Beginning of the Times of the Gentiles. Let's see how they started. They actually started in FOUR STAGES. And if they began in four stages then it doesn't take a great mind to deduce that they might be going to **END** in **FOUR STAGES**, does it? And each one was marked at either end. This was the great clue that Grattan Guinness saw. So this is the **beginning of the Times of the Gentiles**.

The First Stage was 607 BC

Now before Nebuchadnezzar the Jews dominated their own affairs. The Northern Kingdom, known as 'Israel', was knocked out by Sargon in 721 BC. But the Southern Kingdom, based in Jerusalem and known as 'the Jews' (the tribes of Judah and Benjamin), carried on for around another 115 years or so. Then Nebuchadnezzar came on the scene, and the first date I need to give you is **607 BC**. This is the first date associated with the Times of the Gentiles. It was **the accession year of Nebuchadnezzar**.

The dating of successive kings can be a quite tricky subject. If we are able to go into detail later in the course I will show you all the years of the kings of Israel and Judah. It's a fascinating subject and shows how accurate the Bible is, since there is **just** enough detail to get the dates for every king established. Understanding the accession year was an important key in getting the dates for the kings established. Now the Babylonians used the accession year system, where the first year, or part of a year of a new king was called the 'accession year'. His 'first year' was the first complete year after that. If you don't know that you can get into all sorts of trouble, as the dates don't seem to add up.

There is a book by Dr Edwin Thiele called 'The Mysterious Numbers of The Hebrew Kings' which goes into this in detail and explains the difference between accession, non-accession and co-regent years (that's where two kings reigned together for a time). It's a complicated subject and, just as you'd expect as fellow gold-diggers and kings 'searching out a matter' — the deeper you go, the more glory is there. I just hope in this course I'm whetting your appetite for all of this. Anyway, what we need to know now is that the accession year of Nebuchadnezzar was **607 BC**.

Crown prince Nebuchadnezzar was the eldest son of Nabopolassar, the king of Babylon, and Nebuchadnezzar was the general of his father's armies. Now Babylon and Egypt had been at war at a place called Carchemish. Pharaoh Necho of Egypt had had the audacity to challenge Babylon's supremacy, but Nebuchadnezzar won the battle and chased the Egyptians right out of the land. He chased them back to Egypt but, in order to get there, he had to chase them through Palestine and past Jerusalem. Nebuchadnezzar saw the beautiful city of Jerusalem and stopped and thought "That's a nice city, perhaps I should take it." So he stopped chasing the Egyptians, who scampered off back to Egypt anyway. Then Nebuchadnezzar consulted his astrologers to see if it was a good thing to do. This was before he became a believer, so he was into astrology and the occult. Ezekiel 21 tells us the story:

Ezekiel 21

18. The word of the Lord came unto me again, saying,

19. Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

20. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

22. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.

23. And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

So they threw the gold or silver arrows 'the bright arrows' on the ground to see which way they would be pointing, and they then took the majority view! Then this one's a bit more disgusting. 'Looking in the liver' meant poking around in the intestines. They cut up a live chicken and disembowelled it; and all its intestines and bowels would fall out onto the ground. And one of their priests would poke it around with a stick to see what it 'said'. Apparently he could tell by the intestines which way they were supposed to go! So the poked liver 'spoke' to them and told them it was a good thing to go to Jerusalem!

So they went to Jerusalem. Nebuchadnezzar proceeded to take over the city, but then heard the news that his father had just died in Babylon. Now in those days if you didn't go and claim the throne straight away someone else would, so he had to go straight back to Babylon. Therefore in 607-606 BC he went home, but he took all the king's sons and noblemen's sons with him, effectively as hostages. And he said "if you revolt while I'm away they're going to die." Very clever. Now I think you know four of the people who were taken, in 607-606 BC, don't you? Yes, they were Daniel (also known as Belshazzar), Shadrach, Meshach and Abednego. So this was the first stage of the capture of Jerusalem, really. **So the first stage Grattan Guinness had was in place: the year was 607 BC.**

The Second Stage was 604 BC

The Second Stage in the beginning of Gentile domination was three years later in 604 BC.

607-606 Accession year 606-605 First year 605-604 Second year

The second year of his reign ended in 604 BC and what happened then? — it's all in Daniel 2. **The dream Nebuchadnezzar had of the Great Statue.** Grattan Guinness knew that the history of the world empires was shown to Nebuchadnezzar, in this dream that only Daniel could interpret. We don't have time tonight to go into all the detail of it. It's fascinating, and is an amazing prophecy, with some parts of it still to come true in the future today. See the picture of the statue accompanying BBS47 (*p34b in this folder*). **Babylon, Persia, Greece, Rome** — these are all Gentile Empires — it was the plan of Gentile domination that was given. So that's another stage in the start of Gentile domination.

The Third Stage was 598 BC

2 Chr 36:4-10

We come to Jehoiakim, a terrible man. In 598 BC **Jehoiakim revolted against Nebuchadnezzar.** So Nebuchadnezzar came back to take over. However Jehoiakim died, leaving his son Jehoiachin on the throne instead. He only reigned for 100 days. Nebuchadnezzar took Jehoiachin back to Babylon, and that was the end of his reign. Zedekiah was put on the throne until the fall of Jerusalem. Jehoiachin was taken to Babylon and treated very well until the end of his life. Ezekiel also went to Babylon at the same time. This was the third stage in the Gentile domination of Jerusalem, in **598 BC.**

The Fourth Stage was 588 BC

By 588 BC Nebuchadnezzar had got so very tired of all the kaffuffle in Jerusalem. Zedekiah had revolted against him; so Nebuchadnezzar said "Right. this is it; I'm going to raise the city to the ground. I've had enough of you wretched Jews." So he besieged the city. The siege went on for some time. **He destroyed the city of Jerusalem and the temple.** He took all the temple gold and silver back with him to Babylon. All this started in 588 BC, and Jerusalem finally fell in 586 BC. But the **start** of this final stage was **588 BC**, which is the year we will use.

Now Grattan Guinness said "If the times of the Gentiles last 2,520 years, all we have to do is to add 2,520 years to each of these four dates and we will see the End of the Gentile domination." The four stages. So let's add on 2,520 years. Now remember, there wasn't a 'Year Nought'. If we add 2,520 years to 607 BC we get to AD 1914 (and so on — see **Chart 14**). Now these are GENTILE YEARS, solar years, as this is **Gentile** world domination, not a Jewish period.

The Fulfilment

Stage 1 607 BC to AD 1914

607 BC plus 2,520 years comes to **AD 1914**

Now, what happened in 1914? The Jews had been pressing for the establishment of a State from about 1896. Now a little aside. A politician at the time, Mr Balfour, a Bible-believer, had a brilliant idea. He thought it would be great to give Uganda to the Jews! The Jews were, naturally horrified. We're **Jews**, not Africans, or Ugandans, they said! Then a Jewish scientist called Chaim Weizmann (1874-1952), an industrial chemist, went to London to see Mr Balfour and make this point. As a result they actually became great friends — they really hit it off, and they never forgot each other.

Mr Balfour became **Lord** Balfour. Much later, when introduced, Lord Balfour said "You don't have to introduce me to Chaim Weizmann, I tried to make him a Ugandan, but he converted me to a Zionist." So it was Chaim Weizmann who converted Lord Balfour into believing that the only place for the Jews was actually the land of Palestine. We British owe a lot to this man. Now, if the pattern that Grattan Guinness was looking for was correct then **1914** would mark something.

So what happened in 1914? Yes, it was **the start of World War I** (or the Great War as they called it, as they didn't know there was going to be a World War II). There had never been anything like it. All the Gentile world was fighting itself. Before it there was peace. Since then we **have never known peace** like the peace they had before 1914.

So this was the beginning of the fall of the Gentiles. Now, what happened to the Jews? Well Lloyd George, foreign secretary, and Herbert Samuel, the only Jewish member of the cabinet, both decided and agreed that the Jews should have a land of their own (Palestine, not Uganda!). This was a major step forward, and this also happened in **1914**. The Jews also fought on the side of the British in the Great War, and the British owed the Jews a debt after that.

They especially owed a debt to Chaim Weizmann. I said before that he was an industrial chemist. We British were very short of explosives. However this Jew, **Chaim Weizmann**, had invented a **process** to manufacture liquid acetone. **Note: He did not discover the formula for the explosive TNT, as stated in the talk, sorry.** The German chemist Joseph Wilbrand discovered TNT in 1863. However, what Chaim discovered was a **bacterium** (the 'Weizmann organism') needed to produce **acetone**, which was required for the manufacture of TNT:

Joseph Wilbrand was a German chemist. He discovered trinitrotoluene (TNT) in 1863. By 1902, the German Army had begun utilizing TNT for filling munitions; The British started replacing lyddite with TNT in 1907. During World War I, Great Britain needed help in the production of Acetone, an important ingredient for arms (especially TNT) production. **She may have lost the war** if Chaim Weizmann had not invented a process that allowed the British to manufacture their own liquid acetone. Chaim Weizmann used the bacteria *clostridium acetobutylicum* (the 'Weizmann organism') to produce acetone. Acetone was used in the manufacture of TNT explosives which were critical to the Allied war effort. Sources: Wikipedia, Israeli Declaration of Independence website, Spiritus Temporis website

However, Chaim so loved Britain that he gave the formula (for acetone, using 'his' bacterium) to the British. Without it we may have lost the war (*as TNT production would have been severely restricted*). Many people think it was Chaim Weizmann's discovery that saved the war for Britain. Now Britain owes a debt to this Zionist. Isn't God clever?

It marked the first stage in the progress. 607 BC through to AD 1914 2,520 (solar) years later.

Stage 2 604 BC to AD 1917

604 BC plus 2,520 years comes to **AD 1917**

604 BC plus 2,520 comes to AD 1917. Now what could happen now? Well, two dramatic things happened. The Turks had dominated Jerusalem for 1,335 years since the 7th Century. It was in 1917 that General Allenby took control of Jerusalem for the British from the Turks. The British were the last people to control Jerusalem before it became independent. They may never have got it if it had remained under the control of the Turks. This was a major step forward.

But more significant of all was this relationship between Lord Balfour and Chaim Weizmann. Chaim Weizmann became President of Israel in 1948, and one of the first things he did was to plant a big forest in Israel. He called it 'The Balfour Forest'. On November 2nd 1917 Lord Balfour wrote to one of the rich families of Britain, the Rothschilds. He then issued what has become known as '**The Balfour Declaration**'. (Note: 'His Majesty' was King George V)

The Balfour Declaration

During the First World War, British policy became gradually committed to the idea of establishing a Jewish home in Palestine (Eretz Yisrael). After discussions in the British Cabinet, and consultation with Zionist leaders, the decision was made known in the form of a letter by Arthur James Lord Balfour to Lord Rothschild. This letter represents the first political recognition of Zionist aims by a Great Power:

Foreign Office
November 2nd, 1917

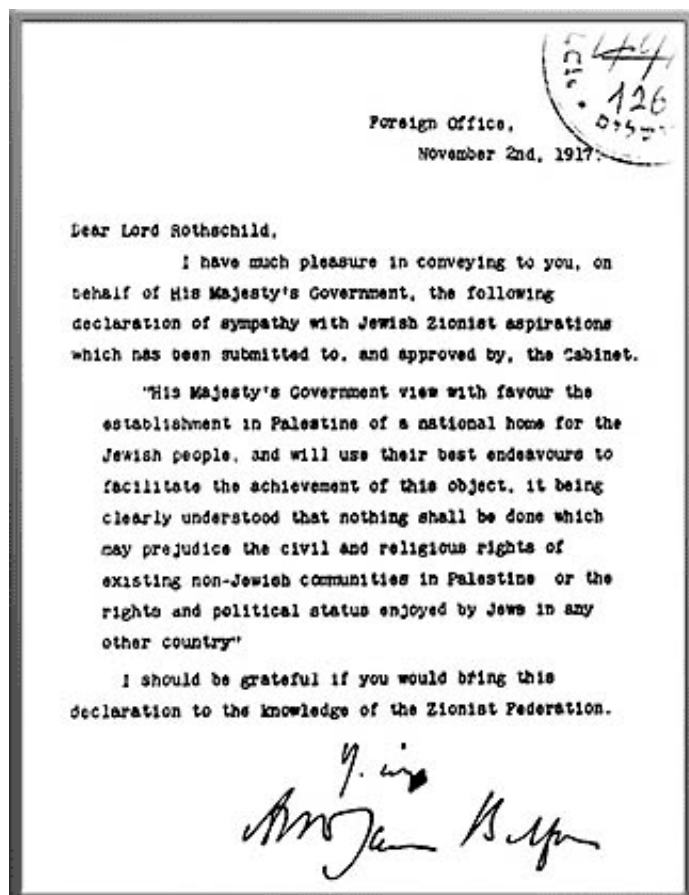
Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country"

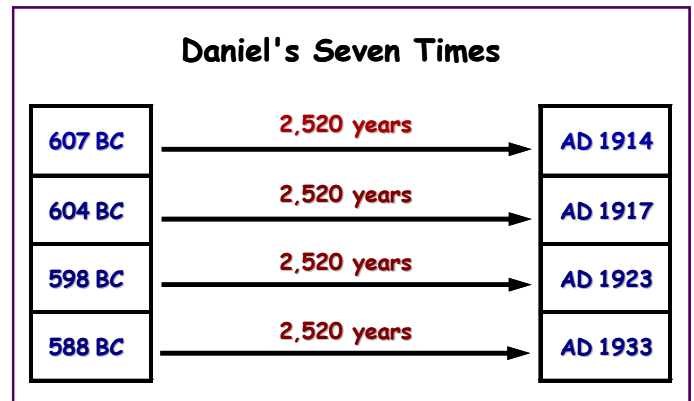
I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely
Arthur James Balfour



Do you see the link?

In 604 BC the world was told through Nebuchadnezzar's dream the future history of the Gentiles. Here in 1917, 2,520 years later, the future history of the Jewish state was being proclaimed. This declaration was vitally important to the Jews, because the people who controlled Palestine and Jerusalem were declaring that they were in favour of a Jewish state, and of them going back to the land. And some of them started going back then! If only we as Christians would be as daring and believing as that. One little word and they were going into the land, to get ready to possess it!! These Bible students who had read Grattan Guinness were amazed. Two predictions had come to pass.



Stage 3 598 BC to AD 1923

598 BC plus 2,520 years comes to **AD 1923**

What happened then? The depression wasn't far away. The League of Nations, forerunner to the United Nations (that is, all the governments of the world) signed the **Palestinian Mandate**. This mandate said that Britain would decide what would happen to Israel. Britain had declared in 1917 what they wanted to happen to Israel. And in 1923 the world signed the Palestinian Mandate and said "go ahead". Now Mr Ware and his associates were watching. Having seen three fulfilled already they knew that the last one was going to be fulfilled. So, what year was that going to be?

For the last part of this session let's look at this last stage in the end of Gentile domination, and the next stage in the re-establishment of the State of Israel.

Stage 4 588 BC to AD 1933

588 BC plus 2,520 years comes to **AD 1933**

Now, where have we seen that year before? Yes, we saw it earlier when we added 1,900 years to the date that Jesus was crucified. Two entirely different sources. Two entirely different dating systems and chronologies, but both pointing to the same year. Do you think it might be important and significant? Yes I do. Do you think God saw it as an important year? Yes, He did; and I can tell you that this is the year on which the whole of Chronology hinges.

It was the year containing **the date of 'The End'**. See **Chart 14**.

Different calendars and chronologies came to an end in the same year, and, as we will see next time, **on the same day**. This is the date for the End, as far as Gentile Domination was concerned, and as far as one major section of the Chronology of Redemption is concerned. Once a date was established in 1933 the whole Chronology of Redemption could be revealed and established. **All will be revealed next time!**

So, what happened in 1933?

Turn to **Romans 11:17-23**

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;
18. Boast not against the branches. But if thou boast, thou barest not the root, but the root thee.
19. Thou wilt say then, The branches were broken off, that I might be grafted in.
20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear:
21. For if God spared not the natural branches, take heed lest he also spare not thee.
22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise **thou also shalt be cut off**.
23. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

The Jews were cut off. Now the Gentiles were to be cut off in the same way. There was the warning.

Gentile Church: Don't you think that you are automatically in favour. If you don't continue in His goodness **YOU WILL BE CUT OFF**. And this happened in 1933. The clocks and calendars and chronologies stopped, and we are now living in an unreckoned time period. A 'chronological hiatus'. That's why there has been economic instability ever since. That's why there has not been peace since 1914.

We don't know how long it is going to last for, but it will end with the Rapture of the Church, and then the clock will start running again for seven years (during the Tribulation).