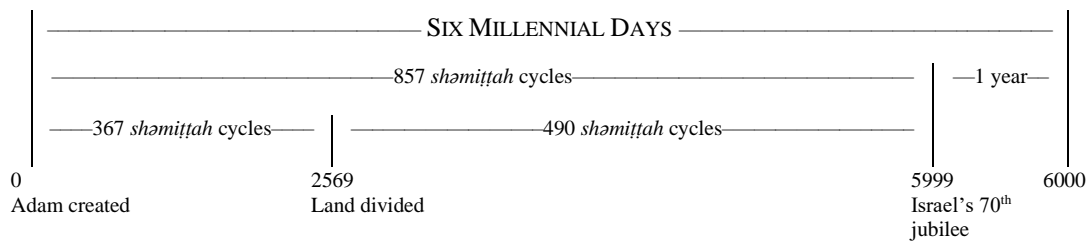


# PARSING SIX THOUSAND

Noel Rude  
 Scottsburg, Oregon  
 December 17, 2019

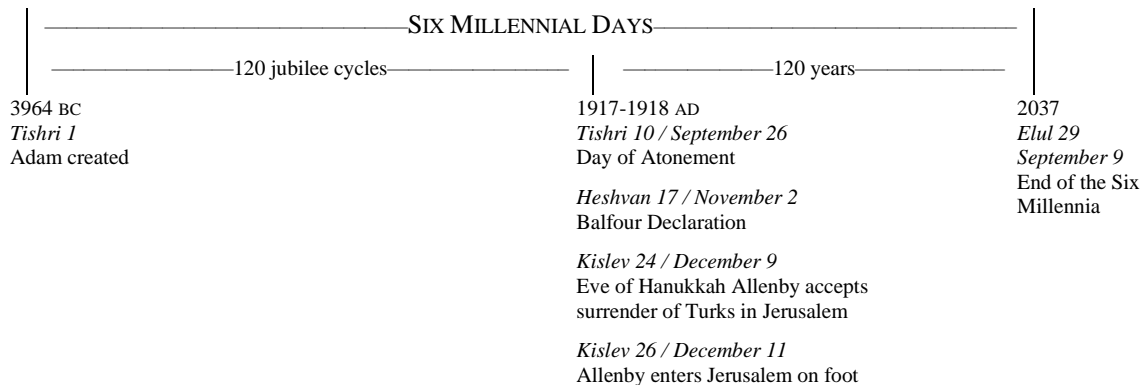
The six-day week pictures the millennial plan wherein God works six millennia and then ceases for a millennial Sabbath. All the cycles of seven—the weekly cycle, the seven-year *shəmiṭṭah* cycle, the 49-year jubilee cycle, the 28-year great cycle—all picture the millennial plan. And all begin with Adam.

Six thousand divides by seven with the prime 857 and a remainder of one. If the jubilees of Israel began 367 (another prime) *shəmiṭṭah* weeks after Adam, then Israel’s 70<sup>th</sup> jubilee equates with that remaining year—the year 6000. In the chronology worked out by Yves Péloquin, Israel’s jubilee cycles do indeed begin in 2569 AM.<sup>1</sup>



Could this pattern be predictive of future events? Perhaps.

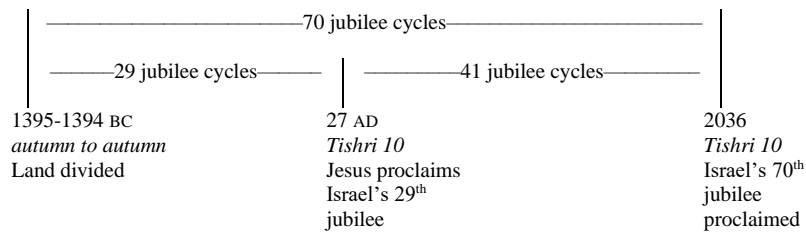
God said (Gen 6:3), “My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.” Those 120 years were likely the number of years Noah would prepare for the flood and be “a preacher of righteousness” (2Pet 2:5). A similar 120-year countdown at the end of the age would begin with Adam’s 120<sup>th</sup> jubilee. Assuming the *autumn* of 3964 BC for Adam’s creation,<sup>2</sup> Adam’s 120<sup>th</sup> jubilee would have set the world on course for the ultimate restoration and redemption of Israel in the land.



<sup>1</sup> EZEKIEL 4. *The Master key to unlock the Bible’s chronology*, page 145. <http://www.ezekielmasterkey.com/>

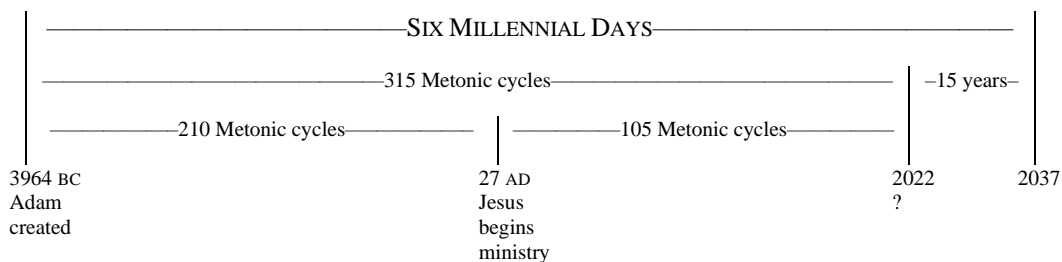
<sup>2</sup> Philip Melanchthon (1497-1560) began his chronology in the spring of 3963 BC, and Yves Péloquin arrived at the same date independently. James Ussher (1581-1656) began his chronology 40 years earlier, in the autumn of 4004.

Jesus began his ministry with a jubilee proclamation, as indicated in Luke 4:16-20. In line with the pattern above, this would have to have been in the autumn of 27 AD.



### All the Cycles from Adam

A strictly lunar calendar (such as the Islamic) comes up short 7 lunar months every 19 years—thus if 7 lunar months are intercalated during a 19-year period (called a Metonic cycle or מְחֻזָּר קָטָן ‘small cycle’), the lunar-solar calendar keeps pace with the solar year. But 235 lunar months ( $12 \times 19 + 7$ ) differs by about two hours from 19 tropical years, which translates into a full day every 219-years, meaning the better part of a month over 6000 years. Nevertheless, despite this imperfection, and for mathematical beauty if nothing else, let us note that every 133 years there are 19 weeks of years meaning also seven Metonic cycles. Thusly the year 2022, which completes 855 *shəmit̄tah* cycles, also ends 315 Metonic cycles. Significant, I would suggest, is that Jesus began his ministry at one of these 133-year junctures—at the end of 210 Metonic cycles meaning also 570 Adamic weeks of years.

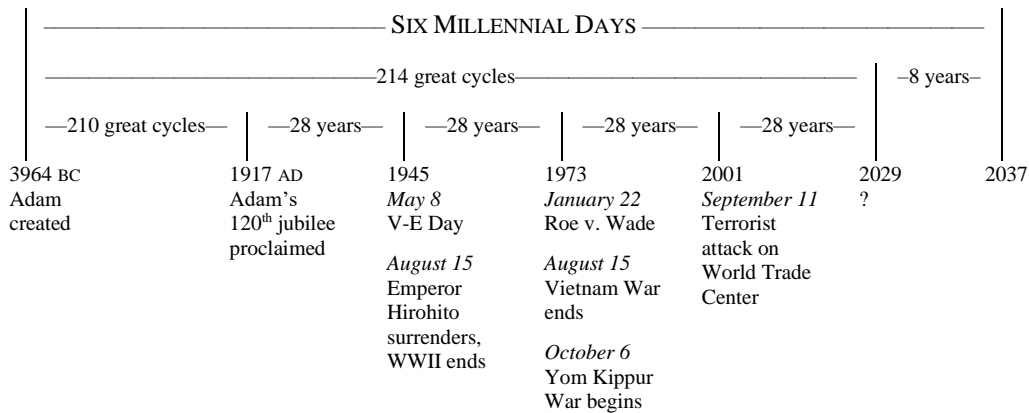


A solar year is approximately  $365\frac{1}{4}$  days long, and  $365.25 \times 28 = 10227$  days, which divided by 7 gives 1461 weeks. But the mean solar tropical year isn't exactly  $365\frac{1}{4}$  days but more like 365.24219878. Nevertheless, there is a pattern here involving what the Jews call a *great cycle* (מְחֻזָּר גָּדוֹל). It has no correlate in the heavens in that the weekly cycle has no such correlate. Sabbath keeping in no way involves observing the heavens. The solar-lunar calendar links the cycles of the sun and of the moon, and the great cycle links the calendar and the Sabbath.

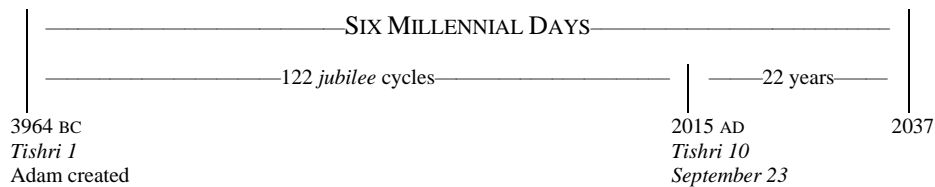
The maximal number of great cycles that fit within the six millennia is 214, which brings us to 2029. The pivotal jubilee of 1917 also concludes 210 great cycles ( $120 \times 49 = 5880 = 28 \times 210$ ).

One great cycle from 1917 brought the USA to the apex of world power; another assured the moral descent from that pinnacle; and one more brought the 9/11 wake-up call that was almost immediately ignored and forgotten. These 28-year cycles happen to be exactly those that Jonathan Cahn has described.<sup>3</sup>

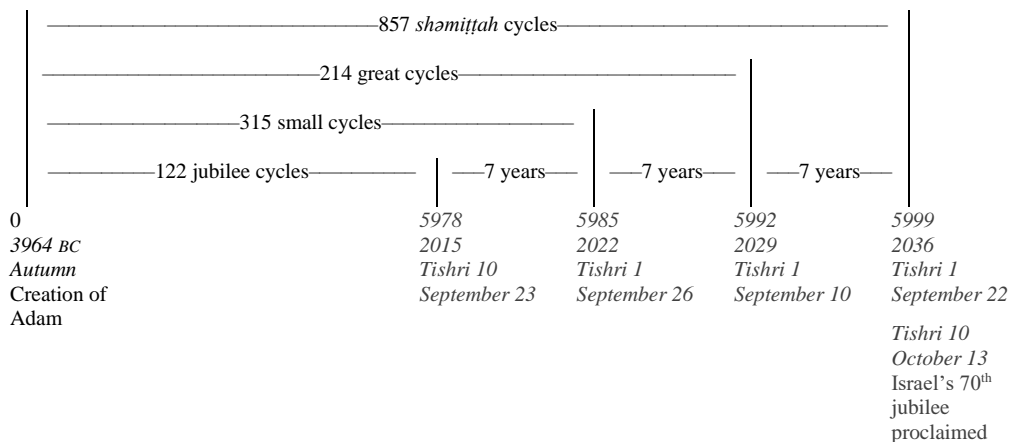
<sup>3</sup> Jonathan Cahn. *The Mystery of the Shemitah: Updated Edition*, page 196. Front Line, 2018.



The maximum number of jubilee cycles within six millennia is 122—these ended in 2015. Several events of that year portend great significance and deserve an independent write-up.



Thusly all the cycles—the jubilee cycle, the great cycle, the small cycle—all start with the Genesis creation and each concludes its last occurrence within the six millennia at one of Adam's *shəmiṭṭah* releases.



### The Countdown

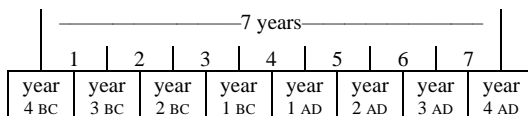
A few individuals have pointed out 100-year patterns leading to the Six Day War.<sup>4</sup> These, however, do not begin with Adam—rather they anticipate the Six Day War. And, as it happens, these go back to Alexander's Battle at the Granicus River in 334 BC. This was seen already by Adam Clarke in 1825 (*Commentary* at Daniel 8:14):

<sup>4</sup> For example, Larry Domnitch (<https://www.aish.com/h/9av/j/48956656.html>); Truly Weisz (<https://www.jpost.com/Opinion/Unto-the-nations-505760>); Meir Soloveichik (<https://www.commentarymagazine.com/articles/the-land-waited-for-the-jews/>).

**Unto two thousand and three hundred days** - Though literally it be *two thousand three hundred evenings and mornings*. Yet I think the *prophetic day* should be understood here, as in other parts of this prophet, and must signify so many *years*. If we date these years from the vision of the he-goat, (Alexander's invading Asia), this was A.M. 3670, B.C. 334; and *two thousand three hundred* years from that time will reach to A.D. 1966, or *one hundred and forty-one* years from the present A.D. 1825. This will bring it near to the time mentioned chap. vii. 25, where see the note. <sup>5</sup>

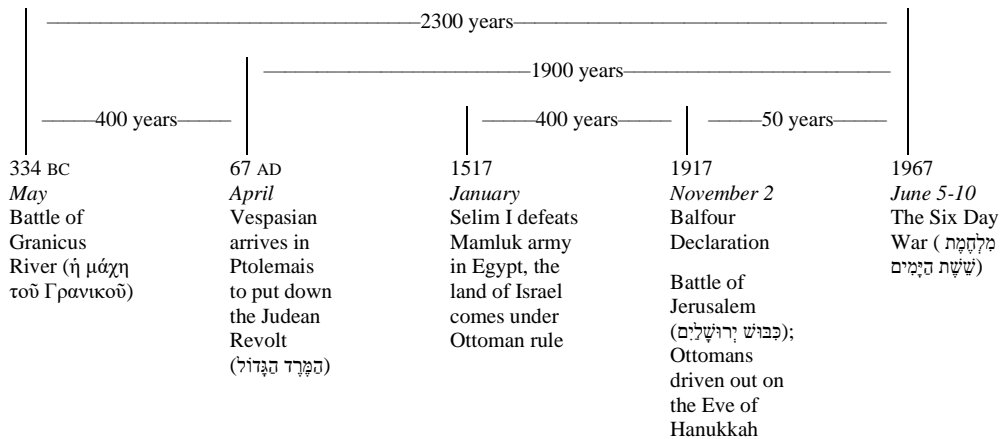
עד ערב בקר אלפים ושלש מאות  
'unto 2300 evening morning ['éreb bôqer]'  
Daniel 8

Here Adam Clarke somehow missed that when going from BC to AD one must add a year. For if one counts ahead seven years, say, from somewhere in 4 BC he arrives in 4 AD. To get the correct AD date he adds *one*.



יג וְאִשׁוּמְעָה אֶחָד־קָדוֹשׁ מִדְּבַר נְיָאֲמַר אֶחָד  
קָדוֹשׁ לְפָלְמוּנֵי הַמְדַבֵּר עַד־מֵתִי הֶהְיוּן הַתְּמִיד  
וְהַפֶּשַׁע שְׁמָם תַּת וְקָדֹשׁ וְצָבָא מִרְמָס: יד וְנִיאֲמַר  
אֵלַי עַד עֶרֶב בֹּקֶר אֶלְפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְדָק  
קָדֹשׁ:  
<sup>13</sup>Then I heard one saint speaking, and another  
saint said unto that certain *saint* which spake,  
How long shall be the vision concerning the  
daily *sacrifice*, and the transgression of  
desolation, to give both the sanctuary and the  
host to be trodden under foot? <sup>14</sup>And he said  
unto me, Unto two thousand and three hundred  
days; then shall the sanctuary be cleansed.

I would argue that Alexander's victory in the battle of the Granicus River marked the beginning of Esau's ascendancy. Jerusalem did return to the Jews in the year predicted. The Six Day War was in a sense a beginning—the beginning of the cleansing of Jerusalem.



וּפְרַקְתָּ עָלָיו מֵעַל צִנּוֹרָה

'and thou shalt break his yoke from off thy neck'  
Genesis 27

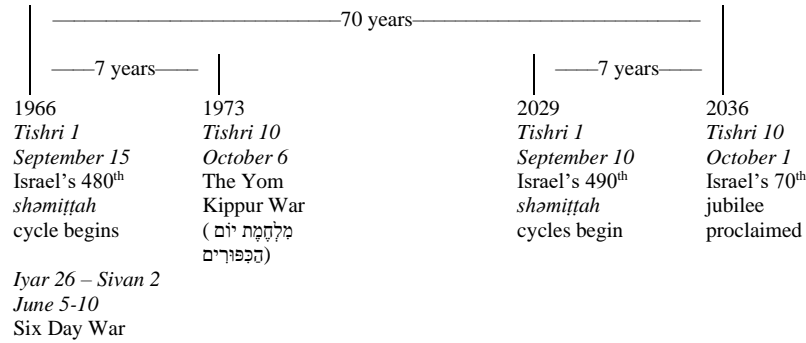
לֹט נִעַן וְצָחַק אָבִיו וַיֹּאמֶר אֵלָיו הֲיִהְיֶה מִשְׁמַנִּי  
הָאָרֶץ יִהְיֶה מִוִּשְׁבֵּךְ וּמִטְּלַל הַשָּׁמַיִם מֵעַל: מ וְעַל־  
סִרְבָּךְ תִּהְיֶה וְאֶת־אֶחָיִךְ תַּעֲבֹד וְהָיָה פֶּאֶשֶׁר תִּרְיֶד  
וּפְרַקְתָּ עָלָיו מֵעַל צִנּוֹרָה:

<sup>39</sup>And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;  
<sup>40</sup>And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

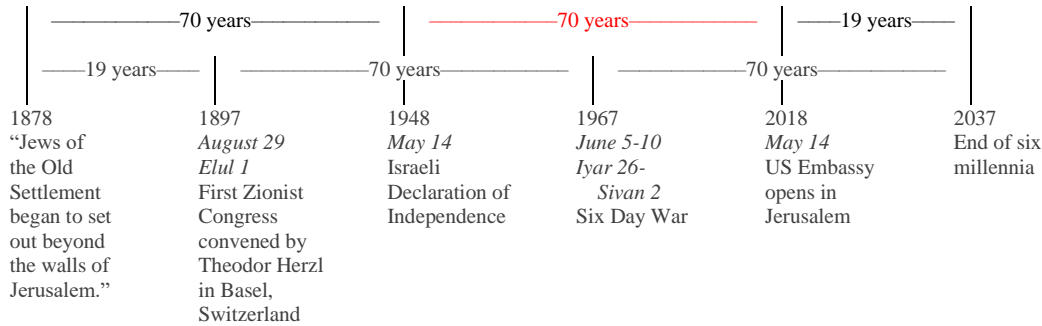
The Six Day War links to our projected end of the six millennia by 70 years—1967 + 70 = 2037. And that war occurred in Adam's 121<sup>st</sup> jubilee and in the first year of Israel's 480<sup>th</sup> *shemittah* cycle. Israel's 490<sup>th</sup> *shemittah* cycle likely equates with the 70<sup>th</sup> week in Daniel 9, even as Israel's 70<sup>th</sup> jubilee inaugurates Adam's year 6000 which is perhaps what the Bible calls *the day of the LORD* (יּוֹם ה'). Ten *shemittah* cycles before 2036, God defended Israel in the Six Day War and Jerusalem came under Jewish control.

<sup>5</sup> <https://www.studylight.org/commentaries/acc/daniel-8.html>

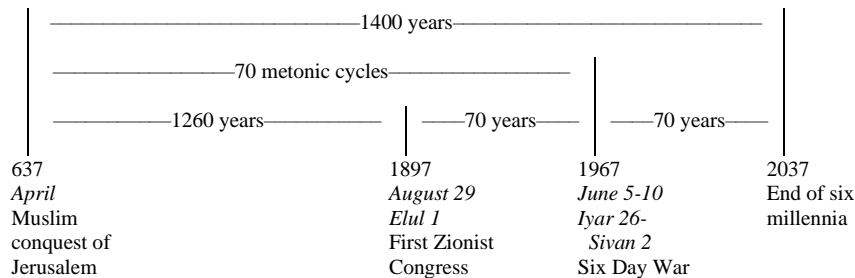
That control was challenged at the beginning of the next *shəmiṭṭah* cycle in the Yom Kippur War.



Seventy years separate the worldwide recognition of the Jewish state at its founding and the beginning of the recognition of its eternal capital. But, according to Rabbi Eliezer Melamed, “Large waves of Jewish immigration to Israel did not necessarily begin as a result of the First Zionist Congresses in Basel (in the manner that secular Zionism has attempted to portray). Long before this, in 5637 (1878), Jews of the Old Settlement began to set out beyond the walls of Jerusalem.”<sup>6</sup> As Caroline Glick puts it, “From the dawn of modern Zionism, two forms of Zionism have operated in tandem. The first is diplomatic Zionism. The second is pioneering Zionism.”<sup>7</sup>



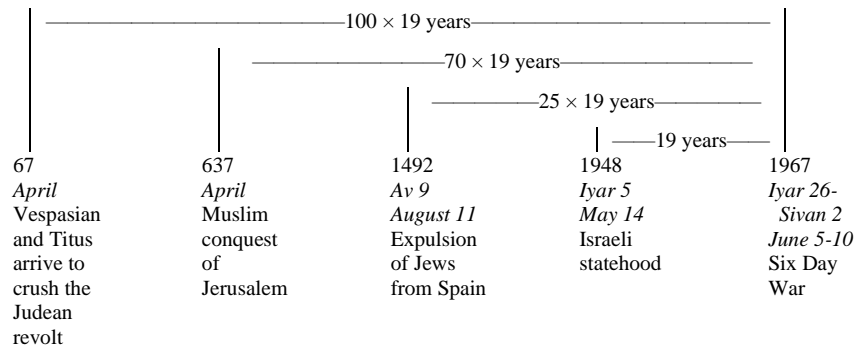
And then as it says (Rev 12:6), “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.” Might it not be coincidental that 1260 years intervene between the Muslim conquest of Jerusalem and the First Zionist Congress?



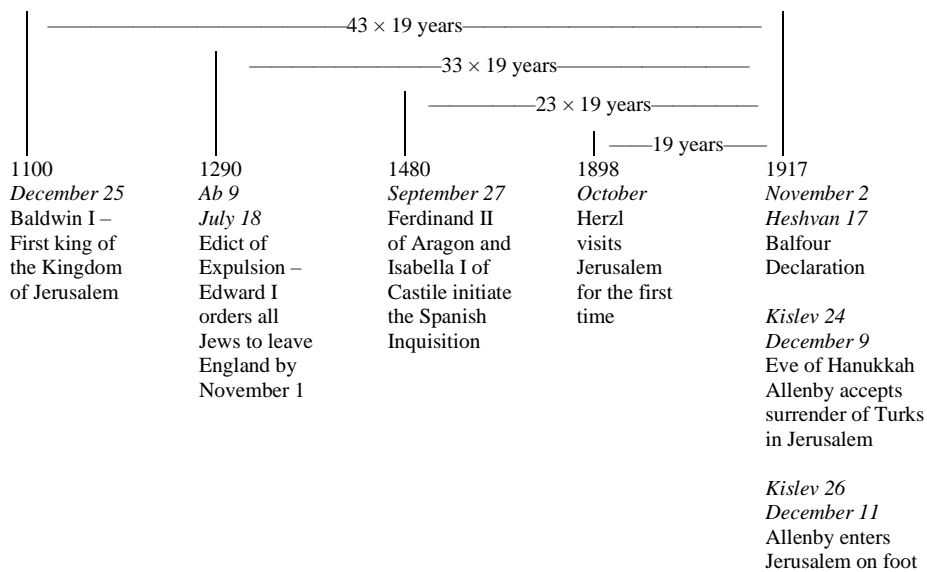
<sup>6</sup> <http://www.israelnationalnews.com/Articles/Article.aspx/23796>

<sup>7</sup> <https://carolineglick.com/build-bibi-build/>

The Six Day War was also anticipated by Metonic cycles. I find, for example, four historic events, each linked by Metonic cycles that anticipate the restoration of Jerusalem to Jewish control. Like the above 100-year cycles, these do not start with Adam, rather they anticipate the Six Day War.



There seems also to have been a Metonic cycle countdown to 1917.



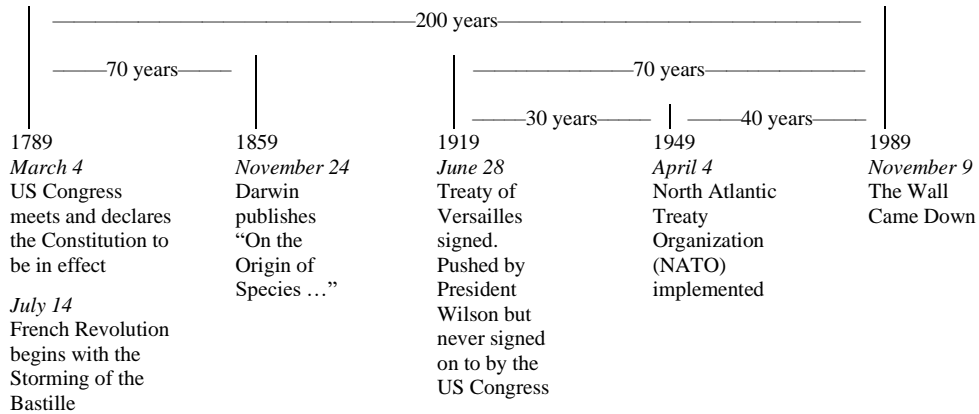
### The Times of the Gentiles

Israel’s exile equates with the times of the Gentiles (Luke 21:24), which is when the nations rule and build the world and Esau breaks his brother’s yoke from off his neck (Gen 27:40). It is also when Ephraim realizes his birthright (Rom 11:25): “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” Compare Genesis 48:19, “...and his seed shall become the fullness of the Gentiles [מתרעו יהיה מלא הגוים].”

The latter days would experience an explosion of knowledge—or as put in Daniel 12:4, “...and knowledge shall be increased.” This has been called the Enlightenment, but the Enlightenment had an atheistic dark side that was unleashed in the storming of the Bastille in 1789 and manifested in *la Terreur* with its guillotine, and which resurfaced in the Russian revolution in

1917 and in Nazi Germany in the Thirties. Jean-Jacques Rousseau and Karl Marx and Charles Darwin and many others were priests of that post-Christian dark side.

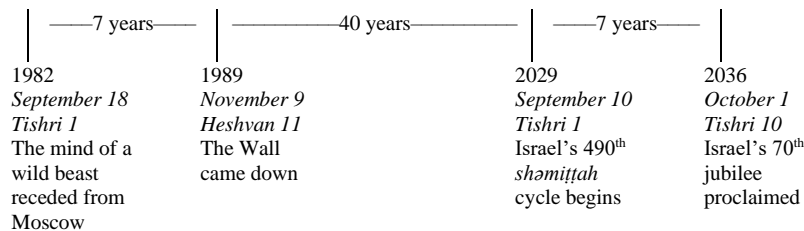
On the other side of the Atlantic, 1789 heralded a brighter future. The United States, however flawed, was founded on documents that acknowledged the Creator—the nation is therefore called by the Israelis *Lands of the Covenant* (אֶרְצוֹת הַבְּרִית). Two hundred years brought those two sides to a momentous showdown.



How might that pattern link to the other patterns we have been exploring?

Forty years links it to the beginning of Israel's 490<sup>th</sup> *shəmiṭṭah* cycle. God delivered Western Civilization from the tyranny of the Enlightenment that had devastated the world in two Great Wars and in the Cold War—would the world squander this victory during the space of 40 years?

וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה  
*wattišqōṭ hā'āreṣ 'arbā'im šānā<sup>h</sup>*  
 'and the land had rest forty years'  
 Judges 3:11; 5:31; 8:28



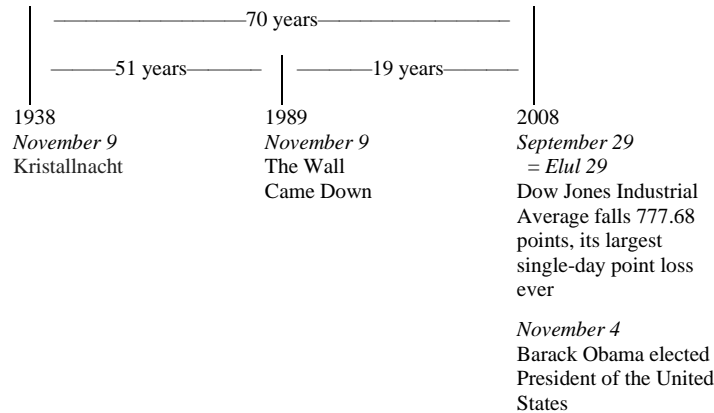
When did the mind of a wild beast begin to recede from the Evil Empire? It was during Israel's First Lebanon War in 1982 (מְלִחְמַת לְבָנוֹן הָרִאשׁוֹנָה)—seven years prior to the fall of the wall.<sup>8</sup>

The Soviets were so shaken by the staggering losses sustained by their allies that they dispatched the deputy head of their air defense force to Syria to examine how the Israelis had been so dominant. ... Former IAF commander, David Ivri would later recall a meeting with a high ranking member of the Warsaw Pact, in which he was told that the dominance of Israeli and U.S.

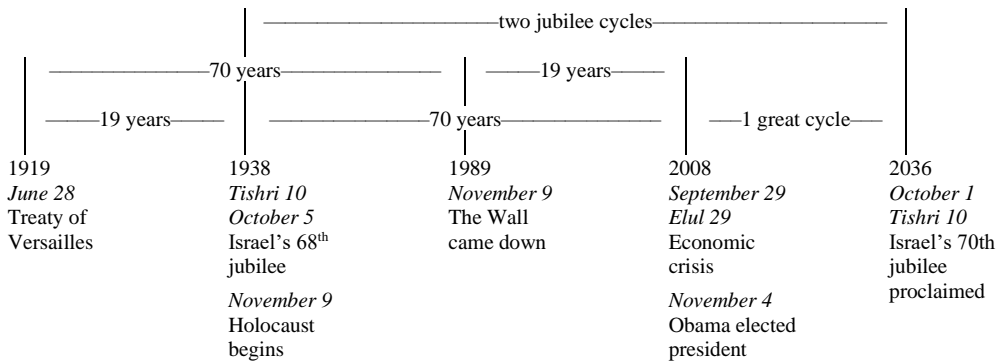
<sup>8</sup> Abraham Rabinovich. *The Yom Kippur War: The Epic Encounter That Transformed the Middle East*. Schocken Books, 2004, pages 510-511. <https://tinyurl.com/sk7t38f>

technology and tactics during the war was one of the factors that changed the Soviet mind-set, leading to Glasnost and ultimately, the fall of the Soviet Union.

When the Wall came down it seemed significant that it was November 9, the anniversary of Kristallnacht. But how? And why 51 years? Perhaps it was a warning, because a small cycle more and it would be 70 years from that terrible night and a turning point for America and the world.



The above pattern meshes as below with Israel’s jubilee cycles. Two jubilee cycles take us from the beginning of the Holocaust to (let us pray) divine victory in Israel’s 70<sup>th</sup> jubilee, and that equals 70 years plus one great cycle ( $2 \times 49 = 70 + 28$ ):



Note that one great cycle takes us from the election of Barack Obama as President of the United States to Israel’s 70<sup>th</sup> jubilee, and that starting in 2008 the US took a precipitous turn for the worse. The new American President seemed a likeable fellow, and it was widely perceived as racist not to vote for him. He seems to have been a kind of “front-man” for the Left, for his presidency was a time when traditionalists and religious believers were mocked. And Obama advocated that the US put distance between itself and Israel.

The US election cycle also matches up with the great cycle as described in Pirke d’Rabbi Eliezar which divides the 28 years

PIRKE D’RABBI ELIEZAR 6:4

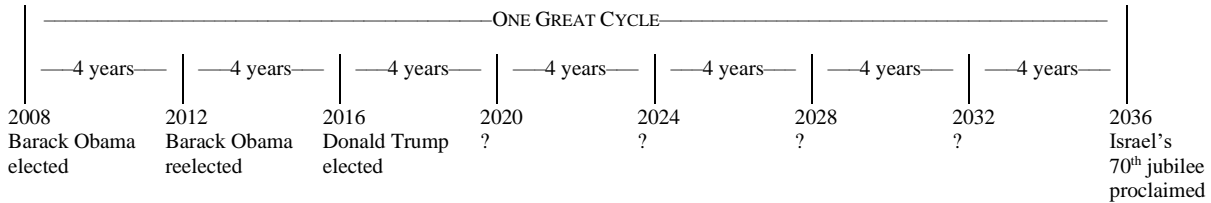
פִּרְקֵי דְרַבִּי אֱלִיעֶזֶר

מתזור גדול של חמה שמונה ועשרים שנה ושבעה מתזורים הקטנים יש בו מארבע ארבע שנים. תשובון ימות החמה שס"ה ימים ורביע יום.

The great cycle of the sun is 28 years, and therein are seven small cycles each of four years. The number of days of the solar year is 365 and a quarter of a day.



into seven smaller cycles of four years each. Beginning in the pivotal year 2008, as laid out below, such a cycle stands as a kind of countdown to Israel’s 70<sup>th</sup> jubilee.



Like it or not, the United States is the one and only global superpower, the singular global policeman and prime dispenser of (now mostly perverse) culture—the way the United States goes so goes the world—and thus the gigantic battle the globalist, atheistic Left puts forth regarding those elections. Just witness the irrational, visceral, writhing hate the Left exudes when it loses.

Perhaps this is God’s way of letting the world decide—will we listen to the serpent and his enticement to envy, moral laxity and tyranny? or will we opt for preserving the best in western civilization?

I would suggest that the present polarization has a purpose. Most ordinary folks prefer simply to live and let live. But as the Left becomes ever more crazed, the harder it will be to close one’s eyes to what is going on. If or when the Left obtains absolute control over all levers of power, then you can be sure that devout Judeo-Christians will be forced to choose. The Nazis went after the biological seed of Jacob, meaning the Jews racially—it did no good to recant the religion. God will draw those of the lost house (Jer 31:3; John 6:44), with others joining in (Isaiah 56:8), and it is these that God draws that the dragon comes after (Rev 12:17).

### Summary

What have we seen so far? I think all these patterns fit into an ingeniously engineered whole. We have looked at patterns that begin with Adam, and at those that start not with Adam but rather provide a count-down to the Six Day War.

All the cycles of seven begin with Adam and picture the millennial plan. Adam’s 120<sup>th</sup> jubilee put the world on a perilous 120-year course toward the redemption, and Israel’s *shəmit̄tāh* cycles synchronize with Adam’s such that Israel’s 70<sup>th</sup> jubilee coincides with the year 6000.

Jesus proclaimed Israel’s 29<sup>th</sup> jubilee. He was about 30 years old when he began his ministry (Luke 3:23), and the work he began would take place within Israel’s 30<sup>th</sup> jubilee cycle.

Though the Six Day War occurred in Adam’s 121<sup>st</sup> jubilee year, it was anticipated independently by 100-year cycles not correlated with Adam’s jubilees. Those cycles started with Alexander’s first victory 2300 years earlier. It was then that Esau began to throw off the yoke of Jacob and rise to world power via his sword. Soon Alexander’s empire would be split, but it laid the foundation for the rise of Western Civilization. The sign of the second coming shined when the fig tree of Judah and Jerusalem (Jeremiah 24) put forth its buds in the Six Day War. The events

of 1917 signaled 120 years to the end, and thus the Six Day War to a generation that would last 70 years.

**MIDRASH**  
(Genesis Rabbah 19.8)

<p>כִּי אָמַרְתִּי לוֹ כִּי בַיּוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת אִידָּךְ אַתָּם יוֹדְעִים אִם יוֹם מִשְׁלִי אִם יוֹם אִי מִשְׁלַכְכֶם אֶלָּא הָרִי אֲנִי נוֹתֵן לוֹ יוֹם אִי מִשְׁלִי שֶׁהוּא אֶלֶף שָׁנִים וְהוּא חַי ט' מֵאוֹת וְל' שָׁנָה וּמֵנִיחַ ע' לְבָנָיו הָרֵא הוּא דְקָתִיב יָמֵי שְׁנֹתֵינוּ בְהֶם שְׁבַעִים שָׁנָה</p>
<p>Thusly I said to him (Gen 2:17), "For in the day thou eatest thereof thou shall surely die." Ye know not whether one day of mine or one day of yours, but behold, I am giving him one day of mine which is a thousand years, and he shall live 930 years and leave 70 for his sons, thusly it is written (Psalm 90:10), "The days of our years among them are seventy years..."</p>

There has been much speculation on the 120 years of Genesis 6 and the 70 years shy of 1000 that Adam lived. Might the maturing of "this generation" of the fig tree in Jesus' Olivet prophecy be pictured by Adam's lost years?

**ABARBANEL**<sup>9</sup>  
on the millennial interpretation of  
Genesis 1

<p>וְלָרְמוֹז לְזֶה גַם כֵּן בָּאָה מִצְוַת הַשַּׁבָּת וְהַשְּׁמִטָּה וְהַיּוֹבֵל וְשָׂאֵר הַשְּׁבִיעִיּוֹת כְּלָם</p>
<p>And to allude to this also came the commandments of the Shabbat and the Shemittah and the Yovel, and all of the other seven periods.</p>

David lived seventy years (2Sam 5:4; 1Kings 2:11; 1Chron 29:27), and we also read of "seventy years, according to the days of one king" (Isaiah 23:15). The type is there already (Jeremiah 29:10), "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform

my good word toward you, in causing you to return to this place."

The fall of communism in 1989 came 40 years before Adam and Israel's last *shəmiṭṭah* cycle. In that great deliverance there was a warning: "Now you get your house in order!"

We are not prophets and we are fallible. So, we look for patterns in the past, sometimes pointing out possibilities—not certainties—for the future. We look for the hand of God in history, and we hope and pray for God's intervention in the future. God is not a robot and thus his actions are not predictable. But we have God's promises and God does not lie. Throughout the Bible God promises to restore all Israel in the land in the latter days. That process has begun—the house of Judah is now in the land. Those who cannot or will not see this are thus blinded to that hand of God.

The mission of intelligent design is twofold: 1) refuting materialist myth, and 2) defining and identifying design. Design is there in the cosmos, in geology and in biology. If God is the God of history, then the believer should be looking for evidence of God's hand in history. The special sequencing of related events could be part of that evidence. What are the odds of such patterns occurring by pure chance? I'm not sure how you would do the math on that, nevertheless I am impressed. Surely there is much yet to understand, and should we not at least *try* to understand?

<sup>8</sup>And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

<sup>9</sup>And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

<sup>10</sup>Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. — Daniel 12

<sup>9</sup> Rabbi Isaac ben Judah Abarbanel (רבי יצחק בן יהודה אברבנאל) (1437–1508), born in Lisbon, Portugal, later migrated to Spain and then fled to Italy in the expulsion of 1492. Text and translation from Harold A. Miller Miller. *Commentary of Abarbanel on the Torah. Genesis – Parashat Bereishit*. Golan Abarbanel Research Institute, 2016.



מִי־כְמוֹךָ יְיָ

Who is like unto Thee among the mighty, O Eternal  
Exodus 15:11

וְבָא לְצִיּוֹן גּוֹאֵל

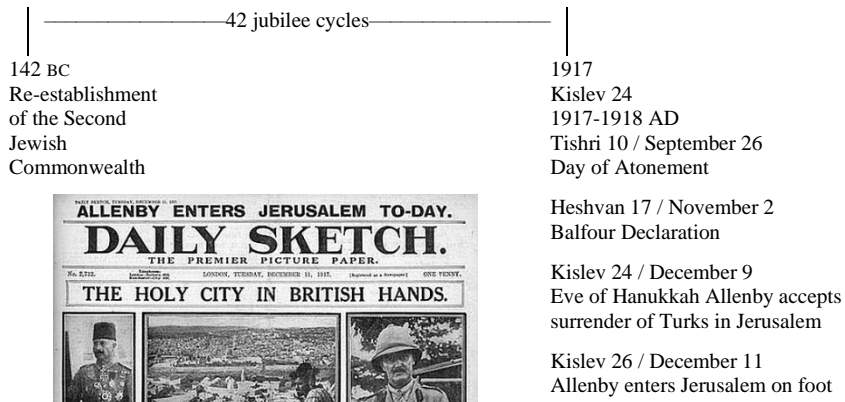
And there will come for Zion a redeemer  
Isaiah 59:20

### Hanukkah<sup>10</sup>

The miracle of the cruse of oil (גַּם פֶּה הַשֶּׁמֶן) occurred in 165 BC (or in 164). This date does not mesh with the jubilees of Adam or of Israel, but then there is this:<sup>11</sup>

- 142 BCE: Re-establishment of the Second Jewish Commonwealth. The Seleucids recognize Jewish autonomy. The Seleucid kings have a formal overlordship, which the Hasmoneans acknowledge.

And this date best anticipates 1917 in that the preeminent Gentile power then recognized Jerusalem as Jewish, and this was in Adam's 78<sup>th</sup> jubilee.<sup>12</sup>



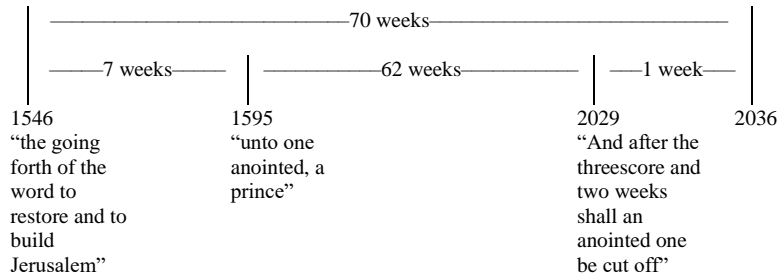
<sup>10</sup> The above poster is from <https://tinyurl.com/ry2d4xv>.

<sup>11</sup> <https://en.wikipedia.org/wiki/Hanukkah>. Also see *Ancient Jewish History: The Return to Zion* (538 - 142 BCE), <https://www.jewishvirtuallibrary.org/the-return-to-zion-538-142-bce>; *The History of Israel – A Chronological Presentation*, [http://history-of-israel.org/history/chronological\\_presentation11.php](http://history-of-israel.org/history/chronological_presentation11.php).

<sup>12</sup> See *Events in Jerusalem, 1917, as Foretold in the Bible*. <https://tinyurl.com/tajr4nu>

## The Seventy Weeks Prophecy

Without discounting the interpretations of Daniel 9 that predict Jesus' first coming, it makes sense that the same prophecy might also predict his second coming. It seemed to me no one else had thought of this, but it turns out that others have wrestled with the idea.<sup>13</sup> First off, I would suggest that Daniel's "weeks" should synchronize with Israel's sabbatical years, for it was the failure to observe those that led to the seventy years of exile (Dan 9:2; Jer 25:11; 29:10; 2Chron 36:21). Given our chronology, an end time fulfillment would have begun in 1546.



Sultan Bayezid II sent Kemal Reis to save the Sephardic Jews of Spain from the Spanish Inquisition in 1492 and granted them permission to settle in the Ottoman Empire.<sup>14</sup>

When Christian Spain expelled its Jews, the Ottomans offered them refuge, and 25 years later God granted the Ottomans dominion in the Holy Land. The one giving the word to restore and to build in 1546

would have been Suleiman the Magnificent (1520–1566). Thusly we learn that,<sup>15</sup> "In 1535, when Jerusalem was part of the Ottoman Empire, Sultan Suleiman I ordered the ruined city walls to be rebuilt. The work took some four years, between 1537 and 1541." That's not quite in line with our chronology, however. And the place where Jews come to pray, the Kotel or Western Wall (הכּוֹתֵל הַמְּעֻרָבִי), was still off limits at that time:<sup>16</sup>

### THE RAMBAN at Leviticus 25:2

וְעַל כֵּן הִתְחַמֵּיר הַכְּתוּב בְּשִׁמִּיטָה יוֹתֵר מִכֹּל סִיבֵי לְאִוִּין וְחַיִּיב הַגְּלוּת עֲלֶיהָ כְּמוֹ שֶׁהִתְחַמֵּיר בְּעֵרִיּוֹת שֶׁנֶּאֱמַר אִזְ תִּרְצֶה הָאָרֶץ אֶת שְׁבִתוֹתֶיהָ. וְהִתְחַזֵּיר הָעֲנָנִים פְּעָמִים רַבּוֹת כָּל יְמֵי הַשָּׁמָה תִּשְׁבּוֹת וְנֶאֱמַר וְהָאָרֶץ תִּעֲזֹב מֵהֶם וְתִרְצֵן אֶת שְׁבִתוֹתֶיהָ ...

And therefore, the Scripture is more severe regarding the *shemittah* than all negative obligations, and it required the exile over it just as it is strict regarding nakedness (Lev 18:28), as also it is said (Lev 26:34), "Then shall the land enjoy her Sabbaths..." And the matter is repeated many times (v. 35), "as long as it lies desolate it shall have rest," and it is said (v. 43), "And the land shall be left of them, and shall enjoy her sabbaths" ...

All this changed at noon on Thursday January 14, 1546. On that day a severe earthquake hit the region. According to eye witnesses, hundreds of people were killed. A landslide stopped the flow of the Jordan River for two days. A tsunami battered the Mediterranean coast from Acre to Gaza. The Mediterranean coast line retreated so that one could walk on the seabed with dry feet. When the sea came back, a great many people were killed. In Jerusalem the Temple Mount and the quarters surrounding it were the area hardest hit by this earthquake. The golden roof of the Dome of the Rock (or Al Aqsa, according to another source) collapsed, as did many of the houses that had been built along the western wall. These were the very houses that for centuries had prevented access to the western wall. The approach to the western wall was no longer blocked by houses occupied by many people. Now Suleiman was ready to instruct his engineers to clear the ruins and to prepare an area of the western wall as a Jewish prayer site.

<sup>13</sup> For example, Barry Setterfield, *Reflections on Jerusalem and its Wall*, 2011, 2012.

[http://www.setterfield.org/Jerusalem\\_Wall.html](http://www.setterfield.org/Jerusalem_Wall.html)

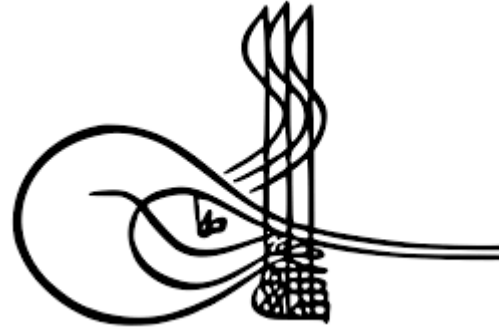
<sup>14</sup> [https://en.wikipedia.org/wiki/History\\_of\\_the\\_Jews\\_in\\_the\\_Ottoman\\_Empire](https://en.wikipedia.org/wiki/History_of_the_Jews_in_the_Ottoman_Empire)

<sup>15</sup> [https://en.wikipedia.org/wiki/Walls\\_of\\_Jerusalem](https://en.wikipedia.org/wiki/Walls_of_Jerusalem)

<sup>16</sup> Meir Loewenberg, *How an earthquake in 1546 made the "Kotel" possible*, July 4, 2017.

<https://jewishwebsite.com/opinion/how-an-earthquake-in-1546-made-the-kotel-possible/16151/>

Suleiman also built the walls around Jerusalem that are still standing today. Thus, our predicted date 1546 holds. Who, then, could be the “one anointed, a prince” (מְשִׁיחַ נָגִיד) that came 49 years later? A Gentile ruler can be called a messiah (מְשִׁיחַ), as is Cyrus in Isaiah 45:1, and there is no evidence that Cyrus abandoned his paganism, but he was used by God for a special purpose. God even asked Elijah to *anoint* Hazael as king over Syria (1Kings 19:15). And so, on schedule according to our chronology, Mehmed III became sultan of the Ottoman Empire on January 15, 1595, and if this end-time 70 weeks countdown is correct, then he must have been this anointed one, a prince. But other than continuing to use Jews in various positions, I can’t (as yet) figure out his significance. But then, as far as I can see, Daniel 9 isn’t exactly clear as to the significance of this “anointed one, a prince”: “Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto [an anointed one, a prince] *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”



Tughra (طغرا) of Süleyman the Magnificent

The second temple was built in troublous times, and certainly the same can be said for the period of the Diaspora, including the seven weeks initiated and sealed by the tughra of Suleiman the Magnificent and in all the years hence.

The sixty-two weeks would end in 2029 when an anointed one (מְשִׁיחַ) will this time be cut off. I’ll leave it to the reader to puzzle over what to expect in the next nine years and who might then be cut off and be no more.

## Daniel 9

With JPS 1917 translation

כ וְעוֹד אָנִי מְדַבֵּר וּמְתַפְלֵל	20 And while I was speaking, and praying,
וּמְתוֹדֶה חַטָּאתַי וְחַטָּאת עַמִּי יִשְׂרָאֵל	and confessing my sin and the sin of my people Israel,
וּמִפִּיל תַּחֲנֻנָּתִי	and presenting my supplication
לִפְנֵי יְהוָה אֱלֹהֵי	before the LORD my God
עַל הַר־קֹדֶשׁ אֱלֹהֵי:	for the holy mountain of my God;
כא וְעוֹד אָנִי מְדַבֵּר בַּתְּפִלָּה	21 yea, while I was speaking in prayer,
וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בְחִזְוֹן	the man Gabriel, whom I had seen in the vision
בַּתְּחִלָּה מְעַף בִּיעוֹף	at the beginning, being caused to fly swiftly,
נִגַּע אֵלַי	approached close to me
כַּעַת מְנַחֵת-עֶרֶב:	about the time of the evening offering.
כב וַיַּבֵּן	22 And he made me to understand,
וַיְדַבֵּר עִמִּי וַיֹּאמֶר	and talked with me, and said:
דְּנִיָּאל עַתָּה יֵצֵאתִי	‘O Daniel, I am now come forth
לְהַשְׁכִּילְךָ בִּינְיָה:	to make thee skilful of understanding.
כג בַּתְּחִלָּת תְּחַנּוּנֶיךָ	23 At the beginning of thy supplications

יֵצֵא דְבָר וְאָנִי בָּאֲתִי לְהַגִּיד	a word went forth, and I am come to declare it;
כִּי חֲמוּדוֹת אֲתָהּ	for thou art greatly beloved;
וּבֵין בְּדִבְרֵךְ וְהִבֵּן בַּמְרָאָה:	therefore look into the word, and understand the vision.
כֹּד שְׁבַעֲלִים שְׁבַעֲלִים נִחְתָּהּ עַל-עַמּוּךְ	24 Seventy weeks are decreed upon thy people
וְעַל-עִיר קִדְשֶׁךָ	and upon thy holy city,
לְכַלֵּא הַפֶּשַׁע	to finish the transgression,
וּלְחַתֵּם חַטָּאוֹת כ	[and to seal up sins] <i>written</i>
וּלְהַתֵּם חַטָּאת ק	and to make an end of sin, <i>read</i>
וּלְכַפֵּר עֲוֹן	and to forgive iniquity,
וּלְהָבִיא צְדָק עֲלָמִים	and to bring in everlasting righteousness,
וּלְחַתֵּם חֶזוֹן וְנִבְיָא	and to seal vision and prophet,
וּלְמַשֵּׁחַ קֹדֶשׁ קִדְשֵׁימ:	and to anoint the most holy place.
כֹּה וְתִדַּע וְתִשְׁכַּל	25 Know therefore and discern,
מִן-מֵצֵא דְבָר לְהַשִּׁיב	that from the going forth of the word to restore
וּלְבָנוֹת יְרוּשָׁלַם	and to build Jerusalem
עַד-מְשִׁיחַ נָגִיד	unto one anointed, a prince,
שְׁבַעֲלִים שְׁבַעֲה	shall be seven weeks;
וּשְׁבַעֲלִים שְׁשִׁים וּשְׁנָיִם	and for threescore and two weeks,
תִּשׁוּב וְנִבְנְתָה רְחֹב וְחֹרֵץ	it shall be built again, with broad place and moat,
וּבְצֹק הָעֵתִים:	but in troublous times.
כֹּו וְאַחֲרֵי הַשְּׁבַעֲלִים שְׁשִׁים וּשְׁנָיִם	26 And after the threescore and two weeks
יִכָּרֵת מְשִׁיחַ	shall an anointed one be cut off,
וְאֵין לוֹ	and be no more;
וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחָת	and ... shall destroy the city and the sanctuary;
עִם נָגִיד הַבָּא	[the people of a prince that shall come]
וּקְצוֹ בְשִׁטָּף	but his end shall be with a flood;
וְעַד קֵץ מִלְחָמָה נִחְרָצָת שְׁמֹמֹת:	and unto the end of the war desolations are determined.
כֹּז וְהִגְבִּיר בְּרִית לְרַבִּים	27 And he shall make a firm covenant with many
שְׁבוּעַ אֶחָד	for one week;
וְחֶצִי הַשָּׁבֹועַ	and for half of the week
יִשְׁבִּית   זָבַח וּמִנְחָה	he shall cause the sacrifice and the offering to cease;
וְעַל כַּנְף שְׁקוּצִים	and upon the wing of detestable things shall be
מִשְׁלֵמ	that which causeth appalment;
וְעַד-כָּלֵה וְנִחְרָצָה	and that until the extermination wholly determined
תִּתָּהּ עַל-שְׁמֵם: פ	be poured out upon that which causeth appalment.'

## The Times of the Gentiles

February 10, 2020

God brought forth the creatures which symbolized principalities and powers among the nations on the fifth and sixth days (Genesis 1) and had Adam name them (Genesis 2:19-20). This foreshadowed the fifth and sixth millennia, the time of Israel’s exile (Luke 21:24), “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

ABARBANEL<sup>17</sup>  
(1437–1508)

וְהַתַּנִּינִים הַגְּדֹלִים שֶׁנִּבְרְאוּ בַּיּוֹם הַחֲמִישִׁי הָיוּ רוֹמָז לְקִיסָרִים וּמַלְכֵי הָאָדָמָה הַגְּדֹלִים וְהַעֲצוּמִים שֶׁהָיוּ מוֹלְכִים בְּכִפָּה וְכוּפְשִׁים מִחֲתִיגָה שָׂאָר הַמַּלְכוּת וּמִמָּה אִתָּם שֶׁנִּבְרְאוּ בְּאֶלֶף הַיּוֹם וְכִיּוֹם שֶׁשָּׂאָר הַבְּהֵמֹת וְהַחַיִּוֹת וְהָאָדָם בְּאַחֲרֵיתָם רוֹמָז לְאֶלֶף הַשָּׁשִׁי שֶׁבּוֹ מַלְכֵי הָאָדָמָה הָיָה כָּל אֶחָד מֵהֶם מוֹשֵׁל בְּמַחֲזוֹ לְפִי שֶׁכָּבֵר יָצָאוּ מִתַּחַת הַמַּלְכוּת שֶׁמִּשְׁלָה בְּכִפָּה

And “the great dragons” which were created on this fifth day are referring to the Caesars. And the kings of the ground great and mighty are ruling without boundary<sup>18</sup> and bending under them the rest of the kingdoms, and some of them prevailed in the fifth millennium. And on the sixth day were created the domestic and wild animals and man, with their end alluding to the sixth millennium wherein the kings of the ground, each one of them would rule over a certain district, since they already went out from under the kingship of those who rule without borders.

Forty years after Jesus began his ministry, Vespasian arrived in Ptolemais to put down the Judean Revolt (הַמְרֹד הַגְּדוֹל), and on the 9<sup>th</sup> of Av in the year 70 Titus destroyed the Temple. The Bar Kokhba revolt (מְרֹד בַּר כּוֹכְבָּא) of 132-136 finalized the exile. According to our chronology, the fifth millennium began ten years after Jesus’ jubilee proclamation in the year 27, and thus the exile was complete a century into that millennium. Rome and its successor the Byzantine Empire ruled in the Holy Land for the first six centuries of the fifth millennium, and then the baton was passed to Islam in the 600<sup>th</sup> year. Thus two great dragons (הַתַּנִּינִים הַגְּדֹלִים) in Genesis 1:21) dominated in the 5<sup>th</sup> millennium. They were the primary sea beasts which knew no borders.

ZOHAR  
Vayera 32:445

The sixth millennium brought the concept of the nation-state. Whereas the Christian and Islamic Empires each saw itself as entitled to rule the world, about the turn of the

ובְּשִׁית מֵאָה שָׁנָיו לְשִׁיתֵתָא יִתְפַּתְחוּן תְּרַעֵי דְחֻמְתָּא לְעִילָא וּמְבוֹעֵי דְחֻמְתָּא לְתַתָּא וְיִתְמַקְּוּן עַלְמָא לְאֶעְלָא בְּשִׁבְעֵאָה כְּבֹד נָשׁ דְּמִתְמַקְּוּן בְּיוֹמָא שְׁתִּיתָא מְכִי עָרַב שְׁמִשָּׁא לְאֶעְלָא בְּשִׁבְתָּא אוּף הָכִי הָכִי נְמִי וְסִימְנִיד בִּשְׁנַת שִׁשׁ מֵאוֹת שָׁנָה לְחַיֵּי נֹחַ וְגוֹ' נִבְקְעוּ כָּל מַעֲיֵנַת תְּהוֹם רַבָּה [וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ]:

And in the six hundredth year of the sixth millennium there will be opened the gates of the wisdom of above and the fountains of the wisdom below. And the world will be prepared to rise into the seventh millennium just as a man who prepares himself on the sixth day as the sun goes down to rise into the Sabbath. And your sign for this is (Gen 7:11), “In the six hundredth year of Noah’s life, etc. all the fountains of the great deep broken up, [and the windows of heaven were opened.]”

millennium there arose in Northwest Europe—in the Anglo-sphere—what is best symbolized by the land beast.<sup>19</sup>

Yet the English had, on almost any definition, formed an independent and unitary nation-state by the tenth century. No other European country came close. ...

It’s important to define what we mean by nation-state. By the tenth century, the people of England had a palpable sense of common identity. As historian Susan Reynolds put it: “The inhabitants of the Kingdom of England did not habitually call themselves Anglo-Saxons (let alone Saxons), but English, and they called their kingdom England. It was not a hyphenated Kingdom, but one whose inhabitants felt themselves to be one people.”

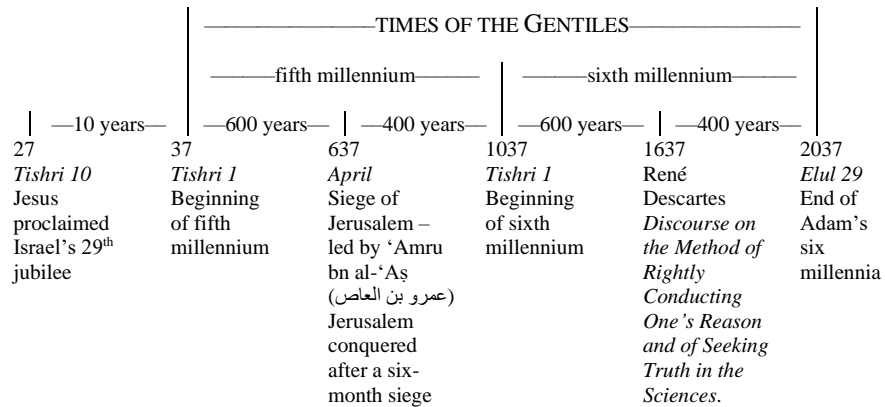
That identity sustained a unitary government whose legitimacy was acknowledged across a defined territory, and whose writ ran unchallenged. ...

<sup>17</sup> Rabbi Isaac ben Judah Abarbanel (רַבִּי יִצְחָק בֶּן יְהוּדָה אַבְרָבָנְעָל) (1437–1508), born in Lisbon, Portugal, later migrated to Spain and then fled to Italy in the expulsion of 1492. Translation from Miller (2016).

<sup>18</sup> Here for כְּכִפָּה ‘in a kippah’, Miller (2016) translates ‘without boundary’ and ‘without borders’. For מְלָךְ בְּכִפָּה, Alcalay (1961) has ‘to rule the world’, i.e., the whole world as under one kippah or dome.

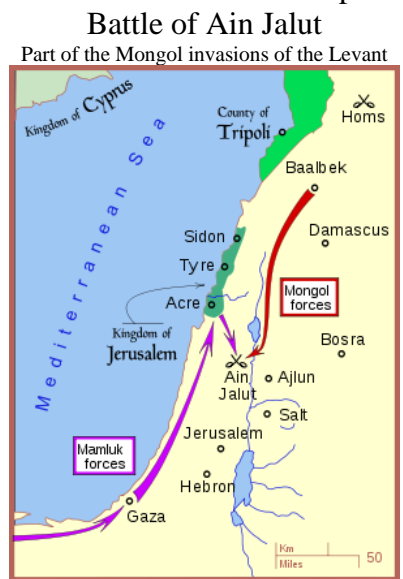
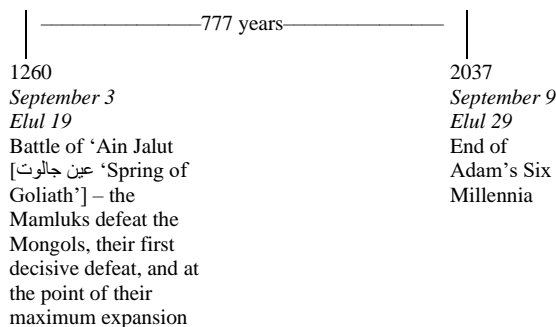
<sup>19</sup> Hannan (2013:68). See also Hazony (2018).

The Zohar predicted that knowledge would be increased beginning in the six hundredth year of the sixth millennium. Galileo died the year (1642) that Isaac Newton was born. These men surely did their part to set the stage for Daniel’s prophesied increase in knowledge, as did the King James Bible of 1611. In the 600<sup>th</sup> year (according to this chronology), René Descartes published his *Discourse on the Method*, a book often cited as foundational to the scientific revolution.<sup>20</sup> The book emphasized the moral and logical basis for science, the proof of God and the Soul (chapter 4), and skepticism on all preconceived opinion—it introduced the Cartesian coordinate system and is said to have had a profound effect on Isaac Newton.



### The Mongols

I’m not sure how the Mongols fit into prophecy. They advanced and ruled for hundreds of years, and it is interesting that their advance was halted in the Holy Land 777 years before our projected end of the six millennia. Thusly Tucker (2010:283): “Ain Jalut marks both the zenith of Mongol power and the first defeat from which they do not return and prevail. The Mongols are never able to conquer Egypt.” Semitic speaking peoples and Egyptians dominated the ancient world from the Flood to the rise of Persia, Greece and Rome. Since then Indo-European languages and cultures have dominated such that half of humanity now speaks their languages. Of what significance might 777 have? I don’t know, but the figure pops up in Genesis (Genesis 5:31), “And all the days of Lamech were seven hundred seventy and seven years: and he died.”



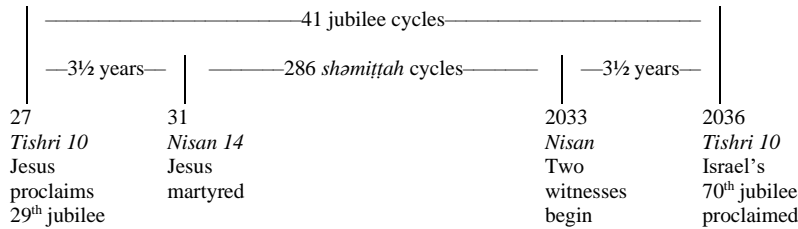
[https://en.wikipedia.org/wiki/Battle\\_of\\_Ain\\_Jalut](https://en.wikipedia.org/wiki/Battle_of_Ain_Jalut)

<sup>20</sup> See Davis and Hersh (1986).



## The Ministry of the End

Was the ministry of the two witnesses was foreshadowed by that of Jesus? Perhaps—Revelation 11:3: “And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.” Even as Jesus’ ministry meshed with the *shəmittah* cycles, so ought the ministry of the end.

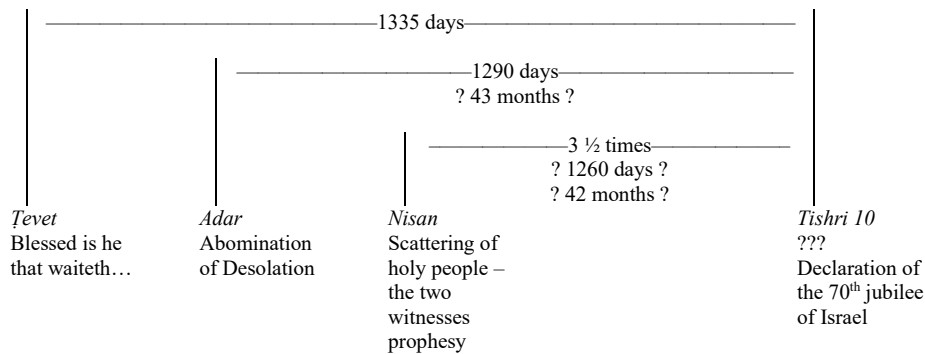


### DANIEL'S 70<sup>th</sup> WEEK – ISRAEL'S 490<sup>th</sup> *shəmittah* CYCLE

1	2	3	4	5	6	7
5993 2029-30	5994 2030-31	5995 2031-32	5996 2032-33	5997 2033-34	5998 2034-35	5999 2035-36
1260 days / 42 months / 3½ times						
2033 <i>Nisan</i>			2036 <i>Tishri 10</i>			
tyranny of “Rome” starts (Dan 7:25)			70 <sup>th</sup> jubilee of Israel			
scattering the power of the holy people (Dan 12:7)			Proclaimed			
Jerusalem trodden under (Rev 11:2; 13:5)			—			
two witnesses prophecy (Rev 11:3)			the day of the LORD begins			
covenant Jews protected (Rev 12:14)						

## The Mysterious Numbers in Daniel and Revelation

<p>עַד-עֶגְרוֹ וְעַד-נִיּוֹ וְפָלַג עֶגְרוֹ:</p> <p>Daniel 7:25 And he shall speak <i>great</i> 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 <b>until a time and times and the dividing of time.</b></p>
<p>לְמוֹעֵד מְוַעְדִים וְהָצִי</p> <p>Daniel 12:7 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 <i>it shall be for a time, times, and an half</i>; and when he shall have accomplished to scatter the power of the holy people, all these <i>things</i> shall be finished.</p>
<p>לְמִים אֲלֶף מֵאָתַיִם וְתִשְׁעִים:</p> <p>Daniel 12:11 And from the time that the daily <i>sacrifice</i> shall be taken away, and the abomination that maketh desolate set up, <b>there shall be a thousand two hundred and ninety days.</b></p>
<p>לְמִיָּמִים אֲלֶף אַרְבַּע וְשָׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְחָמֵשׁ:</p> <p>Daniel 12:12 Blessed is he that waiteth, and cometh to <b>the thousand three hundred and five and thirty days.</b></p>
<p>μῆνας τεσσαράκοντα δύο</p> <p>Revelation 11:2 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 <b>forty and two months.</b></p> <p>Revelation 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue <b>forty and two months.</b></p>
<p>ἡμέρας χιλίας διακοσίας ἐξήκοντα</p> <p>Revelation 11:3 And I will give <i>power</i> unto my two witnesses, and they shall prophesy <b>a thousand two hundred and threescore days</b>, clothed in sackcloth.</p> <p>Revelation 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there <b>a thousand two hundred and threescore days.</b></p>
<p>καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ</p> <p>Revelation 12:14 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 <b>a time, and times, and half a time</b>, from the face of the serpent.</p>



The basic pattern revolves around what looks like half a *shəmiṭṭah* cycle—three and a half years—which likely would equate with the last half of Adam’s 857<sup>th</sup> *shəmiṭṭah* cycle. Jesus’ ministry lasted 3½ years—perhaps the two witnesses complete that ministry. Elijah may have provided a type—James 5 (see also 1Kings 17-18; Luke 4:25):

<sup>17</sup>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.

Before the seventh shofar sounds, the two witnesses will have been dead for three and a half days—Revelation 11:

<sup>7</sup>And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. <sup>8</sup>And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. <sup>9</sup>And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. <sup>10</sup>And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. <sup>11</sup>And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. <sup>12</sup>And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. <sup>13</sup>And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. <sup>14</sup>The second woe is past; and, behold, the third woe cometh quickly.

Daniel 12:12 (“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”) evidently brings the first sign for the wise. Jews fast on Ṭevet 10 in memory of Nebuchadnezzar’s siege of Jerusalem (2Kings 25:1; Jeremiah 39:1; 52:4). The next sign—“the abomination that maketh desolate”—precedes the end by 1290 days (43 months?). If the wise at that time shall understand, then the wise will have been studying beforehand—again those verses in Daniel 12:

<sup>8</sup>And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

<sup>9</sup>And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

<sup>10</sup>Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

## The Millennial Model

Many speak of the “literal” meaning of Genesis, but as Rashi writes at the beginning: “This verse isn’t saying anything but, ‘Interpret me!’”<sup>21</sup> God is the creator, and Darwin really didn’t explain anything. But other than that, if Genesis were meant to reveal details of the prehistory of the planet, then why is its imagery never exploited as such in the rest of Scripture? Why do we always see references such as the following?

- ✓ Isaiah 66:1 Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?
- ✓ Ezekiel 29:3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon [ הַתַּיִם הַגָּדוֹל ] that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself. [cf. Gen 1:21, “And God created great dragons” - הַתַּיִם הַגָּדוֹלִים]
- ✓ Ezekiel 34:31 And ye [are] my flock, the flock of my pasture, [ye are Adam (אָדָם אֶתֶם)], and I *am* your God, saith the Lord GOD.
- ✓ Job 28:14 The depth saith [תְּהוֹם אֲמַר], It *is* not in me: and the sea saith, *It is* not with me. [cf. Gen 1:2, “And darkness was upon the face of the deep” - ]
- ✓ Psalm 84:11 For the LORD God *is* a sun [שֶׁשֶׁשׁ] and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

The earliest interpretive model was the millennial, where the days in Genesis point to millennia, and the seventh day to a coming millennial Sabbath (as in Hebrews 4 and Revelation 20).<sup>22</sup> This was the model in early Jewish Christianity as noted by Church historian Daniélou:<sup>23</sup> “Almost every theme of Jewish Christian teaching is linked in some way with this exegesis.” It was the model of most of the early Church Fathers, but with their chronology being based on the Septuagint (the Byzantine calendar has Adam created in 5509 BC), the model was bound to fail. Christ did not return in 492 AD. When the Protestants returned to the Hebrew text, the model was revived. The basic text was *Chronicon Carionis* of Johannes Carion (1499-1537 or 8), fully rewritten by Philipp Melanchthon (1497-1560) and Kaspar Peucer (1525-1602).<sup>24</sup>

Philip Melanchthon (1497-1560), as noted already in the text above, began his chronology in the spring of 3963 BC, and James Ussher (1581-1656) forty years earlier in the autumn of 4004. Ussher’s chronology would conclude the sixth millennium in the autumn of 1997, and therefore his date has been disconfirmed—we are not yet rejoicing in the millennial Sabbath. Then was

### CHRONICON CARIONIS

#### DE ORDINE LIBRI.

Vtile est, semper in conspectu habere, quantum fieri potest, omnium temporum feriem, & præcipuas generis humani mutationes. Ad id maximè conducit nosse dictum, quod recitatur in Iudeorum commentariis hoc modo:

#### TRADITIO DOMUS ELIAE

Sex millia annorum mundus, & deinde conflagration.  
 Duo millia Inane.  
 Duo Millia Lex.  
 Duo millia dies Messiaë. Et propter peccata nostra, quæ multa & magna sunt, deerunt anni, qui deerunt.

#### SUMMARY OF THE ORDER

It is useful always to have in sight, as far as possible, the succession of all times, and the principal changes of the human race. To this most especially it pays us to know the saying, which is recited in Jewish commentaries this way:

#### A HOUSE OF ELIJAH TRADITION

The world is six thousand years, and then the conflagration.  
 Two thousand Empty.  
 Two thousand Law.  
 Two thousand the days of Messiah. And because of our sins, which are many and great, years will be lacking which will not be fulfilled.

<sup>21</sup> The original is as follows: בְּרֵאשִׁית בְּרָא. אֵין הַמְקַרָּא הַזֶּה אוֹמֵר אֶלָּא דְרֵשֶׁנִּי

<sup>22</sup> See, for example, Brown (2014:21*f.*).

<sup>23</sup> Daniélou (1994:1:406).

<sup>24</sup> Melanchthon (1612). See also Zakai (1991:18), and Barr (1990).

Melanchthon correct? Was his spring 3963 BC date correct? Or my change to the previous autumn (exactly 40 years later than Ussher's date)? Only time will tell. Events along the way might bolster or diminish confidence in that date—but not anticipation for that hoped for millennial Sabbath.

BABYLONIAN TALMUD Avodah Zarah 9a*	BABYLONIAN TALMUD Sanhedrin 97a-b	TANNA DEVEI ELIJAHU Chapter 2
<p>תָּנָא דְּבִי אֱלִיָּהוּ שֵׁשֶׁת אֲלָפִים שָׁנָה הָוֵי הָעוֹלָם שְׁנַי אֲלָפִים תּוֹהוּ שְׁנַי אֲלָפִים תּוֹרָה שְׁנַי אֲלָפִים יָמוֹת הַמְּשִׁיחַ וּבְעוֹנוֹתֵינוּ שָׂרְבוּ יָצְאוּ מֵהֶם מָה שִׁיָּצְאוּ</p>	<p>תָּנָא דְּבִי אֱלִיָּהוּ שֵׁשֶׁת אֲלָפִים שָׁנָה הָוֵי עֲלֵמָא שְׁנַי אֲלָפִים תּוֹהוּ שְׁנַי אֲלָפִים תּוֹרָה שְׁנַי אֲלָפִים יָמוֹת הַמְּשִׁיחַ וּבְעוֹנוֹתֵינוּ שָׂרְבוּ יָצְאוּ מֵהֶם מָה שִׁיָּצְאוּ</p>	<p>יָמִים יוֹצְרוּ וְלֹא אֶחָד בָּהֶם זֶה יוֹם שְׁבִיעִי לְעוֹלָם לְפִי שְׁהָעוֹלָם הִנָּה שֵׁשֶׁת אֲלָפִים שָׁנָה שְׁנַי אֲלָפִים תּוֹהוּ שְׁנַי אֲלָפִים תּוֹרָה שְׁנַי אֲלָפִים יָמוֹת בֶּן דָּוִד וּבְעוֹנוֹתֵינוּ שָׂרְבוּ יָצְאוּ מֵהֶם שִׁיָּצְאוּ וְנִכְנַס שִׁיעֲבוֹד בְּתוֹךְ שְׁנַי אֲלָפִים שָׁל יָמוֹת בֶּן דָּוִד</p>
<p>The school of Elijah taught, The world is six thousand years— two thousand <i>tohu</i>; two thousand Torah; two thousand the days of the Messiah. And in our iniquities which are many they [years] passed from them [the days of Messiah] as they passed.</p>	<p>The school of Elijah taught, The world is six thousand years— two thousand <i>tohu</i>; two thousand Torah; two thousand the days of the Messiah. And in our iniquities which are many they [years] passed from them [the days of Messiah] as they passed.</p>	<p>“...days were formed and not in them...”<sup>25</sup> This is the seventh day of the world according to this world. Six thousand years— two thousand <i>tohu</i>; two thousand Torah; two thousand the days of the son of David. And in our iniquities which are many they [years] passed however they passed, and slavery commenced within the two thousand of the days of the son of David.</p>

\*Rashi comments: נגזר על העולם להתקיים כמנין ימי השבוע וביום השביעי שבת ובשבעת אלפים נוח לעולם.  
 “Six thousand years. It is decreed upon the world to last the number of the days of the week,  
 and in the seventh day of the week is a Sabbath and in the seventh millennium rest for the world.”

<sup>25</sup> Quote from Psalm 139:16.

## References

- Alcalay, Reuben. 1961. *The Complete English-Hebrew Dictionary*. Tel Aviv: Massada.
- Amitai-Preiss, Reuven. 1995. *Mongols and Mamluks: The Mamluk-Īlkhānid War, 1260-1281*. Cambridge University Press. <https://tinyurl.com/whqgkkb>
- Barr, James. 1984-85. Why the World was Created in 4004 BC: Archbishop Ussher and Biblical Chronology. *Bulletin of the John Rylands University Library of Manchester* 67: 575-608. <https://tinyurl.com/qlb25a3>
- Barr, James. 1990. Luther and Biblical Chronology. *Bulletin of the John Rylands University Library* 72: 51–67. <https://tinyurl.com/sd4aa85> <https://tinyurl.com/tkp7cf2>
- Brown, Andrew J. 2014. *The Days of Creation: A History of Christian Interpretation of Genesis 1:1-2:3*. History of Biblical Interpretation Series, 4. Blandford Forum, Dorset: Deo Publishing.
- Daniélou, Jean. 1964. *The Theology of Jewish Christianity*. The Development of Christian Doctrine Before the Council of Nicaea, Volume One. Translated and edited by John A. Baker. Chicago: The Henry Regnery Company.
- Davis, Philip J., and Reuben Hersh. 1986. *Descartes' Dream: The World According to Mathematics*. Cambridge, Massachusetts: Harcourt Brace Jovanovich.
- Descartes, René. 1637. *Discours de la Méthode Pour bien conduire sa raison, et chercher la vérité dans les sciences*. A Leyde De l'Imprimerie de Ian Maire. <https://tinyurl.com/v4mfabh>
- Hannan, Daniel. 2013. *Inventing Freedom: How the English-Speaking Peoples Made the Modern World*. New York: HarperCollins.
- Hazon, Yoram. 2018. *The Virtue of Nationalism*. New York: Basic Books.
- Melanchthon, Philipp. 1612. *Chronicon Carionis ...* Chronicle of Johannes Carion, fully rewritten by Philipp Melanchthon and Kaspar Peucer. <https://archive.org/details/chroniconcarioni00mela>
- Miller, Harold A. 2016. *Commentary of Abarbanel on the Torah. Genesis – Parashat Bereishit*. Translation, citations and commentary by: Rabbi David Radinsky, Rabbi David Twersky and Rabbi Hal Miller. Golan Abarbanel Research Institute. <http://halamiller.wix.com/author>
- Tucker, Spencer C. 2010. *A Global Chronology of Conflict: From the Ancient World to the Modern Middle East*. Volume I: ca. 3000 BCE—1499 CE. Santa Barbara, California: ABC-CLIO. <https://tinyurl.com/tboozoc>
- Zakai, Avihu. 1991. *Exile and Kingdom: History and Apocalypse in the Puritan Migration to America*. Cambridge Studies in Early Modern British History. Cambridge University Press. <https://tinyurl.com/r97ufyl>