

Understanding the Bible

Biblical Time

Tom Wilson

A Bible Study Guide

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This book contains material similar to material in “God Has Shortened Man’s Days” [2] and “Understanding Times and Seasons” [9], which are copyrighted by the M. J. Beattie. Most of the material in this book was already developed before encountering these aforementioned documents. Any leveraged ideas are footnoted in the text of this book. Such ideas are addressed by the copyright’s “fair use”, as they are used for non-profit, educational purposes.

This e-book was typeset in L^AT_EX using the *memoir* document class. It was formatted to get as much text onto each page as possible. This is because a good PDF reader should allow annotations (highlighting and comments) to be added. So, there is almost no room for the reader’s notes on a printed copy.

The back cover caricature of the author was drawn by the well-known artist Jan van Haasteren as a favor to Els Rooswinkel, who maintained a web site dedicated to puzzles with artwork drawn by Jan. I originally created a version of this web site and handed it over to Els, who developed the site far beyond its initial content. In appreciation of my effort, Els asked Jan to draw me.

The latest edition of this e-book is available via <https://thechurchoforlando.org>.

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Preface

This study guide addresses many of the *time* topics in the bible. Many of topics are straightforward and provide an opportunity to lay a good foundation for any student. Some of the other topics are often misunderstood because they involve Israel's calendar, prophecy, or models of time. Nonetheless, they are all brought together into one cohesive study guide to help you get a better handle on what God has been doing through time. Moreover, you should be better positioned to understand how the bible talks about things that will happen in our future.

Book Origin

One of my earliest video studies was called "Biblical Time" (2018). This was followed by some other related studies over the next few years. Eventually, I renamed the first study "Biblical Time Intervals" and named the series "Biblical Time". These were the studies in the "Biblical Time" video collection with their locations in this study guide:

1. "Biblical Time Intervals": Chapter 1 and Chapter 3
2. "7000 Years of History": Chapter 9
3. "A 7-Day Model for History": Section 11.1
4. "Israel's Leap Month": Side Study 6.4
5. "The Age of Accountability": Section 5.2
6. "Biblical Dispensations": the content concerning ages is in Chapter 10, but the majority of the content is in the "Respecting Distinctions" study guide [3]

Another old video series was called "Holidays" (also 2018). The series consisted of the following studies:

1. "What Is a Holiday?": Chapter 6
2. "Jesus' Birth": Chapter 7
3. "Jesus' Death, Burial, and Resurrection": Chapter 8
4. "Unholydays": Currently omitted. This will be an appendix in the next edition.

Many of the previously mentioned chapters had material added, and several new chapters were added.

A Request to the Readers

Chapter 9 has some known and advertised inaccuracies in the timelines of history. Should you be so eager to study this area, please let me know of improvements.

Acknowledgments

I would like to thank everyone that has contributed to something open source or otherwise free. It has been a further motivation for me to make this book freely available. More specifically, I would like to thank everyone involved with

1. Linux, in general,
2. L^AT_EX and its numerous packages, Macintosh ports/tools (MacTex, TeXShop, TeXLive), and the T_EX Users Group,
3. L^AT_EX Beamer in particular, and

4. the \LaTeX discussion forums, where many of my problems were already solved.

There is no way to list all of the contributors. We all benefit from a more robust version of this book.

I would also like to thank M. J. Beattie for the materials that he has developed ([2] and [9]). While I already understood many details that he has provided, there were a few models and observations that I did not. Those insights have made this study guide better.

Introduction

How does God tell us to measure time? By using the lights in the firmament:

Genesis 1:14-16

- 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.

How does man want to measure time instead? Let's see a quote:

The unit of time, the second, was defined originally as the fraction 1/86,400 of the mean solar day. The exact definition of "mean solar day" was left to astronomical theories. However, measurement showed that irregularities in the rotation of the Earth could not be taken into account by the theory and have the effect that this definition does not allow the required accuracy to be achieved. . . . Experimental work had, however, already shown that an atomic standard of time-interval, based on a transition between two energy levels of an atom or a molecule, could be realized and reproduced much more precisely. Considering that a very precise definition of the unit of time is indispensable for the International System, [some group] decided to replace the definition of the second by the following (affirmed by [another group] in 1997 that this definition refers to a cesium atom in its ground state at a temperature of 0 K): The second is the duration of 9,192,631,770 periods of the radiation corresponding to the transition between the two hyperfine levels of the ground state of the cesium 133 atom.

—National Institute of Standards and Technology

God's way sounds easier!¹

This study guide will help you understand the way the bible accounts for time. This includes literal timekeeping, such as hours, days, and weeks, as well as prophetic time specifications. We will also look at Israel's clock and calendar and what it symbolized in prophecy. Many other time words and phrases are presented so that you can more quickly understand the doctrines incorporating time.

Let's get started, but... take your time!

¹ Astronomy is a false science. See the *The Biblical Creation* [7] to understand that the earth does not rotate. It is the sun that moves!



Dedication

To Jesus Christ, my Lord and Savior, without whom nothing would be possible

Colossians 1:16—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him

To Dahlia, my wife and my helper in all things

Genesis 2:18—And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him.

To all the members of the body of Christ

2 Corinthians 13:11—Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Part I

Basic Topics

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This part discusses basic time topics. While we are all familiar with concepts like a day, a week, and a year, there are often subtleties to these in the bible. We will look at the bible's view of the clock. Then we will investigate the numerous "week of. . ." intervals that confuse some. Some of these are fundamental to Israel's calendar in Part II. Finally, we will discuss many time words and phrases that seem straightforward, but are often the stumblingblocks of some bad teachings.

Basic Time Intervals

We will begin by studying the basic time intervals: the day, the hour, the week of days, the month, and the year. All of these are cyclic in nature. We will also briefly discuss what we call *seasons*.

1.1 The Day

The day interval is defined at the very beginning of the bible:

Genesis 1:3-5

3 And God said, Let there be light: and there was light.
4 And God saw the light, that [it was] good: and God divided the light from the darkness.
5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

A day consists of a *night* part and a *day* part. Note that I have used the word *day* twice here, each with a different meaning. To clarify, I will call the *light* part *daytime* and use the word *day* for the cycle of evening and morning. For consistency, *night* can also be referred to as *nighttime*. Figure 1.1 illustrates these concepts. Nighttime starts at evening and daytime starts at morning.

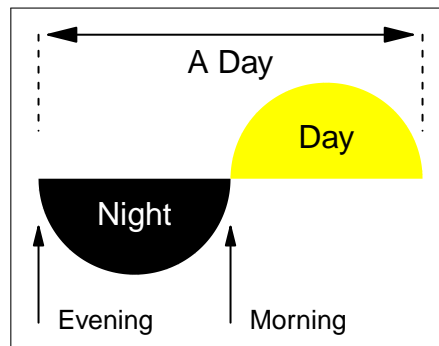


Figure 1.1: A day consists of night(time) and day(time). Each is shown as half of a circle to denote that a cycle exists.

Some will say that the days in Genesis 1 are not normal days; rather, they are long periods of time. Yet, scripture clearly indicates that the first six days are normal days:

Exodus 20:11

11 For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Exodus 31:17

17 It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

This will be even more evident when we see how many hours are in a day in the next section. The days in Genesis 1-2 will also provide a model for longer periods of time (see Section 11.1), but such a model is not being described in those chapters. There are also occasions where a day represents a year, but the scriptures explicitly say so (see Side Study 12.2). But that symbology also doesn't occur here.

Scripture will also use the word *even* for *evening*:

Leviticus 22:6

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

Numbers 19:21-22

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.
22 And whatsoever the unclean [person] toucheth shall be unclean; and the soul that toucheth [it] shall be unclean until even.

The even, or evening, is the beginning of a new day. We need to keep that in mind when we read a verse like this:

Matthew 12:40

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Terminology like "days and nights" is not how Israel, to whom *Genesis* and most of the bible is written, keeps track of time. Some will teach that Jesus must be in the heart of the earth for 3 full days, or 72 hours. This kind of error is what results when you don't study properly.

**Side Study 1.1: Other Daily Cycles**

Even though Israel's day consisted of a cycle of an evening and a morning, there are other daily cycles worth understanding. Manna was gathered every morning; it was eaten during the day and the following night. But it could not remain until the following morning:

Exodus 16:20-21

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.
21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

The exception to this was what was gathered on Friday; it could be eaten on the next day—the sabbath:

Exodus 16:22-24

22 And it came to pass, [that] on the sixth day they gathered twice as much bread, two omers for one [man]: and all the rulers of the congregation came and told Moses.
23 And he said unto them, This [is that] which the LORD hath said, To morrow [is] the rest of the holy sabbath unto the LORD: bake [that] which ye will bake [to day], and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.
24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

Some laws had a similar cycle:

Leviticus 7:15

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.



Leviticus 19:13

13 Thou shalt not defraud thy neighbour, neither rob [him]: the wages of him that is hired shall not abide with thee all night until the morning.

While the first day gives an understanding of a day (and night) using spiritual light and spiritual darkness, the fourth day does the same with physical light and physical darkness.

Genesis 1:14-19

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.
 17 And God set them in the firmament of the heaven to give light upon the earth,
 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good.
 19 And the evening and the morning were the fourth day.

So, the lights are for signs, seasons, days, and years. The lights in the firmament are a complex clock. Let's clarify what the greater and lesser lights are:

Psalms 136:7-9


7 To him that made great lights: for his mercy [endureth] for ever:
 8 The sun to rule by day: for his mercy [endureth] for ever:
 9 The moon and stars to rule by night: for his mercy [endureth] for ever.

Jeremiah 31:35

35 Thus saith the LORD, which giveth the sun for a light by day, [and] the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts [is] his name:

The sun, the greater light, provides the light that determines daytime. Its absence determines nighttime. Because the sun goes around above the earth every day,¹ there is a cycle of day and night.

During nighttime, it is the moon and stars, which together are the lesser light, that provide light at this time. We will see that these are useful for identifying seasons, or time of year. We will also note that the moon isn't always apparent at night. Rather it might be visible during the day.

When Genesis 1:14 says *seasons*, it doesn't mean "winter, spring, summer, and fall". Rather, it means *appointed times*. Consider this verse: 

Psalms 104:19

19 He appointed the moon for seasons: the sun knoweth his going down.

We will see the appointed times for the moon in Section 1.4. Finally, what we think of as seasons will be discussed in Section 1.6. Here is another example of the way the bible uses the word *season*:

Jeremiah 33:20

20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

There are numerous terms for parts of the day and references to other days (some of which we have seen already):

- day and night
- to day and to night (note that these differ from today's spellings)
- yesterday, yesternight, and to morrow (or morrow)
- midday (noon, noontide) and midnight
- afternoon

¹See *The Biblical Creation* [7] study guide to understand the relationship of the sun to the earth according to the bible.



- morning and evening (even, eventide, eveningtide)

Perhaps you can discover some others. We will not study these words. Hopefully, they are all straightforward.

1.2 The Hour

As we should already know, the day is divided into hours:

John 11:9

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

Here, Jesus is referring to daytime, which typically is half of the length of a day. So, a full day would be 24 hours. But, how would they know which hour that it was? A sun dial would be a useful instrument during the day:

Isaiah 38:7-8

7 And this [shall be] a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;
8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

2 Kings 20:9-11

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?
10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.
11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

Both of these passages describe the same event. God changed the movement of the sun such that the shadow reversed on the sundial. It is called a *sign*. Recall that Genesis 1:14 said that the lights were also for signs.

Side Study 1.2: The Longest Day

The bible tells us about one very unusual day:

Joshua 10:12-14

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.
13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.
14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

First, note that the sun and moon stopped (not the earth).^a This made the day much longer than it normally was. Accordingly, other places on the earth had a night that was much longer than normal. This happened in approximately 1400 BC. Secular records of other cultures appear to confirm this event.

^aFor an advanced study on this topic, see *The Biblical Creation* [7].

By the sun dial, people could know what specific hour it was during daytime (unless perhaps there was heavy cloud cover):

Mark 15:25

25 And it was the third hour, and they crucified him.

Mark 15:33

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Because of how the sun moves above the earth, the lengths of daytime and nighttime vary throughout the year. It is also a relative affect since it depends on where you are on the earth. Figure 1.2 shows 3 views of the length of the day, with the third, sixth, and ninth hours shown. So, not only does the length of the day vary, but also the length of the hour. But, the sun dial would work in all situations. Midday would always be the sixth hour of the day.

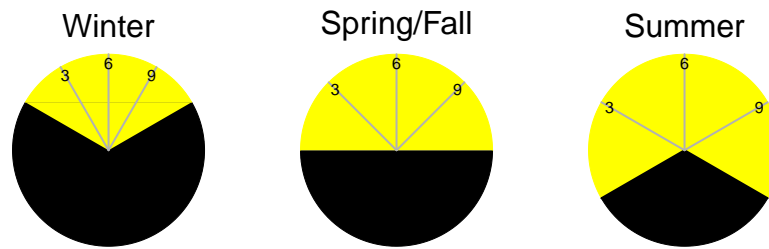


Figure 1.2: The day was divided into 12 equal hours as determined by a sun dial. Longer summer days had longer hours. Likewise, shorter winter days had shorter hours. Nighttime would be conversely adjusted.

For more information on various times of day, refer to Chapter 2.

1.3 The Week (of Days)

When we say *week*, we usually mean *7 days*. There are other *week* intervals in the bible (and they are discussed in Chapter 3), so we will clarify this as a *week of days*. Genesis 1 describes six days during creation. Genesis 2 describes the seventh day:

Genesis 2:1-3

- 1 Thus the heavens and the earth were finished, and all the host of them.
- 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

It is interesting that the seventh day is not described with “the evening and the morning”.² This verse summarizes the creation days:

Exodus 20:11

- 11 For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

The week of days is defined by the creation week. It is a cycle that does not align with the cycles of the lights in the heaven. For example, it does not align with a month or a year.

The days of the week are not given names in the bible, but are only described with the ordinals *first*, *second*, ..., and *seventh*.³ Figure 1.3 illustrates the week as consisting of these days. The seventh day is referred to as “the sabbath” (i.e., a day of rest) by Israel.⁴ There are other also sabbaths as we will see in Section 6.5.

There are other “week” intervals in the bible as we will see in Chapter 3. A few times in the new testament, you will find the phrase “day of the week” and it is always preceded by “the first”. Here is one example:

Matthew 28:1

- 1 In the end of the sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Of course, the first day of the week follows the seventh day of the week (i.e., the sabbath) because of the weekly cycle.

²Section 11.1 discusses why this is described this way.

³We have named the days after pagan gods.

⁴Christians do not observe a sabbath.

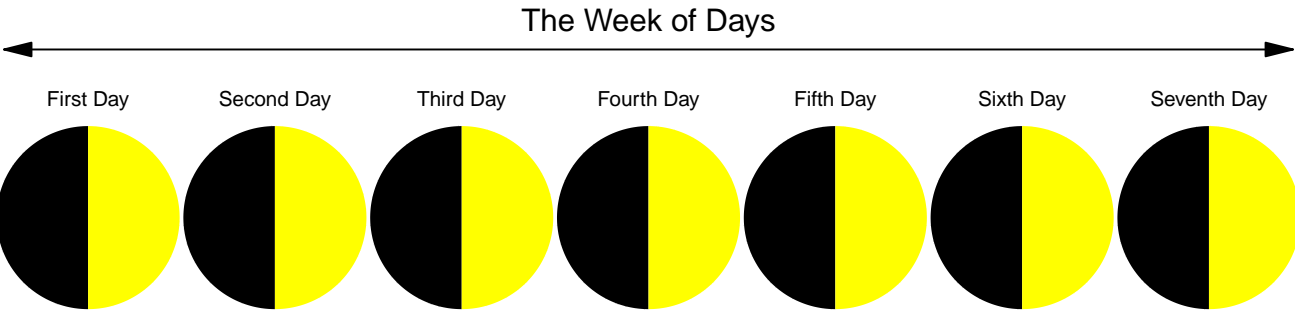


Figure 1.3: The week of days consists of 7 days. Each day is shown as a cycle of nighttime and daytime. Technically, the seventh day is not described as having an evening and a morning in *Genesis* because it is defining a type, but it really does.

1.4 The Month

The month interval isn't explicitly defined, but it can be derived from several verses. Here is a sequence of verses early in the bible.

Genesis 7:11
11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
Genesis 7:24
24 And the waters prevailed upon the earth an hundred and fifty days.
Genesis 8:3-4
3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.
4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

There are 150 days between the 17th day of the 2nd month and the 17th day of the 7th month. So, it follows that months are 30 days long.

The month interval is more formally determined by the moon. It is not how long it takes the moon to go around above the earth (because it goes around every day), but how long it takes the moon to go through all of its phases (e.g., new, waxing crescent, first quarter, waxing gibbous, full, waning gibbous, third quarter, and waning crescent). These are determined by the movement of both the sun and the moon.

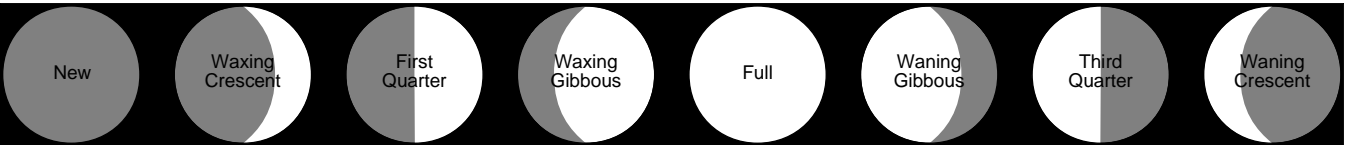


Figure 1.4: The phases of the moon provide a simple method to determine when the current day is within the month. Obviously, the moon moves through a continuum of phases whereas the figure shows only 8. A new month begins with a new moon.

The scripture notes new moons in many verses. Here are a few:

Psalms 81:3-4
3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.
4 For this [was] a statute for Israel, [and] a law of the God of Jacob.

Appointed times (e.g., sabbaths and new moons) are for Israel. Such things are not for Christians:



Colossians 2:16-17

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]:
 17 Which are a shadow of things to come; but the body [is] of Christ.

But, they will return in the future:

Isaiah 66:23

23 And it shall come to pass, [that] from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

While the day within the month can be determined by the phase of the moon, the month of the year can be determined by the visible constellations at night. Again, the lights in the firmament are essentially a clock.

Months are often identified using ordinals (i.e., first, second, etc.). However, Israel had names for the months (see Section 6.4).

1.5 The Year

Not only does the sun determine the length of the day, it also determines the length of the year. As it goes around each day, it determines when daytime occurs. But, also, as it goes around each day, it is spiraling through various latitudes. Starting from the Tropic of Cancer, it spirals outward toward the equator and eventually to the Tropic of Capricorn. Then the reverse occurs: it spirals inward from the Tropic of Capricorn to the Tropic of Cancer. This spiraling action takes one year to complete (so, it is yet another cycle).

This spiraling cycle of the sun also causes the seasons. Just as the sun and the moon cycle each day above the earth, so do the stars. As the stars are observed over many nights, it is apparent that they are moving. As each month passes, a different constellation, or grouping of stars, can be seen. These constellations take a year to complete their cycle.

Side Study 1.3: The Length of the Year (Advanced Study)

If you think about the length of the year and the length of the month, you might wonder if these intervals align. If months are 30 days long, 12 months would be 360 days. We certainly can observe that a year is more than 365 days. That is why we have some months that have 31 days. But what does the bible say about this. Unfortunately, nothing very specific resolves this.

Some speculate that the length of the year changed from 360 to 365+ days. Obviously, we have no scripture for this (that's why it is speculation). If you read the story that surrounds the shadow going backwards on the sun dial in Section 1.2, you should realize that the sun evidently backed up in its cycle. That should affect everyone on the earth. This happened in about 701 BC.

Secular records seem to indicate that many cultures had to change their calendars (obviously because they were wrong). Apparently, the year was longer and days need to be added. Perhaps some months were lengthened, but the concept of adding a day in a "leap" year was introduced. Because Israel operates on cycles of the moon, they had to add a "leap" month occasionally (more on that in Section 6.7). Again, there is no scripture for this. Nonetheless, prophecies of the future seem to indicate that there are 12 months in a year and perhaps 360 days in a year.

If you read Appendix C, you may begin to understand that Gentiles didn't really understand God's time keeping. Most likely, nothing has changed with respect to the length of the year. The lack of alignment between the year and the months was probably part of the design. It might indicate another level of detail that we don't fully understand.

1.6 Seasons

After the flood of Noah's time, the bible seems to stress some more cycles of time, one of which we commonly call *seasons*.

Genesis 8:22

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.



Besides day and night, these cycles appear to refer to different parts of the year. Before the flood, there was probably not a specific time to sow nor a specific time to harvest. Weather might have been consistent, and there probably were no seasons. Whether “cold and heat” are something different than “summer and winter” (and, of course, they are in a reversed order), I do not know.

Psalms 74:16-17

- 16 The day [is] thine, the night also [is] thine: thou hast prepared the light and the sun.
17 Thou hast set all the borders of the earth: thou hast made summer and winter.

Song of Solomon 2:11-13

- 11 For, lo, the winter is past, the rain is over [and] gone;
12 The flowers appear on the earth; the time of the singing [of birds] is come, and the voice of the turtle is heard in our land;
13 The fig tree putteth forth her green figs, and the vines [with] the tender grape give a [good] smell. Arise, my love, my fair one, and come away.

Matthew 24:32

- 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer [is] nigh:

Side Study 1.4: A Wheel in a Wheel? (Advanced Study)

Ezekiel has two interesting verses that I cannot explain:

Ezekiel 1:16

- 16 The appearance of the wheels and their work [was] like unto the colour of a beryl: and they four had one likeness: and their appearance and their work [was] as it were a wheel in the middle of a wheel.

Ezekiel 10:10

- 10 And [as for] their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

I don't know what a “wheel in the midst of a wheel” might be, but it makes me think about what we are observing in the lights of the firmament. They seem to have two cycles: I'll call them a *major* cycle and a *minor* cycle. The sun, moon, and stars go around above the earth every day: that's the minor cycle. The moon goes through its phases each month: that's its major cycle. The sun spirals through the latitudes, and the constellations move month to month: those are their major cycles.

Isaiah 40:22

- 22 [It is] he that sitteth upon the circle of the earth, and the inhabitants thereof [are] as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

This verse is often abused to justify that the earth is a sphere (note that it does not describe that shape). While the earth may be a circle in shape,^a this might also refer to the cycles of the earth (because the word is also translated “circuit”).

^aSee *The Biblical Creation* study guide [7].

Conclusion

We investigated the basic time intervals of the bible: the day, the hour, the week (of days), the month, and the year. We also noted a cycle that we call *seasons*. Except for the *week*, these intervals are determined by the lights in the sky. However, the *week* is seen by faith and not by sight! These are the building blocks for Israel's calendar and for some other time intervals, which are also predominately for Israel.



The Bible's Clock and Calendar

The bible's clock had some notable times on it. Some of these were during daytime and the others were during nighttime.

2.1 Daytime Events

There were at least 3 notable times during daytime. They are loosely referred to as *morning*, *noon*, and *evening*, and align to the third, sixth, and ninth hours as shown in Figure 1.2.

There were morning and evening sacrifices:

Exodus 29:39

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

2 Chronicles 13:11

11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also [set they in order] upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

All three times show up in the challenge of Elijah:

1 Kings 18:26-29

26 And they took the bullock which was given them, and they dressed [it], and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But [there was] no voice, nor any that answered. And they leaped upon the altar which was made.
 27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he [is] a god; either he is talking, or he is pursuing, or he is in a journey, [or] peradventure he sleepeth, and must be awaked.
 28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.
 29 And it came to pass, when midday was past, and they prophesied until the [time] of the offering of the [evening] sacrifice, that [there was] neither voice, nor any to answer, nor any that regarded.

Prayer occurred 3 times during the day:

Daniel 6:10

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Psalms 55:17

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

Acts 10:9

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

Acts 3:1

1 Now Peter and John went up together into the temple at the hour of prayer, [being] the ninth [hour].

All three times are mentioned in this story:

Matthew 20:3-6

3 And he went out about the third hour, and saw others standing idle in the marketplace,
 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
 5 Again he went out about the sixth and ninth hour, and did likewise.
 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

The eleventh hour is probably just an indication that the day is almost spent, and it does not appear to have any significance to Israel otherwise.

All three times are mentioned when Jesus is on the cross:

Mark 15:25

25 And it was the third hour, and they crucified him.

Mark 15:33

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Luke 1:10

10 And the whole multitude of the people were praying without at the time of incense.

The time of incense simply aligns with the morning and evening prayer times:

Exodus 30:7-8

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.
 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

2.2 Nighttime Watches

The bible speaks of *watches* in the night:

Psalms 63:6

6 When I remember thee upon my bed, [and] meditate on thee in the [night] watches.

Psalms 119:148

148 Mine eyes prevent the [night] watches, that I might meditate in thy word.

Lamentations 2:19

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

Judges 7:19

19 So Gideon, and the hundred men that [were] with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that [were] in their hands.

The bible divides nighttime into 4 watches:

Luke 12:38
38 And if he shall come in the second watch, or come in the third watch, and find [them] so, blessed are those servants.
Matthew 14:25
25 And in the fourth watch of the night Jesus went unto them, walking on the sea.
Matthew 24:43
43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

I don't know how they could know what watch it was. Certain times of nighttime were also referred to using other terminology:

Mark 13:35
35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:
Luke 2:8
8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

2.3 The Calendar Year

The calendar was aligned with the agricultural cycle. The year began with seedtime and ended with ingathering: this is around what we would call September. The passing of years would often be counted using the agricultural calendar, but there might be other occasions to note the passing of time since a certain event happened (such as the exodus from Egypt or the captivity in Babylon). Here are some verses that establish the beginning and ending of the year:

Deuteronomy 11:12
12 A land which the LORD thy God careth for: the eyes of the LORD thy God [are] always upon it, from the beginning of the year even unto the end of the year.
Exodus 23:16
16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, [which is] in the end of the year, when thou hast gathered in thy labours out of the field.
Exodus 34:22
22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.
Leviticus 26:5
5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

In this last verse, the threshing would align with the spring, the vintage would align with the summer and sowing would align with the fall.

Here are more clues as to the cycles in the calendar:

Genesis 8:22
22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

After seedtime, the cold of winter came; the harvest occurred when the heat of summer came. Likewise, summer is likened to the day and winter to the night. During the night of winter, the seeds can be viewed as hibernating (or sleeping) in the ground.

Like the days of the week, the months of the year would have an ordinal number starting at the beginning of the year.

Genesis 7:11

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

We will see in Section 6.1 that Israel's calendar will be different in its numbering.

Conclusion

The day was divided into several, 3-hour intervals. During daytime, certain events took place. During nighttime, watches were established to protect the people. These concepts will be used as types to describe other things that happen in time. They will be discussed in Section 11.3.

The calendar was founded upon the agricultural cycle.

Other Week Intervals

The bible contains other *week* time intervals besides the *week of days*, which was presented in Section 1.3. Not all of these intervals have the explicit names that are used here:

- week of week of days,
- week of months,
- week of years,
- week of weeks of years, and
- week of millennia.

3.1 The Week of Week of Days

The week of week of days consists of 7 weeks of days, or 49 days. It is mentioned here:

Deuteronomy 16:9
9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from [such time as] thou beginnest [to put] the sickle to the corn.

It is also described as a sequence of 7 sabbaths:

Leviticus 23:15-16
15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:
16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Both of these concern the feast of weeks (see Subsection 6.5.4). It consists of 49 days and includes the day after (i.e., the 50th day).

3.2 The Week of Months

A week of months is simply months 1-7 on Israel's calendar (see Chapter 6 for more information). This interval contains all of Israel's appointed times. The week of months is not explicitly defined in scripture.



3.3 The Week of Years

The week of years is a period of 7 years. First, let's see the references to "seven years":

Genesis 29:18-20
18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.



- 19 And Laban said, [It is] better that I give her to thee, than that I should give her to another man: abide with me.
- 20 And Jacob served seven years for Rachel; and they seemed unto him [but] a few days, for the love he had to her.

After Jacob served Laban for 7 years for Rachel, Laban tricked Jacob by giving him Leah. Jacob served another seven years—here, it is called a *week*:

Genesis 29:27-28

- 27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.
- 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

The week of years is a critical interval for future prophecy:

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.

70 weeks would be 490 years. The first 69 weeks have already occurred. The last week is still in the future.

Side Study 3.1: What Does “Seventy Times Seven” Mean?

Here is a passage that stumps many teachers:

Matthew 18:21-22

- 21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
- 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

“Seventy times seven” does not mean “without measure”. It is a reference to the 70 weeks of years. A Jew is to forgive his brother until the 70 weeks are over.

The week of years shows up implicitly concerning the land sabbath:

Leviticus 25:2-4

- 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.
- 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
- 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

The land has a sabbath year, preceded by 6 years of work. This too is a week of years (although it is not called that). This 7-year period is fundamental to the next time interval.

3.4 The Week of Weeks of Years

A week of weeks of years is 49 years. Just as there were seven sabbaths (of days), there are seven sabbaths of years:

Leviticus 25:8-10
8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.
9 Then shalt thou cause the trumpet of the jubile to sound on the tenth [day] of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
10 And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

The next year (i.e., the 50th) is the jubile. All debts are forgiven in the jubile year.

3.5 The Week of Millennia

The week of millennia interval is not explicitly defined in the bible. However, careful study will show that God has a plan spanning 7000 years. This is discussed in Chapter 11. However, here is the relevant verse:



2 Peter 3:8
8 But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.

This will also be where the model of the 7 creation days appears.

Conclusion

These week intervals are more examples of other cycles of time. Some of the intervals are part of Israel's calendar. Others are critical to prophecy. All of them demonstrate that God has a plan for the work that he is doing over time.



Time Words and Phrases

We often use words and phrases that are not in the Bible (and that's not necessarily wrong), or we misunderstand or misuse the words and phrases that are. So, let's pay attention to how the words are used and align our thinking with God's.

Did God create time when he made the creation? Does God exist outside of time? I think people teach that these are true without having verses that say so. Is it possible to say that something occurred **before** there was time?

We will investigate these terms or concepts: everlasting, eternal, forever, in the beginning, from the beginning, and before the beginning. But there are several others as well.

I listed many time words related to *day* at the end of Section 1.1, and said that we would not study all of those. Likewise, there are many other common time words that we will not investigate here either. Examples are: aforesaid, after, always, before, beforetime, beginning, end, ere, ever, foremost, former, how long, never, past, present, since, soon, till, until, when, while, whilst, and yet. There are probably many more.

4.1 Eternal Words

We will look at a few words and phrases that are synonymous with "time without end". They might include "time without beginning".

4.1.1 Everlasting

Let's see that God existed before the creation was made:

Psalms 90:2

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God.

To everlasting certainly conveys the idea of *into the future without end*. Likewise, *from everlasting* must mean *into the past without beginning*. If time had a beginning, then *from everlasting* would be before that. There are several verses that use these two phrases and they are usually referencing God. Let's see one situation where it refers to God's wisdom:

Proverbs 8:22-26

22 The LORD possessed me in the beginning of his way, before his works of old.
 23 I was set up from everlasting, from the beginning, or ever the earth was.
 24 When [there were] no depths, I was brought forth; when [there were] no fountains abounding with water.
 25 Before the mountains were settled, before the hills I was brought forth:
 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.



God had wisdom before he created anything. He had it *from everlasting*. That shouldn't be surprising. Wisdom is personified, but is not a person. "From the beginning" (in verse 23) is usually a reference to the beginning of the creation (see Subsection 4.2.2. However, context says that here it means *from everlasting*.

But *everlasting* can refer to something that has a beginning:

Genesis 9:16

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that [is] upon the earth.

The creatures on the earth certainly had a beginning. So, this covenant also has a beginning, but will have no end.

4.1.2 Eternal

Like everlasting, eternal can mean timeliness, or no beginning and no end. This would only apply to God:

Deuteronomy 33:27

27 The eternal God [is thy] refuge, and underneath [are] the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy [them].

God is said to *inhabit eternity*:

Isaiah 57:15

15 For thus saith the high and lofty One that inhabiteth eternity, whose name [is] Holy; I dwell in the high and holy [place], with him also [that is] of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

But *eternal* can also refer to things with a beginning and no end.

2 Corinthians 4:18

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen [are] temporal; but the things which are not seen [are] eternal.

2 Corinthians 5:1

1 For we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

There are also phrases which convey *past, present, and future*. One example is *was, is, and is to come*:

Revelation 4:8

8 And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

4.1.3 Forever

What we write as *forever* appears in the bible as *for ever*. This refers to things without an end, but typically have a beginning.

Luke 1:33

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Galatians 1:5

5 To whom [be] glory for ever and ever. Amen.

1 Timothy 1:17

17 Now unto the King eternal, immortal, invisible, the only wise God, [be] honour and glory for ever and ever. Amen.

Here is another *past, present, and future* phrase. Note that the bible writes *today* as *to day*.

Hebrews 13:8

8 Jesus Christ the same yesterday, and to day, and for ever.

For evermore is essentially synonymous with *for ever*.

Revelation 1:18

18 I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Without end, *endless*, and *perpetual* have similar meaning.

Isaiah 45:17

17 [But] Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

Ephesians 3:21

21 Unto him [be] glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Hebrews 7:16

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

Exodus 31:16

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant.

Something that does not cease is also endless:

Genesis 8:22

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

4.2 The Beginning

There are several words that involve “the beginning”. We must consider context (as demonstrated in Subsection 4.1.1), but often the phrase “the beginning” references the creation. I will highlight examples where it does not.

4.2.1 In the Beginning

The phrase *in the beginning* refers to a period of time where God was creating. Perhaps time began here. But, this phrase does **not** refer to *before* the beginning.

Genesis 1:1

1 In the beginning God created the heaven and the earth.

John 1:1-2

1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the beginning with God.

Contrary to what people teach, the previous passage says *in the beginning* and not *before the beginning*.

Hebrews 1:10

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:



4.2.2 From the Beginning

The phrase *from the beginning* starts with the timeframe referred to as *the beginning*, but can extend far beyond the creation period.

1 John 1:1

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

Just as John 1:1-2 said that the Word was *in this beginning*, the previous verse says *from the beginning*. Neither verse says *before the beginning*. If someone is teaching otherwise, this demonstrates a tradition rather than what scripture really says. These two passages are an excellent example of *two witnesses* in scripture!¹

Mark 10:6

6 But from the beginning of the creation God made them male and female.

John 8:44

44 Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Acts 15:18

18 Known unto God are all his works from the beginning of the world.

Isaiah 46:9-10

9 Remember the former things of old: for I [am] God, and [there is] none else; [I am] God, and [there is] none like me,
10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:

Ephesians 3:9

9 And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

2 Thessalonians 2:13

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

This next verse shows how this time interval can extend for a long time:

Mark 13:19

19 For [in] those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

The phrase *since the world began* is similar to *from the beginning*:

Luke 1:70

70 As he spake by the mouth of his holy prophets, which have been since the world began:

Acts 3:21

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Romans 16:25

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

¹To better understand this topic, refer to *The Revelation of God* study guide [8].

Isaiah 64:4

4 For since the beginning of the world [men] have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, [what] he hath prepared for him that waiteth for him.

The phrase *since the foundation of the earth* (or, *world*) is synonymous:

Isaiah 40:21

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

Hebrews 9:26

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Matthew 24:21

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Matthew 25:34

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

We should be careful with these time phrases. Not every reference to *from the beginning* refers back to the time period when God began creating. There are other things that had a beginning. In this first example, Jesus' ministry had a beginning:

John 15:27

27 And ye also shall bear witness, because ye have been with me from the beginning.

Jesus' apostles were with him from the beginning of his ministry, but not from the beginning of the creation. Next, Paul refers to the beginning of his persecution days:

Acts 26:5

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

4.2.3 Before the Beginning

There are phrases that mean *before the beginning*. Typically, they occur in verses referring to God's plans.

Titus 1:2

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

1 Corinthians 2:7

7 But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory:

Ephesians 1:3-4

3 Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ:
4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

2 Timothy 1:7-9

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Revelation 13:8

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

4.3 Other Words and Phrases

4.3.1 At Hand

The phrase *at hand* means something will happen soon, but it could be days away:

Matthew 26:45

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take [your] rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

John 7:2

2 Now the Jews' feast of tabernacles was at hand.

Or, it could be a few years away:

Matthew 4:17

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Or, it could be many years away:

Zephaniah 1:7

7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD [is] at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

Time no longer means that a time interval has come to end, rather than time ceasing to exist any longer:

Revelation 10:6

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

4.3.2 Continual

There are words, like *continual*, that can refer to a time period that could end.

Luke 18:5

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

4.3.3 Of Old

The phrase *of old* tends to refer to something long ago. There is often a point of reference, such as the flood.

2 Peter 3:5-7

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
6 Whereby the world that then was, being overflowed with water, perished:
7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Let's look at the time words and phrases:

- **of old** (verse 5): before the flood
- **then was** (verse 6): before the flood



- which are **now** (verse 7): since the flood

2 Peter 2:5
5 And spared not the old world, but saved Noah the eighth [person], a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Genesis 6:4
4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown.

In the next passage, the reference point is the confusing of languages at the tower of Babel rather than the flood:

Deuteronomy 32:7-8
7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.
8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

4.3.4 Without Ceasing

Others infer a high frequency rather than a time period without a break:

2 Timothy 1:3
3 I thank God, whom I serve from [my] forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Acts 9:24
24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

1 Thessalonians 5:17
17 Pray without ceasing.

Conclusion

There are many time phrases that can have a variety of meanings. Get familiar with them and think about the context of the passage. But don't let traditions trip you up. The words usually do have a specific meaning.



Part II

Intermediate Topics

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This part discusses a few intermediate time topics. This include words that we should already be familiar with, like *age* and *generation*. Next, we will study Israel's calendar, which is full of appointed times. Finally, we will investigate two important historical events: the time of Jesus' birth and of his crucifixion and resurrection.

Ages, Generations, and Lifetimes

In this chapter, we will look ages related to life. Are there events that occurred at certain ages in life? How long did people live in the bible?

5.1 Age Requirements

There are a few verses that give age requirements for various things. One of the most important passages is this:

Exodus 30:11-16

- 11 And the LORD spake unto Moses, saying,
- 12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when [thou] numberest them.
- 13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel [is] twenty gerahs:) an half shekel [shall be] the offering of the LORD.
- 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.
- 15 The rich shall not give more, and the poor shall not give less than half a shekel, when [they] give an offering unto the LORD, to make an atonement for your souls.
- 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

At age 20 and above, a man must give a ransom for his soul. We will study this further in the next section in order to understand how to apply it to today.

The next one concerns the age at which a man can be in the military:

Numbers 1:3

- 3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

So, a young man must be 20 years old to go to war.

Next, we have another age requirement for various Levites:

Numbers 4:2-4

- 2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,
- 3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.



- 4 This [shall be] the service of the sons of Kohath in the tabernacle of the congregation, [about] the most holy things:

Numbers 4:22-23

- 22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;
23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

Numbers 4:29-30

- 29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;
30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

Various groups within the Levites needed to be between 30 and 50 to do the work in the tabernacle. The upper age limit may have been because of the physical duties in setting up, taking down, and transporting the tabernacle and its furniture.

Next, there is a different age requirement:

Numbers 8:24-26

- 24 This [is it] that [belongeth] unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:
25 And from the age of fifty years they shall cease waiting upon the service [thereof], and shall serve no more:
26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

This age requirement might be different because it corresponded to a 5-year period of apprenticeship.

When Israel was in the land, the tabernacle was no longer being moved like during the time of Moses. The Levites did not have that workload any more. David numbered the Levites according to the existing age requirement:

1 Chronicles 23:3

- 3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

David then organized the Levites into courses (see the subsequent context for details on this). He also organized the priests into courses (see 1 Chronicles 24). Each course would work for a week. Because Israel was a growing nation, perhaps there was a need for more workers. David then lowered the minimum age requirement to accomplish that:

1 Chronicles 23:24-27

- 24 These [were] the sons of Levi after the house of their fathers; [even] the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.
25 For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever:
26 And also unto the Levites; they shall no [more] carry the tabernacle, nor any vessels of it for the service thereof.
27 For by the last words of David the Levites [were] numbered from twenty years old and above:

No requirement was given for the priest's age, and scripture tells us that Aaron was over 80 when these age requirements were first given. Perhaps the minimum age requirement was 30. This was said of Jesus:

Luke 3:23

- 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,

Also, Jesus was supposed to be a priest:

Hebrews 3:1

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

So, he would need to be 30 years old according to the old testament standard.

Paul tells us this about a bishop:

1 Timothy 3:6

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

No age is given here because the focus is given to maturity. Since Gentiles could get saved at older ages, they wouldn't necessarily be knowledgeable for important responsibilities solely because of their ages.

5.2 The Age of Accountability

At what age is a child accountable to God for sin today? Denominational church traditions might teach an age of about 5 to 8 years. Others might say 12 (perhaps because Jesus is described as being in the temple at this age according to Luke 2:42-46). Likewise, many teach that children can be saved at this age. Yet, many young and supposed Christians profess atheism later in life. So, were those children really saved? Does the bible give us an age limit for today? What makes a child accountable?

Is there any scripture that says that children are saved by default? Many refer to this passage as evidence of that:

2 Samuel 12:23

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

David was saying that after death he would join his child in paradise. David was saved and he was implying that his son was also. And this was even before Jesus' death on the cross. Some might think that this child was too young to sin. But, let's see that we are actually condemned before birth:

Psalms 51:5

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Job 15:14

14 What [is] man, that he should be clean? and [he which is] born of a woman, that he should be righteous?

Ephesians 2:3

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Why are we considered sinners before we have sinned?

Romans 5:12

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

1 Corinthians 15:22

22 For as in Adam all die, even so in Christ shall all be made alive.

We should acknowledge the order of things: We sin because we are sinners; we are not sinners because we sin.

The work that Jesus did on the cross might be explained this way: Jesus' sacrifice atones for our sinful nature—unconditionally. But he atones for our sinful choices—conditionally. Those who sinned without understanding are covered by his death on the cross. Those who knowingly sinned have to knowingly choose to believe that Jesus paid for their sins.

Let's consider Adam and Woman (or, Eve): They were created innocent. Once Adam sinned, both knew good and evil:



Genesis 3:6-7

- 6 And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
- 7 And the eyes of them both were opened, and they knew that they [were] naked; and they sewed fig leaves together, and made themselves aprons.

Genesis 3:22

- 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

What brings us accountability?

Isaiah 7:14-16

- 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
- 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.
- 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

The phrase “for before” in verse 16 suggests that there was a time where there was no accountability.

Hebrews 5:13-14

- 13 For every one that useth milk [is] unskilful in the word of righteousness: for he is a babe.
- 14 But strong meat belongeth to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil.

When is “full age”? It is 20 years as established in Exodus 30:11-16 in Section 5.1. Note what was said about the children at the time when Israel wandered in the wilderness for 40 years:

Numbers 14:2-3

- 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!
- 3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

Numbers 14:28-31

- 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 carcases 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 sware 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.

Deuteronomy 1:39

- 39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

The children had no knowledge of good and evil. They were those that were not yet 20 years old.

Here are other expressions of “knowing good and evil”:

1 Kings 3:7-9

- 7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I [am but] a little child: I know not [how] to go out or come in.
- 8 And thy servant [is] in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

Jonah 4:11

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and [also] much cattle?

Notice that “knowledge” is part of the transition to full age. That means that education is a factor. Parents should focus on a child’s foundation:

Proverbs 22:6

6 Train up a child in the way he should go: and when he is old, he will not depart from it.

But, what about today?

Galatians 4:1-2

1 Now I say, [That] the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
2 But is under tutors and governors until the time appointed of the father.

While this is about being an heir, it should have application here. A responsible father can determine if his young child understands enough to be saved. Children can be saved when they are younger because salvation by faith in God’s grace is so much simpler than what Israel needed to understand and do. While the upper limit is 20, the child **can** be saved when he is younger. There’s a serious consequence of teaching salvation too early because kids think they are saved when they are too young to discern.

5.3 Generations

The word *generation* can be related to lifetimes, but it can have many meanings. Consider this verse:

Genesis 6:9

9 These [are] the generations of Noah: Noah was a just man [and] perfect in his generations, [and] Noah walked with God.

The word *generations* occurs twice, but two different definitions occur. So, how can you figure that out?

Let’s see what the definition for *generation* is in the 1828 *Webster’s Dictionary* [1]:

1. Production; formation; as the generation of sounds or of curves or equations.
2. A single succession in natural descent, as the children of the same parents; hence, an age. Thus we say, the third, the fourth, or the tenth generation.
3. The people of the same period, or living at the same time.
4. Genealogy; a series of children or descendants from the same stock.
5. A family; a race.
6. Progeny; offspring.

Not all of these definitions involve time. We can view those involving descendants as relating to the passing of time. Let’s see which definitions occur in the verse above.

A concordance can help you in a situation like this. The concordance details for the word *generation* appear in Section B.2; only a summary will be given here. In Genesis 6:9, the words that are translated as *generations* come from two different Hebrew words. The first word aligns with dictionary definition #4. The second word aligns with dictionary definition #3. Using the concordance isn’t necessary, but it can help you get to the conclusion faster in some instances. The concordance is not to be used to correct the translation, nor is it to be used to derive a conclusion that cannot be reached directly from the English words in their context.

The first occurrence of *generation* in Genesis 6:9 means “descent or lineage”. Therefore, it follows that verse 10 lists Noah’s children:

Genesis 6:10

10 And Noah begat three sons, Shem, Ham, and Japheth.

This same word is repeated in chapter 10 (with Noah’s sons being listed in the first instance):

Genesis 10:1

1 Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

Genesis 10:32

32 These [are] the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Here is another example:

Matthew 1:17

17 So all the generations from Abraham to David [are] fourteen generations; and from David until the carrying away into Babylon [are] fourteen generations; and from the carrying away into Babylon unto Christ [are] fourteen generations.

The second occurrence of *generation* in Genesis 6:9 essentially refers to a span of years between the birth of parents and the birth of their children, especially when referring to those in each group. So, a son, a father, and a grandfather are in different generations. People in the same generation tend to have a similar, general view of things. Because Noah and the other early patriarchs lived so long, they would have seen many generations.

These example verses demonstrate the meaning:

Ecclesiastes 1:4

4 [One] generation passeth away, and [another] generation cometh: but the earth abideth for ever.

Proverbs 30:11-14

11 [There is] a generation [that] curseth their father, and doth not bless their mother.
 12 [There is] a generation [that are] pure in their own eyes, and [yet] is not washed from their filthiness.
 13 [There is] a generation, O how lofty are their eyes! and their eyelids are lifted up.
 14 [There is] a generation, whose teeth [are as] swords, and their jaw teeth [as] knives, to devour the poor from off the earth, and the needy from [among] men.

Psalms 109:13

13 Let his posterity be cut off; [and] in the generation following let their name be blotted out.

This definition of the word is exemplified in this passage:

Numbers 32:11-13

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:
 12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.
 13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

Psalms 95:10

10 Forty years long was I grieved with [this] generation, and said, It [is] a people that do err in their heart, and they have not known my ways:

The above verses establish that the time between generations is considered to be 40 years. That is important for this verse:

Matthew 24:34

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

We will use this verse to understand the prophesied return of Jesus Christ in Chapter 12.

To better understand the words that are translated *generation(s)*, refer to Section B.2. All of the definitions except #1 are demonstrated.

5.4 Lifetimes and Ages

Because man is mortal, there will come a time that he will die.

Romans 5:12

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Hebrews 9:27

27 And as it is appointed unto men once to die, but after this the judgment:

There are a few words or phrases that refer to how long someone would live. *Lifetime* refers to how long someone has lived:

Luke 16:25

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

Someone's age is often expressed as "years of age" or "years old":

Luke 3:23

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,

Genesis 5:32

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Another phrase is "the days" or "thy days" (or, another pronoun may occur):

Genesis 47:8-9

8 And Pharaoh said unto Jacob, How old [art] thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage [are] an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Job 10:5

5 [Are] thy days as the days of man? [are] thy years as man's days,

Such a phrase can also refer to a time interval of interest:

Genesis 6:3

3 And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.

There are also things that can prolong or shorten someone's days:

Proverbs 10:27

27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

But first, we will examine that man's days are limited.

5.4.1 The Days are Limited

Since man is expected to die, obviously his days are limited:

Job 7:1

1 [Is there] not an appointed time to man upon earth? [are not] his days also like the days of an hireling?

Job 14:1-5

- 1 Man [that is] born of a woman [is] of few days, and full of trouble.
 2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.
 3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?
 4 Who can bring a clean [thing] out of an unclean? not one.
 5 Seeing his days [are] determined, the number of his months [are] with thee, thou hast appointed his bounds that he cannot pass;

When the appointed time comes, a man reaches “full age”:

Job 5:26

- 26 Thou shalt come to [thy] grave in a full age, like as a shock of corn cometh in in his season.

Or, “full of days”:

Genesis 35:29

- 29 And Isaac gave up the ghost, and died, and was gathered unto his people, [being] old and full of days: and his sons Esau and Jacob buried him.

Job 42:16-17

- 16 After this lived Job an hundred and forty years, and saw his sons, and his sons’ sons, [even] four generations.
 17 So Job died, [being] old and full of days.

1 Chronicles 23:1

- 1 So when David was old and full of days, he made Solomon his son king over Israel.

1 Chronicles 29:28

- 28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

Psalms 39:4-5

- 4 LORD, make me to know mine end, and the measure of my days, what it [is; that] I may know how frail I [am].
 5 Behold, thou hast made my days [as] an handbreadth; and mine age [is] as nothing before thee: verily every man at his best state [is] altogether vanity. Selah.

1 Chronicles 17:11

- 11 And it shall come to pass, when thy days be expired that thou must go [to be] with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

5.4.2 Lengthening the Days

Scripture suggests that, by doing what was right, one could lengthen his days:

Deuteronomy 5:16

- 16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

Deuteronomy 25:15

- 15 [But] thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

Proverbs 3:1-2

- 1 My son, forget not my law; but let thine heart keep my commandments:
 2 For length of days, and long life, and peace, shall they add to thee.

Proverbs 9:10-11

10 The fear of the LORD [is] the beginning of wisdom: and the knowledge of the holy [is] understanding.
 11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

1 Kings 3:14

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

In response to his prayer, Hezekiah was told that God would allow him to live longer:

Isaiah 38:5

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

5.4.3 Shortening the Days

Before Hezekiah's days were lengthened, he had been sick and was going to die:

Isaiah 38:9-12

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:
 10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.
 11 I said, I shall not see the LORD, [even] the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.
 12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day [even] to night wilt thou make an end of me.

By not doing what was right, one could shorten his days:

Psalms 89:45

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

Psalms 102:23-24

23 He weakened my strength in the way; he shortened my days.
 24 I said, O my God, take me not away in the midst of my days: thy years [are] throughout all generations.

Psalms 90:9-10

9 For all our days are passed away in thy wrath: we spend our years as a tale [that is told].
 10 The days of our years [are] threescore years and ten; and if by reason of strength [they be] fourscore years, yet [is] their strength labour and sorrow; for it is soon cut off, and we fly away.

So, lifetimes tended to be around 70-80 when David lived. We will look at this idea of shortening man's days on a bigger scale in Section 9.8.

Shortening the days could also mean that a period of time, where something specific was happening, could be brought to an end:

Matthew 24:22

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Mark 13:20

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Israel’s Calendar

Let’s revisit a verse that we read previously:

Genesis 1:14
14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

We noted that *seasons* means *appointed times*. Israel had a calendar with a number of appointed times. Some of these appointed times are mentioned in this verse:

Colossians 2:16
16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]:

Of course, this is Paul telling us that we do not observe these appointed times today. We will investigate the appointed times on Israel’s calendar. They can be generally described as being observed daily, weekly, monthly, and annually. Numbers 28-29 describe all of the offerings associated with Israel’s calendar.

6.1 The Modified Calendar

As we saw in Section 2.3, the calendar aligns with the agricultural cycle, which began in the fall. The bible usually references months with ordinals (e.g., first, second, etc.). We saw an example of this in Genesis 7:11. When Israel came out of Egypt, God changed what was the beginning of months:

Exodus 12:2
2 This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you.

While it isn’t clear in scripture, it can be deduced that the new first month was the old seventh month. The new, first month was named in scripture:

Exodus 13:4
4 This day came ye out in the month Abib.

We would expect that all of the months had names, but only some of the names appear in scripture. When Israel was in captivity, foreign names were used for the month names. Table 6.1 shows the pre-exile and post-exile names. The numbering follows the new ordering. The post-exile names are typically Babylonian or Persian. Section 6.7 will give the present-day names for all of the months.

In the next verse, two months are named:

Table 6.1: Month Names

#	Pre-exile	Post-exile
1	Abib	Nisan
2	Zif	-
3	-	Sivan
4	-	-
5	-	-
6	-	Elul
7	Ethanim	-
8	Bul	-
9	-	Chisleu
10	-	Tebeth
11	-	Sebat
12	-	Adar



Esther 3:7

7 In the first month, that [is], the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that [is], the lot, before Haman from day to day, and from month to month, [to] the twelfth [month], that [is], the month Adar.

Some people refer to the agricultural calendar as Israel's *civil calendar*, although that phrase is not in the bible. The new numbering is often called their *religious calendar*, a phrase which is also not in the bible.

Even though there was a new numbering of months, some things were determined by the agricultural calendar. Determining when the land sabbath occurred is an example. The counting years starting with sowing:

Leviticus 25:3-4

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

Pruning was in the winter; gathering was spring and summer.

6.2 The Daily Offering

Israel had a daily offering:

Numbers 4:16

16 And to the office of Eleazar the son of Aaron the priest [pertaineth] the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, [and] the oversight of all the tabernacle, and of all that therein [is], in the sanctuary, and in the vessels thereof.

Numbers 28:1-8

1 And the LORD spake unto Moses, saying,
2 Command the children of Israel, and say unto them, My offering, [and] my bread for my sacrifices made by fire, [for] a sweet savour unto me, shall ye observe to offer unto me in their due season.
3 And thou shalt say unto them, This [is] the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, [for] a continual burnt offering.
4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;
5 And a tenth [part] of an ephah of flour for a meat offering, mingled with the fourth [part] of an hin of beaten oil.
6 [It is] a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.
7 And the drink offering thereof [shall be] the fourth [part] of an hin for the one lamb: in the holy [place] shalt thou cause the strong wine to be poured unto the LORD [for] a drink offering.
8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer [it], a sacrifice made by fire, of a sweet savour unto the LORD.

Verse 4 says that there was an offering in the morning (i.e., the third hour) and in the evening (i.e., the ninth hour).

6.3 The Sabbath

The weekly sabbath is one of the appointed times:

Exodus 31:13-17

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you.
14 Ye shall keep the sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people.
15 Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death.

- 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant.
- 17 It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Remember that Genesis 1:14 mentions that the lights in the firmament are for signs. What this means is that there will be appointed times that signify something. The sabbath signifies the millennial kingdom that will come. This will be more apparent in Chapter 11 of this study guide. The sabbath was to remind Israel of their purpose. Therefore, the sabbath is highlighted as a sign several times:

Ezekiel 20:12

- 12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I [am] the LORD that sanctify them.

Ezekiel 20:20

- 20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I [am] the LORD your God.

The concept of the sabbath is typified in the last day of creation (although it is not called the sabbath in the account):

Genesis 2:2-3

- 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

The word translated as *rested* can also be translated *sabbath*. The seventh day was sanctified, or set apart, by putting it in a separate chapter from the first chapter which describes the six days where work was performed and something created. Note that *Genesis* was written for Israel by Moses after they had been given the law. They recognized the seventh day as the sabbath. Perhaps, it isn't called that in *Genesis* so that Gentiles don't get confused any more than they already are.

Side Study 6.1: How Far Is a Sabbath's Day Journey?

Acts 1:12

- 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Just how far could someone travel on the sabbath? The idea is that if you traveled further, then it was considered to be doing work. So, how far was it from mount Olivet to Jerusalem? To find that out, let's see another place associated with the mount:

Luke 19:29

- 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called [the mount] of Olives, he sent two of his disciples,

Bethany is at the mount of Olives.

John 11:18

- 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

A furlong is 1/8th of a mile, so 15 furlongs is almost 2 miles.

This passage tells us that there was an offering on the sabbath:

Numbers 28:9-10

- 9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof:

10 [This is] the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

6.4 New Moons

A new moon signified a new month. Israel was to blow the trumpets when a new month began while doing assigned sacrifices:

Numbers 10:10

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God.

Psalms 81:3

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

There was also an offering made:

Numbers 28:11

11 And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

God brought attention to the beginning of months, so that Israel would give similar attention to the calendar as a whole. Certain months had special appointed times.

6.5 Solemn Feasts and Holy Convocations

The bible uses the word *holyday* rather than *holiday*. We saw it previously in Colossians 2:16. It also appears here:

Psalms 42:4

4 When I remember these [things], I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

Side Study 6.2: Concordance Entries for Holyday (Advanced Study)

Holyday only occurs twice in the bible—once in the old testament and once in the new. Therefore, there is one Hebrew word and one Greek word that are translated as such.

châgag (H2287)

A primitive root (compare H2283, H2328); properly, to move in a circle, i.e., (specifically) to march in a sacred procession, to observe a festival; by implication, to be giddy; celebrate, dance, (keep, hold) a (solemn) feast (holiday), reel to and fro.

This word is translated in a variety of ways. Most of the English words involve Israel's feasts. A couple of them do not. One implication is that the celebrations involve moving in a procession or dancing.

heortē (G1859)

Of uncertain affinity; a festival:—feast, holyday.

This word is translated many times as *feast*. It always refers to one of Israel's three feasts. For more information about using a concordance, refer to Appendix B.

The Hebrew and Greek words for *holyday* are also translated as *feasts*. The feasts may also have associated *holy convocations*. First, we will see that the weekly sabbath, which we saw previously, is a holy convocation:

Leviticus 23:1-3

1 And the LORD spake unto Moses, saying,

- 2 Speak unto the children of Israel, and say unto them, [Concerning] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, [even] these [are] my feasts.
- 3 Six days shall work be done: but the seventh day [is] the sabbath of rest, an holy convocation; ye shall do no work [therein]: it [is] the sabbath of the LORD in all your dwellings.

Work is not allowed during a holy convocation. However, the weekly sabbath did not have an associated feast. Observance of a new moon was not a holy convocation nor a feast, but had a sacrifice associated with it. There were 3 solemn feasts each year:

Exodus 23:14-17

- 14 Three times thou shalt keep a feast unto me in the year.
- 15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)
- 16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, [which is] in the end of the year, when thou hast gathered in thy labours out of the field.
- 17 Three times in the year all thy males shall appear before the Lord GOD.

That passage might seem a little unclear, but these next two verses should be clear:

Deuteronomy 16:16

- 16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

2 Chronicles 8:13

- 13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, [even] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

Israel was told this after the passage about the sabbath:

Leviticus 23:4

- 4 These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.

The remainder of Leviticus 23 describes 7 appointed times:

1. Passover
2. The feast of unleavened bread
3. Firstfruits
4. The feast of weeks
5. The blowing of trumpets
6. The day of atonement
7. The feast of tabernacles

The first 3 appointed times occurred together in the first month and signified Jesus' death, burial, and resurrection. For an in-depth study of this, see the *Resurrection* study guide [4]. The fourth appointed time occurred 7 weeks later, and it denoted the giving of the Holy Ghost with power. The last 3 appointed times occurred together in the seventh month and should signify Jesus' return. We will study these shortly, but, first, let's note some things.

There were only 3 feasts defined. There were sacrifices associated with most of these (we won't focus on this aspect). There were also holy convocations on some days. The last 3 appointed times called these holy convocations *sabbaths*. But these were not weekly sabbaths. They occurred annually, so I've named them *annual sabbaths*. The new testament calls one of them a *high day*:

John 19:31

- 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.

But, we see that the word *sabbath* is associated. The phrase *high day* tells us that it is a special sabbath. For more information on the words translated as *sabbath*, see Section B.3.

6.5.1 Passover

Passover was the day before the day that Israel came out of Egypt. It was also to be the day that Jesus would die. It occurred on Abib 14.

Exodus 12:1-3

- 1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,
- 2 This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you.
- 3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:

Exodus 12:6-7

- 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.
- 7 And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Exodus 13:3-4

- 3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this [place]: there shall no leavened bread be eaten.
- 4 This day came ye out in the month Abib.

So, the passover was to be celebrated annually as a reminder of this event.

Leviticus 23:5

- 5 In the fourteenth [day] of the first month at even [is] the LORD's passover.

So, just when is "even"? This verse will make it clear:

Deuteronomy 16:6

- 6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

The passover lamb would be sacrificed near the end of the day at the ninth hour (the hour that Jesus died).

The passover itself wasn't a feast because it was really eaten the next day. It also wasn't a holy convocation since work had to be done to prepare the sacrificed lamb.

Exodus 12:14

- 14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

The passover was an important event for Israel. They needed to be clean to observe it. If they were not clean, an exception could be made to observe it later:

Numbers 9:10-11

- 10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or [be] in a journey afar off, yet he shall keep the passover unto the LORD.
- 11 The fourteenth day of the second month at even they shall keep it, [and] eat it with unleavened bread and bitter [herbs].

6.5.2 Feast of Unleavened Bread

The feast of unleavened bread was a 7-day celebration where only unleavened bread could be eaten. It symbolized Jesus burial. It occurred during Abib 15-21.

Exodus 13:6

6 Seven days thou shalt eat unleavened bread, and in the seventh day [shall be] a feast to the LORD.

Exodus 34:18

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

Leviticus 23:6-8

6 And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.
 7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.
 8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day [is] an holy convocation: ye shall do no servile work [therein].

Abib 15 and Abib 21 are annual sabbaths, although they are not called that here. John 19:31 (shown earlier) called Abib 15 a sabbath and a high day.

Deuteronomy 16:8

8 Six days thou shalt eat unleavened bread: and on the seventh day [shall be] a solemn assembly to the LORD thy God: thou shalt do no work [therein].

Sometimes, the feast of unleavened bread is called the *feast of the passover*:

Matthew 26:2

2 Ye know that after two days is [the feast of] the passover, and the Son of man is betrayed to be crucified.

John 6:4

4 And the passover, a feast of the Jews, was nigh.

But, the old testament makes it clear that the passover was eaten only on the first day of unleavened bread.

Exodus 34:25

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

Side Study 6.3: Paying Attention to the Feast Details

The details of the passover can be a little confusing, so attention must be given to the details. The feast of unleavened bread is clearly defined from Abib 15 to Abib 21. However, unleavened bread was also not eaten on the passover:

Exodus 12:18

18 In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

You can interpret "at even" as the beginning of the day or when the sacrifice was made near the end of the day (as established by Deuteronomy 16:6). It may be the latter. Regardless, earlier in the day, all leaven was to be removed from the house.

So, that enables understanding these new testament passages:

Matthew 26:17-18

17 Now the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

Mark 14:12

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

Luke 22:1

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

Luke 22:7-8

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

So, if the passover is Abib 14 and the feast of unleavened bread starts on Abib 15, how could they be preparing the passover on the first day of the feast of unleavened bread? *Mark* and *Luke* call it the “day of unleavened bread”. It may be that the explanation is that Abib 14 is also a day where unleavened bread is eaten.

6.5.3 Firstfruits Offering

The firstfruits offering doesn't appear to be directly related to the previous two appointed times, but, instead, is linked to the harvest. However, we learn from the new testament that it is related because it symbolizes Jesus' resurrection.

Leviticus 23:10-14

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof [shall be] two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD [for] a sweet savour: and the drink offering thereof [shall be] of wine, the fourth [part] of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: [it shall be] a statute for ever throughout your generations in all your dwellings.

The “morrow after the sabbath” is the first day of the week since the sabbath is the last day of the week. Many misinterpret this sabbath to be Abib 15, but the Hebrew word for *sabbath* here is the Hebrew word for weekly sabbath. Figure 6.1 has firstfruits on Abib 16, which will be incorrect on most years (Jesus was resurrected on Abib 17). Since the feast of unleavened bread lasts 7 days, the firstfruits offering might sometimes occur during it.

6.5.4 Feast of Weeks

The feast of weeks is linked to the firstfruits offering, but it is almost two full months later. It is also called the “feast of harvest” or “firstfruits of the wheat harvest”.

Leviticus 23:15-21

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; [they are] the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be [for] a burnt offering unto the LORD, with their meat offering, and their drink offerings, [even] an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

- 20 And the priest shall wave them with the bread of the firstfruits [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.
- 21 And ye shall proclaim on the selfsame day, [that] it may be an holy convocation unto you: ye shall do no servile work [therein: it shall be] a statute for ever in all your dwellings throughout your generations.

So counting from the firstfruits offering, there are to be 7 sabbaths (that's 49 days—see Section 3.1). Then the morrow after the seventh sabbath would be 50 days. That is why the new testament calls this day *Pentecost* (meaning, *fiftieth*). It is interesting that this bread is supposed to have leaven in it. The two loaves of bread may denote the two future houses of Israel and Judah, which represent the divided nation due to idolatry. This day is an annual sabbath, although it is not called a sabbath here.

It aligns with the giving of the Holy Ghost:

Acts 2:1-4

- 1 And when the day of Pentecost was fully come, they were all with one accord in one place.
- 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

It isn't likely that anyone would have figured that out in advance of it happening.

6.5.5 Blowing of Trumpets

Leviticus 23:24-25

- 24 Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.
- 25 Ye shall do no servile work [therein]: but ye shall offer an offering made by fire unto the LORD.

Numbers 29:1-5

- 1 And in the seventh month, on the first [day] of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.
- 2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, [and] seven lambs of the first year without blemish:
- 3 And their meat offering [shall be of] flour mingled with oil, three tenth deals for a bullock, [and] two tenth deals for a ram,
- 4 And one tenth deal for one lamb, throughout the seven lambs:
- 5 And one kid of the goats [for] a sin offering, to make an atonement for you:

Here, we have the word *sabbath* used; it is an annual sabbath. The blowing of trumpets may celebrate the recall of Israel back to the land to set up the kingdom. Several psalms reference blowing trumpets (often with respect to all of the people of the world): Psalms 47:5, Psalms 98:6, and Psalms 150:3. This is not called a feast.

6.5.6 Day of Atonement

Leviticus 16:29-31

- 29 And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you:
- 30 For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD.
- 31 It [shall be] a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

Leviticus 23:27-32

- 27 Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.



- 28 And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before the LORD your God.
- 29 For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people.
- 30 And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people.
- 31 Ye shall do no manner of work: [it shall be] a statute for ever throughout your generations in all your dwellings.
- 32 It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath.

This event was the day when Israel was forgiven nationally each year. The proper one may come with the new covenant, where after Israel will sin no more. This is also not called a feast.

This verse may be referring to the proper day of atonement in the future:

Acts 3:19

- 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

6.5.7 Feast of Tabernacles

Leviticus 23:34-39

- 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD.
- 35 On the first day [shall be] an holy convocation: ye shall do no servile work [therein].
- 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein].
- 37 These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:
- 38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.
- 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath.

The feast of tabernacles is an 8-day celebration from Ethanim 15 to Ethanim 22. The first and last days are sabbaths. This may denote the resurrection of the dead Jewish saints into the kingdom as suggested by the vision in Matthew 17:1-9. This was also called the "feast of ingathering" in Exodus 23:16 and Exodus 34:22.

Numbers 29:12 describes this feast in greater detail, stating what was to be done on each of the eight days.

6.6 Memorial Celebrations

There are two other holydays established after Israel has been in the land and then exiled from it. They are (1) the memorial of Purim and (2) the feast of dedication.

6.6.1 Memorial of Purim

Esther 9:20-26

- 20 And Mordecai wrote these things, and sent letters unto all the Jews that [were] in all the provinces of the king Ahasuerus, [both] nigh and far,
- 21 To stablish [this] among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,
- 22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

- 23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;
 24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that [is], the lot, to consume them, and to destroy them;
 25 But when [Esther] came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.
 26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and [of that] which they had seen concerning this matter, and which had come unto them,

The memorial of Purim was celebrated during 14th and 15th of Israel's twelfth month (Adar). It was a memorial that celebrated how God protected his people from annihilation.

6.6.2 Feast of the Dedication

John 10:22

22 And it was at Jerusalem the feast of the dedication, and it was winter.

The feast of dedication is often called *Hanukkah*, or the festival of lights. It celebrated the dedication of the temple after it had been desecrated by Antiochus Epiphanes in 168 BC. That occurred in the silent period between *Malachi* and *Matthew*. It is an 8-day celebration starting on the 25th of Israel's ninth month (Chisleu).

6.7 The Present-Day Calendar

Israel's present calendar is shown in Figure 6.1. Some of the month names occur in the bible and some do not (see Table 6.1 for the names in the bible).

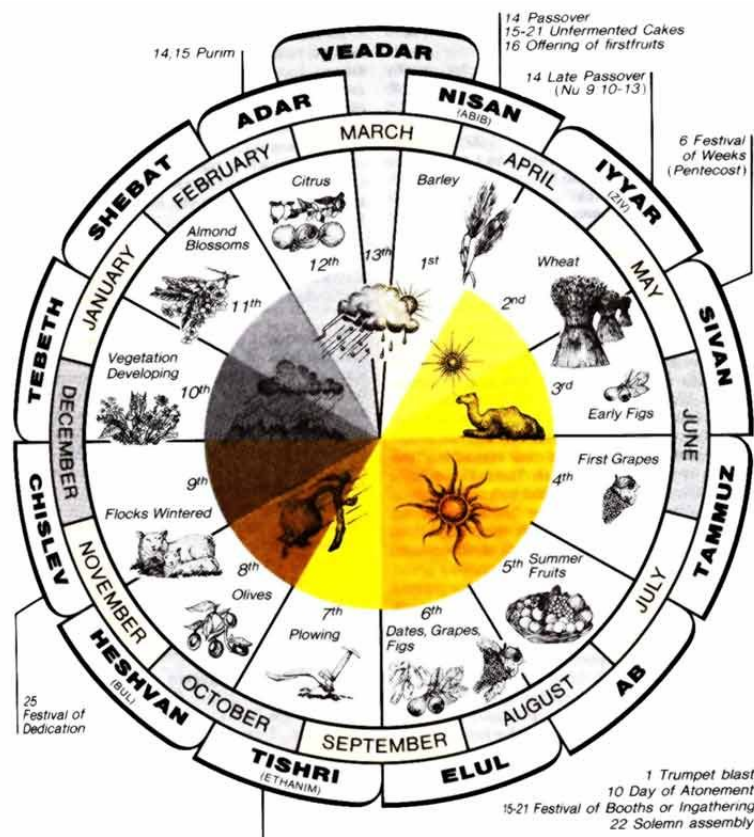


Figure 6.1: Israel's present calendar has some names that are not in the bible. Israel's months do not align with our months because the months are determined by the new moon. The calendar shows several holydays as well as a leap month (Veadar). The offering of firstfruits is not necessarily on Nisan 16 nor is Pentecost necessarily on Sivan 6 (these are errors on the diagram).

Israel's calendar focuses on the harvest as it typifies a redemptive plan. When Israel came out of Egypt, this was said:

Exodus 9:31-32

31 And the flax and the barley was smitten: for the barley [was] in the ear, and the flax [was] bolled.
32 But the wheat and the rie were not smitten: for they [were] not grown up.

The barley was ready to be harvested, so it was destroyed by the plague of hail. The wheat was not ready to be harvested, so it survive since the seeds were still in the ground.

When you consider that the year that is defined by the agricultural cycle, the year begins with month number 7 and counts up to 12. The next month number is one and continues up to 6. Now, consider this verse:

Genesis 8:4

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

The seventh month mentioned here is using the old numbering. This became Israel's first month. The 17th day would be 3 days after passover. If that doesn't sound familiar to you, see Chapter 8 (ok, spoilers: it is the day of Jesus' resurrection!).

Side Study 6.4: Israel's Leap Month (Advanced Study)

In Side Study 1.3, I speculated as to the reason that the year might have been lengthened to 365+ days. Regardless, of the reason, the length of 12 months does not align with the length of a year. Israel's calendar in Figure 6.1 shows an additional month called *Veadar* (also called *Adar II*) on the calendar.

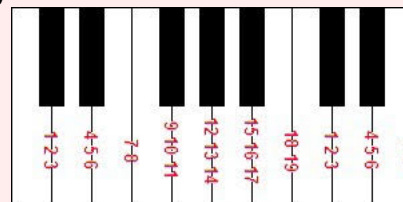
Jeremiah has this interesting verse:

Jeremiah 10:2

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

We will see in Figure 9.3(a) that the time between Hezekiah and Jeremiah is about 100 years. Perhaps it reflects some dramatic change in the cycle of the year. Or, maybe it is only circumstantial information.

Although not in scripture, it is said that Hezekiah added an extra month 7 times over 19 years: in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years. So, there are twelve 12-month years and seven 13-month years. This corresponds to a pattern of tones and semitones in music (see the picture to the right). Tones correspond to black keys. Semitones correspond to the gaps with no black keys. That is very interesting!



Do the heavens sing? Consider these verses:

Psalms 19:1-3

1 The heavens declare the glory of God; and the firmament sheweth his handywork.
2 Day unto day uttereth speech, and night unto night sheweth knowledge.
3 [There is] no speech nor language, [where] their voice is not heard.

Isaiah 44:23

23 Sing, O ye heavens; for the LORD hath done [it]: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

Isaiah 49:13

13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

As previously mentioned, the concept of the leap month is not in scripture. But, what we have observed here is too amazing to be simple coincidence.

Conclusion

The bible defines several Jewish holydays. Most are prophetic, while others are commemorative. What do these holydays mean to us today? They mean nothing because Paul told us this:

Colossians 2:16	
16	Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]:

Table 6.2 summarizes the annual sabbaths. Only one of these falls on a specific day of the week. The others fall on a specific day of the year.

Table 6.2: Annual Sabbaths

Date	Event
Abib 15	Beginning of the Feast of Unleavened Bread
Abib 21	End of the Feast of Unleavened Bread
* (Sunday)	Feast of Weeks
Ethanim 1	Blowing of Trumpets
Ethanim 10	Day of Atonement
Ethanim 15	Beginning of the Feast of Tabernacles
Ethanim 22	End of the Feast of Tabernacles

Christmas, Thanksgiving, and Easter are not biblical holydays. Obviously, Halloween is not either.

When Was Jesus Born?

It is an utter shame that Christians do not know when Jesus was born. If this was known in the first century, it is knowledge that was not retained. The bigger shame is to celebrate Jesus' birthday at the wrong time of the year—Christmas! This demonstrates yet another pagan tradition that Catholicism has introduced into Christianity. We will attempt to determine the time of year and the year of Jesus' birth. While we won't know everything for sure, we'll have a good enough idea to move forward in our maturing.

7.1 The Time of Year

The predominate way to determine when Jesus was born is to link his birth to John the Baptist's. That will be apparent as we go through the verses. The lesser way is to somewhat blindly set his birth date as one of the appointed times. Either way will result in a date that is not Christmas. But let's go down the former path and see that the latter path may have been a good guess.

John the Baptist's father was Zacharias and John's conception and birth story is in Luke 1. Zacharias was a priest assigned to the course of Abijah, which is a Hebrew name; it appears as *Abia* in Greek.

Luke 1:5

5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife [was] of the daughters of Aaron, and her name [was] Elisabeth.

His wife, Elisabeth, conceived just after he executed his course:

Luke 1:23-24

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

It appears that we need to understand how the "courses" worked.

Side Study 7.1: The Courses of the Priest

1 Chronicles 23 describes how David organized the Levites into courses for service in the temple:

1 Chronicles 23:6

6 And David divided them into courses among the sons of Levi, [namely], Gershon, Kohath, and Merari.

Chapter 24 divides the priest and chapter 25 divides the musicians into 24 courses. Here is a verse concerning the priests:



1 Chronicles 24:1

1 Now [these are] the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

Abijah is called out to be over the eighth course:

1 Chronicles 24:10

10 The seventh to Hakkoz, the eighth to Abijah,

Unfortunately, the details of the courses are not given. Many believe that the courses began in the first month, which is Abib. Did they begin at the beginning of the month, or when the passover occurred? Many also believe that all of the priests worked during the three feasts of the year—unleavened bread, weeks, and tabernacles—since all male Jews were required to come to Jerusalem at those times. How these details are assumed will greatly affect any calculations that are done.

We have to make some assumptions in order to determine when John was conceived.

1. All priests worked during the feasts.
2. The course numbering was paused during a feast. In other words, the course number following a feast is the next number following the course number before the feast.
3. The first course followed the feast of unleavened bread and not the beginning of Abib.
4. It is not clear when the firstfruits offering and the feast of weeks would have occurred relative to passover. We will assume that the latter did not interrupt the course execution in any way since it was a one day feast.
5. We cannot know when new moons occurred, so we will assume that all months are exactly 30 days long.
6. There are 280 days from conception until birth.
7. A leap month does not occur during the intervals of interest.

Of course, we will be doing calculations using Israel's calendar. Figuring out dates on a Gentile calendar will be almost impossible.¹

So, using our assumptions above, the first course began after the feast of unleavened bread. That feast ran from Abib 15 to Abib 21. So, the first course began on Abib 22. Abia's course was the eighth, so, when it completed, $8 * 7 = 56$ days had elapsed since the courses began. Zacharias would have returned home on Sivan 18. Elisabeth would have conceived soon after. We can speculate Sivan 18-24.

Now, 280 days later would be 9 months and 10 days later. This would give us a timeframe of Adar 28 to Abib 8. Some speculate that John might have been born on passover or during the feast of unleavened bread. That is certainly possible if either or both of two things occurred: (1) Elisabeth conceived later than was estimated or, more likely, not all months were 30 days long. But this is the uncertainty that we are dealing with.

Now we really don't need to know when John was born to figure out when Jesus was conceived, although most of the assumptions still come into play. Now, Luke 1:24 said that Elisabeth hid herself 5 months. That is relevant to this verse:

Luke 1:26

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

This "sixth month" is since Elisabeth was with child. What followed after this verse was the declaration that Mary would be with child. Unfortunately, "in the sixth month" is a 30-day range for this to have occurred in. Let's just pick a number in the middle—15; this would result in a period of 165 days since Elisabeth conceived. That assumption would take us to Chisleu 3-9. Chisleu is the ninth month.

Some look to this verse as the date of Jesus' conception:

Haggai 2:18-19

- 18 Consider now from this day and upward, from the four and twentieth day of the ninth [month, even] from the day that the foundation of the LORD's temple was laid, consider [it].
- 19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless [you].

¹We cannot expect accurate calculations done by date converters found on the Internet. Who knows what has been implemented.

While this is a bit of a leap, it isn't far off from our estimate. Adding 15 days, which would still have us in the sixth month, would make the date Chisleu 24.²

As before, 280 days later is 9 months and 10 days later. Nine months later would be the sixth month, perhaps during days 13-19. If we start from Chisleu 24, we would end up in the seventh month: Ethanim 4. This is near the fall feasts. Many look to the feast of tabernacles. This is possible if not all months were 30 days long.

The big conclusion is that Jesus was born in the fall and not in the winter. It might have fallen around the end of our September, but we cannot know that either.

Side Study 7.2: Does the Mazzaroth Tell Us When Jesus Was Born?

The *Mazzaroth* is believed to be the original view of the Zodiac. However, the Bible does not clearly define this; it only mentions the word:

Job 38:32

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Supposedly, the stars tell the story of biblical redemption. The calendar begins with Virgo (the virgin) and ends with Leo (the lion). If we take the virgin to denote when the birth was rather than when the conception was, we end up with a similar timeframe as the calculations that start with John the Baptist.

For more on the Mazzaroth, refer to *The Biblical Creation* study guide [7].

7.2 The Year

Figuring out the year of Jesus birth doesn't seem possible given what is in the bible. But there are a few approaches.

7.2.1 The Birth Year

The bible gives us a little bit of information to figure out the birth year:

Luke 2:1-2

- 1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.
- 2 ([And] this taxing was first made when Cyrenius was governor of Syria.)

There's doesn't appear to be any more help from the bible. We've been directed to Gentile rulers and Gentile bookkeeping. Historians argue the following:

- Irenaeus: Jesus was born in the 41st year of Augustus's reign. Augustus began his reign in 43 BC. Jesus was born in 2 BC.
- Tertullian: Augustus began to rule 41 years before the birth of Jesus. He died in 14 AD, 15 years after Jesus' birth. Jesus was born in 2 BC.
- Tertullian: Jesus was born 28 years after the death of Cleopatra in 30 BC. Jesus was born in 2 BC.
- Eusebius: Jesus was born in the 42nd year of the reign of Augustus. This was between the fall of 2 BC to the fall of 1 BC
- Eusebius: Jesus was born in the 28th year from the subjugation of Egypt. The subjugation of Egypt was in the fall of 30 BC. Jesus was born between the fall of 3 BC to the fall of 2 BC.
- Ussher: Jesus was born in 4 BC.

The problem with most of these is that our current reckoning of years was not in place at the time.

7.2.2 The Baptism Year

Luke points us to more Gentile information that suggests when Jesus' baptism was. It tells us when John the Baptist began baptizing:

²Some claim that this is December 24, but that is a gigantic leap.

Luke 3:1

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, 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,

Even if you can find historical dates for this, you will face the same questions as to their accuracy just as in the previous section. The verses following that verse detail Jesus' baptism by John the Baptist. Then we have this verse:

Luke 3:23

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,

"About 30 years" probably means he is in the latter part of his 29th year. Jesus began his ministry a little later, after John the Baptist was put in prison. So, if you can assign a date to Luke 3:1, you can go back 29-30 years to find the year of his birth.

7.2.3 The Crucifixion Year

The other approach is to work backwards from Jesus' death. Many people think they know the date of his death, but that too is guesswork. There are several dates given, ranging from 29 to 34 AD.

In order to do this you need to know a couple of things: (1) when Jesus began his ministry and (2) how long his ministry was. We already deduced that Jesus began his ministry at about 30 in the previous analysis.

Figuring out the length of Jesus' ministry requires some work. We aren't going to do that, but you can try to determine how many feasts are recorded in the gospel accounts. Many believe the duration to be three and half years. So, Jesus died at about 33 and a half years of age. If so, you can work backwards to determine his birth date. Of course, it is likely to cross over from AD years to BC years and you must remember to skip 0.

[As an aside, another clumsy method is to assume that the temple was destroyed in 70 AD and that a 40 year period passed after the cross. That would put the crucifixion in 30 AD. That is a pretty weak argument but relies on types and patterns that are established for other things. I happen to use this one, but not on its own: It provides confirmation of another method.]

7.2.4 The Crucifixion Day and the Calendar

Many try to find a year in the 29-34 AD range that has the passover on the correct day of the week for the calendar. As we will see in the next chapter, most do not know what day of the week that the passover was on according to scripture. Those that look for a Wednesday or Friday crucifixion will certainly find the wrong year where the calendar aligns. Nonetheless, the problem with this method is the accuracy of calendars that go back this far (because they really don't). Appendix C discusses why calendar calculations are very inaccurate.

The Crucifixion and Resurrection Timeline

We will construct a timeline of the crucifixion and resurrection. It is amazing that most of Christianity cannot understand this. Most believe that the crucifixion occurred on either Wednesday or Friday. Of course, it is actually Thursday. Sigh!

8.1 Building the Timeline

To start the timeline, we will begin with the resurrection, since the scripture clearly states when it occurs. The we will work our way backwards.

Luke 24:1-3
1 Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them.
2 And they found the stone rolled away from the sepulchre.
3 And they entered in, and found not the body of the Lord Jesus.

So, it had just dawned and Jesus was not in the tomb. He had just been resurrected. You could argue that it occurred while it was still dark, but it would still be on the first day.

Figure 8.1 shows the beginning of our timeline. The Gentile week is shown at the bottom for reference. We will add details to the timeline at the top using the Jewish time reckoning. So, the 1st day has a nighttime and a daytime.

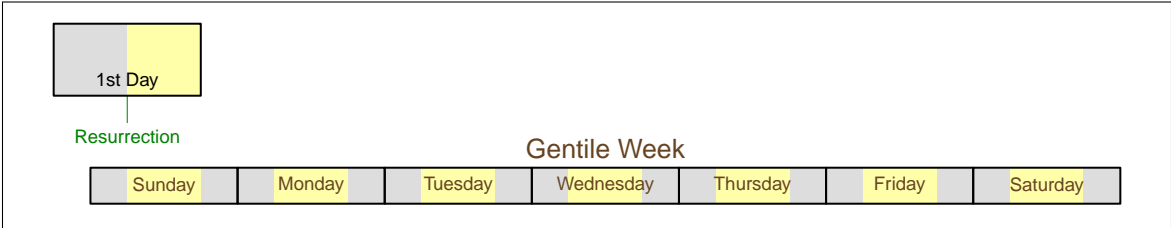


Figure 8.1: The Crucifixion Timeline: Resurrection Day: The timeline shows the Gentile days of the week at the bottom. The present Gentile day begins at midnight. This is represented by grey (night), yellow (day), and grey again (night). The Hebrew day begins at dusk and is described as having an evening and a morning, or a nighttime and a daytime. The Hebrew days are numbered instead of named. According to scripture, the resurrection occurs on the 1st day of the week.

Later in *Luke*, there is a story told. We are told that this occurred on the same day as the earlier event.

Luke 24:13
13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem [about] threescore furlongs.



Luke 24:20-21
20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

So, within the story, it is said that the first day of the week is the third day since the crucifixion. So, let's do some explicit counting:

- 1st day of the week: the third day since...
- 7th day of the week: the second day since...
- 6th day of the week: the first day since...
- 5th day of the week: the day of the crucifixion

Figure 8.2 shows these referenced days. The 5th day on the Jewish calendar corresponds to our Thursday. We've already demonstrated which day the crucifixion and resurrection occurred using just 3 passages! However, we'll visit all of the relevant scriptures in order to be thorough.

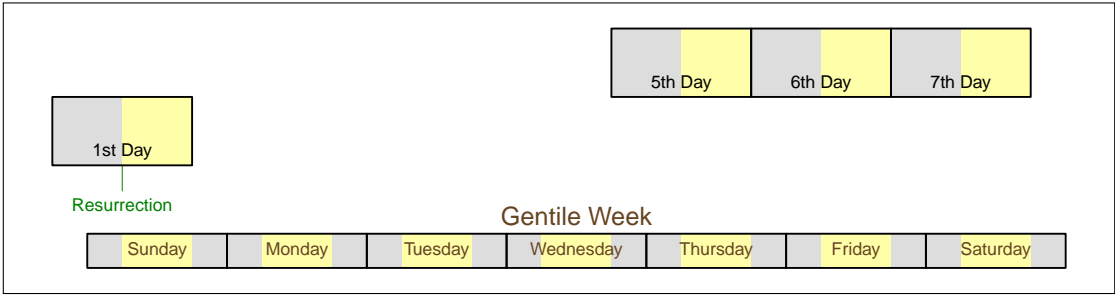


Figure 8.2: The Crucifixion Timeline: The Third Day Since: According to scripture, the 1st day of the week was the third day since the crucifixion. Counting back 3 days would put the crucifixion on the 5th day of the week.

So, we know which day the crucifixion was on. Let's see the details about what happened on that day:

Mark 15:25
25 And it was the third hour, and they crucified him.

Mark 15:33
33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Figure 8.3 shows the times of the crucifixion and the beginning of the darkness.

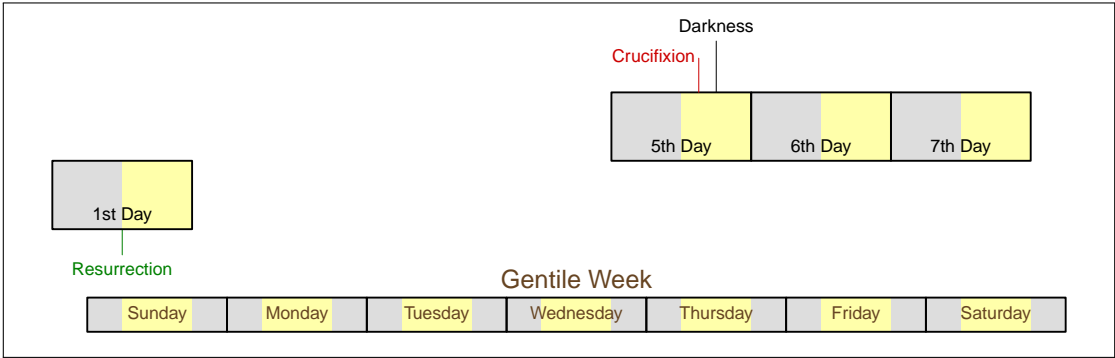


Figure 8.3: The Crucifixion Timeline: Time of the Crucifixion: The crucifixion occurred at the third hour and there was darkness from the sixth hour until the ninth hour (only the beginning of this interval is marked).

Next, we will see what happened when the darkness ended:

Mark 15:37
37 And Jesus cried with a loud voice, and gave up the ghost.

Luke 23:43

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Figure 8.4 shows the time of Jesus' death (which corresponds with the end of the darkness). While Jesus' body hung on the cross, his soul went to paradise in hell.¹ That was during the day part of the 5th day.

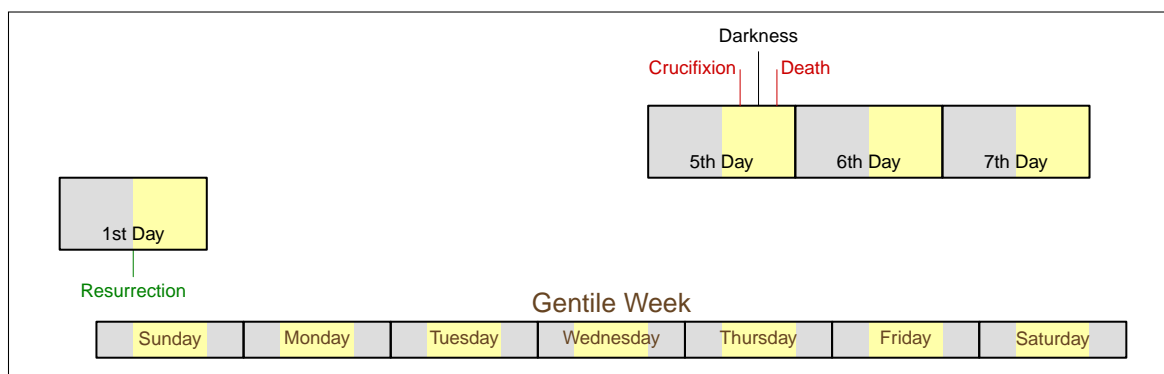


Figure 8.4: The Crucifixion Timeline: Death on the Cross: Jesus died at the ninth hour while still on the cross. His soul departed to paradise (in hell) while his body remained.

Side Study 8.1: The Crucifixion and Resurrection Using Number Types (Advanced Study)

When you understand what numbers often mean in the bible, the days of the week that the crucifixion and resurrection occurred on become obvious. The books of *Genesis* and *Acts* often contain examples of how numbers can have implied meaning. Genesis 5 lists Adam's genealogy where his descendants are said to have died. Likewise, Acts 5 lists some believers that died. So, 5 can symbolize death. So, God planned for Jesus to die on the fifth day of the week.

Three can symbolize resurrection (or the time between death and resurrection—see the *Resurrection* study guide [4]). Three days after the fifth day would be the eighth day (i.e., the first day of the next week). In Genesis 8, Noah and his family got off the ark and began a new life in the new world. In Acts 8, something new began following the event of chapter 7 (Israel rejected the kingdom for the last time). So, *eight* can represent a new beginning. *Death* (5) plus *resurrection* (3) equals *a new beginning* (8). The bible is full of treasures like this.

So, what day of the week do you think Adam and Eve ate from the tree of the knowledge of good and evil?

Next, let's see that Jesus is referred to as the passover lamb, so that we can get details about that event.

1 Corinthians 5:7

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

John 1:29

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Section 6.5 gives the details related to the passover and the other spring appointed times.

So, the passover is on Abib 14. This is the month and day of the month that Jesus died: He died late in the day. Figure 8.5 has the dates added to the existing days. Also, Abib 14 is labeled as the *Passover*.

Now, we will look at scriptures that told Israel how to prepare the passover lamb:

Exodus 12:3

3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:

¹To understand paradise and hell, refer to *The Biblical Creation* study guide [7].

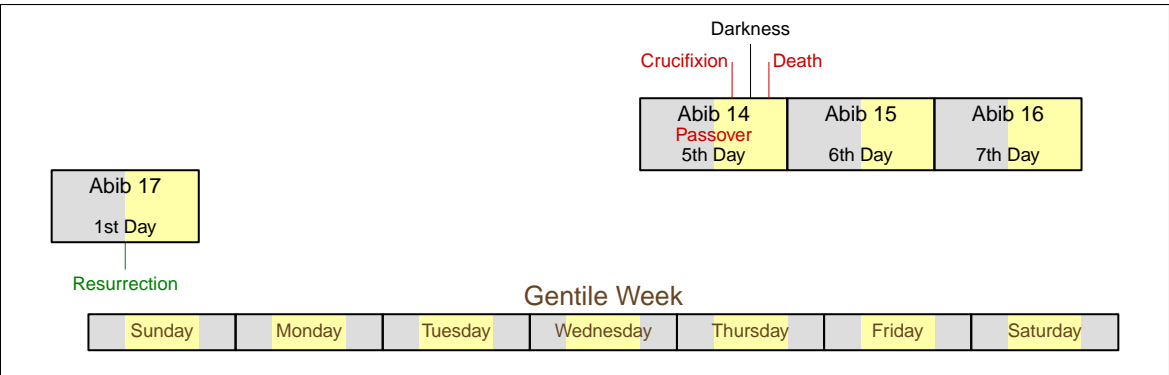


Figure 8.5: The Crucifixion Timeline: Abib 14 - Passover: The passover lamb is supposed to be killed on Abib 14.

On Abib 10, the people were to select their passover lambs. Figure 8.6 shows the additional days added. Abib 10 is the 1st day of the week.

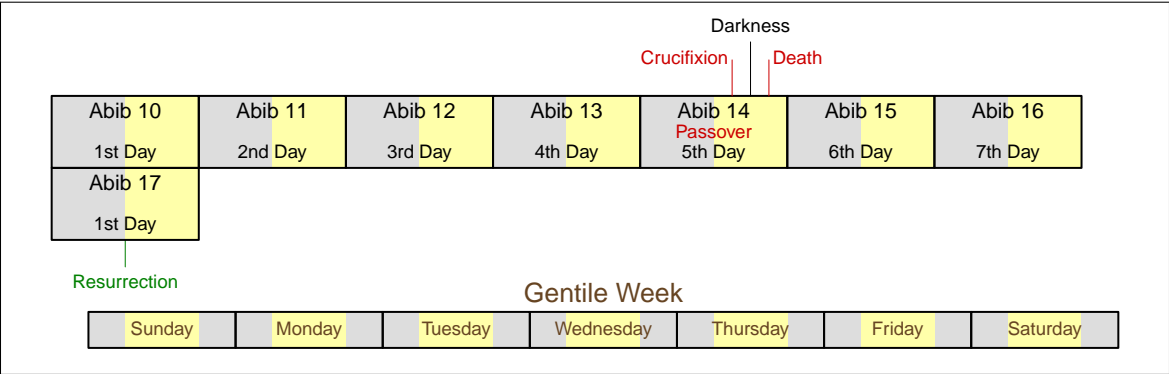


Figure 8.6: The Crucifixion Timeline: Abib 10 - Choosing the Lamb: Each house was to choose a lamb on Abib 10. Jesus was chosen on this day.

Let's see that the people chose Jesus as their passover lamb. First, a verse that can cause a bit of confusion in our calculations:

John 12:1
1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

The “passover” is sometimes a reference to when the passover is eaten (see Subsection 6.5.2), which would be Abib 15 (the evening immediately after the lamb is killed). Also, the “passover” can refer to the actual sacrifice, which would be Abib 14. Which starting point we use is important here. In this case, it is Abib 15. Six days prior would be Abib 9. However, Abib 14 can be the starting point if inclusive counting is used. Inclusive counting is demonstrated in Side Study 8.2. Regardless, Abib 9 must be the date in John 12:1 for the next passage:

John 12:12-16
12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed [is] the King of Israel that cometh in the name of the Lord.
14 And Jesus, when he had found a young ass, sat thereon; as it is written,
15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and [that] they had done these things unto him.

So, “the next day” would be Abib 10. Jesus entered Jerusalem on this day. The people were out choosing their



lambs for the passover. They also received him as the king. Many call this the “triumphal entry”, but that is a poor choice for a title. Let’s see how this event was prophesied:

Zechariah 9:9

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

So, the prophecy said that the King would come, but lowly, on a small ass. This was Jesus’ humble entry. He wasn’t to be king yet.² Figure 8.7 shows the humble entry on Abib 10. It isn’t known what time of day it was (it probably was in the morning).

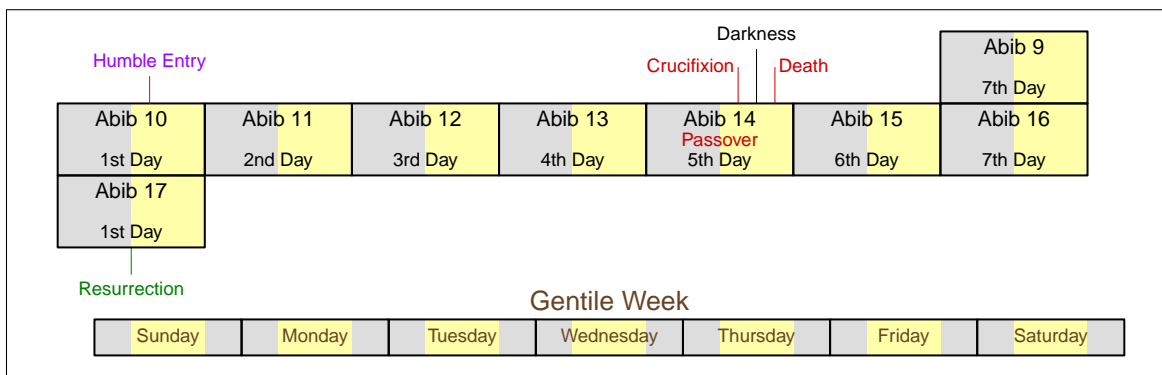


Figure 8.7: The Crucifixion Timeline: The Humble Entry: Jesus entered into Jerusalem on Abib 10 in order to be the chosen lamb.

The people were to observe their lambs until Abib 14 to make sure that they were without blemish. During this time period, Jesus visited the temple every day and was observed by many. He is judged to be without blemish just before his crucifixion:

Luke 23:4

4 Then said Pilate to the chief priests and [to] the people, I find no fault in this man.

Jesus’ disciples wanted to eat the passover with Jesus, as did he:

Luke 22:15-16

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:
16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

But, he said that he would not. The passover meal would have been the next day. The meal that they have the night before Jesus died (which was still Abib 14) was called the “Lord’s supper”. The bread eaten could have been leavened: it is not the same Greek word used for unleavened bread. But, since the bread they ate was a type of Christ, it should have been unleavened (i.e., Jesus was without sin). Figure 8.8 shows the addition of the last supper to the timeline.

We need to denote some special events on the timeline that we have.

Exodus 20:10

10 But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates:

So, the 7th day is the weekly sabbath. Figure 8.9 has the information added to Abib 9 and Abib 16.

Now, we will note a reference to another sabbath, which is not the weekly sabbath:

²Jesus’ triumphal entry is in Revelation 19:11 where he rides a white horse (but that is really a vision)!

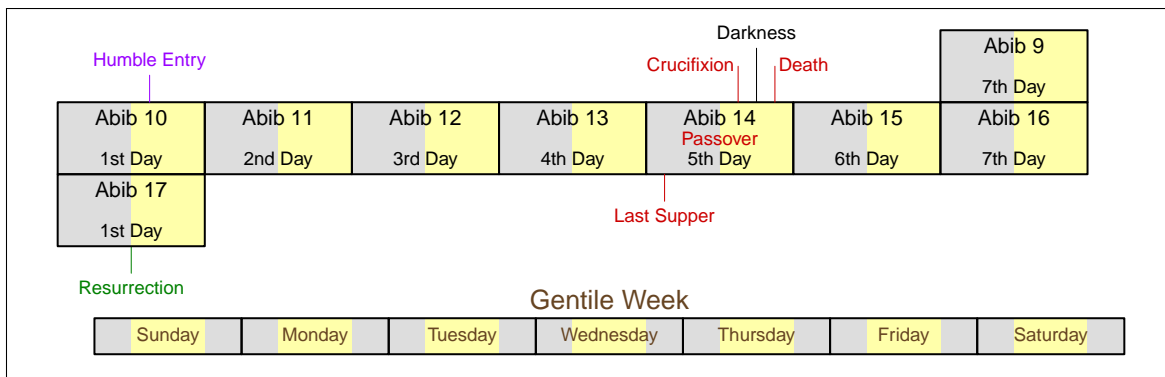


Figure 8.8: The Crucifixion Timeline: The Last Supper: The last supper occurred in the evening of the same day that Jesus was crucified. This was not the passover meal.

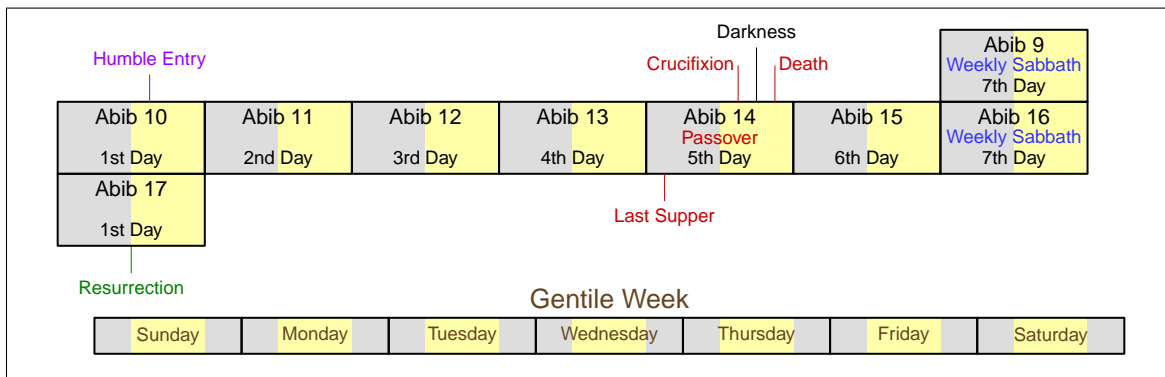


Figure 8.9: The Crucifixion Timeline: The Weekly Sabbaths: Every “seventh day” is a weekly sabbath.

John 19:31

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.

This sabbath is a “high day”. Here, it is the day after the passover. We won’t find that phrase used anywhere else, but it is a reference to a special sabbath. This sabbath is discussed in Subsection 6.5.2 and Section B.3. Figure 8.10 shows Abib 15 as an annual sabbath. The consecutive sabbaths on Abib 15 and Abib 16 are very important.

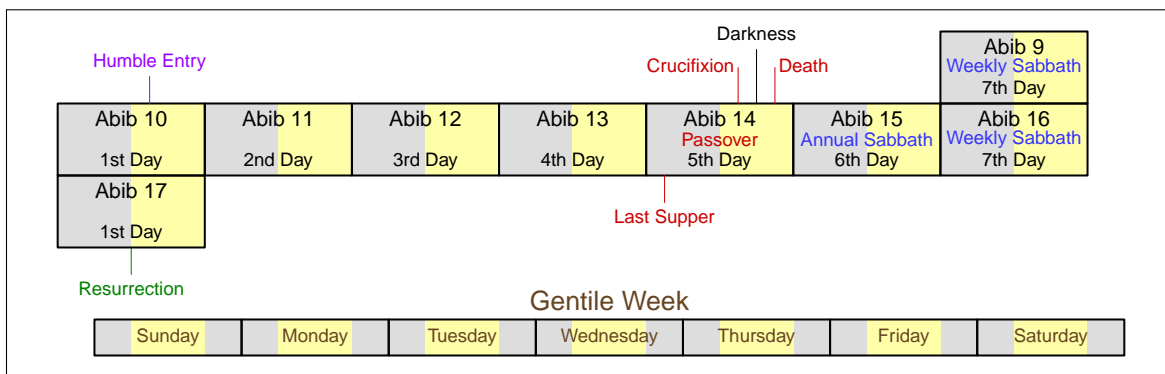


Figure 8.10: The Crucifixion Timeline: Abib 15 - An Annual Sabbath: The feast of unleavened bread is on Abib 15. This is a “high day”, or a special (i.e., annual) sabbath.

Now, we can make sense of this verse:



Mark 15:42-43

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,
 43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

This verse says Jesus died the day before the sabbath. Sloppy students think this is the weekly sabbath. But it is a reference to the annual sabbath. Some men prepared Jesus' body on the day that he died:

John 19:39-40

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound [weight].
 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Some women were unaware of what was done. They didn't have their spices and ointments ready, so they simply saw where his body was laid:

Luke 23:55-56

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.
 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

But, they couldn't return because of the sabbath—yet, there were two sabbaths.

We saw in Subsection 6.5.3 that the firstfruits offering is on the day after the sabbath. Just as the harvest had a firstfruits offering, Jesus was the firstfruits of the resurrection:

1 Corinthians 15:20

20 But now is Christ risen from the dead, [and] become the firstfruits of them that slept.

1 Corinthians 15:23

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

So, the day after the weekly sabbath is Abib 17, the 1st day of the week. Of course, as we already know, this is the day of the resurrection. Figure 8.11 has "firstfruits" added to Abib 17.

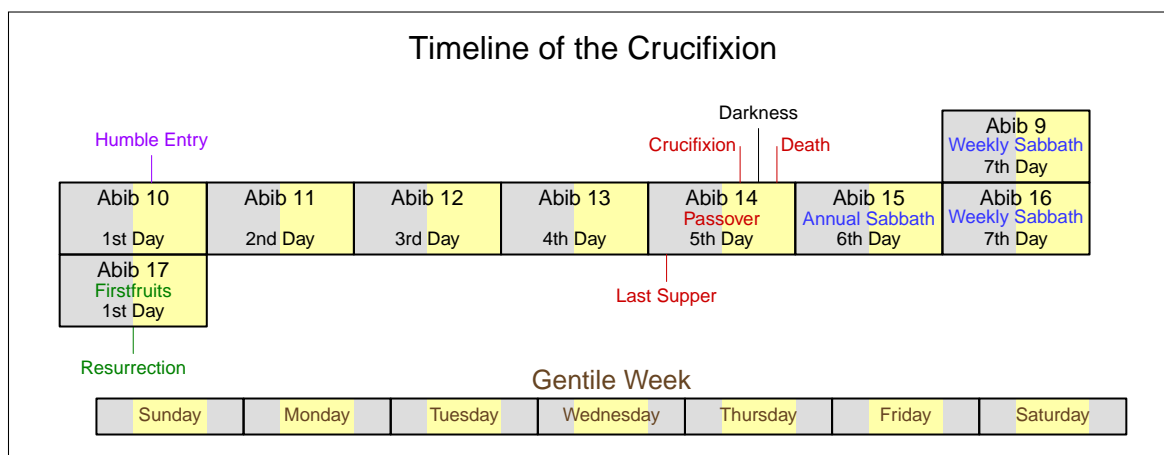


Figure 8.11: The Crucifixion Timeline: Firstfruits: The resurrection occurs at the time of firstfruits. The timeline is complete.

To be thorough, let's see the (first) ascension on the resurrection day.

John 20:1

1 The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

John 20:16-17

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.

Matthew 28:9

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Jesus ascended and returned in the same morning! This might have fulfilled the firstfruits offering. He ascended again 40 days later.

Everything is lining up perfectly (and shouldn't we expect that from scripture?). We will examine many related scriptures to see if they align with the timeline presented.

8.2 The Many Witnesses of “the Third Day”

We saw the phrase “the third day” in Luke 24:21 at the beginning of Section 8.1. There are many verses that use that phrase when referencing Jesus' resurrection. Here are 11 more:

Matthew 16:21

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Matthew 17:23

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Matthew 20:19

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify [him]: and the third day he shall rise again.

Matthew 27:64

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Mark 9:31

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Mark 10:34

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Luke 9:22

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Luke 18:33

33 And they shall scourge [him], and put him to death: and the third day he shall rise again.

Luke 24:7

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Luke 24:46

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

1 Corinthians 15:4

4 And that he was buried, and that he rose again the third day according to the scriptures:

8.3 “In Three Days”

There are a few verses that have the phrase “in three days”. Interestingly, these are misunderstood by the people in their contexts as references to the temple:

John 2:18-22

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?
 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
 21 But he spake of the temple of his body.
 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

So, this phrase is certainly linked to the resurrection and is an implied count of days since the crucifixion. All of the following verses are misquotes of what Jesus said.

Matthew 26:61

61 And said, This [fellow] said, I am able to destroy the temple of God, and to build it in three days.

Matthew 27:40

40 And saying, Thou that destroyest the temple, and buildest [it] in three days, save thyself. If thou be the Son of God, come down from the cross.

Mark 14:58

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Mark 15:29

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest [it] in three days,

Regardless of the misunderstanding, they do not conflict with the timeline.

8.4 Problematic Verses

With so many verses referencing “the third day” or “in three days”, it is amazing how many overlook those and build their belief on some problematic verses. The thing to do is to reconcile these exceptions with the numerous other verses (i.e., you have to use them all). But first we will start with some passages concerning when the day of unleavened bread started.

8.4.1 The Day of Unleavened Bread

There are some other verses that might confuse the timing of the passover and the feast of unleavened bread:

Matthew 26:17

17 Now the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Mark 14:12

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

Luke 22:1

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

Luke 22:7

7 Then came the day of unleavened bread, when the passover must be killed.

Now, *Matthew* has added “feast of” (in brackets to denote an addition) before “unleavened bread”. For *Matthew*’s audience, there is no confusion because a God-fearing Jew would know the timing of their appointed times. Now, *Mark* and *Luke* simply say the “day of unleavened bread”, but both make it clear that it is the day that the passover is killed. That is Abib 14 without question.

In order to have no leaven in the house during the feast of unleavened bread, the leaven would have to be removed at some time on the day before, which is Abib 14 (see Subsection 6.5.2 and Side Study 6.3). This might result in the name “the day of unleavened bread”. Jews might not have eaten leavened bread later in the day as they prepared the sacrifice:

8.4.2 The 72-Hour View

These verses lead some to believe there must be 72 hours between the death and resurrection:

Matthew 12:40

40 For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.

John 11:9

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

The latter verse tells us that there are 12 hours of day (i.e., daytime) and therefore 24 hours in a day. This is put into the former verse to conclude that 72 hours are needed. The problem with this view is that Jews do not keep time by “days and nights”. They keep time by “nights and days” (or, evenings and mornings). This was established in Section 1.1.

The bigger problem is that 72 hours after Jesus’ resurrection is 3 p.m. on Sunday. That’s obviously wrong, so those who adhere to this view believe that the crucifixion is on Wednesday. But again, the problem with that is that Jesus’s resurrection would be 3 p.m. on Saturday. That’s wrong too. You can always argue that he was raised then, but no one could get to the tomb until Sunday morning to find out.

The proper way to handle the “three days and nights” is like this:

- Abib 14 (a partial day—from the ninth hour until the twelfth hour)
- Abib 15 (full night and day)
- Abib 16 (full night and day)
- Abib 17 (full/partial night)

It is that simple. John 11:9 is not even needed.

8.4.3 After Three Days

The next problematic phrase is “after 3 days”. Those that want the 72-hour view like this phrase, but cannot handle the multitude of other verses that we already saw in Section 8.2 and Section 8.3.

Mark 8:31

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed, and after three days rise again.

Matthew 27:63

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

These might be explained like so:

- Abib 14: Today—the first (partial) day
- Abib 15: Tomorrow—the second day (after 1 day)
- Abib 16: The day after tomorrow—the third day (after 2 days)
- Abib 17: The fourth day (after 3 days)

Could the bible really count in two different ways? Obviously so. You just have to reconcile the exceptions with the rule. This situation involves inclusive counting.

Side Study 8.2: Inclusive Counting

Here is another event which demonstrates inclusive counting. You should read all of Acts 10 for yourself; I'll just give the relevant time references.

Acts 10:3

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

Acts 10:9

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

Acts 10:23

23 Then called he them in, and lodged [them]. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

Acts 10:24

24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

Acts 10:30

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

Let's make up days of the week to simplify our thinking:

1. Verse 3: Sunday (the ninth hour)
2. Verse 9: Monday
3. Verse 23: Tuesday
4. Verse 24: Wednesday

Verse 30 occurs on what we are calling Wednesday. Now, we would think that Sunday was 3 days ago. But, the scripture clearly says "4 days ago". Now, you probably think that I left something out. So, go read it for yourself. This is called "inclusive counting": there are 4 days mentioned (just count them above). A phrase like "the third day" uses exclusive counting. We use both commonly, but probably not the particular one that is shown in Acts.

8.4.4 The Sixth Hour

Here is another verse that causes contention:

John 19:14

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

We saw verses preceding Figure 8.3 referring to Jesus on the cross at the third, sixth, and ninth hours. That was on Abib 14. How could Jesus be standing in front of Pilate at the sixth hour on the same day? The simplest explanation is that the "sixth hour" is an idiomatic expression rather than a literal one. A common phrase in our day is to say "it is the eleventh hour" regardless of what the actual time is. By that expression we mean that is basically too late to take another course of action.

Jews were to choose their lambs by the sixth hour of Abib 14 (this comes from tradition rather than scripture), having been continuing to observe them during part of that day. *John* is saying that the (national) choice had been made when the people called for Jesus to be crucified.

Conclusion

The timeline of the crucifixion and resurrection should be very clear. All of the verses were explained. You can cling to your traditions if you want to disagree, but you should be a better student and prove all the verses on your timeline. Happy firstfruits!



Part III

Advanced Topics

9	7000 Years of History	64
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11	Models of History	79
12	Time in Prophecy	90

This part discuss the more advanced time topics. Some of them are not too complicated, yet they require much study to properly understand. Hopefully, you can reach the point to see God's plan for history (given to us far in advance of it happening).

7000 Years of History

In Section 3.5, we saw a week of millennia, which would be 7000 years. We will look at timelines for each 1000 years that the bible covers. We must accept that the bible doesn't give descriptions for all of these time periods.

9.1 The First 1000 Years

The first 1000 years of history is measured by the genealogy of the patriarchs. Some of these patriarchs lived beyond the end of the first 1000 years, but those born during this time period died before the flood judgment. Table 9.1 shows the verses and important numbers.

Table 9.1: The Patriarchs of the First 1000 Years: Table (a) shows when each patriarch was born from the beginning of creation. This is determined by the sum of each *father's age* (FA) when his son was born. Table (b) shows how long each patriarch lived.

(a) When They Were Born

Patriarch	Ref.	Verse	FA	Year
Adam			-	0
Seth	Gen 5:3	And Adam lived an hundred and thirty years, and begat [a son] in his own likeness, after his image; and called his name Seth:	130	130
Enos	Gen 5:6	And Seth lived an hundred and five years, and begat Enos:	105	235
Cainan	Gen 5:9	And Enos lived ninety years, and begat Cainan:	90	325
Mahalaleel	Gen 5:12	And Cainan lived seventy years, and begat Mahalaleel:	70	395
Jared	Gen 5:15	And Mahalaleel lived sixty and five years, and begat Jared:	65	460
Enoch	Gen 5:18	And Jared lived an hundred sixty and two years, and he begat Enoch:	162	622
Methuselah	Gen 5:21	And Enoch lived sixty and five years, and begat Methuselah:	65	687
Lamech	Gen 5:25	And Methuselah lived an hundred eighty and seven years, and begat Lamech:	187	874
Noah	Gen 5:28	And Lamech lived an hundred eighty and two years, and begat a son:	182	1056

(b) How Long They Lived

Patriarch	Ref.	Verse	Age
Adam	Gen 5:5	And all the days that Adam lived were nine hundred and thirty years: and he died.	930
Seth	Gen 5:8	And all the days of Seth were nine hundred and twelve years: and he died.	912
Enos	Gen 5:11	And all the days of Enos were nine hundred and five years: and he died.	905
Cainan	Gen 5:14	And all the days of Cainan were nine hundred and ten years: and he died.	910
Mahalaleel	Gen 5:17	And all the days of Mahalaleel were eight hundred ninety and five years: and he died.	895
Jared	Gen 5:20	And all the days of Jared were nine hundred sixty and two years: and he died.	962
Enoch	Gen 5:23	And all the days of Enoch were three hundred sixty and five years:	365
Methuselah	Gen 5:27	And all the days of Methuselah were nine hundred sixty and nine years: and he died.	969
Lamech	Gen 5:31	And all the days of Lamech were seven hundred seventy and seven years: and he died.	777



Figure 9.1 shows the patriarchs from *Genesis*. Those born during the first 1000 years are colored purple, except for Enoch. Enoch is colored grey because he never died; he was taken from the earth (refer to Hebrews 11:5). All those born in the first 1000 years died before the flood came.

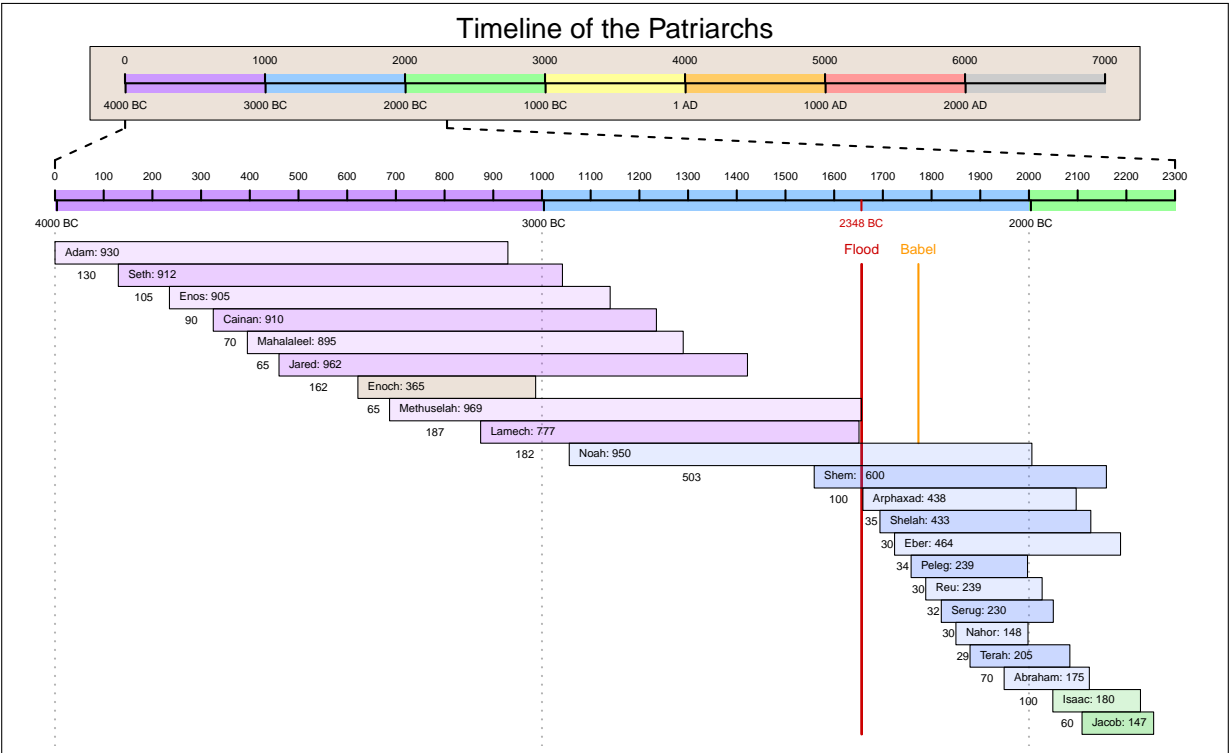


Figure 9.1: This figure shows a timeline created by the patriarchs in *Genesis*. Each bar shows a patriarch and how many years he lived. Below each bar is a father's age when his noted son was born. Each bar is colored according to the 1000 years in which the person was born (except for Enoch). Also shown is the flood and an estimated time for the judgment at Babel.

9.2 The Second 1000 Years

The second 1000 years of history is measured by the continued genealogy of the patriarchs in *Genesis*. Figure 9.1 shows the timeline of these patriarchs. Those born during the second 1000 years are colored blue. It is apparent that lifespans were diminishing after the flood. All of these patriarchs died after the flood judgment.

Before seeing the verses that contribute to numbers for these patriarchs, we need to do a little work to determine when Noah's son Shem was born:

Genesis 5:32
32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Noah was 500 when he begat his first of three sons. Genesis 10:21 tells us that Japheth is the elder. So when was Shem born? We will use these two verses:

Genesis 8:13
13 And it came to pass in the six hundredth and first year, in the first [day] of the month, the first [day] of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Genesis 11:10
10 These [are] the generations of Shem: Shem [was] an hundred years old, and begat Arphaxad two years after the flood:

So, Arphaxad was born two years after the flood (we will assume that is after the flood is over) when Shem was 100. So, Noah was 601 when the flood was over; two more years gives us his age as 603. Shem was 100 years old, so he was born when Noah was 503 years old. Table 9.2 shows the verses and important numbers.

Table 9.2: The Patriarchs of the Second 1000 Years: Table (a) shows when each patriarch was born from the beginning of the creation. Table (b) shows how long each patriarch lived. In this case, the scriptures detail how long someone *lived after* (LA) the prominent son was born

(a) When They Were Born

Patriarch	Ref.	Verse	FA	Year
Noah		[Refer to the last row of Table 9.1(a)]	-	1056
Shem		[See the discussion in the text preceding this table]	503	1559
Arphaxad	Gen 11:10	These [are] the generations of Shem: Shem [was] an hundred years old, and begat Arphaxad two years after the flood:	100	1659
Salah	Gen 11:12	And Arphaxad lived five and thirty years, and begat Salah:	35	1694
Eber	Gen 11:14	And Salah lived thirty years, and begat Eber:	30	1724
Peleg	Gen 11:16	And Eber lived four and thirty years, and begat Peleg:	34	1758
Reu	Gen 11:18	And Peleg lived thirty years, and begat Reu:	30	1788
Serug	Gen 11:20	And Reu lived two and thirty years, and begat Serug:	32	1820
Nahor	Gen 11:22	And Serug lived thirty years, and begat Nahor:	30	1850
Terah	Gen 11:24	And Nahor lived nine and twenty years, and begat Terah:	29	1879
Abraham	Gen 11:26	And Terah lived seventy years, and begat Abram, Nahor, and Haran.	70	1949
Isaac	Gen 21:5	And Abraham was an hundred years old, when his son Isaac was born unto him.	100	2049

(b) How Long They Lived

Patriarch	Ref.	Verse	FA	LA	Age
Noah	Gen 9:29	And all the days of Noah were nine hundred and fifty years: and he died.			950
Shem	Gen 11:11	And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.	100	500	600
Arphaxad	Gen 11:13	And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.	35	403	438
Salah	Gen 11:15	And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.	30	403	433
Eber	Gen 11:17	And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.	34	430	464
Peleg	Gen 11:19	And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.	30	209	239
Reu	Gen 11:21	And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.	32	207	239
Serug	Gen 11:23	And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.	30	200	230
Nahor	Gen 11:25	And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.	29	119	148
Terah	Gen 11:32	And the days of Terah were two hundred and five years: and Terah died in Haran.			205
Abraham	Gen 25:7	And these [are] the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.			175

9.3 The Third 1000 Years

The third 1000 years is measured by the growth of Israel from a family into a nation ready to rule the world. It begins with the call of Abraham; it culminates with the beginning of David's reign. This period has some speculation in the explanation, but the calculations line up with the pattern anticipated.

Table 9.3 shows the major events during a time period where God promised to make Abraham a great nation. The promise was given to Abraham at age 75. Abraham's descendants were given the law 430 years later as



they came out of Egypt. Eventually, Israel went into the land promised to Abraham, but went through a period chastisement during the time of the judges. The time period includes the building of the temple during the reign of Solomon. We will see that we need to include some years that appear to be omitted during the time of the judges.

Table 9.3: The Timeline of Israel's Rise: This table shows the significant events during the time of Israel's rise from a single man (Abraham) to a nation that was ready to rule the world.

Event	Ref.	Verse	#	Year
Abraham born		[see day 2 calculations]		1949
Promise Made	Gen 12:4	So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram [was] seventy and five years old when he departed out of Haran.	75	2024
Exodus	Gal 3:17	And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.	430	2454
Omission		[Omission due to oppression]	111	2565
Temple Built	1Ki 6:1	And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which [is] the second month, that he began to build the house of the LORD.	480	3045

We will break this 1000-year period into two timelines: the promise and the judges. Figure 9.2(a) shows the timeline of the promise given to Abraham until his descendants came out of Egypt to become a nation. While the timeline of the promise is essentially given in Galatians 3:16, we will break it down into more detail.

Only Abraham and Isaac have their ages specified when their sons were born:

Genesis 21:5
5 And Abraham was an hundred years old, when his son Isaac was born unto him.
Genesis 25:26
26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac [was] threescore years old when she bare them.

The others in Figure 9.2(a) are shown with a "?".

We are told Moses' and Aaron's ages when the exodus occurred:

Exodus 7:7
7 And Moses [was] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

All of the patriarchs in Figure 9.2(a) all have their ages given when they died. These are shown in Table 9.4.

Table 9.4: The Lifespans of Isaac until Moses:

Patriarch	Ref.	Verse	Age
Isaac	Gen 35:28	And the days of Isaac were an hundred and fourscore years.	180
Jacob	Gen 47:28	And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.	147
Levi	Exo 6:16	And these [are] the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi [were] an hundred thirty and seven years.	137
Kohath	Exo 6:18	And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath [were] an hundred thirty and three years.	133
Amram	Exo 6:20	And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram [were] an hundred and thirty and seven years.	137
Aaron	Num 33:39	And Aaron [was] an hundred and twenty and three years old when he died in mount Hor.	123
Moses	Deu 34:7	And Moses [was] an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.	120

Now, we will look at the second timeline in Figure 9.2(b). We are going to have to dive into some details in order to reconcile an easy to see problem. According to Acts 13:20, the time of the judges is 450 years. Yet, according to

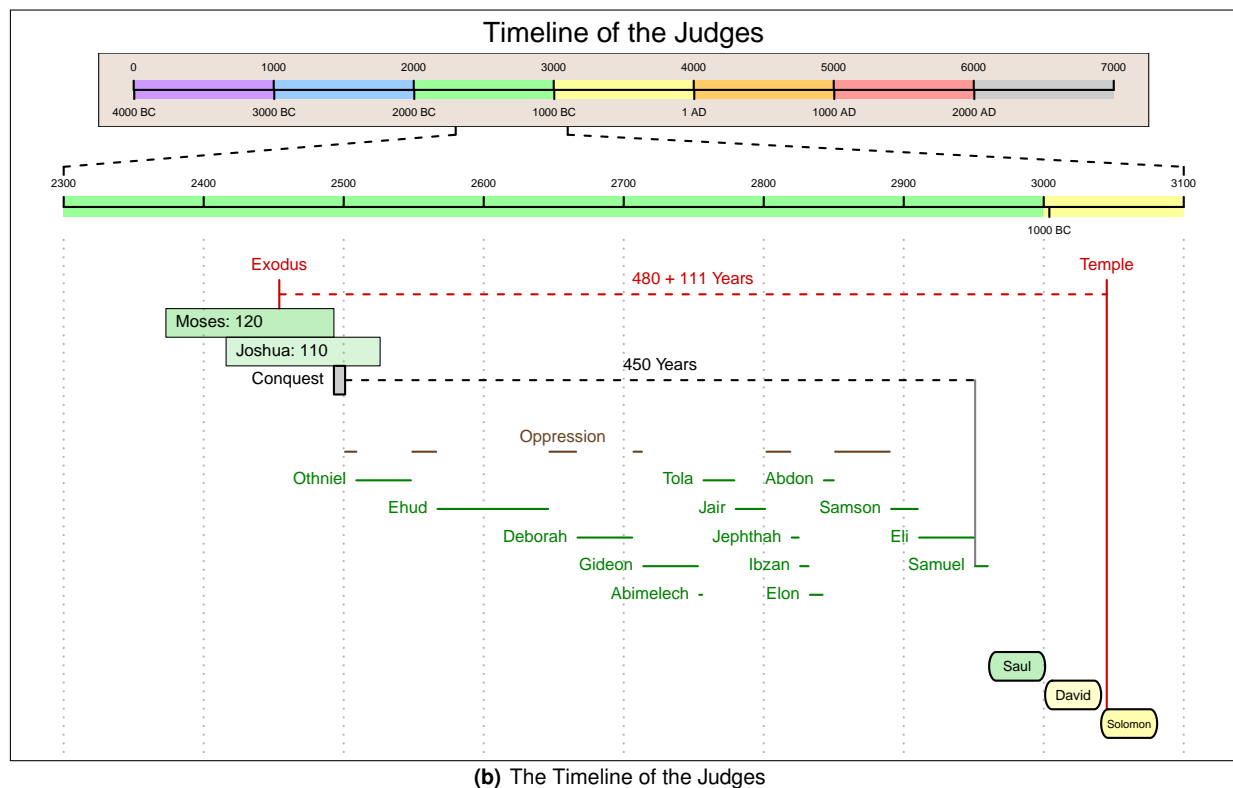
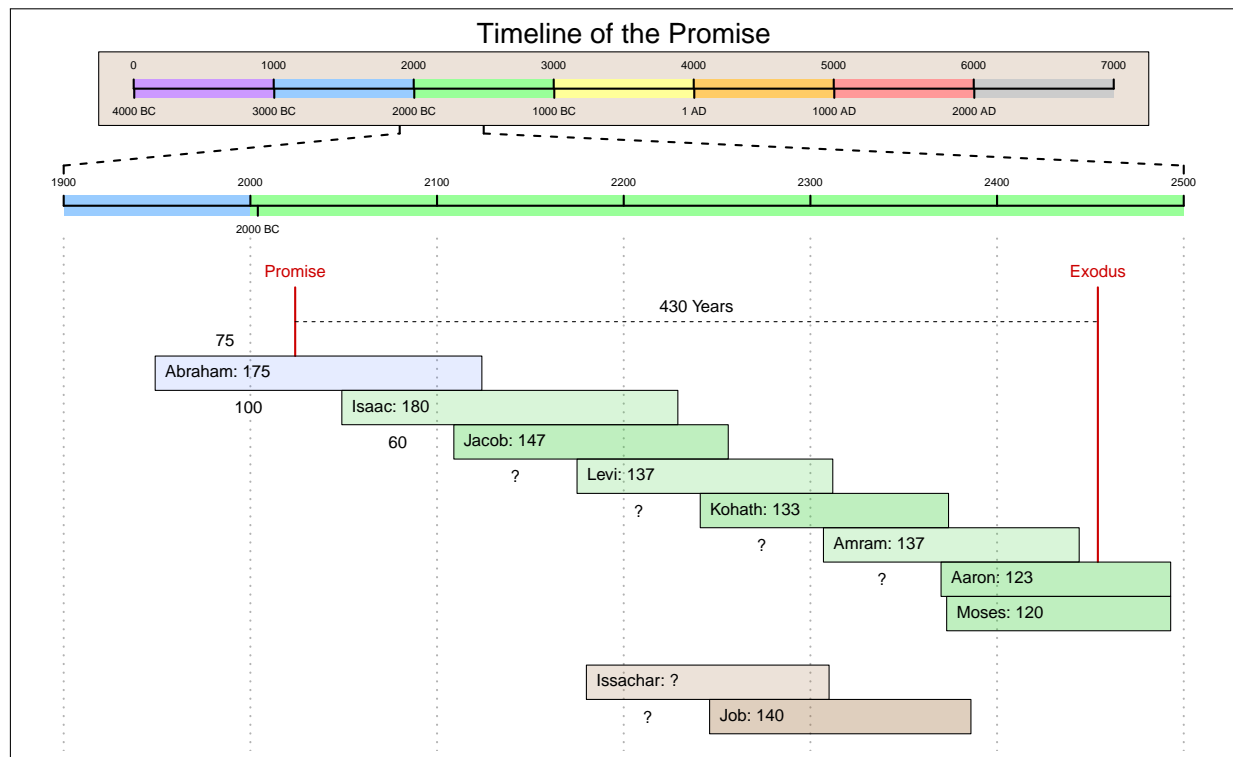


Figure 9.2: (a) This figure shows the timeline of the promise made to Abraham that he would be made a great nation. It includes Israel's time in bondage in Egypt and their establishment in the promised land. It culminates with it becoming ready to be a nation that would rule the world. (b) This figure shows how the time of the judges is detail in scripture. Also shown are timeframes leading up to and following this period of time.

1 Kings 6:1, from the exodus out of Egypt until the building of the temple is 480 years. The latter timeframe needs to account for 40 years in the wilderness and 40-year reigns each by Saul and David.

Table 9.5 shows the breakdown of the time of the judges. It consists of two groups of time periods. One group involves oppressions by Israel's enemies. The other group involves reigns by judges.

Table 9.5: A Breakdown of the Time of the Judges: This table shows the reigns of the judges as well as the years of oppression where no judge reigned. The numbers appear to add up to the number of years cited in Acts 13:20.

Judge	Ref.	Verse	#	Year
Starting Year				2501
-	Jdg 3:8	Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.	8	2509
Othniel	Jdg 3:11	And the land had rest forty years. And Othniel the son of Kenaz died.	40	2549
-	Jdg 3:14	So the children of Israel served Eglon the king of Moab eighteen years.	18	2567
Ehud	Jdg 3:30	So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.	80	2647
-	Jdg 4:3	And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.	20	2667
Deborah	Jdg 5:31	So let all thine enemies perish, O LORD: but [let] them that love him [be] as the sun when he goeth forth in his might. And the land had rest forty years.	40	2707
-	Jdg 6:1	And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.	7	2714
Gideon	Jdg 8:28	Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.	40	2754
Abimelech	Jdg 9:22	When Abimelech had reigned three years over Israel,	3	2757
Tola	Jdg 10:2	And he judged Israel twenty and three years, and died, and was buried in Shamir.	23	2780
Jair	Jdg 10:3	And after him arose Jair, a Gileadite, and judged Israel twenty and two years.	22	2802
-	Jdg 10:8	And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that [were] on the other side Jordan in the land of the Amorites, which [is] in Gilead.	18	2820
Jephthah	Jdg 12:7	And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in [one of] the cities of Gilead.	6	2826
Ibzan	Jdg 12:9	And he had thirty sons, and thirty daughters, [whom] he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.	7	2833
Elon	Jdg 12:11	And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.	10	2843
Abdon	Jdg 12:14	And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.	8	2851
-	Jdg 13:1	And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.	40	2891
Samson	Jdg 15:20	And he judged Israel in the days of the Philistines twenty years.	20	2911
Eli	1Sa 4:18	And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.	40	2951
Oppression Subtotal			111	
Judges Subtotal			339	
Total			450	
	Act 13:20	And after that he gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet.	450	

All of years cited add up to the 450 years that Acts 13:20 tells us of. There are 111 years of oppression. It is this 111 years that will be added to the 480 years in Figure 9.2(b).

The third 1000 years appears to end with the beginning of David's reign. When Israel asked for a king, it wasn't time yet for David to reign. In the details, David is not old enough to do that (he probably isn't even born yet). In the big picture, it is not time in God's plan.¹

¹There is also a curse on the lineage from Pharez until David that must expire. See the study guide on the book of *Ruth* [5] for details.



Side Study 9.1: When did Job Live?

The estimates in Figure 9.2(a) allow us to estimate when Job might have lived. Job was the son of Issachar:

Genesis 46:13

13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

Issachar was born soon after Levi. Job may have been born around the time that Kohath was born. Yes, that is a lot of guesswork. It isn't clear how long Issachar and Job lived. Job may not have lived in the bondage in Egypt; he probably left during the reign of the pharaoh that knew Joseph. Perhaps he lived longer because of it. What is likely to be true is that Job had died and his book written before Israel came out of Egypt. Job 32:17 suggests that Elihu wrote *Job*.

9.4 The Fourth 1000 Years

The fourth 1000 years of history are measured by the rise and fall of Israel as a kingdom. This period is divided into 2 segments of time: from reign of David to the exile and from the exile to Jesus' birth. Unfortunately, dates are based on secular history and don't exactly align with the earlier dates.

Figure 9.3(a) shows the timeline of the kings of the nation of Israel. The timeline shows the reign of Saul, which was really at the end of the third 1000 years because he reigned earlier that God had planned. The timeline truly begins with David's reign. It is followed by Solomon's reign, after which the kingdom is divided.

The northern kingdom, often called the *house of Israel*, was a kingdom of various usurpers. This kingdom had some prophets dedicated to warning the people of the north. Eventually, this kingdom ended with the people being carried off into captivity by Assyria.

The southern kingdom, often called the *house of Judah*, was a kingdom of the true line that descended from David. It too had prophets dedicated to warning the people of the south. Eventually, this kingdom ended with the people being carried off into captivity by Babylon. Jerusalem and the temple were destroyed, but God did not abandon the people entirely.

Figure 9.3(b) shows the timeline of the exile and return back to the land. God had prophets speak and write to Israel during the exile. He also spoke to the people once they were back in the land. However, a period of silence occurred during Daniel's 70 weeks in which God spoke to the people no more.

Side Study 9.2: The Period of God's Silence

There was a period of silence between *Malachi* and *Matthew* where God did not speak to anyone. This was foretold in the prophets:

Amos 8:11-12

11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:
12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find [it].

Micah 3:6-7

6 Therefore night [shall be] unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.
7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for [there is] no answer of God.

This period can be identified in Daniel's 70 weeks:

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.

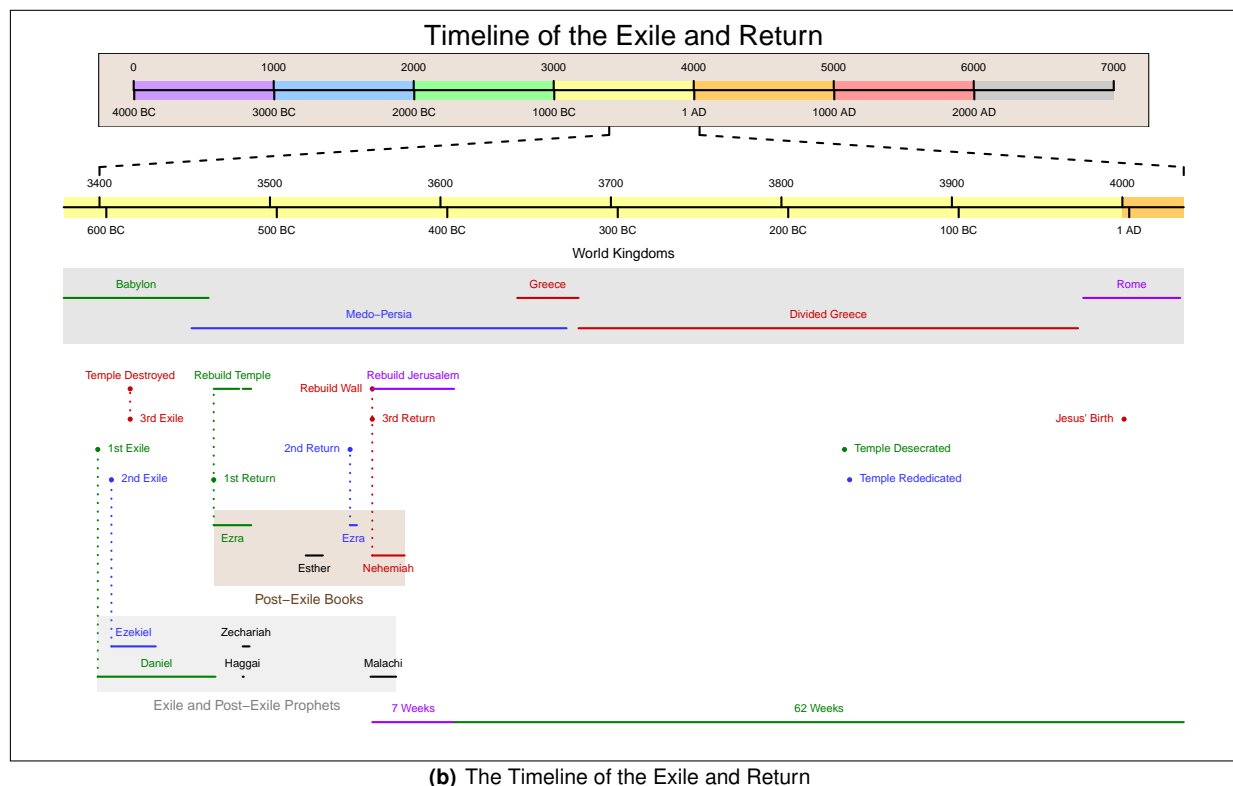
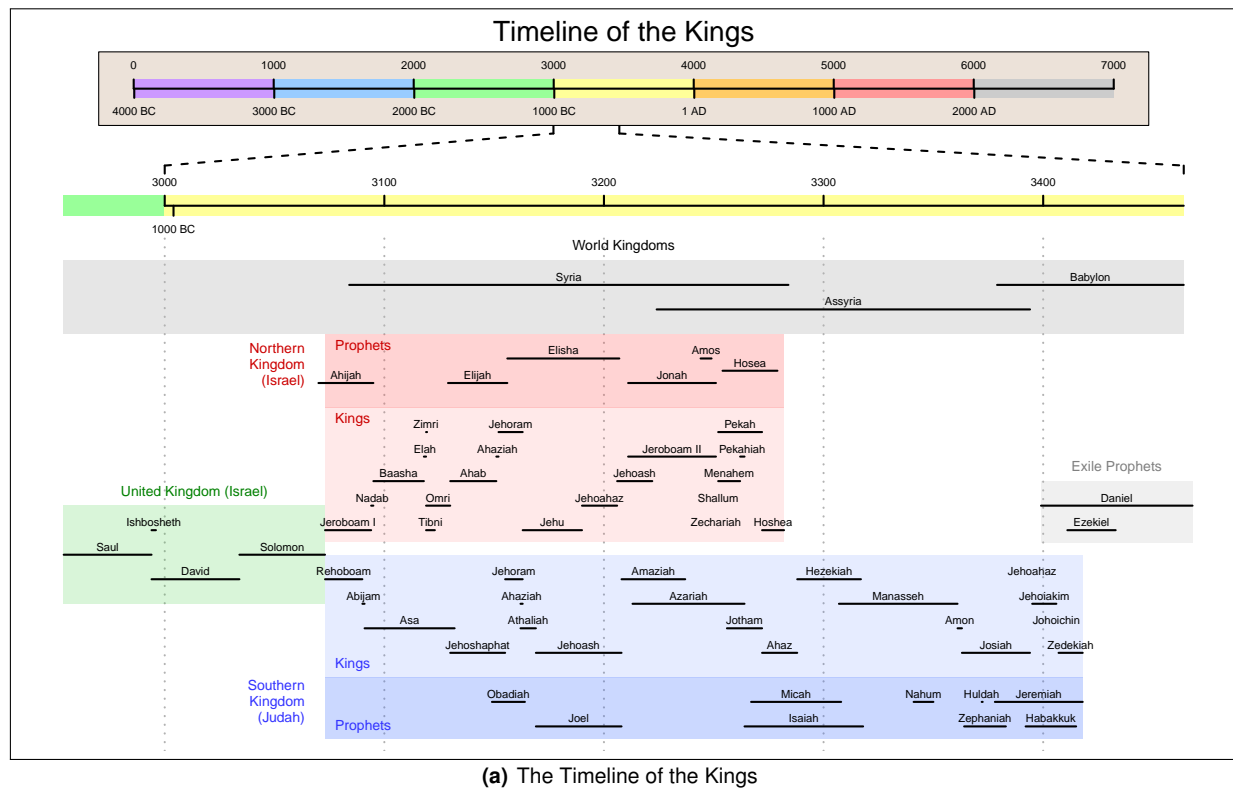


Figure 9.3: (a) This figure shows the timeline of the kings of Judah and Israel. It begins with the kingdom before it is divided. It ends with the kingdom of Judah ending and the people being carried off into captivity. (b) This figure shows the timeline of the exile from the land and the return to the land once the purpose of the exile was accomplished. This timeline contains a long period of time where God does not interact with Israel.

- 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.

Events in *Ezra* and *Nehemiah* align with the first seven weeks (or, 49 years). But, nothing is said about the period of 62 weeks (or, 434 years). Looking back, we can see that God was silent during this period.

9.5 The Fifth 1000 Years

The fifth 1000 years begins with Jesus birth and extends to approximately 1000 AD. Very little of this time period is covered by the bible (which does not even extend to 70 AD). Secular history is sufficient to understand this time period. Most of it corresponds to the dispensation of grace (which may have begun around 31 AD).

9.6 The Sixth 1000 Years

The sixth 1000 years continues until almost 2000 AD. The bible says nothing about this time period.

9.7 The Seventh 1000 Years

The seventh 1000 years corresponds to the prophesied kingdom.

Revelation 20:2-7

- 2

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
- 3

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
- 4

And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
- 5

But the rest of the dead lived not again until the thousand years were finished. This [is] the first resurrection.
- 6

Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
- 7

And when the thousand years are expired, Satan shall be loosed out of his prison,

9.8 The Shortening the Days of Man

When people read the genealogies in Genesis 5 and Genesis 11:10-26, they may eventually notice the long lives that some people had and that these long lives diminished over time. We noted in Subsection 5.4.3 that God might shorten someone's days because of sin. Well, we can observe this idea on a large scale through these genealogies and by throwing in a few more people from elsewhere in scripture.

In order to see this shortening of the days of man we need two sets of data: (1) when certain people lived and (2) how long they lived. We have already seen most of the information that we need in Table 9.1, Table 9.2, and Table 9.4. A few more patriarchs are listed in Table 9.6 with their ages.

For Levi and those that came after him, the year that each was born cannot be accurately determined. However, an estimate is good enough for the purpose of this analysis. All of the information that we need is presented in Table 9.7.

It will help to visualize this information using a graph. Figure 9.4 shows a graph of the ages of these patriarchs.²

²Originally, I had a version of this figure that showed the diminishing using a curved line. [2] showed a better way to view this diminishing.



Table 9.6: The Lifespans of Joshua and Others:

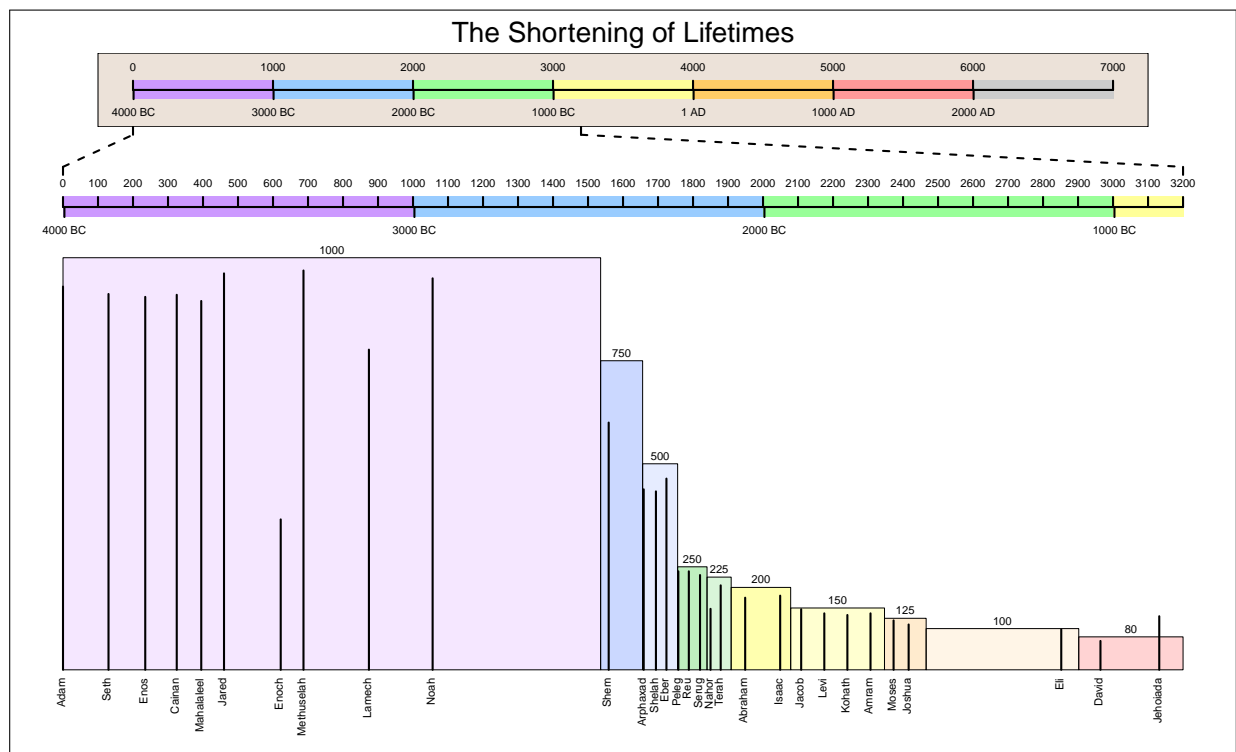
Patriarch	Ref.	Verse	Age
Joshua	Jos 24:29	And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, [being] an hundred and ten years old.	110
Eli	1Sa 4:15	Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.	98
David	2Sa 5:4	David [was] thirty years old when he began to reign, [and] he reigned forty years.	70
Jehoiada	2Ch 24:15	But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old [was he] when he died.	130

Table 9.7: The lifetimes of the early patriarchs is summarized: The year each was born and the age that each died is shown. Enoch didn't die and so has no associated age.

Patriarch	Year	Age
Adam	0	930
Seth	130	912
Enos	235	905
Cainan	325	910
Mahalaleel	395	895
Jared	460	962
Enoch	622	-
Methuselah	687	969
Lamech	874	777
Noah	1056	950

Patriarch	Year	Age
Shem	1559	600
Arphaxad	1659	438
Shelah	1694	433
Eber	1724	464
Peleg	1758	239
Reu	1788	239
Serug	1820	230
Nahor	1850	148
Terah	1879	205
Abraham	1949	175

Patriarch	Year	Age
Isaac	2049	180
Jacob	2109	147
Levi	2169	137
Kohath	2235	133
Amram	2301	137
Moses	2367	120
Joshua	2427	110
Eli	2852	98
David	2964	70
Jehoiada	3132	130

**Figure 9.4:** xxx

None of the patriarchs who lived before the flood lived a 1000 years, but many came close. Shem was born during a 120-year interval where God had given this warning:

The details that I have highlighted are slightly different.



Genesis 6:3

3 And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.

It isn't clear if this shortened Shem's days, but he only lived 600 years (it might simply be that Shem is born in the second half of the second 1000-years and a diminishing of lifetimes began about this time). The bound of 750 years was arbitrarily chosen. Those after the flood did not live as long as 500 years.

The judgment at the tower of Babel may have brought the next reduction. The bound seems to have been cut in half again to 250 years. The reductions that followed may be harder to associate with a judgment. Since each reduction is small, they may all be a continuation of the reduction that began with Babel. Over 1000 years later, this verse defines a standard, although not necessarily a limit:

Psalms 90:10

10 The days of our years [are] threescore years and ten; and if by reason of strength [they be] fourscore years, yet [is] their strength labour and sorrow; for it is soon cut off, and we fly away.

So, lifetimes tended to be around 70-80 when David lived. However, Jehoiada lived far beyond that.

Conclusion

It should be fairly evident that a little more than 6000 years of history has transpired. Some delays and interruptions in the model have allowed this not to align as we would expect. There is still a 1000-year kingdom to come.



Ages of History

As we saw in Chapter 5, the word *age* can relate to how long someone has lived. Likewise, it can also relate to generations. Here is an example of the latter:

Ephesians 3:5

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

In concept, this definition is not much different than the next one.

Age can also mean an indefinite period of time. Often, the period of time is associated with a concept. A simple example would be the *iron age*. Such periods of time may not have an explicit beginning or ending that everyone would agree on. Here is an example:

Ephesians 3:21

21 Unto him [be] glory in the church by Christ Jesus throughout all ages, world without end. Amen.

This doesn't seem to be much different than the meaning in the previous verse since both appeared to indicate many periods of time. Section B.1 looks at the concordance definitions for the source language words that are translated as *age(s)*.

An age can also be referred to using the word *world*:

Hebrews 11:3

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

In this case, a time interval is associated with the way the world is being governed at that time.

God has two major programs through which he has been dealing with his creation: prophecy and mystery. In *prophecy*, God has been consistently revealing things. Through this program, God demonstrates who he is, particularly his foreknowledge and control. In *mystery*, God withheld some information until a certain point in history, after which he chose to reveal it. Prophecy and mystery can be viewed as two programs that God has executed when dealing with man. Prophecy always involves some form of the law; mystery does not. These programs are fully discussed in the *Respecting Distinctions* study guide [3].

These programs can have ages and dispensations within them. While an age and a dispensation are not the same things, they can become related. A *dispensation* is essentially an administration through which God is working. Yet, it occurs during a period of time (i.e., an age). Dispensations are fully discussed in the *Respecting Distinctions* study guide [3].

10.1 The Mystery View

Paul generally views the ages as (1) past, (2) present, and (3) future:

Ephesians 2:11-13

- 11 Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
- 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
- 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

He refers to the past as “time past”, and the present as “but now”. He refers to the future as “ages to come” in this verse:

Ephesians 2:7

- 7 That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus.

Of course, “time past” and “the ages to come” would refer to *prophecy*, and “but now” would refer to the *mystery* (prophecy and mystery are also discussed in the *Respecting Distinctions* study guide [3]). Let’s see some other references with respect to “but now”.

Colossians 1:26

- 26 [Even] the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Ephesians 3:5

- 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

He will also use the phrase “present. . . world”:

Galatians 1:4

- 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

2 Timothy 4:10

- 10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Ephesians 2:11 above mentioned a long general period called “time past”, but stated that Gentiles were called *circumcision* by the Jews. That would specifically reference the period of the law, beginning with Moses, until the dispensation of grace came. But, Paul also references a period of time before the law without suggesting a name for it:

Romans 5:14

- 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.

Finally, he references the present and the immediate future:

Ephesians 1:21

- 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

“This world” references the current age; “that which is to come” references the age that follows. The latter age would be a return to prophecy.

Using verses that Paul has written, we can construct a view history where certain ages are shown. Figure 10.1 shows a timeline that integrates with the high-level timeline demonstrated in Chapter 9. This includes establishing when some important judgments occurred. From this, we can define when the ages that Paul defined would fall.

There are other ages besides those shown in the figure. Paul also mentioned “ages to come”. Those ages might go beyond the focus of the bible’s redemptive plan.

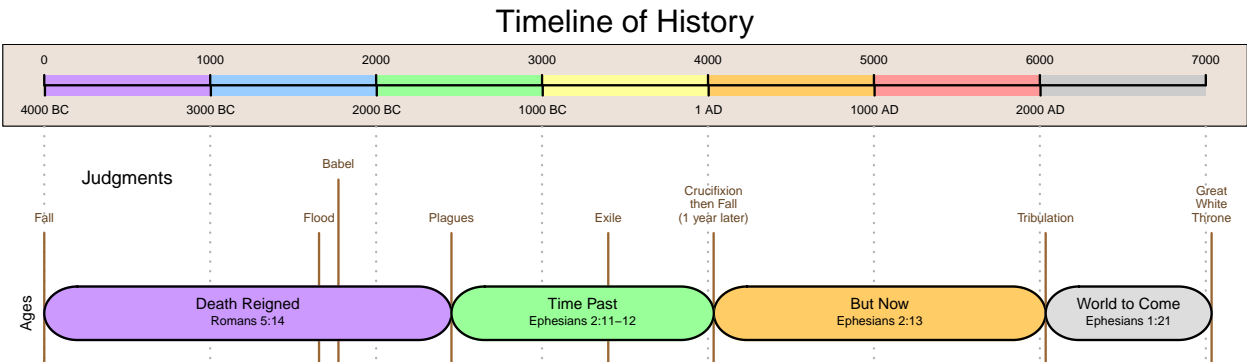


Figure 10.1: The ages of history as defined by Paul provide a simple view of the timeline of history. Interestingly, they align with the dispensations that the bible defines.

10.2 The Prophecy View

Prophecy consists of all ages besides what Paul called “but now”. The mystery that Paul revealed had two important aspects: (1) it wasn’t known during prophecy in time past, and (2) it interrupted the age that prophecy was in. The latter point means that the latter age will eventually continue.

While it possible to define many ages during prophecy, we will focus on two in particular: (1) this world and (2) the world to come. Jesus mentions these:

Matthew 12:32

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the [world] to come.

This next passage references the same time periods, although the latter is called “that world”:

Luke 20:34-35

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:
35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

These two time periods were ignorant of the interruption of the mystery. The age that Jesus called “this world” was going to end and this was called “the end of the world”:

Matthew 24:3

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what [shall be] the sign of thy coming, and of the end of the world?

The “end of the world” is referenced many times:

Matthew 13:39-40

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

Matthew 13:49

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

Matthew 28:20

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.

The “world to come” is referenced in several verses:



Mark 10:30

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Luke 18:30

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Hebrews 2:5

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

Hebrews 6:5

5 And have tasted the good word of God, and the powers of the world to come,

Technically, when the age that Paul calls “but now” ends, mystery will return to the interruption of prophecy’s “time past” since the end of the world that Jesus described had not yet come.

Conclusion

There are many ages in the bible, with some of them being more apparent than others. The most important ones are associated with dispensations, which is too large of a topic to discuss here (see the *Respecting Distinctions* study guide [3] for more information).

Models of History

God has a few models of history, but they are veiled, or hidden. That is why many Christians do not believe them. The mature receive things by faith, but the immature often require sight.

Some models are built upon this verse:

2 Peter 3:8

8 But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.

Let's see one way that 2 Peter 3:8 can be applied. Adam was told that he would die the day that he of the tree:

Genesis 2:16-17

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

We generally acknowledge that Adam died spiritually the day he ate of the tree. In fact, we will say that he died spiritually immediately. But, Adam didn't die physically right away. However, if a day is as a thousand years, Adam did die before he reached 1000 years of age. In fact, no one is recorded to have lived that long.

In Chapter 9, we saw evidence for 7000 years of history, of which approximately 6000 have already occurred. Prophecy demonstrates that there are 1000 years to come. You can be skeptical and say that there is an unknown amount of time between now and this final 1000 years. However, this chapter might chip away at that skepticism. God allows interruptions and delays, so we cannot know for sure.

Table 11.1 gives a general summary about some events that occur near 1000 year intervals. Don't require that what is shown occurs exactly on the dates given. Also, the explanations given might not be the only ones possible.

Table 11.1: Summary of History

Year	Event
0	Adam created
1000	Enoch translated
2000	Abraham called
3000	David reigns
4000	Jesus is born
5000	-
6000	Kingdom begins
7000	Final judgment

11.1 The Genesis 1-2 Model of History

Genesis 1-2 details the seven days of creation. But the creation week is also a pattern for history. Each day of that week has some detail that relates to the corresponding 1000-year period. Some of these types are more apparent than others.

Let's consider this verse:

Proverbs 9:1

1 Wisdom hath builded her house, she hath hewn out her seven pillars:

And then take it with this one:



Hebrews 11:3

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

This could be a model for 7000 years of time.

The First Day: Years 0-1000

On the first day, God divided the light from the darkness:

Genesis 1:3-5

3 And God said, Let there be light: and there was light.
 4 And God saw the light, that [it was] good: and God divided the light from the darkness.
 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

God separated the saved from the lost.

1 Thessalonians 5:5

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Genesis 4:26

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Romans 10:13

13 For whosoever shall call upon the name of the Lord shall be saved.

Genesis 4 gives an example of someone who has faith (Abel) and someone that does not (Cain).

The Second Day: Years 1000-2000

On the second day, God divided the waters with a firmament:

Genesis 1:6-7

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
 7 And God made the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so.

In the second 1000 years, God divided the old world from the current world with a flood:

2 Peter 2:5

5 And spared not the old world, but saved Noah the eighth [person], a preacher of righteousness, bringing in the flood upon the world of the ungodly;

2 Peter 3:5-7

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
 6 Whereby the world that then was, being overflowed with water, perished:
 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

You might say that the type and the actual event are not the same thing. While I agree, they appear to be related.

The Third Day: Years 2000-3000

On the third day, God lifts up the earth out of the sea.

Genesis 1:9

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so.

The sea is a type of the heathen, or Gentiles.

Side Study 11.1: The Seas Represent the Heathen and the Gentiles (Advanced Study)

The seas, or waters, often typify the heathen or the Gentiles:

Revelation 17:15

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Isaiah 17:12-13

12 Woe to the multitude of many people, [which] make a noise like the noise of the seas; and to the rushing of nations, [that] make a rushing like the rushing of mighty waters!
13 The nations shall rush like the rushing of many waters: but [God] shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Isaiah 57:20

20 But the wicked [are] like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

Isaiah 60:5

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

Ezekiel 26:3

3 Therefore thus saith the Lord GOD; Behold, I [am] against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

The *earth* is a type of Israel. In the third 1000 years, God called Abraham and started forming a nation from him. That nation was Israel.

Side Study 11.2: The Earth Represents Israel (Advanced Study)

Israel is typified by the earth, or the land. They are meant to be stable and unmovable.

Jeremiah 5:20-23

20 Declare this in the house of Jacob, and publish it in Judah, saying,
21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:
22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand [for] the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?
23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

Israel is also likened to the sand of the sea shore.

Genesis 22:17

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which [is] upon the sea shore; and thy seed shall possess the gate of his enemies;

Isaiah 10:22

22 For though thy people Israel be as the sand of the sea, [yet] a remnant of them shall return: the consumption decreed shall overflow with righteousness.

Jeremiah 33:22

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

Hosea 1:10

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, [that] in the place where it was said unto them, Ye [are] not my people, [there] it shall be said unto them, [Ye are] the sons of the living God.

Psalms 24:1-2

1 The earth [is] the LORD's, and the fulness thereof; the world, and they that dwell therein.
2 For he hath founded it upon the seas, and established it upon the floods.

Just as the earth was brought up out of the waters, so was Israel formed out of the Gentiles.

1 Chronicles 16:30

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

Hebrews 12:28

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

The Fourth Day: Years 3000-4000

On the fourth day, God created lights in the heaven to govern the earth.

Genesis 1:15-17

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.
17 And God set them in the firmament of the heaven to give light upon the earth,

At the beginning of the 1000 years, David reigned over Israel. God elevated Solomon's reign to be witnessed by the Gentiles. In Section 11.3, it will be apparent that this equates to the lesser light. At the end of the 1000 years, Jesus is born. He is the LORD from heaven that will eventually reign over the earth. In Section 11.3, it will also be apparent that this equates to the greater light.

The Fifth Day: Years 4000-5000

On the fifth day, the waters brought forth life:

Genesis 1:20

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven.

Jesus said he would give living water. This could symbolize the life that came from Israel believing and being baptized. The waters also represent the Gentiles, and so you have life going to them by the gospel of grace.

The Sixth Day: Years 5000-6000

On the sixth day, man was created. At the end of this 1000 years, the man of sin will come. Shortly thereafter, the Son of man will come again.

The Seventh Day: Years 6000-7000

Genesis 2:2-3

- 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

On the seventh day, God rested. It is also worth noting that we do not see “And the evening and the morning. . .”. As a model, we should interpret this to mean that the *daytime* from the previous day did not end and so there is no nighttime during the day of rest.

Jesus will have returned:

John 8:12

- 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

During this 1000 years, the earth will have rest from the corrupt governments of the angels and man.

Revelation 20:2-3

- 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
- 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Revelation 20:7

- 7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Without the influence of Satan (and all of the devils), the world will not be in his darkness:

Acts 26:18

- 18 To open their eyes, [and] to turn [them] from darkness to light, and [from] the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

This doesn't mean that there will not be sin, nor should it mean that there will be no night in the world.

Side Study 11.3: Seeing Time the Way God Does

When you understand the time models that God has in the bible, you may start seeing even more. Consider these two related concepts:

1. The week of week of days (Section 3.1) is an interval of 49 days and that then the feast of weeks (Subsection 6.5.4) added a day to to make 50 days.
2. The week of week of years (Section 3.4) is an interval of 49 years that the jubile added a year to to make 50 years.

Let's think of one more interval like this pattern.

Daniel's 70 weeks of years (see Daniel 9:24-27 in Section 3.3) is a period of 490 years. Another way of viewing that is 49 decades. If we add another decade to that, we would have 50 decades, or 500 years. This is half of the 1000-year period that we have been focusing on. Perhaps this is just an interesting observation since the bible does not given attention to 10-year periods anywhere else.

11.2 The John 1-2 Model of History

The book of *John* has an interesting 7-day model for history in its first two chapters. We are going to focus on the usage of the word *day* in those chapters. We would expect them to be literal in the events that are told, but they can also be symbolic in a model.

John 1:19-28 has the testimony of John the Baptist. We will start counting from this event. We will call it **the first day**. The first day in *Genesis* described the light that entered into the creation. Likewise, John the Baptist gives testimony of the Light that is Jesus Christ.



John 1:29-34 records Jesus' baptism. Note the first verse in this passage begins with "the next day...":

John 1:29

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

This is **the second day**. The second 1000 years had a baptism of the earth. Likewise, the second day in *John* records Jesus' baptism.

In John 1:35-42, Jesus called Andrew and Peter. Again, attention is drawn to "the next day" in the this verse:

John 1:35

35 Again the next day after John stood, and two of his disciples;

This is **the third day**. Just as the third 1000 years saw Israel established, on the third day here, Jesus is calling the new leadership of Israel.

In John 1:43-51, Jesus called Philip and Nathanael.

John 1:43

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

This is **the fourth day**. In the fourth 1000-years of history, Israel has a king established. Likewise, on this day, Jesus is acknowledged to be the King of Israel. Now, the chapter ends with this event.

When we proceed to chapter 2, we have an interesting transition phrase:

John 2:1

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

By beginning the verse with "and", it is linking the passage to the previous chapter. Then it says "the third day". Many interpret this as "the third day of the week". That could be, but it makes more sense to treat in the context in what we are doing here. Three days after the fourth day would bring us to **the seventh day**.

John 2:1-12 records the marriage in Cana. I'll give a short explanation of this event. There is a wedding where there is no wine. This depicts Israel not having any joy. But Jesus turns the water to wine. Israel will have their joy restored in the kingdom, which will come during the millennium. The kingdom is depicted by the sabbath rest, which is the seventh day. Israel will be re-married to the land at that time.

Table 11.2 summarizes the model.

Table 11.2: The Model of History in *John*

Day	Verses	Event
First	1:19-28	The Light
Second	1:29-34	The Baptism
Third	1:35-42	Israel's Leaders
Fourth	1:43-51	The King Comes
Seventh	2:1-12	The Wedding

The first thing I will bring to your attention is the recording of the creation days. The first six days are in Genesis 1. The seventh day is in Genesis 2. This is notable because the seventh day has been set apart (i.e., sanctified) from the others because it is holy. This same day in John 2 has also been set apart from the others. Obviously, the fifth and sixth days have been omitted.¹

The fact that the fifth and sixth days are missing is a bit of a "mystery"! Yes, the mystery program exists during this period in history and has been omitted since prophecy does not reveal the mystery. If you think that is a stretch, let's keep going with the prophetic usage.

This "seventh day" is also called "the third day" in the account. This next passage may have application here:

Hosea 5:15-6:2

15 I will go [and] return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

¹This is a good indicator that *John* was probably written after the mystery had been revealed to Paul.

- | |
|--|
| <p>1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.</p> <p>2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.</p> |
|--|

After his crucifixion, Jesus returned to his place: heaven. He won't return to the earth until his people acknowledges their offense and seek his face. Verse 1 probably refers to the tribulation. Verse 2 skips over two days to take us to "the third day", where Israel will be "raised up". Again, this passage doesn't describe what occurs during the two days.²

Exodus 19:10-11

- | |
|---|
| <p>10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,</p> <p>11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.</p> |
|---|

John 11:6

- | |
|--|
| <p>6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.</p> |
|--|

11.3 All of History Viewed as a Day

There is a rather interesting model defined by this verse:³

Psalms 90:4

- | |
|---|
| <p>4 For a thousand years in thy sight [are but] as yesterday when it is past, and [as] a watch in the night.</p> |
|---|

This verse tells us that 1000 years of history are compared to a watch in the night, which would be 3 hours, or a fourth of the nighttime interval (see Section 1.2). The result of using this verse is that the first 4000 years of history is equal to the nighttime and the next 3000 years of history is the daytime.

So, the first 1000 years corresponds to the first watch of the night. It begins with the evening, which would be the fall of man. We only hear about Abel and Enoch as being prophets. They are *lights* in the night, just as stars are lights:

Genesis 1:16

- | |
|---|
| <p>16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.</p> |
|---|

We will come to the moon and the sun shortly.

The second 1000 years corresponds to the second watch. The only predominate preacher of this time is Noah. The third 1000 years corresponds to the third watch. There are many preachers and prophets: Abraham, Isaac, Jacob, Moses, Joshua, and Samuel.

The fourth 1000 years corresponds to the fourth watch. Now we have Israel, through the kings David and Solomon, becoming a major kingdom. Let's consider some verses written during this period that can be put together with this time frame:

Psalms 136:8-9

- | |
|--|
| <p>8 The sun to rule by day: for his mercy [endureth] for ever:</p> <p>9 The moon and stars to rule by night: for his mercy [endureth] for ever.</p> |
|--|

Psalms 89:35-37

- | |
|---|
| <p>35 Once have I sworn by my holiness that I will not lie unto David.</p> <p>36 His seed shall endure for ever, and his throne as the sun before me.</p> <p>37 It shall be established for ever as the moon, and [as] a faithful witness in heaven. Selah.</p> |
|---|

David, Solomon, and Israel's kingdom became like the moon. There were also prophets (i.e., stars) during this time (e.g., Elijah, Elisha, Isaiah, Jeremiah, etc.). Together, they were the lesser light.

²To better understand the gap, refer to the *Respecting Distinctions* [3] and *Resurrection* [4] study guides.

³The insight for this model comes from [9].

The fifth 1000 years corresponds to the first three hours of daytime. Of course, it begins with morning. We read this concerning Jesus:

John 9:5
5 As long as I am in the world, I am the light of the world.

Luke 11:31
31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here.

This verse says that Jesus is the greater and wiser king. But it also testifies that Jesus is the greater light, just as Solomon was the lesser light.

Malachi 4:2
2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

2 Peter 1:19
19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Luke 1:78
78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

Revelation 22:16
16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.

Even though Jesus goes away (to heaven), this is said of believers:

Matthew 5:14
14 Ye are the light of the world. A city that is set on an hill cannot be hid.

Matthew 13:43
43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Galatians 4:4
4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Paul says this about believers during the age of grace:

1 Thessalonians 5:5
5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

This extended into the sixth 1000 years.

After the 6000 years, we are approaching noon in this model.

Amos 8:9
9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

You may want to read the context around this verse, but I think it is looking forward to the tribulation.

Matthew 27:45
45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

The tribulation isn't nighttime; it is darkness caused by thick cloud cover:

Joel 2:2

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations.

Zephaniah 1:15

15 That day [is] a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

The day of the LORD will be discussed in Section 12.2.

When the 7000 years of history are over, we are not done with time on the model. The eighth day would be a new beginning where there is no night and no end to daytime:

Revelation 22:5

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

11.4 Prophecies of the Seventh Day

There are several prophecies that focus on the seventh day. The sabbath is one since it pictures the rest associated with the kingdom. Let's see passages that confirm that:

Hebrews 4:3-10

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.
 4 For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works.
 5 And in this [place] again, If they shall enter into my rest.
 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:
 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.
 8 For if Jesus had given them rest, then would he not afterward have spoken of another day.
 9 There remaineth therefore a rest to the people of God.
 10 For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his.

For clarity, when verse 8 mentions *Jesus*, it is simply the Greek form of the Hebrew name *Joshua*. The passage speaks of entering into the promise land as entering into God's rest. But, the end of the passage highlights that they really have not seen the complete fulfillment of that yet.

Note this passage:

Matthew 16:28-17:3

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.
 1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
 3 And, behold, there appeared unto them Moses and Elias talking with him.

First, let's focus on the fact that it says "after six days". That would be the seventh day. Look how *Luke* puts it:

Luke 9:28

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

You could say that seven days is about eight days. You might not conclude that by this one verse, but the passage in *Matthew* directs that assertion. Now, if you go back to the vision of the transfiguration,⁴ you read that

⁴Matthew 17:9 tells you that the story is a vision.



Moses and Elijah are there. Since they are dead already, they would have to be resurrected first. The resurrection occurs at the beginning of the kingdom.⁵

Referring back to Matthew 16:28, who else (besides those referenced in the verse) would see the kingdom without dying? Let's see who, as well as another reference to the seventh day:

Jude 14
14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Enoch is referenced as the *seventh* from Adam. Many say that this reference is to distinguish this Enoch from the one descended from Cain (refer to Genesis 4:17). But, it would be easier to say "Enoch, the son of Jared". Instead, we should read more into this reference once we understand what has happened to Enoch. Let's see what the old and new testaments say:

Genesis 5:24
24 And Enoch walked with God: and he [was] not; for God took him.

Hebrews 11:5
5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Side Study 11.4: What Does *Translate* Mean?

When we read that Enoch was translated in Hebrews 11:5, we probably don't give enough thought to what that means. One thing to do is to see how else the bible uses this word. A simple search for "translat" will do (you may need a means to do a partial match or allow a wildcard symbol). Here are the other verses:

2 Samuel 3:10
10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.
Colossians 1:13
13 Who hath delivered us from the power of darkness, and hath translated [us] into the kingdom of his dear Son:

The first verse says the kingdom was translated from the house of Saul to the house of David. The unbelieving, or disobedient, king would not have a kingdom whereas the believing and obedient king would. The second verse says that we, who were unbelievers, have been translated into the kingdom since we have become believers. With all of that in mind, you should consider what else Hebrews 11:5 might mean.

As a type for the seventh day, Enoch was translated from a physical world in spiritual darkness into the physical kingdom in spiritual light. We won't argue where he has been since he was taken until he is in the kingdom because that is not the point of the type.

All of John's books (*John*, *1-3 John*, and *Revelation*) are written to the tribulation Jew looking to enter into the kingdom. It is fairly easy to see that *John* and *Revelation* are filled with sevens. Most teach this to be a "heavenly perfection", but that really makes no sense since there are only 3 heavens. Rather *seven* typically points to the kingdom.

The timing of Jesus' first miracle in John 2:1-11 tied it to the kingdom. Let's see a detail in his second miracle:

John 4:46-54
46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
49 The nobleman saith unto him, Sir, come down ere my child die.

⁵For a detailed study of the timing of the resurrection, see the *Resurrections* study guide [4].

- 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
- 51 And as he was now going down, his servants met him, and told [him], saying, Thy son liveth.
- 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.
- 53 So the father knew that [it was] at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
- 54 This [is] again the second miracle [that] Jesus did, when he was come out of Judaea into Galilee.

The first “coincidence” is that it takes place in Cana where the first miracle was performed. The other is that the fever left him at the **seventh** hour: For Israel, there won’t be sickness in the kingdom.

Time in Prophecy

In this chapter, we will look at examples of how prophecy can express time. Prophecy typically expresses time literally. In this case, the specified intervals mean exactly what they say. When God prophecies of the future, he wants to demonstrate his accuracy. So, he means exactly what he says so that his knowledge of all time will be apparent. These expressions are not models like we saw in the previous chapter.

12.1 Literal Time Intervals

Many prophetic time intervals are literal and not symbolic. In all of the following passages, *days* means days:

Daniel 8:14

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Daniel 12:11-12

11 And from the time [that] the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up, [there shall be] a thousand two hundred and ninety days.

12 Blessed [is] he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Revelation 11:3

3 And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.

Revelation 12:6

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred [and] threescore days.

Now, these expressions may not all refer to the same time interval. We will see this to be true in an illustration in a moment.

Here, *months* means months:

Revelation 11:2

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.

Revelation 13:5

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty [and] two months.

These “42 months” are the same amount of time as the “1260 days” in Revelation 11:3 and 12:6. This interval is about 3.5 years, which we will see come up using some other terminology.

Figure 12.1 illustrates these various intervals of the time. Some of these are easier to place on the timeline than others. The main point here is that God is saying exactly what he means. The only word that really needs to be interpreted is *time(s)* which we will investigate next.

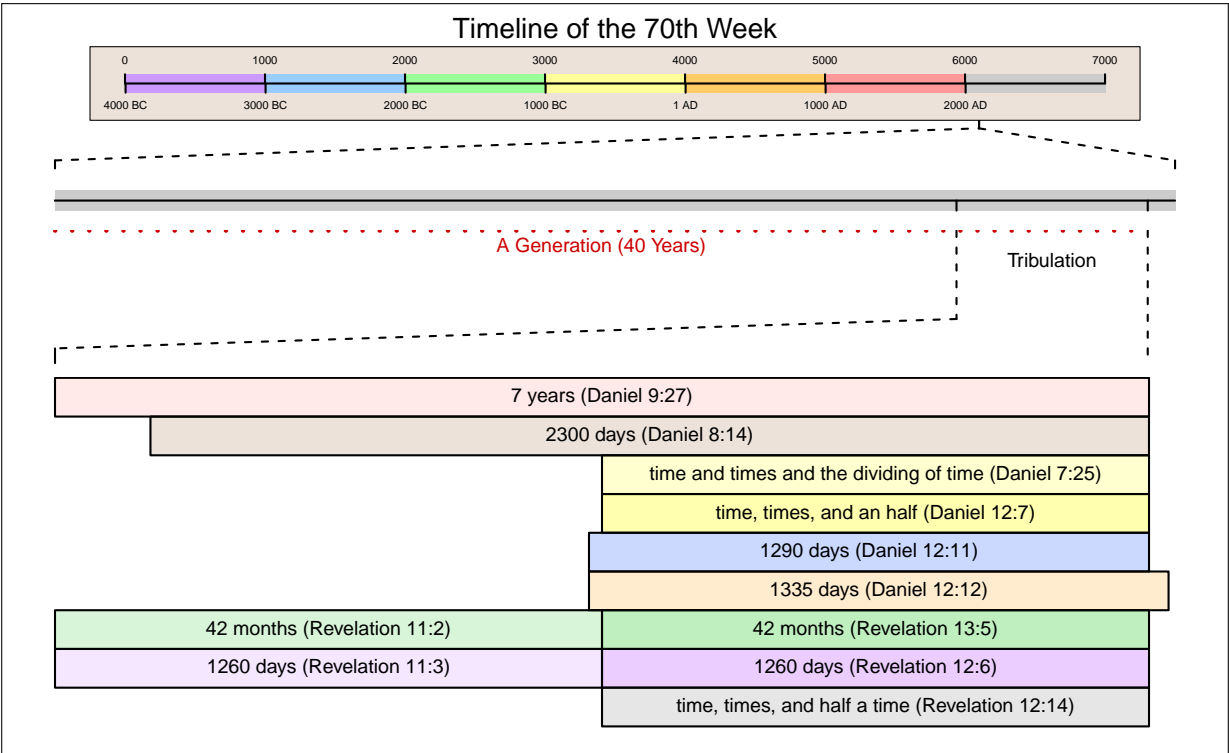


Figure 12.1: Many verses refer to Daniel's 70th week (of years). Many of those refer to one half of the week or the other. Some refer to more than half. This week is often refer to as the *tribulation*. It falls within a generation of time (40 years).

Near the top of the figure, there is reference to "a generation". This comes from Matthew 24:34, which we referenced in Section 5.3. Part of that interval will be the tribulation, or Daniel's 70th week.

Consider the phrase "time, and times, and half a time" in this verse:

Revelation 12:14
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.

Searching will find phrases that are similar:

1. time and times and the dividing of time
2. time, times, and an half

Here are examples:

Daniel 7:25
25 And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Daniel 12:7
7 And I heard the man clothed in linen, which [was] upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that [it shall be] for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these [things] shall be finished.

Side Study 12.1: What Does *Times* Mean in *Daniel*?

Does *times* mean something indefinite, like *age* does, or does it mean something specific? The word in Daniel 7:25 is translated from this Aramaic word:^a

'iddân (H5732)

(Aramaic) from a root corresponding to that of H5708; a set time; technically, a year; time.

This suggests that *time* means *year* (and therefore, *times* means *years*). But, the concordance is not truth, so let's look for more evidence in the bible. We also find this usage:

Daniel 4:16

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.

Seven times also occurs in: Daniel 4:23, 4:25, and 4:32. It seems like "seven years" is a good explanation. The word translated *times* in Daniel 12:7 comes from this Aramaic word:

mô'êd | mô'âdâh (H4150)

From H3259; properly, an appointment, i.e., a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand); appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synagogue, (set) time (appointed).

While this word can have a variety of meanings, it is sometimes associated with Israel's appointed times or feasts. Since these occur annually, it makes sense that *time* can mean *year*.

More thorough study would look at the word translated *times* in Revelation 12:14. But this is not going to add anything definitive. It is the old testament word that helps us with the new testament word.

^aWe are in the advanced topics part of the book and so using a concordance should be something you are familiar with. Refer to Appendix B for more information if you are not.

So, we should conclude that *time* means "year". Therefore, we have "year, and years, and half a year", or $1 + 2 + 0.5 = 3.5$ years. This is half of a 7-year period. We already saw this expressed explicitly as days and months by other verses shown in Figure 12.1. These all refer to either half of Daniel's 70th week in Daniel 9:27 (see Section 3.3). This is how we get confirmation of meaning through scripture.

Now, we will also find the phrase "three years and six months":

Luke 4:25

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

James 5:17

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

Both of these refer to an event in the past. But this event is a type of chastisement in the tribulation.

Side Study 12.2: No Symbolism Required: A Day Means a Day

Preterism is a view of scripture that all prophecies have been fulfilled. This is certain a very bad view since Jesus has not returned to the earth to rule for 1000 years. So, the view ends up twisting quite a few scriptures so that they are not literal. Part of the poor foundation of preterism is that when the bible prophecies *days* it means *years*.

A simple example is the situation involving the children of Israel when they came out of Egypt. They spied out the land of Canaan for 40 days:

Numbers 13:25

25 And they returned from searching of the land after forty days.

Because of their unbelief in what God had told them, God punished them for 40 years:

Numbers 14:33-34

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.

This is confirmed in a few places in scripture. Here is one example:

Hebrews 3:16-17

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness?

God punished them one year (40 total) for every day (40 total) that they searched the land. The preterist often teaches that every time a certain number of days is prophesied, it really means that number of years. But notice that God did not say that he would punish them for 40 days but really meant years. He said 40 years. There is no symbolism here. He simply justified the number (i.e., 40) of years because of the number of days. The references to days and years are literal and not symbolic.

A similar example occurs here:

Ezekiel 4:4-6

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.

Here we have the reverse situation. God told Ezekiel to lie on his left side and then on his right side. The number of days was determined by the number of years of the iniquity of each house. He didn't say "days" but really meant "years"; he said exactly what he meant. There is no symbolism. But, this is the other "proof" that the preterist uses to abuse some other scriptures.

Compare this to 2 Peter 3:8, which equates a day with a thousand years. The models refer to days but really mean 1000 years (and, yes, outside the models, the days are literal). Genesis 1-2 or John 1-2 do not mention 1000 years anywhere.

12.2 The Day of the LORD

The "day of the LORD" is a time often referred to in prophecy. It is mentioned after Israel repeatedly does not respond to God's correction. It has a nighttime period containing at least the tribulation and could even be as long as a generation (40 years).

Amos 5:18-20

18 Woe unto you that desire the day of the LORD! to what end [is] it for you? the day of the LORD [is] darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 [Shall] not the day of the LORD [be] darkness, and not light? even very dark, and no brightness in it?

Malachi 4:5

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Acts 2:20

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

While Jesus brought the light (of day), he said there would come night:

John 9:4

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

1 Thessalonians 5:2-4

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.
 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

2 Peter 3:10

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Just as the kingdom was “at hand”, so was the day of the LORD:

Isaiah 13:6

6 Howl ye; for the day of the LORD [is] at hand; it shall come as a destruction from the Almighty.

Joel 1:15

15 Alas for the day! for the day of the LORD [is] at hand, and as a destruction from the Almighty shall it come.

Joel 2:1

1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand;

Zephaniah 1:14-18

14 The great day of the LORD [is] near, [it is] near, and hasteth greatly, [even] the voice of the day of the LORD: the mighty man shall cry there bitterly.
 15 That day [is] a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,
 16 A day of the trumpet and alarm against the fenced cities, and against the high towers.
 17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.
 18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

This nighttime will be shortened:

Matthew 24:21-22

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

The nighttime will end and the day dawns with Jesus' return:

2 Peter 1:19

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Part IV

Appendices

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The appendices contain various supporting materials for the main text. Christians need the right bible, need to trust that bible, and need to learn how to study. As you mature, you need to learn how to use a concordance effectively. Finally, some extra-biblical information on Gentile calendars is presented.

A

The Need for the Right Bible

The majority of Christians are babes in Christ. Like a real child, they don't know that and cannot be told that. If it is true for you, you can use that as an opportunity to mature. Or, you can cast this reproof aside and continue on in whatever you are doing.

A few necessary steps for becoming very mature are:

- Getting the right bible,
- learning to rightly divide, and
- learning how to study advanced topics.

I will not devote much space to these topics since this is not what the book is about. But it will help you see (1) why you have never heard what is in this book before and (2) why you may have trouble receiving what it teaches. Believe me: it will be easier to get mad and toss this book aside!

There is only one Bible in English today, and it has been around for over 400 years. It's called the *King James Bible* and not the "King James Version". If you don't understand the issues concerning the Bible, this demonstrates your immaturity. If you misunderstand the issues concerning the Bible, perhaps you are an older person that is still immature. If you are willing to take note that there is a bible issue, you can look into that and mature. This appendix will only highlight some of the issues; it will not teach the fullness of the topic.

God promised that he would preserve his word. If you believed a man that said that we cannot have God's pure word today, then you've made the wrong decision and believed a liar. Once you believe that God has preserved his word, you'll understand that it can be translated into other languages. Again, this will not be proven here.

God does not need multiple versions of his word in English. It is the devil who provides a bible buffet. If you use the phrase "King James Only" to accuse someone that agrees with what I am saying, that too highlights that you don't understand the issue. The *King James Bible* is the English bible that comes from the correct source text. There were English bibles before it; there have been none after it.

You have the freedom to use a corrupt bible. I started my Christian life using one. If you use the wrong Bible, you are not going to understand some of the concepts that are critical to understanding the creation. There are several examples below.

A.1 The Prophets or Isaiah?

The simplest example of showing that other bibles have errors is to look at:

Mark 1:2-3	KJB
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.	
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	

This passage quotes two prophets. Verse 2 quotes Malachi 3:1. Verse 3 quotes Isaiah 40:3. However, the *New International Version* (NIV), like many bad bibles, says:



Mark 1:2-3	NIV
2 as it is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way" [a]___	
3 "a voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'" [b]	
footnotes: [a] Malachi 3:1, [b] Isaiah 40:3	

This is a glaring error. The original Greek text is wrong because it has been corrupted. You may feel that you are smart enough to look past problems like this, but there will be other things that you don't know to look past.

A.2 The Need to Rightly Divide

Even if you have a KJB, you need to know how to rightly divide God's word:

2 Timothy 2:15
15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Most bibles do not even translate the end of the verse this way. We're not talking about dividing *truth* from *error*. We're talking about dividing *truth* from *truth*. What does that mean? It is about dividing *prophecy* from *mystery*. Most babes in Christ have never even heard of that before.

The *mystery* part of the bible comes solely through Paul (in the books *Romans* through *Philemon*). The *prophecy* part of the bible is everything else. Most Christians have never heard of such a thing and will refuse to hear it!

Figure A.1 demonstrates right division and additional aspects of further maturity. The figure references this verse:

2 Timothy 3:16
16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

I hope you will look into these matters if they are unknown to you. Chances are that you won't hear about them in your church. You can still read this book, but you may struggle with the content.

A.3 Studying Advanced Bible Topics

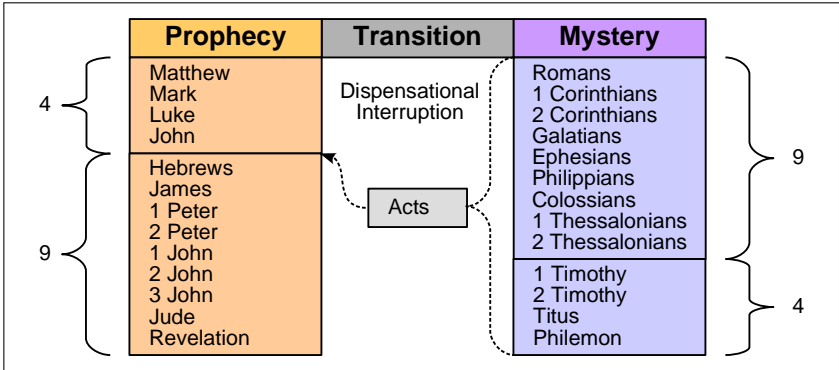
Once you have the right bible and you know how to rightly divide, you need to learn how to study and not just read. I'm going to be more helpful here since we will be doing that in this book. I will demonstrate how to study in a few areas of trying to understand an advanced topic.

Ecclesiastes 12:12-13
12 And further, by these, my son, be admonished: of making many books [there is] no end; and much study [is] a weariness of the flesh.
13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this [is] the whole [duty] of man.

Verse 12 tells you that studying is a lot of work; it will wear you out. Verse 13 says that you need to read this whole book and not quit part way through. Next, the bible is going to tell you how to study!

Isaiah 28:9-10
9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts.
10 For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

In order to grow up (and not be a babe drinking milk), you need to learn how to study topics where the verses are scattered.



(a) Structure of the New Testament

	Doctrine	Reproof	Correction	
His Coming	1 & 2 Thessalonians			
The Church	Ephesians	Philippians	Colossians	Meat for Adults
The Cross	Romans	1 & 2 Corinthians	Galatians	Milk for Babes

(b) Structure of Paul's Church Epistles

	Doctrine	Reproof	Correction	
His Coming	Revelation			
The Church	2 Peter	1, 2, & 3 John	Jude	Meat for Adults
The Cross	Hebrews	James	1 Peter	Milk for Babes

(c) Structure of the Hebrew Church Epistles

Figure A.1: (a) This diagram shows how the new testament books are rightly divided. The book of *Acts* explains what happened to Israel during the transition to the dispensation of grace. Paul's books are divided into 9 church epistles and 4 pastoral epistles. The Jewish books are divided into 4 gospel accounts (or, leadership books) and 9 church epistles. (b) This diagram shows how Paul's church epistles are organized according to 2 Timothy 3:16. There is structure to the pastoral epistles, although it is not shown. (c) This diagram shows how the Hebrew epistles are similarly organized. The gospel accounts have a chronological structure, which is also not shown.

1 Corinthians 2:11-14
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

This confirms what *Isaiah* said: we compare spiritual things with spiritual. The bible defines what words mean by context. Sometimes you find the definition of a word elsewhere or by reading a group of verses. The Holy Ghost doesn't give you understanding by simply reading. It gives understanding by reading, re-reading, and further studying. Then the "aha!" moment might come. My explanations might "click in place" for you or they might not. If not, then you have work to do (rather than concluding that I am wrong).



2 Timothy 4:3-4

- 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
- 4 And they shall turn away [their] ears from the truth, and shall be turned unto fables.

Babes in Christ have itching ears. They want to be told what to believe and they want those things to be miraculous! They want to be part of the big crowd. But God's word often brings you into isolation from the larger group.

Proverbs 29:1

- 1 He, that being often reprov'd hardeneth [his] neck, shall suddenly be destroyed, and that without remedy.

As you hear the truth and reject it, you harden your heart. You will see a lot of scriptures in this book. They might not make much sense at first. Studying will cause you to look at the verses in your bible and pondering them over time.

B

Using a Concordance While Studying

A concordance is a great study aid if it is used correctly. A concordance is essentially an index of words in the Hebrew or Greek languages. For each word, there is

- a simplistic definition,
- an optional and possibly incomplete list of English words or phrases that are translated from the word, and
- a list of scripture references for each translated word or phrase.

Examples will be demonstrated here using *Strong's Concordance* [6], but there are also other concordances. In the concordance numbering, the Hebrew words begin with the letter "H" and the Greek words with "G". Learn how to use an on-line concordance since flipping around an actual book may be too tedious to be productive. You should learn how to view words in a concordance and see the verses that each word occurs in.

Like the dictionary, a concordance is not a source of truth. The bible is **the** source of truth, and seeing how else a word is translated in the bible is often a good way to gain understanding. If you are using a concordance to correct the bible, you are seriously off course. This is what some people with corrupt bibles do. If you have a *King James Bible*, you have a book that needs no correcting (assuming the publisher didn't introduce typographical mistakes).

You don't need to know Hebrew or Greek to use a concordance effectively. If you think learning those languages is going to give you better understanding of the bible, you are wasting your time. You could spend all of that time studying the English bible instead. If you learn from someone who goes to the Hebrew or Greek regularly, then you need a different teacher. That teacher doesn't understand the bible issue and doesn't trust his bible.

B.1 Age

There are many words that are translated as (1) *age*, (2) *aged*, or (3) *ages* (not to imply that any particular words can be translated as more than one of these). Most of the words that are translated as *age* deal with how many years old someone was. Likewise, the words are translated as *aged* have a similar meaning, but the focus is on being in the later years of life. We won't actually look at any of these words in the concordance.

The other meaning of *age* reflects an indefinite period of time. Likewise, *ages* reflects periods of time.

dôr (H1755)

From H1752; properly, a revolution of time, i.e., an age or generation; also a dwelling; age, X evermore, generation, (n-) ever, posterity.

Here's an example verse:

Job 8:8

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

If you read the context around this verse, it essentially deals with a lifetime or a generation (a word which we will study shortly).

Another words translated as *age* is:



cheled (H2465)

From an unused root apparently meaning to glide swiftly; life (as a fleeting portion of time); hence, the world (as transient); age, short time, world.

Psalms 39:5

5 Behold, thou hast made my days [as] an handbreadth; and mine age [is] as nothing before thee: verily every man at his best state [is] altogether vanity. Selah.

This tends to relate to a lifetime, or even less. It can also be translated as *world* (see Section B.4).

There are two words translated as *ages*:

aiōn (G165)

From the same as G104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future):—age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end). Compare G5550.

This word tends to mean a long period of time, seemingly without end. Here's a sample verse:

Ephesians 2:7

7 That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus.

genea (G1074)

From (a presumed derivative of) G1085; a generation; by implication, an age (the period or the persons):—age, generation, nation, time.

This word is associated with generations. Here is a sample verse:

Ephesians 3:5

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

B.2 Generation

We saw in Section 5.3 that the word *generation* can have several definitions. The definition from the 1828 *Webster's Dictionary* [1] is repeated here for convenience:

1. Production; formation; as the generation of sounds or of curves or equations.
2. A single succession in natural descent, as the children of the same parents; hence, an age. Thus we say, the third, the fourth, or the tenth generation.
3. The people of the same period, or living at the same time.
4. Genealogy; a series of children or descendants from the same stock.
5. A family; a race.
6. Progeny; offspring.

Let's see how many of these definitions occur in the scripture regardless if they are time related.

Genesis 6:9

9 These [are] the generations of Noah: Noah was a just man [and] perfect in his generations, [and] Noah walked with God.

This verse has the word *generations* twice. Here are the concordance entries in the order of their occurrences in the verse:

tôl'ê dâh (H8435)

From H3205; (plural only) descent, i.e., family; (figuratively) history; birth, generations.

H8435 aligns with dictionary definition #4.

dôr (H1755)

From H1752; properly, a revolution of time, i.e., an age or generation; also a dwelling; age, X evermore, generation, (n-) ever, posterity.

In this case, H1755 aligns with dictionary definition #3.

Here is another verse where H1755 is translated as *generation*:

Deuteronomy 23:7-8

- 7 Thou shalt not abhor an Edomite; for he [is] thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.
8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

But now, H1755 aligns with dictionary definition #2. Note this similar verse:

Exodus 34:7

- 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear [the guilty]; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation].

In that verse, *generation* appears in brackets (your bible may show it in italics). This means that the translators have added it to the English translation because there is no corresponding word in the Hebrew. This instance would still align with dictionary definition #2.

Daniel 4:3

- 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.

dâr (H1859)

(Aramaic) corresponding to H1755; an age; generation.

H1859 is Aramaic (rather than Hebrew—although, it still is prefixed with “H”). It tells you which Hebrew word it is related to in the concordance definition.

Let's see words from the new testament, starting with a verse:

Matthew 1:1

- 1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

genesis (G1078)

From the same as G1074; nativity; figuratively, nature:—generation, nature(-ral).

G1078 is only translated as *generation* once (it is translated as other English words). It aligns with dictionary definition #4.

Matthew 23:33

- 33 [Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell?

gennēma (G1081)

From G1080; offspring; by analogy, produce (literally or figuratively):—fruit, generation.

G1081 aligns with dictionary definition #6.

Matthew 23:36

- 36 Verily I say unto you, All these things shall come upon this generation.

genea (G1074)

From (a presumed derivative of) G1085; a generation; by implication, an age (the period or the persons):—age, generation, nation, time.

G1074 aligns with dictionary definition #3. However, it aligns with definition #4 in this verse:

Matthew 1:17

17 So all the generations from Abraham to David [are] fourteen generations; and from David until the carrying away into Babylon [are] fourteen generations; and from the carrying away into Babylon unto Christ [are] fourteen generations.

Now, a different Greek word:

1 Peter 2:9

9 But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

genos (G1085)

From G1096; "kin" (abstract or concrete, literal or figurative, individual or collective):—born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

G1085 aligns with dictionary definition #5.

Now, we saw 5 of the 6 definitions that the dictionary had. It isn't required that you go to the concordance to know which English definition to use. Context may help you figure that out. However, this is a good example of how the concordance can steer you to the right definition. A big take-away is that the English word *generation* has different meanings throughout scripture.

B.3 Sabbath

There are multiple Hebrew words that are translated as *sabbath*. The primary one refers to the weekly sabbath:

shabbâth (H7676)

Intensive from H7673; intermission, i.e (specifically) the Sabbath; (+ every) sabbath.

The next one refers to a special, or annual, sabbath:

shabbâthôn (H7677)

From H7676; a sabbatism or special holiday; rest, sabbath.

We should keep in mind that both are really the same. That is why the same English word is used. Context can help you distinguish one from the other.

Many misunderstand which sabbath is spoken of in this passage:

Leviticus 23:10-11

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:
11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

This is a weekly sabbath and not an annual sabbath. How would you know without going to the Hebrew? Well, this feast is not directly linked to the feast of unleavened bread (Leviticus 23:6-8), which has two annual sabbaths. If you study the passage, the word for annual sabbath isn't even used there. It is just called a *holy convocation*. This is why the labelling of the offering of firstfruits as the 16th of Nisan is incorrect in Figure 6.1. Sloppy study often leads to bad doctrine!

The next one is a verb which means *to keep the sabbath*:

shâbath (H7673)

A primitive root; to repose, i.e., desist from exertion; used in many implied relations (causative, figurative or specific); (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

The final Hebrew word only occurs once:

mishbâth (H4868)

From H7673; cessation, i.e., destruction; sabbath.

It would be good to learn how to find the verses that contain the words found in the concordance since I didn't show you many here.

There is one Greek word translated as *sabbath* that is used for both the weekly sabbath and the annual sabbath. This makes it clear that the proper English translation should be the same for both.

sabbaton (G4521)

Of Hebrew origin (H7676); the Sabbath (i.e., Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e., the interval between two Sabbaths; likewise the plural in all the above applications:—sabbath (day), week.

Let's see two verses that reference the two different sabbaths: The first verse is a weekly sabbath; the second verse is an annual sabbath.

John 9:14

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

John 19:31

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.

Notice that the second verse emphasizes that it is not the weekly sabbath.

The final word means the *day before the sabbath*:

prosabbaton (G4315)

From G4253 and G4521; a fore-sabbath, i.e., the Sabbath-eve:—day before the sabbath. Compare G3904.

B.4 World

If you look at the definitions for the word *world*, you find that there are very many. I will not bother listing them here. However, very few of them have anything to do with time, which is what we are focusing on in this study guide. Let's see the words that we want to omit first. These tend to involve the earth or land:

**têbêl (H8398)**

From H2986; the earth (as moist and therefore inhabited); by extension, the globe; by implication, its inhabitants; specifically, a particular land, as Babylonia, Palestine; habitable part, world.

'erets (H776)

From an unused root probably meaning to be firm; the earth (at large, or partitively a land); X common, country, earth, field, ground, land, X natins, way, + wilderness, world.

kosmos (G2889)

Probably from the base of G2865; orderly arrangement, i.e., decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)):—adorning, world.

kosmikos (G2886)

From G2886 (in its secondary sense); terrene ("cosmic"), literally (mundane) or figuratively (corrupt):—worldly.

oikoumenē (G3625)

Feminine participle present passive of G3611 (as noun, by implication, of G1093); land, i.e., the (terrene part of the) globe; specially, the Roman empire:—earth, world.

gē (G1093)

contracted from a primary word; soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application):—country, earth(-ly), ground, land, world.

For the words relating to time, I will give each concordance entry and one example verse, usually with no discussion:

cheled (H2465)

From an unused root apparently meaning to glide swiftly; life (as a fleeting portion of time); hence, the world (as transient); age, short time, world.

Psalms 17:14

14 From men [which are] thy hand, O LORD, from men of the world, [which have] their portion in [this] life, and whose belly thou fillest with thy hid [treasure]: they are full of children, and leave the rest of their [substance] to their babes.

'ôlâm (H5769)

From H5956; properly, concealed, i.e., the vanishing point; generally, time out of mind (past or future), i.e., (practically) eternity; frequentatively, adverbial (especially with prepositional prefix) always; alway(-s), ancient (time), any more, continuance, eternal, (for, (n-)) ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare H5331, H5703.

Isaiah 45:17

17 [But] Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

aiôn (G165)

From the same as G104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future):—age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end). Compare G5550.

Hebrews 9:26

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

This verse has the word *world* twice. The first occurrence comes from G2889, which is not time-related; the second comes from G165. That makes this a great example where two different definitions have occurred!

aiônios (G166)

From G165; perpetual (also used of past time, or past and future as well):—eternal, for ever, everlasting, world (began).

Titus 1:2

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

C

Gentile Calendars

This will not be an exhaustive study of Gentile calendars by any means, but it will highlight some important aspects of our calendar. Since our calendar derives from Roman calendars, we will focus on a little of that history. Since none of this is in the bible, you can believe what you want. You can do your own research and find your own sources, but we will never know that anything is really truth.

C.1 The Often Changing Roman Calendars

Our calendar today is very much a descendant of Roman calendars. The Roman calendar was based on a lunar calendar. There were 10 months that began with March, but there was a *winter* period of about 70 days at the end of the year with no allocation to a month. Table C.1 shows a few variations that followed the initial concept.

Table C.1: Various Roman Calendars

(a) Romulus' Calendar			(b) Numa's Calendar			(c) Julius' Calendar		
#	Month	Days	#	Month	Days	#	Month	Days
1	Martius	31	1	Martius	31	1	Ianuarius	31
2	Aprilis	30	2	Aprilis	29	2	Februarius	28
3	Maius	31	3	Maius	31	3	Martius	31
4	Iunius	30	4	Iunius	29	4	Aprilis	30
5	Quintilis	31	5	Quintilis	31	5	Maius	31
6	Sextilis	30	6	Sextilis	29	6	Iunius	30
7	September	30	7	Septembris	29	7	Iulius	31
8	October	31	8	Octobris	31	8	Sextilis	30
9	November	30	9	Novembris	30	9	September	30
10	December	30	10	Decembris	31	10	October	31
-	[winter]	60	11	Ianuarius	29	11	November	30
			12	Februarius	28	12	December	31
			13	Intercalaris	27			

Table C.1(a) shows Romulus' calendar in approximately 753 BC. It began to get away from the lunar foundation with some months being slightly longer. The *winter* period was now about 60 days. The length of the year was not accurately understood.

Table C.1(b) shows Numa's calendar in approximately 713 BC. One change was to introduce two months to replace the winter period. The other change was to make all month lengths an odd number for luck. The length of the year was not long enough so some years added an intercalary month to correct things. While Ianuarius and Februarius were added to the end of the year, the former began to be viewed as the beginning of the civil calendar by about 450 BC.



The intercalations were abused for political reasons causing the length of the year to vary. This led to a period of time called the *years of confusion*. The calendar had a big reform after there were only 5 intercalary years rather than 8.

Julius made changes to align with Egypt's 365-day calendar. This led to the calendar in Table C.1(c) in 46 BC. The calendar was off by 3 months and so additional months were added that year to get the calendar properly aligned. This was the last year of confusion. A *leap day* was added every four years. *Quintilis* was renamed *Iulius* in 44 BC. *Sextilis* was renamed *Augustus* in 8 BC. Both of these changes honored previous Caesars.

The Julian calendar persisted for about 1600 years. The leap days that had been added every four years began to get the calendar out of alignment by about 10 days. The Gregorian calendar proposed a more accurate way of adding leap days, which is like the one we use today. In the 1582, the date jumped forward from October 4 (Julian) to October 15 (Gregorian) to correct the error. Not all nations adopted the changes at the same time.

The idea of counting years since Jesus' birth was not instituted until well after the fact. Of course, it appears to be off by 3 or 4 years. And, there is no year 0 between BC and AD dates.¹

C.2 The Start of the Day

As we should know, Israel's day starts at sunset. So, there is a full night followed by a full day. God made many of the details of Israel's culture different from the rest of the world on purpose. So we shouldn't be surprised that Gentiles start the day at a different time.

Noon is universally understood to be the middle of the daytime. To make it the middle of the 24-hour day seemed like a good idea. That made midnight the beginning and the end of the day. This is popular in many cultures throughout history.

Nonetheless, we must remember how God has Israel keeping time. We must also understand when the bible references non-Jewish time. The phrase "three days and three nights" (e.g., Jonah 1:17 or Matthew 12:40) is a good example.

C.3 Jewish Reckoning of Years

While we looked to how God told Israel to keep track of time, nothing really addressed dates since creation or since Jesus' birth. Present Israel has their specification of a year since creation, but should we trust that as much as scripture? Of course not! Israel has been cast down with the Gentiles because of their disobedience. So why should we think that they have been keeping track of time accurately. This doubt is magnified even more because of their exile and the influence that the exile had on tainting their culture.

The present Hebrew calendar is said to begin at creation and has a current year of 5784. Some Christians blindly receive this and think we are still a couple of hundred years from the millennial reign of Christ. However, the Hebrew calendar is said to begin at 3761 BC. This we should doubt very much based on the types presented in Chapter 11. Jesus' birth is supposed to have been in the Hebrew year of 3757, which, again, should appear problematic.

Let's see how Israel neglected God's appointed times:

1 Kings 12:31-33
31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.
32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that [is] in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.
33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, [even] in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

Jeroboam devised a feast of his own heart.

God didn't like how Israel abused what he commanded.

¹This text ignores the more recent mentality that has defined the BCE and CE nonsense.



Isaiah 1:13-14

- 13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; [it is] iniquity, even the solemn meeting.
- 14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear [them].

Israel neglected the appointed times while in captivity, yet they were eventually restored:

Nehemiah 8:17-18

- 17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.
- 18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day [was] a solemn assembly, according unto the manner.

Zechariah 7:5-6

- 5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh [month], even those seventy years, did ye at all fast unto me, [even] to me?
- 6 And when ye did eat, and when ye did drink, did not ye eat [for yourselves], and drink [for yourselves]?

Zechariah 8:19

- 19 Thus saith the LORD of hosts; The fast of the fourth [month], and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

These fasts were started by the people as they mourned God's judgments against them for their sins. God never appointed these. Israel needed to give priority to what God defined. This verse says that God would replace their mourning with joy, but they need to be obedient.

You can't look to Israel today for an accurate account of time since creation.



Reference Materials

All e-books are available via <https://thechurchoforlando.org>.

- [1] *American Dictionary of the English Language*, Noah Webster, 1828; this dictionary is in the *e-Sword* application; see also <https://webstersdictionary1828.com>
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- [7] *The Biblical Creation*, Tom Wilson, e-book; First Edition, 1/1/24
- [8] *The Revelation of God*, Tom Wilson, e-book; Draft Edition, 1/19/25 (first edition coming soon)
- [9] “Understanding Times and Seasons” (multiple parts), M. J. Beattie, various dates from 2013 to 2020; <http://www.cgsf.org>. [Warning: These documents contain quotations from corrupt bibles and applications of verses by someone that does not rightly divide God’s word. While there are very many, good observations and conclusions, there are also very many, bad ones. I very much recommend the material, but you need to be mature enough to filter the material appropriately]

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Tom Wilson has assembled numerous scriptures that will help you understand the way that the bible accounts for time. Besides terminology that we use today, explanations are given for the events on Israel's calendar and what they symbolized. Also, a thorough list of time words and phrases is given.

There is also an extensive index of scripture references so that you can find where certain passages are discussed in the presentation of the topic. All this information is put at your fingertips because God wants his people to know and understand him.

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