

Breaking the Code: Times and Seasons

Part I - Synchronism and Chronology

*"Blessed be the name of God for ever and ever: for wisdom and might are his: **and He changeth the times and the seasons.***

*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.*

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Daniel 2:20, 21; 7:25, 26, KJV (emphasis supplied).

Introduction Part I

He who rules over the calendar, rules over the nations!

What are the answers to these questions?

- What is the purpose of **Biblical Synchronism and Chronology**?
- What is the purpose of the **Biblical Calendar**?
- Is there a reason for **Times and Seasons**?
- **Who started** Times and Seasons in the first place?
- Is the Calendar presently in use **in line with Times and Seasons**?
- What if someone, a long time ago thought to **change the Times and the Seasons** for his own purpose?
- **What** was his purpose?

If we can answer these questions, we may have a break through as to what is the purpose and importance of Times and Seasons. Notice in the verses stated above that there is a Controversy raging from eons of years. It is expressed in these words:

*"And **He changeth** the times and the seasons." Daniel 2:21(emphasis supplied).*

*"And **[he shall] think to change** times and laws [calendar - seasons]." Daniel 7:25, (emphasis supplied).*

A long time ago, someone decided he wanted to be like the Creator and sit on the throne of the Creator:

*"How art thou fallen from heaven, O **Lucifer, son of the morning!** How art thou cut down to the ground, which didst weaken the nations!*

***For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne** above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:*

*I will ascend above the heights of the clouds; **I will be like the most High.***

*Yet thou **shalt be brought down to hell,** to the sides of the pit." Isaiah 14:12-14, (emphasis supplied).*

1. Who was Lucifer?

According to Ezekiel 28 verses 12 to 15, Lucifer was a magnificent created being, a cherub, which covered the Mercy Seat in the Most Holy Place of the sanctuary in heaven. He was one of the guardians of the Law of the Creator which is kept inside the Ark of the Covenant.

*"Thus saith the Lord GOD; Thou sealest up the sum, **full of wisdom, and perfect in beauty.***

*Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that **thou wast created**.*

*Thou art the **anointed cherub that covereth**; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. (emphasis supplied).

The Word of Inspiration explains the Great Controversy which started in the Most Holy Place in the Sanctuary in heaven:

- **Lucifer's Rebellion Against the Law**

"From the beginning of the great controversy in heaven it has been Satan's purpose to **overthrow the law of God**. It was to accomplish this that he entered upon his rebellion against the Creator, and though he was cast out of heaven he has continued the same **warfare** upon the earth." The Great Controversy, E.G. White, p. 582, excerpts, (emphasis supplied).

- **The Mystery of Babylon: Worship**

*"The dragon [Satan] gave him his power, and his seat [Holy See] and great authority.... And they worshipped the dragon.... And they worshipped the **beast**."* Revelation 13:2, 4, (emphasis supplied).

"The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause "the earth and them that dwell therein" to **worship the papacy** and that this prophecy will be fulfilled when... [The lamblike beast] shall enforce **Sunday observance**, which **Rome** claims as the special acknowledgment of her **supremacy**."

[Based on her fixed Gregorian solar calendar and **equinox** based luni-solar calendar - Easter]

The Great Controversy, E.G. White, p. 578, 579, excerpts, (emphasis supplied).

2. Worship Based on God the Creator: Evidence of His Creative Power

"By the first angel, [Revelation 14:6, 7] men are called upon to "fear God, and give glory to Him" and to **worship Him as the Creator** of the heavens and the earth. [Based on His luni-solar **barley harvest mosaic law** calendation].

The **duty to worship God** is **based** upon the fact that He is the **Creator** and that to Him all other beings owe their existence and wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen [**Sun-day and counterfeit calendars**], is presented, there is cited the evidence of His creative power." The Great Controversy, E.G. White, p. 436, 437, excerpts, (emphasis supplied).

- **Worship the Creator**

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the **true reason why worship is due to God**' - because **He is the Creator, and we are His creatures**.

[**Creation Sabbath** based on the **luni-solar barley harvest** mosaic law calendation]

- **Foundation of Divine Worship: Distinction: Creator and Creatures**

"The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the **distinction** between the **Creator and His creatures**. This great fact can never become obsolete, and must never be forgotten.' - J.N. Andrews, *History of the Sabbath*, chapter 27, (emphasis supplied)

3. Sabbath in Eden: Sign and Memorial

It was to keep this truth before the minds of men that God instituted the **Sabbath in Eden**; and so long as the fact that He is our **Creator** continues to be a reason why we should **worship Him**, so long the **Sabbath** will continue as its **sign and memorial**." The Great Controversy, E.G. White, p. 437, 438, excerpts, (emphasis supplied).

4. The Last Great Conflict: A Religion of Fable and Tradition

"In seeking to cast contempt upon the **divine statutes**, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The **last great conflict** between truth and error is but the final struggle of the long standing controversy concerning the law of God.

Upon this **battle** we are now entering - a battle between the laws of men and the precepts of Jehovah, between the **religion of the Bible** and the **religion of fable and tradition**." The Great Controversy, E.G. White, p. 582, excerpts, (emphasis supplied).

5. Important Facts:

The Great Controversy started in the Heavenly Sanctuary and more precisely, in the Most Holy Place where the Shekinah glory dwells and where the Keepers of the Law stand by the Ark of the Covenant which contains the Law of the 10 Commandments of the Creator with the Statutes and the Judgments guarding them by the side of the Ark.

Thus, it is right to conclude that the Great Controversy which started in the Most Holy Place will finish in the Most Holy Place in the Sanctuary in Heaven: "The **last great conflict** between truth and error is but the final struggle of the long standing controversy concerning the law of God."

Therefore, it is possible now to answer these questions that were asked in the Introduction:

- **Question:** What is the purpose of Biblical Chronology?
Answer: To preserve the Biblical Calendar.
- **Question:** What is the purpose of the Biblical Calendar?
Answer: To know when to worship the Creator of heaven and earth on His seventh-day Sabbath.
- **Question:** Is there a reason for Times and Seasons?
Answer: To establish His calendar on right premises – Luni- Solar Barley Harvest Mosaic Law Calendation.
- **Question:** Who started Times and Seasons in the first place?
Answer: The Creator Himself.
- **Question:** Is the Calendar presently in use in line with Times and Seasons?
Answer: The Calendar presently in use was established by Lucifer who purposed and was allowed to change the times and seasons at a specific time in history.
- **Question:** What if someone, a long time ago thought to change the Times and the Seasons for his own purpose?
Answer: Lucifer not only thought but he was permitted to change the times and the seasons under the Decree of Nicaea in 325 AD, by establishing Easter and Sunday worship, the mark of authority of the Roman Catholic Church.
- **Question:** What was his purpose?
Answer: "The dragon [Satan- Lucifer] gave him his power, and his seat [Holy See] and great authority.... And they **worshipped** the **dragon**.... And they worshipped the **beast**." Revelation 13:2, 4, (emphasis supplied).

6. Times and Seasons

How long was Lucifer permitted to change the calendar of the Most High?

History demonstrates that Lucifer introduced his own calendar based on complete different premises: an Equinox Luni Solar calendar based, through the Jews and an Equinox Solar calendar based, through the Roman Catholic Church in the fourth century of our era or 325 AD.

The prophecy is clear:

*“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. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.**” Daniel 7:25, 26, (emphasis supplied).*

This prophecy foretells the wearing out of the saints for a time (1 year) and times (2 years) and the dividing of time (1/2) a year or 1260 days prophetic time or 1260 years. Thus, according to history, this covers the period of the First Papal Supremacy from 538 AD when the bishop of Rome was given the scepter of the Roman Civil Power by the Roman emperor and the papacy reigns like a despot till 1798. At that time, the pope was taken captive by Napoleon and brought to France by General Berthier and the papacy lost her powers.

However, in 1929, the Italian fascist ruler Mussolini restored the Vatican as a state power and we are now seeing in 2015, a mighty religious-political movement uniting together to fulfill the prophecy of Revelation 13:2, 4:

*“The dragon [Satan- Lucifer] gave him his power, and his seat [Holy See] and great authority.... And they **worshipped the dragon....** And they worshipped the **beast.**” Revelation 13:2, 4, (emphasis supplied).*

7. Repairers of the Breach

At the end of the 1260 years prophecy, another mighty movement spreading all over the world restored the Biblical calendar and culminated with the Judgment Hour being announced to take place in October 22, 1844.

The Word of Inspiration describes it thus:

“The **scripture which above all others** had been both the foundation and the central pillar of the advent faith was the declaration: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14. These had been familiar words to all believers in the Lord’s soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith.

All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists **then held that the earth, or some portion of it, was the sanctuary.** They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. **Hence the conclusion that Christ would return to the earth in 1844.**” The Great Controversy, 409. (Emphasis supplied).

The main feature of this mighty heavenly movement was the Biblical Calendar restored. Students of the prophecy will be glad to know that the calendar used to establish the Great Day of Atonement in October 22, 1844 was the original Sanctuary calendar given by the Creator and based on a Luni-Solar Barley Harvest Mosaic Law calendation.

This calendar is used throughout the entire Bible from Genesis to Revelation and was the calendar which Christ followed as He fulfilled His mission upon the earth, from the manger to the Cross in 31 AD, from Pentecost to the Trumpets of the Midnight Cry and the Announcement of the Judgment Hour and Marriage Supper of the Lamb in the 1800 era. This message was heralded all over the world at the time and will soon be repeated to announce the Judgment of the Living when the Sunday Law is passed and men, women and children are required to choose whom they shall serve or worship.

8. Time and Seasons: Biblical Chronology

Biblical Chronology is one of the perfect methods the Creator chose to plant His calendar in the Sacred Word and which was restored in the 1800 era. The explanation of the longest time prophecy of Daniel 8:14 and the 2300 days is found in Daniel 9 verses 24 to 27; it's starting date is based on verse 25 and read thus:

*“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.” KJV (emphasis supplied).*

That commandment or decree is found in Ezra 7:8 and corresponds to 457 BC and its terminal point of October 22, 1844. These dates cannot be impeached. To borrow the words of Lynn Harper Wood:

“There seems to be no other date in history that has been more firmly established both from the Biblical and History standpoints, than this seventh year of Artaxerxes. [Ezra 7:8]. When one realizes that 457 BC is the starting point of the great twenty-three hundred day prophecy, reaching from that time down past the crucifixion [April 26, 31 AD] to the time of the great judgment hour [October 22, 1844], one is deeply impressed with the infinite care taken by the Lord in preserving such an important record as this.” The Grace Amadon Collection, part IV, page 19. *(Emphasis supplied).*

Biblical, Astronomical, Chronological and Historical data of synchronisms, eclipses, accession years of Egyptian, Babylonian, Persian and Hebrew kings used to prove 457 BC are based on the books of 2 Kings, 2 Chronicles, Esther, Ezra, Nehemiah and from Isaiah to Malachi inclusively. This in depth study was done by the Millerites in order to know and understand the date of the going forth of the commandment to restore and to build Jerusalem according to the prophecy of Daniel 9:25 and points to the seventh year of Artaxerxes as found in Ezra 7 verse 8.

Using the chronology of the Millerites in the 1800's and of Lynn Harper Wood in 1939, one can discover from the many synchronisms hidden within the pages of Biblical writs, amazing and surprising conclusions never thought or imagine of.

One of these discoveries is the synchronisms of the Major and Minor Prophets and how they are all connected with chronology and time periods under a divine organized purpose. This is the list of the writers – prophets we will be used to demonstrate this amazing chronology:

Major Prophets:	Minor Prophets:	Other Prophets:
Isaiah	Hosea	Zephaniah
Jeremiah	Joel	Haggai
Ezekiel	Amos	Zechariah
Daniel	Obadiah	Malachi
	Jonah	
	Micah	
	Nahum	
	Habakkuk	

9. Demonstration of Divine Chronology:

- I. Isaiah (790-686) – he prophesied sometimes during the reign of Uzziah till Hezekiah
Hosea (753-729)
Micah (750-731)
Jonah (810-782) – he prophesied and Nineveh repented but was finally destroyed
Amos (767-753)

These **5** prophets lived under the era of kings Uzziah to Hezekiah. Assyria was the ruling world power at the time and the era spans from about **790-686 BC** according to the reigns of the kings of Judah. Jonah was the only prophet called to preach to Nineveh. The 4 others were assigned to call **Judah** to repentance under prosperity.

- II. Jeremiah (626-595)
Joel (640-609)
Nahum (640)
Habakkuk (640)
Zephaniah (640)

These **5** prophets lived under the era of king Josiah. Assyria as the ruling world power had been replaced by Babylon and the era spans from about **640-609 BC** according to the reign of Josiah, king of Judah. However, Jeremiah prophesied from **626 till 595 BC**, thus including kings Jehoahaz, Jehoiakim, Jehoiachin and the last king of Judah, Zedekiah. These prophets were assigned to call **Judah** to repentance and prepare for captivity.

- III. Ezekiel (594 - 571)
Daniel (605 – 536+)
Obadiah (586 – when Jerusalem was destroyed)

These **3** prophets lived under the era of kings Jehoahaz, Jehoiakim, Jehoiachin and the last king of Judah, Zedekiah. Babylon was the ruling world power and the era spans from about **608-536 BC** according to the reigns and dismissals of the kings of Judah. However, Daniel prophesied from **605 till 536 BC** at the end of the 70 years captivity and beyond to serve under Cyrus and Darius. These prophets were assigned to call **Judah** to repentance and go through the prolonged 70 years captivity.

- IV. Ezra (457) – The Jews were permitted to return to Jerusalem since about 536 BC
Nehemiah (444)
Haggai (519)
Zechariah (519)
Malachi (444)

These **5** prophets lived under the era of the return to Jerusalem after 70 years of captivity. Medo-Persia was the ruling world power and the era spans from about **536-444 BC** including 457 BC, the 7th year of Artaxerxes reign and the decree to rebuild Jerusalem. These prophets were assigned to call **Judah** to repentance and to return to build Jerusalem as a nation.

Conclusion Part I

The 457 BC starting point of the prophecy of Daniel 9:25 was the firm foundation laid by the 7th month movement heralds of the first angel's message (457 BC – 27 AD – 31 AD – 34 AD – 1844) and reach to October 22, 1844. Such was the sure position maintained and strengthened by the pioneers of the third angel's message as the advancing light on the sanctuary truth explained the nature of the event which had actually transpired on that all-important day in the heavenly sanctuary above, and which now involved the testing truth of the Sabbath.

“And such is the foundation of the great threefold message that is to be proclaimed with ever-increasing power and certainty to the very end of our witness. Viewed from every angle, the substantiating verities in regard to the sanctuary question stand forth in towering majesty to the honor of God. This aggressive banner of truth stands without impeachment in the midst of the collapsing and growing uncertainties all about us. We are a people with a heavenly message and a divine mandate to which we must adhere with unswerving allegiance.” The Grace Amadon Collection, Part VI, Conclusion.

The King James Version of the Bible is used for this research.

Additional synchronisms and chronological facts will be presented in Parts II-VIII.

Blessings,

Odette Boily

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Part II - Synchronism and Chronology in Ezekiel

Introduction Part II

All of the Old Testament synchronisms are found within the writing of the prophets who have faithfully recorded days, months and years and which are often related to the reigns of kings or as in the case of Ezekiel, directly connected to the captivity of king Jehoiachin.

“By taking into consideration the determination of chronological methods, the location of well-authenticated eclipses as anchors and by applying the proper chronological methods to the reigns of kings, checking the same by the Canon of Ptolemy and with various clay tablets found in excavations of the sites in question and dated with definite years in the king’s reign, it is possible to apply these various principles in the working out of definite dates.”⁽¹⁾

This study intends to demonstrate the immense value of the synchronisms and chronology found in the book of Ezekiel within its 14 dates, by establishing astronomical facts, proving their functions and establishing their purposes for evaluating other synchronisms in the Bible. To the faithful student who loves to dig deep in the Times and Seasons of the Creator, the synchronisms found in the book of Ezekiel will become a method to understand all the other synchronisms engraved throughout the Old and New Testament, either presented by dates or events by the authors of the Sacred Book.

1. Facts about the Ezekiel Dates

First Fact:

It is stated in the prophecy of Ezekiel that the dated years are counted according to the captivity years of Jehoiachin:

- Ezekiel 1:2
- Ezekiel 33:21
- Ezekiel 40:1
- Ezekiel 1:1

The captivity-years mentioned in Ezekiel are based on the captivity year dates of king Jehoiachin, since it reads: ‘In the fifth day of the month which was the fifth year of king Jehoiachin’s captivity.’ This is a logical explanation for the fifth year in Ezekiel 1:2 or thirtieth year in 1:1 for example. These verses (synchronisms) are stated in their order of dates and not in their Biblical order to facilitate the understanding of chronology.

Second Fact:

“To this four part series of dates above can also be added the date in Ezekiel 24:1 which synchronizes with Jeremiah 39:1 and 52:4 and with 2 Kings 25:1 where both Jeremiah and the writer of Kings tie the Jehoiachin captivity-year to their own chronological framework: one that is based on the Julian calendar, the Ptolemaic king series and Egyptian year, the Babylonian year, the Hebrew year, the Ezekiel year and the Haggai-Zechariah year.

The well-authenticated lunar eclipses cited by Ptolemy fix the relation of the Julian dating to these other forms of year, while the Cambyses ‘400’ tablets tie in the Persian calendar shortly before the

dated messages of Haggai and Zechariah. One vital objective of this calendar study is to demonstrate the **rules of correspondence** that characterize the various forms of the ancient year; for, with the regnal outline established, the dated synchronisms of the Bible and related literature can be verified" ⁽²⁾ as shown in the Table II page 6:

- Ezekiel 24:1
- Jeremiah 39:1
- Jeremiah 52:4
- 2 Kings 25:1

Third Fact:

"A primary feature of the problem involves the facts that:

1. The regnal year of Jeremiah and Kings began with the seventh month Tishri in the autumn, the year as a whole being harmonized to the Abib moon and Passover dates.
2. This is in definite contrast with the Babylonian year which began with the first month of Abib in the spring.
3. The Ptolemaic year, based upon Egyptian vague reckoning, began with the wandering 1 Toth, and consequently had no accession year.
4. The Julian year, beginning with January 1, comes into the problem as a measuring time, upon which the ancient eclipses can be recorded, and which thereby becomes a connecting link between the Ptolemaic year and ancient regnal years. To the Judean, Babylonian and Persian regnal years, the Biblical years are tied as they used the same accession years, namely a king accession year became the year of the death of the precedent king and his regnal year was the following year. The Egyptian had no accession year and the regnal year was the same year as the death of the precedent king or pharaoh.
5. The records of the prophecies of Ezekiel, Haggai and Zechariah indicate that **their years began with the spring like the Hebrew feast year**. For it is only according to the spring reckoning that the Ezekiel dates will harmonize with the year of Jeremiah and the records of Kings." ⁽¹⁾⁽²⁾

Fourth Fact:

No other book in the Bible has as many calendar dates, including year, month and day, as the prophecy of Ezekiel – in all 14 dates. These dates are significant because 4 of them are New Moon day, one of them starting the new religious year:

- Ezekiel 31:1 new moon on the 3rd month
- Ezekiel 26:1 new moon on the 5th month
- Ezekiel 40:1 new moon on the 12th month
- Ezekiel 29:17 new moon on the 1st month of Abib - starting the new religious year

And one of them occurs on the 7th day Sabbath:

- Ezekiel 32:17 on the 15th day of the 12th month.

And they are connected with the Biblical calendar days of the week using the Luni-Solar Barley Harvest month and the new moon as the first day of the month, a day kept by the Hebrew as a rest day according to ancient history:

“Sabbath and New Moon (Rosh Hodesh) were both periodically reoccurring in the course of the year. The New Moon is still and the Sabbath originally was, dependent upon the lunar cycle. Both date back to the nomadic period of Israel. Originally the New Moon was celebrated in the same way as the Sabbath but gradually it became less important and the Sabbath became more and more a day of religion and humanity, of religious meditation and instruction, of peace and delight of the soul and produced, powerful and beneficent effects outside of Judaism.” The Universal Jewish Encyclopedia, page 410

Accordingly, the Biblical calendar used to anchor the 14 dates of Ezekiel is as shown here:

Luni- Solar Monthly Calendar

1st	2nd	3rd	4th	5th	6th	7th
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
(30)						

The Luni-Solar Calendar is composed of 29 or 30 days.

The new moon starts the monthly cycle on the 1st day of each month.

The 7th day Sabbaths are the 8th, 15th, 22nd, and 29th of each month.

Thus the dates of Ezekiel can be assigned the day of the week as indicated here on **Table I** and are referring to **Table II** submitted page 6.

Table I. Correspondence to Biblical Day of the Week of the Biblical Month

#S	Biblical Date Day/Month	Correspondence to Biblical Day of the Week of the Biblical Month	Bible Verses
1	5/4	4 th day of the 1 st week of the 4 th month	Ezekiel 1:2
2	5/6	4 th day of the 1 st week of the 6 th month	Ezekiel 8:1
3	10/5	2 nd day of the 2 nd week of the 5 th month	Ezekiel 20:1
4	10/10	2 nd day of the 2 nd week of the 10 th month	Ezekiel 24:1
5	12/10	4 th day of the 2 nd week of the 10 th month	Ezekiel 29:1
6	7/1 - Abib New Year	6 th day of the 1 st week of the 1 st month New Year	Ezekiel 30:20
7	1/3 New Moon	1 st day - New Moon - of the 3 rd month	Ezekiel 31:1
8	1/5 New Moon	1 st day - New Moon - of the 5 th month	Ezekiel 26:1
9	5/10	4 th day of the 1 st week of the 10 th month	Ezekiel 33:21
10	1/12 New Moon	1 st day - New Moon - of the 12 th month	Ezekiel 32:1
11	15/12 7 th day Sabbath	7th day Sabbath of the 2 nd week of the 12 th month	Ezekiel 32:17
12	10/1 - Abib New Year	2 nd day of the 2 nd week of the 1st month - New Year	Ezekiel 40:1
13	1/1 - Abib New Moon New Year	1st day of the 1st month - Spring Feasts -New Year	Ezekiel 29:17
14	5/4	4 th day of the 1 st week of the 4 th month	Ezekiel 1:1

One of these dates falls on a weekly Sabbath, the **15th** (Ezekiel 32:17). The dates for the **7th day Sabbath**, when starting with New Moon as a day of rest (Biblical calendar page 6) are the 8th, 15th, 22nd and 29th. The other days occur on the working days of the week, 2nd, 4th, 6th day but none on the 1st, 3rd or 5th day of the week:

- **1** time on **New Moon - Abib 1 - Spring Feasts - New Year**
- **3** times on the 1st day of the month or **New Moon** (day of rest) – on 3rd, 5th and 12th month
- **1** time on the **7th day Sabbath**
- **3** times on the 2nd day of the 2nd week
- **5** times on the 4th day of the 1st and 2nd week
- **1** time on the 6th day of the week

These dates are significant because they do relate to the weekly **7th day Sabbath** which occurs once in these synchronisms and to the monthly feasts, to the **new moon** which occurs 1 time on the 1st day of the 1st month, 3 times on other months and connect the days of the week with the Luni-Solar Barley Harvest calendar year occurring here on the 2nd, 4th and 6th day of the week. Therefore, the

hebdomad or week of 7 days of the book of Genesis chapter 1 and 2 is confirmed in the chronology of Ezekiel when placed in their right order according to their year dates.

The appointed times listed in the book of Leviticus 23 and Numbers 28 and 29 according to the first spring month of Abib or Barley Harvest are also confirmed as Moses was told to follow in Exodus 12:1, 2 by the Creator of Times and Seasons. Accordingly, when Israel was ready to be delivered from Egypt, they kept the Passover on Abib 14th. The barley season is confirmed in Exodus 9:31. It also demonstrates a perfect chronology from the year 597 to 561 BC which carries us from king Jehoiachin being taken into captivity to Babylon by king Nebuchadnezzar the 8th year of his reign (2 Kings 24:12) in 597 BC to his release from prison in 561 BC by the Babylonian king Evilmerodach (Amel Marduk) as synchronized in Jeremiah 52:31 and 2 Kings 24:12; 25:27.

Based On	2 Kings 24:12	597	8 th year of Nebuchadnezzar	27/12 5 th day of the week	Jehoiachin taken captive to Babylon
15	Jeremiah 52:31	561	37 th year captivity of Jehoiachin	25/12 3 rd day of the week	Jehoiachin released from prison – Hebrew calendar
16	2 Kings 25:27	561	37 th year captivity of Jehoiachin	27/12 5 th day of the week	Jehoiachin released from prison – Babylonian calendar

These 2 following synchronisms are also a marvel of accuracy as we analyze the dates submitted here drawn from Table II of Synchronisms page 6:

8	Ezekiel 26:1	587	11 th year captivity of Jehoiachin	1/5 New Moon 1 st day of the month	Tyre rejoices over Jerusalem laid waste
12	Ezekiel 40:1	573	25 th year captivity of Jehoiachin	10/1 Abib New Year 2 nd day of the week	2 nd Vision of new temple 14 years after city falls (573+14=587 BC)

Hence, all these new moons, 7th day Sabbath, days, weeks, months and years data were given to establish an Ezekiel chronological outline and Biblical based calendar, for it gives evidence in the prophet's record to which astronomical or calendrical calculation of the dates can tie and thereby identify firm Biblical, Astronomical, Chronological and Historical data. These are very important synchronisms in the Old Testament along with the 2300 days of Daniel 8:14 and 9:24-27 pointing to October 22, 1844 as the Great Day of Atonement or Judgment and Abib 14 on April 26, 31 AD Crucifixion date in the New Testament .

The presence of these calendrical landmarks in the synchronisms of Ezekiel, such as the Hebdomad or week of 7 days, the 7th day Sabbath, the New Moon, the New Year, the monthly appointed times calendation, the years of captivity and release of king Jehoiachin, is outstanding when compared with other dated records in Scripture. Therefore, the conclusion is obvious that the dates in themselves have a primary function to verify and establish the Biblical Luni-Solar Barley Harvest calendar and other regnal series and events than that of Ezekiel. The original dates are taken from the King James Version and are presented in chronological order. This necessitates slight changes in

the Scriptural order which shows methodical arrangements. This fact in itself is witness to a specific object in introducing the dates. In general, the Ezekiel dates indicate an understood relation to their companion Hebrew year and to the tragic events concerning the destruction of Jerusalem and its temple in 587-586 BC. Such calendrical detailed synchronism of events and chronology prepared by the work of one mind and hand unmistakably prove the guiding divine Mind of Him who changes the Times and the Seasons and removes kings and sets up kings (Daniel 2:21).

Table II. Ezekiel Synchronisms and Chronology - Jehoiachin's Captivity to Babylon

#	Biblical Reference	Julian Year	Regnal Year	Biblical Luni Solar Day & Month	Event
Based On	2 Kings 24:12	597	8 th year of Nebuchadnezzar	27/12 5 th day of the week	Jehoiachin taken captive to Babylon
1	Ezekiel 1:2	593	5 th year captivity of Jehoiachin	5/4 4 th day of the week	First year of Ezekiel as a prophet
2	Ezekiel 8:1	592	6 th year captivity of Jehoiachin	5/6 4 th day of the week	1 st Vision of new temple and idolatry in Jerusalem
3	Ezekiel 20:1	591	7 th year captivity of Jehoiachin	10/5 2 nd day of the week	Elders visit Ezekiel
4	Ezekiel 24:1	589	9 th year captivity of Jehoiachin	10/10 2 nd day of the week	Siege begins Ezekiel's wife dies
5	Ezekiel 29:1	588	10 th year captivity of Jehoiachin	12/10 4 th day of the week	Warning against Egypt
6	Ezekiel 30:20	587	11 th year captivity of Jehoiachin	7/1 Abib 6 th day of the week	Message against Egypt
7	Ezekiel 31:1	587	11 th year captivity of Jehoiachin	1/3 New Moon 1 st day of the month	Message against Pharaoh
8	Ezekiel 26:1	587	11 th year captivity of Jehoiachin	1/5 New Moon 1 st day of the month	Tyre rejoices over Jerusalem laid waste
9	Ezekiel 33:21	586	12 th year captivity of Jehoiachin	5/10 4 th day of the week	Message to Ezekiel received 5 months later: "City is smitten"
10	Ezekiel 32:1	586	12 th year captivity of Jehoiachin	1/12 New Moon 1 st day of the month	Message against Pharaoh
11	Ezekiel 32:17	586	12 th year captivity of Jehoiachin	15/ 8 th day of the week 7 th day Sabbath	Message against Egypt
12	Ezekiel 40:1	573	25 th year captivity of Jehoiachin	10/1 Abib New Year 2 nd day of the week	2 nd Vision of new temple 14 years after city falls (573+14=587 BC)
13	Ezekiel 29:17	571	27 th year captivity of Jehoiachin	1/1 Abib New Moon/New Year 1 st day of the month	Message about Pharaoh and Nebuchadnezzar
14	Ezekiel 1:1	568	30 th year captivity of Jehoiachin	5/4 4 th day of the week	3 rd Vision of new temple
15	Jeremiah 52:31	561	37 th year captivity of Jehoiachin	25/12 3 rd day of the week	Jehoiachin released from prison – Hebrew calendar
16	2 Kings 25:27	561	37 th year captivity of Jehoiachin	27/12 5 th day of the week	Jehoiachin released from prison – Babylonian calendar

Table III. Bible Verses from the 14 Dates of Ezekiel – 593 - 568 BC

#	Biblical Reference	Julian Year	Bible Verses and Biblical Dates
1	Ezekiel 1:2	593	In the fifth day of the month, which <i>was</i> the fifth year of king Jehoiachin's captivity
2	Ezekiel 8:1	592	And it came to pass in the sixth year , in the sixth month , in the fifth day of the month, <i>as</i> I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.
3	Ezekiel 20:1	591	And it came to pass in the seventh year , in the fifth month , the tenth day of the month, <i>that</i> certain of the elders of Israel came to enquire of the LORD, and sat before me.
4	Ezekiel 24:1	589	Again in the ninth year , in the tenth month , in the tenth day of the month, the word of the LORD came unto me, saying,
5	Ezekiel 29:1	588	In the tenth year , in the tenth month , in the twelfth day of the month, the word of the LORD came unto me,
6	Ezekiel 30:20	587	And it came to pass in the eleventh year , in the first month , in the seventh day of the month, <i>that</i> the word of the LORD came unto me, saying,
7	Ezekiel 31:1	587	And it came to pass in the eleventh year , in the third month , in the first day of the month, <i>that</i> the word of the LORD came unto me, saying,
8	Ezekiel 26:1	587	And it came to pass in the eleventh year , in the first day of the month, <i>that</i> the word of the LORD came unto me, saying,
9	Ezekiel 33:21	586	And it came to pass in the twelfth year of our captivity, in the tenth month , in the fifth day of the month, <i>that</i> one that had escaped out of Jerusalem came unto me, saying, The city is smitten.
10	Ezekiel 32:1	586	And it came to pass in the twelfth year , in the twelfth month , in the first day of the month, <i>that</i> the word of the LORD came unto me, saying,
11	Ezekiel 32:17	586	It came to pass also in the twelfth year , in the fifteenth day of the month, <i>that</i> the word of the LORD came unto me, saying,
12	Ezekiel 40:1	573	In the five and twentieth year of our captivity, in the beginning of the year , in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.
13	Ezekiel 29:17	571	And it came to pass in the seven and twentieth year , in the first month , in the first day of the month, the word of the LORD came unto me, saying,
14	Ezekiel 1:1	568	Now it came to pass in the thirtieth year , in the fourth month , in the fifth day of the month, <i>as</i> I <i>was</i> among the captives by the river of Chebar, <i>that</i> the heavens were opened, and I saw visions of God.

(1) **Synchronism and Chronology Dates – The Grace Amadon Collection, part IV – L. H Wood – based on Synchronisms from Millerites 1844 era - Excerpts**

(2) **Studies of Old Testament Synchronisms - Ezekiel Dates - The Grace Amadon Collection – Box 1; Folder 11 – Excerpts**

Conclusion Part II

“For seven years, Ezekiel’s warnings were received with mocking derision. False prophets contended that with the help of Egypt the captives would shortly return to their homeland. Step by step, dating his message, the prophet portrays the doom hanging over the ancient city. Ezekiel himself is a pathetic sign of disaster. But when Jerusalem falls then all the events foretold in detail are suddenly and brilliantly confirmed.

The prophecy of Ezekiel is here presented as an orderly example of Biblical prophecy, both with respect to its own methodical arrangement, but especially in relation to other regnal series. Thus, the chronological outline of the sixth century BC is fully established by the Old Testament prophets Ezekiel, Jeremiah, the writer of Kings, some propose Ezra, Haggai and Zechariah. And their records are verified by astronomy and archaeology and by the Christian era computers, Ptolemy, Oppolzer and Scaliger.” (2)

The day, month and year synchronisms found in the book of Ezekiel are all based on the Luni-Solar Barley Harvest Hebrew calendar in use in the Sanctuary and come to us from patriarchal time. All the days of the month begin with the new moon which, until Christ’s time, was celebrated as a Sabbath and the succeeding week to the last began the same working week day on the: 2nd, 9th, 16th and 23rd. The 8th, 15th, 22nd and 29th (7th day rest) of the month throughout the whole year are always the same day of the week as the new moon. These permanent calendar features make it possible to compute easily intervening dates between the mark weeks. (See Luni-Solar calendar page 3 for comparison)

Though the Bible is not a treatise on calendar science, yet a detailed study of its dates and numbers leads to a veritable store of chronological facts which not only check with the principles of astronomy but reveal in action the laws that governed the original calendars and their rules of correspondence. Among them, the stately majesty of the Genesis Hebdomad, the 7th day Sabbath and the appointment of the moon for seasons - Holy convocations, Feasts, Festivals (Psalm 104:19; Isaiah 66:23) as adopted in the Hebrew week of 7 days, emerge and dominate them all.

“From a calendar standpoint, we would emphasize the importance of the following conclusions:

1. The Ezekiel regnal year, based upon Jehoiachin’s captivity was counted from the spring.
2. The Ezekiel dates are the key to the rule of correspondence between the Ezekiel-Babylonian year, reckoned from the spring, and the Jeremiah-Hebrew year beginning in the fall.
3. Calculated Scriptures dates not only agree with the astronomy of the moon, but they reveal in action the laws pertaining to the ancient Hebrew week.
4. Ezekiel’s regnal synchronisms, together with those of Jeremiah and the writer of Kings, definitely establish two key dates – the Julian year 587-586 BC (Ezekiel 33:21; Jeremiah 32:1; 39:2; 52:12; 2 Kings 25:8) as marking the burning of the city and the first temple and the year 561 BC for the release of Jehoiachin. (Ezekiel 40:1; Jeremiah 52:31).

The chronological outline of the Ezekiel-Jeremiah century is also pegged up by three lunar eclipses – 621, 568 and 523 BC.” (2)

The Tables submitted in Part II of this study are prepared with the synchronisms of Ezekiel, Jeremiah and 2 Kings, starting with the first year of captivity of king Jehoiachin (597 BC inclusively) and terminating with the year of his release from prison (561 BC). The slight discrepancy of his day of release by two days in Jeremiah and 2 Kings is explained by the use of the Hebrew calendar in the book of Jeremiah and the Babylonian calendar in the book of 2 Kings respectively.

This research was taken and adapted from:

- (1) Synchronism and Chronology Dates – The Grace Amadon Collection, part IV – L. H Wood – based on Synchronisms from Millerites 1844 era - Excerpts
- (2) Studies of Old Testament Synchronisms - Ezekiel Dates - The Grace Amadon Collection – Box 1; Folder 11 – Excerpts

The King James Version of the Bible is used for this research.

Additional synchronisms and chronological facts will be presented in Parts III-VIII.
Blessings,

Odette Boily
February 22, 2015

Breaking the Code: Times and Seasons

Part III: Synchronism and Chronology

Paganism Absorption of Christianity

Introduction Part III

- **Definition of Synchronism:** Chronological arrangement of historical events and personages so as to indicate coincidence or coexistence; a table showing such concurrences (Webster Dictionary).
- **Definition of Chronology:** A reference work organized according to the dates of events. (Webster Dictionary).

This study on Paganism Absorption of Christianity demonstrates:

- That about 100 AD and onward in the West (Rome), Paganism absorbed Christianity with its calendar, feasts, customs and traditions and sabotaged the Hebrew calendar and appointed times of worship based on Leviticus 23 including Passover on Abib 14th still observed in the East by the followers of Christ.
- A calendar of a different order and not Sunday only has caused Christianity to shift from the true Sabbath of Creation based on a Luni-Solar Barley harvest calendar to a Sunday or Saturday keeping Solar Julian (46 BC) - Gregorian (1582) solar based calendars and an Easter Lunar Equinox based calendar and Pascha 15th instead of 14th.
- The dual application of Daniel 7:25 and Revelation 13 starting with the Sunday Law under the emperor of Rome Constantine in 321 AD to the Universal Sunday Law and Death Decree enacted by Rome and apostate Protestantism in the near future.

Synchronism and Chronology from 321 AD to 1929

1. **Synchronism** – Daniel 7:25 – “He shall think to change the feast days and the law.”
New American Bible.
“He shall plan to alter the sacred seasons and the law.”
Moffatt Bible.
Julian Year – 321 AD
Julian Day & Month – 7/03

Event - First Sunday Law enacted by Emperor Constantine using the Julian calendar.

“The first Sunday law issued Tuesday, March 7th, 321 A.D., speaks about Sunday only as the “venerable day of the sun”, a title purely heathen, like the second day was dedicated to the moon, Monday. ” Codex Justinianus, lib.3, tit.12:3 quoted in “History of the Christian Church” by Philip Schaff, Vol. III, p.380, 7 vol. ed.

“They emphasize the creation of light and the resurrection of the ‘Sun of Justice’ nowhere commanded or even spoken of in the Bible.

What follows is the translated wording of the First Sunday law:

“Let all judges and townspeople, and the occupations of all trades rest on the Venerable Day of the Sun: nevertheless, let those who are situated in the rural districts, freely and with full liberty attend to the cultivation of the fields; because it frequently happens that no other day may be so fitting for sowing grains and planting vines; lest the critical moment being let slip, men should lose the

commodities granted by heaven. Given on the Nones of March, Crispus and Constantine being consuls, each of them, for the second time."

Thus Constantine played into the hands of the ambitious bishops what they coveted, the "use of the State for the furtherance of their aims." This new pagan system handed the bishops in time the external power to compel men to accept their decrees and submit to the dictates of the church.

The very next day, Constantine enacted another law giving pagan soothsayers official acceptance in the Empire. In all, Constantine issued five additional Sunday laws over a few years to strengthen the first one."

- 2. Synchronism** - 2 Thessalonians 2:1-12 - "That man of sin be revealed... who exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Julian Year - 325 AD

Julian Day & Month - 7/03

Event - Decree of Nicaea - to implement Easter and by extension Sunday Worship which in time became the Mark of Authority of the Roman Catholic Church using the Julian/Gregorian Solar calendar and a Lunar - Equinox based calendar.

Oestre/Easter

"Although the Christian festival of Easter celebrates the torture and death of Jesus on a cross and, especially, his alleged resurrection, and has links to the Jewish Passover, most people, including Christians, unknowingly celebrate its pagan influences, including the bunny, a symbol of fertility, and colored eggs, representing the sunlight of spring.

It took over 300 years before Christians established the date of Easter as the first Sunday after the full moon following the March Equinox at the First Council of Nicaea in 325 C.E. The pagan Easter, however, was celebrated long before Christianity (although the festival went by many names).

In the 8th century, Christian scholar Bede claimed in his book, *De temporum ratione*, (The Reckoning of Time) that Easter derived from the Saxon Eostre (a.k.a. Easter). The ancient Saxons in Northern Europe worshiped the Goddess Oestre at the time of the Spring Equinox. The Goddess Easter represents the sunrise, spring-time and fertility, the renewal of life.

Pagan Anglo-Saxons made offerings of colored eggs to her at the Vernal Equinox. They placed them at graves especially, probably as a charm of rebirth. (Egyptians and Greeks were also known to place eggs at gravesites). Only later did the Christians pilfer the name for themselves and grafted their religion onto a pagan celebration.

Vernal Spring Equinox

The early Romans used a lunar calendar in which months alternated between 29 and 30 days. The calendar produced inaccuracies because it gradually fell out of step with the seasons [because it did not use the barley]. Julius Caesar reformed the calendar by switching its base from lunar to solar. The Romans established the day on which the vernal equinox occurred as March 25th.

The length of the year got fixed at 365 days, with an additional leap-year day added every fourth year. This made the average length of a year equal to 365.25 days, which came fairly close to the actual value of 365.2422 days.

The astronomical vernal equinox occurs when night and day appear nearly the same length at around March 21 and establishes the first day of spring (in the northern hemisphere). The moment the Sun crosses directly over the Earth's equator marks the vernal equinox (in the southern hemisphere, the moment equals the autumnal equinox).

Translated literally, vernal means "spring" and equinox means "equal night" because the sun sits above the equator and day & night appears equal in length."

Reference: Online Wikipedia Encyclopedia

3. **Synchronism** – Jeremiah 10:1-5 – "For the customs of the people are vain.... One cutteth a tree out of the forest and deck it with silver and with gold."

Julian Year – 354 AD

Julian Day & Month – 25/12 (based on a Winter Solar Solstice calendar)

Event – "The earliest known reference to it commemorating the birth of Christ on December 25th (Christmas) is in the Roman Philocalian calendar of AD 354."

How Did Christmas Come to Be Celebrated on December 25?

A. "Roman pagans first introduced the holiday of Saturnalia, a week long period of lawlessness celebrated between December 17-25. During this period, Roman courts were closed, and Roman law dictated that no one could be punished for damaging property or injuring people during the weeklong celebration. The festival began when Roman authorities chose "an enemy of the Roman people" to represent the "Lord of Misrule." Each Roman community selected a victim whom they forced to indulge in food and other physical pleasures throughout the week. At the festival's conclusion, December 25th, Roman authorities believed they were destroying the forces of darkness by brutally murdering this innocent man or woman.

B. The ancient Greek writer poet and historian Lucian (in his dialogue entitled Saturnalia) describes the festival's observance in his time. In addition to human sacrifice, he mentions these customs: widespread intoxication; going from house to house while singing naked; rape and other sexual license; and consuming human-shaped biscuits (still produced in some English and most German bakeries during the Christmas season).

C. In the 4th century CE, Christianity imported the Saturnalia festival hoping to take the pagan masses in with it. Christian leaders succeeded in converting to Christianity large numbers of pagans by promising them that they could continue to celebrate the Saturnalia as Christians.

D. The problem was that there was nothing intrinsically Christian about Saturnalia. To remedy this, these Christian leaders named Saturnalia's concluding day, December 25th, to be Jesus' birthday.

E. Christians had little success, however, refining the practices of Saturnalia. As Stephen Nissenbaum, professor of history at the University of Massachusetts, Amherst, writes, "In return for ensuring massive observance of the anniversary of the Savior's birth by assigning it to this resonant date, the Church for its part tacitly agreed to allow the holiday to be celebrated more or less the way it had always been." The earliest Christmas holidays were celebrated by drinking, sexual indulgence, singing naked in the streets (a precursor of modern carolling), etc.

F. The Reverend Increase Mather of Boston observed in 1687 that "the early Christians who first observed the Nativity on December 25 did not do so thinking that Christ was born in that Month, but because the Heathens' Saturnalia was at that time kept in Rome, and they were willing to have

those Pagan Holidays metamorphosed into Christian ones.” Because of its known pagan origin, Christmas was banned by the Puritans and its observance was illegal in Massachusetts between 1659 and 1681. However, Christmas was and still is celebrated by most Christians.

G. Some of the most depraved customs of the Saturnalia carnival were intentionally revived by the Catholic Church in 1466 when Pope Paul II, for the amusement of his Roman citizens, forced Jews to race naked through the streets of the city. An eyewitness account reports, “Before they were to run, the Jews were richly fed, so as to make the race more difficult for them and at the same time more amusing for spectators. They ran... amid Rome’s taunting shrieks and peals of laughter, while the Holy Father stood upon a richly ornamented balcony and laughed heartily.”

H. As part of the Saturnalia carnival throughout the 18th and 19th centuries CE, rabbis of the ghetto in Rome were forced to wear clownish outfits and march through the city streets to the jeers of the crowd, pelted by a variety of missiles. When the Jewish community of Rome sent a petition in 1836 to Pope Gregory XVI begging him to stop the annual Saturnalia abuse of the Jewish community, he responded, “It is not opportune to make any innovation.” On December 25, 1881, Christian leaders whipped the Polish masses into Antisemitic frenzies that led to riots across the country. In Warsaw 12 Jews were brutally murdered, huge numbers maimed, and many Jewish women were raped. Two million rubles worth of property was destroyed.” Online Wikipedia Encyclopedia.

“Germany is credited with starting the Christmas tree tradition as we now know it in the 16th century when devout Christians brought decorated trees into their homes. Some built Christmas pyramids of wood and decorated them with evergreens and candles if wood was scarce.” Online Wikipedia Encyclopedia

4. **Synchronism** – Daniel 7:25 – “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 (1260 days of years).”

Julian/Gregorian Years - 538-1798 – 1260 days/years.

Event: “For its first 300 years the Catholic Church was persecuted and unrecognized, unable to hold or transfer property. Early congregations met in rooms set aside for that purpose in the homes of well-to-do individuals, and a number of early churches, known as titular churches and located on the outskirts of Ancient Rome, were held as property by individuals, rather than by the Church itself. This system began to change during the reign of the emperor Constantine I, who made Christianity legal within the Roman Empire. The Lateran Palace was the first significant donation to the Church, most probably a gift from Constantine himself.”

“While the Roman Emperor Constantine the Great (reigned 306–337) ruled, Christianity began to transition to the dominant religion of the Roman Empire. Historians remain uncertain about Constantine's reasons for favouring Christianity, and theologians and historians have argued about which form of Early Christianity he subscribed to. Although Constantine had been exposed to Christianity by his mother Helena, there is no consensus among scholars as to whether he adopted his mother's Christianity in his youth, or at all. "Constantine saw himself as an 'emperor of the Christian people'. If this made him a Christian is the subject of debate." and he did not receive baptism until shortly before his death.”

“Constantine's decision to cease the persecution of Christians in the Roman Empire was a turning point for Early Christianity, sometimes referred to as the Triumph of the Church, the Peace of the Church or the Constantinian shift. In 313, Constantine and Licinius issued the Edict of Milan

decriminalizing Christian worship. The emperor became a great patron of the Church and set a precedent for the position of the Christian emperor within the Church and the notion of orthodoxy, Christendom, ecumenical councils and the state church of the Roman Empire declared by edict in 380. He is revered as a saint and isapostolos in the Eastern Orthodox Church and Oriental Orthodox Church for his example as a "Christian monarch."

"Other donations followed, primarily in mainland Italy but also in the provinces of the Roman Empire. But the Church held all of these lands as a private landowner, not as a sovereign entity. When in the 5th century the Italian peninsula passed under the control of Odoacer and, later, the Ostrogoths, the church organization in Italy, with the pope at its head, submitted to their sovereign authority while asserting their spiritual primacy over the whole Church."

"The seeds of the Papal States as a sovereign political entity were planted in the 6th century. The Eastern Roman (or Byzantine) Empire in Constantinople launched a reconquest of Italy that took decades and devastated Italy's political and economic structures; just as these wars wound down, the Lombards entered the peninsula from the north and conquered much of the countryside. By the 7th century, Byzantine authority was largely limited to a diagonal band running roughly from Ravenna, where the Emperor's representative, or Exarch, was located, to Rome and south to Naples (the "Rome-Ravenna corridor"), plus coastal enclaves.

With effective Byzantine power weighted at the northeast end of this territory, the pope, as the largest landowner and most prestigious figure in Italy, began by default to take on much of the ruling authority that Byzantines were unable to project to the area around the city of Rome. While the popes remained Byzantine subjects, in practice the Duchy of Rome, an area roughly equivalent to modern-day Latium, became an independent state ruled by the pope."

Pope Vigilius was Pope from 29 March 537 to his death in 555. He is considered the first pope of the **Byzantine Papacy** though preceded by 58 popes since the first century AD, including the apostle Peter, as believed by the Roman Catholic Church. The Byzantine Empire, alternatively known as the Eastern Roman Empire, was the predominantly Greek-speaking eastern half continuation and remainder of the Roman Empire during Late Antiquity and the Middle Ages.

Its capital city was Constantinople (modern-day Istanbul), originally founded as Byzantium. It survived the fragmentation and fall of the Western Roman Empire in the 5th century AD and continued to exist for an additional thousand years until it fell to the Ottoman Turks in 1453.

The capture of Constantinople (and two other Byzantine splinter territories soon thereafter) marked the end of the Roman Empire, an imperial state which had lasted for nearly 1,500 years. The Ottoman conquest of Constantinople also dealt a massive blow to Christendom, as the Ottoman armies thereafter were free to advance into Europe without an adversary to their rear. Constantinople had been an imperial capital since its consecration in 330 under Roman Emperor Constantine the Great."

"The Papal States were territories in the Italian Peninsula under the sovereign direct rule of the pope, from the 700s until 1870. They were among the major states of Italy from roughly the eighth century until the Italian Peninsula was unified in 1861 by the Kingdom of Piedmont-Sardinia. At their zenith, they covered most of the modern Italian regions of Lazio (which includes Rome), Marche, Umbria and Romagna, as well as portions of Emilia. These holdings were considered to be a manifestation of the temporal power of the pope, as opposed to his ecclesiastical primacy. After 1861 the Papal States, reduced to Lazio, continued to exist until 1870.

The French Revolution proved as disastrous for the temporal territories of the Papacy as it was for the Roman Church in general. In 1791 the Comtat Venaissin and Avignon were annexed by France. Later, with the French invasion of Italy in 1796, the Legations were seized and became part of the revolutionary Cisalpine Republic.

Two years later [1798], the Papal States as a whole were invaded by French forces, who declared a Roman Republic. Pope Pius VI died in exile in Valence (France) in 1799. The Papal States were restored in June 1800 and Pope Pius VII returned, but the French again invaded in 1808, and this time the remainder of the States of the Church were annexed to France, forming the départements of Tibre and Trasimène.

With the fall of the Napoleonic system in 1814, the Papal States were restored once more. From 1814 until the death of Pope Gregory XVI in 1846, the popes followed a reactionary policy in the Papal States. For instance, the city of Rome maintained the last Jewish ghetto in Western Europe. There were hopes that this would change when Pope Pius IX was elected to succeed Gregory and began to introduce liberal reforms.

Between 1870 and 1929 the pope had no physical territory at all. Eventually Italian fascist leader Benito Mussolini solved the crisis between modern Italy and the Vatican, and in 1929 the Vatican City State was granted sovereignty.” Online Wikipedia Encyclopedia

Conclusion Part III

According to A.T. Jones in his book *The Two Republics*, pages 301 to 328, the Sunday Law enacted by Constantine in 321 AD and followed by more Sunday Laws, furthered the plans of the bishops of Rome to establish:

- A. A **'theocracy'** government in **imitation** of Israel Theocracy which existed till Israel demanded a king under Samuel's rule as a judge. After God granted their request, the Theocracy was dissolved. At His Third Coming Christ will establish His Kingdom on earth and a new theocracy will be set up to last forever. (1 Samuel 8).
- B. A **'day of rest'** in **imitation** of the act of God in the original theocracy in instituting the observance of the 7th day Sabbath of rest. Exodus 20:8-11.
- C. An **imitation** of the **Kingdom** of God on earth. The laws being laws of the Kingdom of God would necessarily have a religious character by supplying a day of rest to the purposes of devotion, for prayers, supplications and worship on the Lord's day.
- D. It was by virtue of his office and authority as Pontifex Maximus (Sovereign Pontiff) and not as emperor that the day was set apart to this use because it was the sole prerogative of the Pontifex Maximus in the Pagan world, **to appoint holy days** in **imitation** of the **Sovereign** of the Universe. The title Pontifex Maximus has been used by the bishops of Rome for centuries.
- E. At the Council of Nicaea in 325 AD the Sunday Movement gained impetus when it was decreed that Easter would be celebrated on Sunday only and followed by the whole empire. In Socrates's *Ecclesiastical History*, book 1 chapter ix, a letter confirms this action of the

Council. It was again an **imitation** of the **power** of the Sovereign of the Universe to change the times and seasons (Daniel 2:21).

- F. Following the Council of Laodicea, around 363-364 AD, the Roman Catholic Church secured the power in later years to enforce the observance of Sunday and the abandonment of the 7th day Sabbath. In nothing did Constantine give the church any such power, except in the Sunday Law. "In this way the church received help from the State for the furtherance of her ends." Neander, History of the Christian Religion and the Church, Section Third, part ii, div. iii, part 5. This again was in **imitation** of Israel Theocracy when she was fully under God's government and was to depend on her Divine King, before she demanded an earthly king. In **imitation**, the bishops of Rome made themselves **dependent of the Emperor** Constantine to use the power of the State for the furtherance of their aims.
- G. A.T. Jones rightly concludes on page 328, that the Roman Catholic Church, "**started out with the determination to do it; she did it, and 'in this way' she did it....** And the theocratical leaders in the movement had the cruel courage to follow the steps unto the last as illustrated in the horrors of the Inquisition during the fearful record of the dreary ages in which the bishopric of Rome was supreme over kings and nations." The **imitation** of the **Judgment hour** is the Inquisition.

Although set to **imitate** the King of the Universe, the Roman Catholic Church despotic power which lasted from 538 till 1798 as demonstrated in section 4, does not imitate the King of the Universe. Christ is still long-suffering towards His wayward subjects and is patiently finishing His work in the Most Holy Place, hoping that none should perish but everyone should come to the knowledge of the Everlasting Gospel expressed in Revelation 14.

He longs for everyone to take heed of the true worship time He has established through His prophets and the work He is presently finishing in the Most Holy Place in the sanctuary above with the judgment of the Righteous dead. Soon, no one knows when, the judgment will pass to the Living.

Additional synchronisms and chronological facts will be presented in Parts IV-VIII.

Blessings,

Odette Boily

February 24, 2015

Breaking the Code – Time and Seasons

Part IV – Why Do We Still Use a Roman Calendar Today?

Introduction Part IV

Question: Who declared in history that Calendar changes do not affect the day?

Answer: Pope Gregory XIII, in 1582, is one of them.

The Roman calendar

“The Roman calendar changed its form several times between the founding of Rome and the fall of the Roman Empire. Although called the Roman calendar in 753 BC the calendar used after 46 BC was named the Julian calendar. The common calendar widely used today and known as the Gregorian calendar, ordered by Pope Gregory XIII in 1582, is a refinement of the Julian calendar where the length of the year has been adjusted from 365.25 days to 365.2425 days (a 0.002% change).

The Romans did not have weekdays in the same sense as our Monday, Tuesday, etc.; however, they did have a defined marker within each month. Originally, the month and the markers were based on the moon. At the time of their early kings, Roman months were of a length identical to the lunar cycle. Each month was divided into sections that ended on the day of one of the first three phases of the moon: new, first quarter or full. All days were referred to in terms of one of these three moon phase names, Calends, Nones or Ides.

At that time a Pontifex (priest) was assigned to observe the sky. When he first sighted a thin lunar crescent he called out that there was a new moon and declared the next month had started. For centuries afterward, Romans referred to the first day of each month as Kalendae or Kalends from the Latin word calare (to announce solemnly, to call out). The word calendar was derived from this custom.

1. Romulus calendar: 753 – 713 BC

Roman writers attributed the original Roman calendar to Romulus, the mythical founder of Rome around 753 BC. The Romulus calendar had **ten months** with the **spring equinox in the first month**. The regular calendar year consisted of 304 days, with the winter days after the end of December and before the beginning of the following March not being assigned to any month.

The names of the first four months were named in honour of Roman gods: Martius in honour of Mars; Aprilis in honor of Virilis (or “Avril” as we see in French—only much later in the mid-4th century AD did it change to honor Venus); Maius in honour of Maia; and Iunius in honour of Juno. The names of the months from the fifth month on were based on their position in the calendar: Quintilis comes from Latin quinque meaning five; Sextilis from sex meaning six; September from septem meaning seven; October from octo meaning eight; November from novem meaning nine; and December from decem meaning ten.

2. Numa Pompilius Calendar: 713 – 46 BC

Numa Pompilius, the second of the seven traditional kings of Rome, reformed the calendar of Romulus around 713 BC. The Romans considered odd numbers to be lucky, so Numa took one day from each of the six months with 30 days, reducing the number of days in the 10 previously defined months by a total of six days.

There were 51 previously unallocated winter days, to which were added the six days from the reductions in the days in the months, making a total of 57 days. These he made into two months, January and February, which he prefixed to the previous 10 months. January was given 29 days, while February had the unlucky number of 28 days, suitable for the month of purification. This made a regular year (of 12 lunar months) 355 days long in place of the previous 304 days of the Romulus calendar. Of the 11 months with an odd number of days, four had 31 days each and seven had 29 days each.

3. Julian calendar: 46 BC – 1582 AD

By the 1st century BC, the Roman calendar had become hopelessly confused. The year, based on cycles and phases of the moon, totalled 355 days, about 10¼ days shorter than the solar year. The occasional intercalation of an extra month of 27 or 28 days, called Mercedonius, kept the calendar in step with the seasons. The confusion was compounded by political manoeuvres. The Pontifex Maximus and the College of Pontiffs had the authority to alter the calendar, and they sometimes did so to reduce or extend the term of a particular magistrate or other public official. Finally, in 46 BC, Julius Caesar initiated a thorough reform that resulted in the establishment of a new dating system, the Julian calendar.

He wanted the year to begin in January since it contained the festival of the god of gates (later the god of all beginnings), but expulsion of the Etruscan dynasty in 510 B.C. led to this particular reform's being dropped. The Roman republican calendar still contained only 355 days, with February having 28 days; March, May, July, and October 31 days each; January, April, June, August, September, November, and December 29 days. It was basically a lunar calendar and short by 10¼ days of a 365¼ -day tropical year.

Julius Caesar's calendar reform of 46 B.C. instituted **January 1 as the first of the year**. During the Middle Ages, however, European countries replaced it with days that carried greater religious significance, such as December 25 (the anniversary of Jesus' birth) and March 25 (the Feast of the Annunciation). The latter, known as Lady Day because it celebrates the Virgin Mary, marked the beginning of the year in Britain until January 1, 1752.

The new calendar became known as the Julian calendar. Quintilis was renamed as Iulius (July) in honour of Julius Caesar in 44 BC by Mark Antony. The calendar reforms were completed during the reign of his successor Augustus, when the Senate renamed Sextilis as Augustus (August).

"The Julian calendar of Christ's day did not look like the Julian calendar when Pope Gregory XIII modified it, and thus did not look like the Gregorian calendar of today. There was no Saturday (or seventh-day at the end of the week) on the original Julian calendar. The Julian calendar, like the calendar of the Republic before it, originally had an **eight-day cycle**. Every eighth day was a *nundinæ*, or market day." - "Calendar," *Encyclopedia Britannica*, online (emphasis supplied).

"The Julian calendar differs from the Gregorian in the determination of leap years, lacking the correction for years divisible by 100 and 400 in the Gregorian calendar. In the Julian calendar, any positive year is a leap year if divisible by 4. (Negative years are leap years if the absolute value divided by 4 yields a remainder of 1.) Days are considered to begin at midnight.

In the Julian calendar the average year has a length of 365.25 days, compared to the actual solar tropical year of 365.24219878 days. The calendar thus accumulates one day of error with respect to the solar year every 128 years. Being a purely solar calendar, no attempt is made to synchronise the start of months to the phases of the Moon.

In order to prevent it from becoming too far out of step with the seasons, an intercalary month, Intercalans, or Mercedonius (from merces, meaning wages, since workers were paid at this time of year), was inserted between February 23 and 24. It consisted of 27 or 28 days, added once every two years, and in historical times at least, the remaining five days of February were omitted. The intercalation was therefore equivalent to an additional 22 or 23 days, so that in a four-year period the total days in the calendar amounted to $(4 \times 355) + 22 + 23$, or 1,465: this gave an average of 366.25 days per year.

4. Gregorian calendar: 1582 - today

The Gregorian calendar, also called the Western calendar and the Christian calendar, is internationally the most widely used civil calendar. It is named after Pope Gregory XIII, who introduced it in 1582.

The original goal of the Gregorian calendar was to change the date of Easter.

In 1582, when Pope Gregory XIII introduced his Gregorian calendar, Europe adhered to the Julian calendar, first implemented by Julius Caesar in 46 B.C. Since the Roman emperor's system miscalculated the length of the solar year by 11 minutes, the calendar had since fallen out of sync with the seasons. This concerned Gregory because it meant that Easter, traditionally observed on March 21, fell further away from the spring equinox with each passing year.

Leap years don't really occur every four years in the Gregorian calendar.

The Julian calendar included an extra day in February every four years. But Aloysius Lilius, the Italian scientist who developed the system Pope Gregory would unveil in 1582, realized that the addition of so many days made the calendar slightly too long. He devised a variation that adds leap days in years divisible by four, unless the year is also divisible by 100. If the year is also divisible by 400, a leap day is added regardless. While this formula may sound confusing, it did resolve the lag created by Caesar's earlier scheme—almost.

The calendar was a refinement in 1582 to the Julian calendar amounting to a 0.002% correction in the length of the year. The motivation for the reform was to bring the date for the celebration of Easter to the time of the year in which the First Council of Nicaea had agreed upon in 325. Because the celebration of Easter was tied to the spring equinox, the Roman Catholic Church considered this steady drift in the date of Easter undesirable. The reform was adopted initially by the Catholic countries of Europe. Protestants and Eastern Orthodox countries continued to use the traditional Julian calendar and adopted the Gregorian reform after a time, for the sake of convenience in international trade. The last European country to adopt the reform was Greece, in 1923.

The Gregorian reform modified the Julian calendar's scheme of leap years as follows:

Every year that is exactly divisible by four is a leap year, except for years that are exactly divisible by 100, but these centurial years are leap years if they are exactly divisible by 400. For example, the years 1700, 1800, and 1900 are not leap years, but the year 2000 is.

In addition to the change in the mean length of the calendar year from 365.25 days (365 days 6 hours) to 365.2425 days (365 days 5 hours 49 minutes 12 seconds), a reduction of 10 minutes 48 seconds per year, the Gregorian calendar reform also dealt with the accumulated difference between these lengths. Between AD 325 (when the First Council of Nicaea was held, and the vernal equinox occurred approximately 21 March), and the time of Pope Gregory's bull in 1582, the vernal equinox had moved backward in the calendar, so that in 1582 it occurred about 11 March, 10 days

earlier than 21 March. The Gregorian calendar therefore began by **skipping 10 calendar days**, to restore 21 March as the date of the vernal equinox.

To unambiguously specify the date, dual dating or Old Style (O.S.) and New Style (N.S.) are sometimes used with dates. Dual dating uses two consecutive years because of differences in the starting date of the year, or includes both the Julian and Gregorian dates. Old Style and New Style (N.S.) indicate whether the start of the Julian year has been adjusted to start on 1 January (N.S.) even though documents written at the time use a different start of year (O.S.), or whether a date conforms to the Julian calendar (O.S.) rather than the Gregorian (N.S.).

The Gregorian calendar continued to use the previous calendar era (year-numbering system), which counts years from the traditional date of the nativity (Anno Domini), originally calculated in the 6th century by Dionysius Exiguus. This year-numbering system, also known as Dionysian era or Common Era, is the predominant international standard today.”

– All Information Online – Wikipedia Encyclopedia and others as indicated, (emphasis supplied).

Conclusion Part IV

“Modern Sabbatarians insist that Saturday is the Sabbath of the Bible because they believe that the seven-day week has cycled without interruption ever since Creation. One reason for this belief is the fact that when the Julian calendar changed to the Gregorian calendar in 1582, no days of the week were lost. Thursday, October 4, 1582, on the Julian calendar was followed by Friday, October 15, on the new Gregorian calendar.

Therefore, it is assumed, because no days were “lost” when the calendars transitioned from Julian to Gregorian, the modern week is identical to the Biblical week. This assumption is proven false in the historical facts of the Julian calendar itself. The calendar of the Roman Republic, like all ancient calendars, was originally based on lunar cycles. Pagan Roman priests, called pontiffs, controlled the calendar by announcing the beginning of months. These pontiffs, who could also hold political office, shamelessly manipulated the calendar for political reasons, intercalating extra months to keep favourite politicians in office longer or, conversely, leaving needed intercalations out in order to shorten the terms of political opponents.

It is important to remember that the Biblical week as an individual unit of time defined in Genesis 1, consisted of only seven days: six working days followed by a Sabbath rest on the last day of the week. The eight-day cycle of the Julian calendar was in use at the time of Christ. However, the Jews would not have kept the seventh-day Sabbath on the eight-day weekly cycle of the Julian calendar. This would have been idolatry to them.

Although the seven-day planetary week became popularized in Rome with the rise of the cult of Mithras, it did not become official until **Constantine standardized the week at the Council of Nicæa** [325 AD]. In light of these facts, it is illogical to assume that the Gregorian Saturday is the Biblical Sabbath of Creation. It is true that the Julian calendar transitioned to the Gregorian calendar without any loss of days. However, it is also true that the Gregorian calendar, like the Julian calendar before it, is **founded entirely upon a pagan system of calendation**.

Jesuit astronomer, Christopher Clavius, confirmed that the Julian calendar is rooted in pure paganism and has no ties whatsoever to Biblical calendation. Clavius is world-renowned as the architect of the modern Gregorian calendar. Because the Julian calendar was just a little too long, by the 16th century the vernal equinox was no longer falling on the date arbitrarily assigned to it in the

third century: March 21. Pope Gregory XIII assigned Clavius the task of calendar reform to bring the spring equinox back to March 21.

In his book, *Romani Calendarii A Gregorio XIII P.M. Restituti Explicatio*, Clavius reveals that when the Julian calendar was made the ecclesiastical calendar of the Church at the Council of Nicæa, the Church deliberately rejected Biblical calendation and instead adopted pagan calendation. Referring to the differing systems of calendation used for determining the Biblical Passover versus the pagan substitute of Easter, Clavius states: "The Catholic Church has never used that [Jewish] rite of celebrating the Passover, but always in its celebration has observed the motion of the moon and sun, and it was thus sanctified by the most ancient and most holy Pontiffs of Rome, but also confirmed by the first Council of Nicæa." The "Pontiffs" he is referring to are the ancient priests of Roman paganism.

Modern Christians have assumed that the Gregorian Saturday is the Bible Sabbath. However, Christians who lived at the time the Julian calendar was enforced by civil legislation had no doubts or confusion over the matter: the "Sabbath" was calculated by the Biblical luni-solar calendar; the "Lord's day" (Sunday) by the pagan solar calendar. As David Sidorsky noted, "It was no more possible under Constance to apply the old calendar." Apostolic Christians, however, did not obey the new edict.

Canon 29 of the Council of Laodicea demanded: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If however, they are found Judaizing, they shall be shut out from Christ."

It is important to know that the word "Saturday" has been supplied in the English translation. According to Catholic bishop, Karl J. von Hefele's, 'History of the Councils of the Church' from the Original Documents, the word used was actually "Sabbath" in both the Greek and the Latin and the word "anathema" (accursed) in place of "shut out". The Latin version clearly does not contain any reference to dies Saturni (Saturday) but instead uses Sabbato, or "Sabbath"

Only in recent years, as the facts of history have been forgotten, has Saturday been assumed to be the Bible Sabbath. When the Julian calendar was being enforced upon Christians for ecclesiastical use, no one at the time confused dies Saturni with Sabbato. Everyone knew that they were two different days by two distinct calendar systems." Excerpts from: "Continuous Weekly Cycle" Theory Proven False by Julian Calendar, (emphasis supplied) - Website: www.4angelspublications.com

Therefore, whosoever thought that the calendar has never changed may agree now that the Roman calendar from 753 BC to 1582 AD has undergone many changes and is requiring changes again as the Gregorian calendar of 1582 has fallen behind in time with the cycle of the moon.

Additional synchronisms and chronological facts will be presented in Part V-VIII.

Blessings,

Odette Boily
February 28, 2015

Breaking the Code - Times and Seasons

Part V – Unfolding and Counteracting the Plot to Take Over

Introduction Part V

AT Jones in his book *The Two Republics*, pages 301 to 328, demonstrates that through a process of **IMITATION**, the Roman Catholic Church attempted to gain ascendancy over the world. From the time that the first Sunday Law was enacted by Constantine in 321 AD and was followed by more rigid Sunday Laws, the purpose to change the times and law by Lucifer through the bishops of Rome came to fruition. It lasted 1260 years and can be called the **First Papal Supremacy** (538-1798).

Scene I

The Way to Unfold the Plot

This Part V study on Times and Seasons intends to unfold and counteract the plot of Lucifer to take over the whole world once more, by giving his power and his authority to the Roman Catholic Church under a **Second Papal Supremacy** which will last this time: 1260 literal days.

“The dragon [Satan] gave him his power, and his seat [Holy See] and great authority. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 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.” Revelation 13:2, 5-6.

The way to unfold and counteract this plot is by knowing Lucifer’s devices and intents and by teaching the Truth. Only the Truth counteracts Falsehood. Lucifer has **ALREADY** been given an opportunity to change the Biblical calendar and is now organizing the last steps to take over the whole world. As shown in Part I to IV of this study, the plot to overturn the Creator’s government originated in Lucifer’s mind in heaven while he was the guardian angel of the Law in the Most Holy Place.

Although cast out of heaven by Michael the Prince, according to Revelation 12:7-9, Lucifer has continued his warfare on earth where he has gained ascendancy over Adam and his race, taking away from him, the Dominion, Scepter or Daily (Daniel 8:11-13; 11:31; 12:1) and reigning now on earth for nearly 6000 years. As prophecy has foretold, Lucifer knows his time is short and he is specifically targeting his attacks against the church, the pure woman in doctrines of Revelation 12:17 which keeps the commandment of God and the faith of Jesus.

Scene II

Plot to Take Over

From the time that Lucifer rebelled in heaven and was cast out on the earth, he watched for a plan to take over the earth and establish his kingdom. After centuries of trials and errors from Babel to Babylon, and from Medo-Persia to Rome, Lucifer has refined his Strategic Planning of finally establishing:

1. A **Theocracy** government in **imitation** of Israel Theocracy which existed till Israel demanded a king under Samuel’s rule as a judge. After God granted their request, the Theocracy was dissolved. At His Third Coming, Christ will establish His Kingdom on earth and a new Theocracy will be set up to last forever. (1 Samuel 8).

Through the fourth beast – kingdom - government of Daniel 7:23, Lucifer accomplished the **first** part of his plan: the **Papacy**.

2. A **Day of rest** in **imitation** of the act of God in the original Theocracy in instituting the observance of the 7th day Sabbath of rest. Exodus 20:8-11.

Through the Papacy, the fourth beast – kingdom - government of Daniel 7:23, Lucifer accomplished the **second** part of his plan: **Sun-day Observance**

3. A **Kingdom** or **government** in **imitation** of the Kingdom of God on earth. The laws being laws of the Kingdom of God would necessarily have a religious character by supplying a day of rest for the purposes of devotion, prayers, supplications and worship on the Lord's day.

Through the Papacy, the fourth beast – kingdom - government of Daniel 7:23, Lucifer accomplished the **third** part of his plan: the **Vatican**

"The word Vatican derives from the Latin *vates*, which means "tellers of the future." This name was the name given to a hillside on the west bank of the Tiber River in Rome because daily line up of fortune-tellers used to hawk their "wares" there to passer-by on the street. In the fourteenth century, when the papacy was returned to Rome from Avignon (France), the present-day Vatican became the residence of the popes, and the word came to refer to the enclave in the middle of Rome that had become the seat of the Roman Catholic Church." Catholic Encyclopedia, Online.

4. A **Sovereign Pontiff** in **imitation** of the Sovereign of the Universe. It was by virtue of his office and authority as Pontifex Maximus (Sovereign Pontiff) and not as emperor that the day was set apart to this use because it was the sole prerogative of the Pontifex Maximus in the Pagan world, **to appoint holy days – calendar**, in **imitation** of the Sovereign of the Universe. The title Pontifex Maximus has been used by the bishops of Rome for centuries.

Through the Papacy, the fourth beast – kingdom - government of Daniel 7:23, Lucifer accomplished the **fourth** part of his plan: the **Pope** is called **Sovereign Pontiff**.

5. A **Calendar** of Appointed Times in **imitation** of the Calendar of the One only who can change times and seasons. At the Council of Nicaea in 325 AD the Sunday Movement gained impetus when it was decreed that **Easter** would be celebrated on Sunday only, in honor of Christ's resurrection and was to be observed by the whole Roman Empire. In Socrates's Ecclesiastical History, book 1 chapter ix, a letter confirms this action of the Council. It was again an **imitation** of the power of the Sovereign of the Universe **to change the times and seasons – calendar** - (Daniel 2:21).

Through the Papacy, the fourth beast – kingdom - government of Daniel 7:23, Lucifer accomplished the **fifth** part of his plan: A **calendar of feasts**: Easter, Christmas, Virgin Mary worship, All Day Saints and more.

6. A **Church and State Power** in **imitation** of the Power granted to His Church to fulfill His Mission. Following the Council of Laodicea (363-364 AD), the Roman Catholic Church secured the power in later years to enforce the observance of Sunday and the abandonment of the 7th day Sabbath. In nothing did Constantine give the church any such power, except in the Sunday Law. "In this way the church received help from the State for the furtherance of her ends." Neander, History of the Christian Religion and the Church, Section Third, part ii, div. iii, part 5. This again was in **imitation** of Israel Theocracy when she was fully under God's government and was to **depend on her Divine King** before she demanded an earthly king. In **imitation**, the bishops of Rome made themselves dependent of the Emperor Constantine to use the power of the State for the furtherance of their aims.

Through the Papacy, the fourth beast – kingdom - government of Daniel 7:23, Lucifer accomplished that **sixth** part of his plan: **Church under State Government Power**.

7. AT Jones rightly concludes on page 328, that the Roman Catholic Church, “started out with the **determination to do it; she did it, and ‘in this way’ she did it....** And the theocratical leaders in the movement had the cruel courage to follow the steps unto the last... as illustrated in the horrors of the Inquisition during the fearful record of the dreary ages in which the bishopric of Rome was supreme over kings and nations.”

Through the Papacy, the fourth beast – kingdom - government of Daniel 7:23, Lucifer accomplished that **seventh** part of his plan: the **Inquisition**.

Therefore in a seven part imitation series, Lucifer’s plan was to establish a:

- ✓ **Theocracy** – The Papacy
- ✓ **Day of Rest** - Sunday
- ✓ **Kingdom** – Church and State Government – the Vatican
- ✓ **Sovereign Pontiff** – the Pope to Appoint Holy Days
- ✓ **Appointment of Holy Days** – Easter, Christmas, Virgin Mary, All Day Saints, etc.
- ✓ **Church and State Power**
 First Papal Supremacy: 1260 years: 538 – 1798 AD (Daniel 7:25)
 Second Papal Supremacy: 1260 days (Daniel 12:7-13; Revelation 13:5)
- ✓ **Time of Trouble and Persecution**
 The Inquisition - Daniel 7:25 and Revelation 12: 6 for 1260 years: 538 - 1798
 Daniel 12 and Revelation 13 under the National and International Sunday Law and a Death Decree still to come.

Scene III.

Strategic Planning to Counteract Lucifer’s Plot

What is important to study at this time of earth history is,

1. The Strategic Planning the Creator of the Universe has already started to execute in order to counteract Lucifer’s plot to take over the earth and,
2. To understand all the steps His people must follow at this time in order for Him to gain the final victory over Lucifer and establish His kingdom on earth as it is in heaven.

The Creator’s Strategic Planning for these Last Days is the reversal of Lucifer’s imitation by establishing a:

- ✓ **Theocracy** – based on the 144000 – the ‘fit man’ of Leviticus 16 – Firstfruits: Barley
- ✓ **Day of Rest** – based on the Biblical Luni-Solar Barley Harvest Law calendation
- ✓ **Kingdom** – based on a royal priesthood after the order of Melchisedek - Firstborn
- ✓ **Sovereignty**– based on the Sovereign of the Universe who changes times and seasons
- ✓ **Appointment of Holy Days** – based on the Feasts of Leviticus 23; 25; Numbers 28, 29
- ✓ **Church and Power** – based on the Separation of Church and State – Church under Christ
- ✓ **Time of Trouble and Persecution** – based on the blessing of Daniel 12:13 and Revelation 1-3 promised to the Overcomers

Scene IV

Strategic Planning: Phase One – 1844 - 2015

1. **Synchronism of 1844 - Not a Delay but a Mistake of Interpretation**

Event: 2300 day prophecy of Daniel 8:14; 9:24-27 – Revelation 14 - The Anti-typical Day of Atonement of October 22, 1844 - Luni Solar Barley Harvest calendar restored – Three Angel Messages was given but not received: Hour of Judgment - Not a delay of the Second Coming as the pioneers mistakenly interpreted the sanctuary to be the earth. – **Appointed Times and Calendar of His Government were restored at that time.**

2. Synchronism of 1869

Event: Health Reform restored – Law of Statutes was given to guard the Ten Commandments.
- **The Statutes as part of the Moral Law of His Government, were being Restored.**

3. Synchronism of 1888 – 1st Delay because of Insubordination/Rebellion

Event: The Moral Law of Commandments, Statutes and Judgments in Galatians rejected – First Delay of the Second Coming because of insubordination. In the ensuing years, buildings burnt in Battle Creek – the Church was shaken by the Alpha of Apostasy of Dr. Kellogg. – **Judgment mingled with mercy.**

4. Synchronism of 1889 – Sunday Law

Event: In consequence of the insubordination of 1888, A.T. Jones participated in a debate against the Sunday Law Legislation proposed in 1889 by Senator Blair of the United States Senate and overruled the process postponing events that could have brought the final movements leading to the Second Coming. – **Lucifer attempt was pushed back – Christ's army was not ready.**

5. Synchronism of 1914 - WW I

Event: Reason for the war: the Pen of Inspiration is clear that because of God's people rebellion in 1888, the Church will be ere long on the earth and face many more wars and difficulties. – **Rejection of His Law by His people brought Judgment mingled with mercy.**

6. Synchronism of 1929 – The Healing of the Wound

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:3

Event: In 1929, Mussolini, the fascist leader of Italy, signed the Lateran Pact which brought into being the Vatican City State. Cardinal Gasparri, diplomat and politician in the Roman Curia was the signatory of the Lateran Pact. He served as the Cardinal Secretary of State under Pope Benedict XV and Pope Pius XI. Pope Pius XI was the first sovereign of Vatican City from its creation as an independent state on February 11, 1929.

Newspapers at the time even proclaimed the "wound" to the Vatican as "healed" as can be read in an article from the February 12, 1929 edition of the San Francisco Chronicle. The same story can be read in the Reno Nevada State Journal of Tuesday, February 12, 1929.

"The Pope is again an independent sovereign ruler, as he was throughout the Middle Ages, though his temporal realm, established today, is the most microscopic independent State in the world, and probably the smallest in all history." — THE NEW YORK TIMES, Tuesday, February 12, 1929.

Even Catholic newspapers reporting the event declared the "wound" to be healed by the Lateran Treaty. The Catholic Advocate, published in Brisbane, Australia on April 18th, 1929 commented on this event." Reference: Online. - **Lucifer was permitted once more to give his authority to the Papacy in preparation of the Second Papal Supremacy.**

7. Synchronism of 1939 – 2nd Delay because of Doubt

Event: In the spring of 1939, the General Conference of SDA in Washington DC set up a Committee to examine the Validity of October 22, 1844. After 8 months of research, the

Committee acknowledged the validity of the date for the Great Day of Atonement in 1844 as being the 22 of October 1844.

However, the study revealed the discrepancy between the Biblical Luni-Solar Barley Harvest calendar used to ascertain this date and the 7th day Sabbath reckoning based on a Roman Papal Gregorian calendar reckoning. The Refusal to accept this error and publish it on the part of the Committee and the Leaders of the Church at that time forced the Church into 70 years of wilderness wandering. This report appears at the Adventist Research Center at Andrews University under the unrecognizable name (willingly or unwillingly) of: The Grace Amadon Collection. - **His Calendar and Statutes of Appointed Times were put aside once more.**

8. Synchronism of WWII – 1939 - 1945

Event: Reason for the war: the same reason as for WWI can be applied to WWII - because of God's people rebellion in 1939, the Church was to be ere long on the earth and faced many more wars and difficulties: the 1950 era on The Questions on Doctrines – 1970 era of the Dismissal of Desmond Ford and falling away of many leaders – 1980 era and abandonment of the Sanctuary teaching – 1990 era and the Introduction of the Emerging Church along with the Korean War, the Vietnam War – Kuwait and the Desert Storm War, Afghanistan War, War on Terrorism and more. – **Judgments mingled with mercy.**

9. Synchronism of 1995 – 3rd Delay because of Lack of Faith

Event: At the request of the President of the General Conference of the SDA Church in 1995, a Committee of leaders of the General Conference and of Andrews University re-opened and examined the 1939 Report of the Committee on the Validity of October 22, 1844. After a brief perusal, some of the members saw the error in calendation of the 7th day Sabbath reckoning from the Luni-Solar calendar to the Gregorian calendar but were sworn never to reveal this error. - **His Calendar and Statutes of Appointed Times were put aside once more.**

10. Synchronism - 2007 to 2015 - 3rd Delay Overruled

Event: However, in 2007 the Creator overruled their decision by placing in the hand of four women the most incredible revelation of the century: the Biblical Sanctuary calendar based on a Luni-Solar Barley Harvest reckoning was restored by the Millerites with their calculation of the 10th day of the 7th month corresponding to October 22 in 1844 as the Great Day of Atonement that year.

The synchronisms and chronology of Daniel 8:14 and Daniel 9:24-27 prove the Appointed Times of the Creator of Leviticus 23 and 25 and Numbers 28 and 29: His weekly, monthly and yearly days of Worship according to His system of calendation. Without a doubt, this was and is His final restoration which will bring in the Final Test to the Final Generation. - **His Calendar is a Statute that is accepted presently by many all over the world – mainly by the lay-people.**

Scene V

Strategic Planning: Phase Two – Events Reaching to the Second Coming

11. Synchronism – Second Papal Supremacy brought in by a National Sunday Law

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” Revelation 13:3.

What the **future** holds is described in Daniel chapter 12, Revelation 13, the book of Esther and the book The Great Controversy. The events described in these inspired books will culminate to fulfill a **Second Papal Supremacy** which will last **1260 days** or 42 months according to Daniel 12:7 and Revelation 12:14 and 13:5.

These events can be chronologically enumerated in this order:

- ✓ God's people are ready – 144000 have been sealed and uphold His Theocracy-Leadership
- ✓ Roman Catholicism, Apostate Protestantism and US leaders unite
- ✓ Legislation of a National Sunday Law in the USA
- ✓ Church and State government established – USA forgo its Constitution
- ✓ National Sunday Law imposed in the USA – Test for the Living
- ✓ Persecution on those who refused to obey the Sunday Law Observance
- ✓ International Sunday Law – Legislated and Imposed all over the world
- ✓ Persecution and death threats continue – imprisonments, loss of properties, death
- ✓ Kings – chiefs of States transfer their (scepter) power to the Papacy
- ✓ Probation closes – Mediation in the Most Holy Place is over
- ✓ Plagues are falling – earth is under great destruction
- ✓ International Death Decree
- ✓ Voice of God gives the day and hour of Christ's Second Coming and the Inheritance of the Saints
- ✓ Destruction of Babylon – chaos on the earth
- ✓ Christ appears in the cloud of glory
- ✓ Wicked are destroyed
- ✓ Righteous ascend to heaven

12. Synchronism – Phase Three – Events Reaching to the Third Coming

- ✓ Earth lays fallow for a thousand year – Anti-typical Sabbatical Year
- ✓ Lucifer and his fallen angels wander on the earth with no one to tempt or harass
- ✓ After the thousand years Christ descends with the New Jerusalem and the righteous
- ✓ Wicked come out of their grave – resurrected the same way as they went in
- ✓ Lucifer arraigns them into a great army
- ✓ Lucifer and his army attempt to take over the Holy City
- ✓ Fire comes from heaven and destroys them all and cleanses the earth
- ✓ Earth made new again and given to the righteous
- ✓ Earth celebrates her anti-typical Jubilee as sin and sinners along with Lucifer and his fallen angels are destroyed for eternity and this sin “affliction will rise no more” Nahum 1:9.

Conclusion Part V

“In seeking to cast contempt upon the **divine statutes**, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The **last great conflict** between truth and error is but the final struggle of the long standing controversy concerning the law of God.

Upon this **battle** we are now entering - a battle between the laws of men and the precepts of Jehovah, between the **religion of the Bible** and the **religion of fable and tradition.**”
The Great Controversy, E.G. White, p. 582, excerpts, (emphasis supplied).

From eternity, the Creator's Strategic Planning was to counteract sin and rebellion if it was ever to arise among His free created beings. The synchronisms and chronology proposed in this essay is

based on Biblical and Spirit of Prophecy events which will get rid of Lucifer's rebellion and imitation of God's government as shown in the following last events:

Strategic Planning proposed by the **Creator of Times and Seasons**:

- ✓ **Theocracy** – based on the 144000 – the 'fit man' of Leviticus 16 – Firstfruits: Barley
- ✓ **Day of Rest** – based on the Biblical Luni-Solar Barley Harvest Law calendation
- ✓ **Kingdom** – based on a royal priesthood after the order of Melchisedek - Firstborn
- ✓ **Sovereignty**– based on the Sovereign of the Universe who change times and seasons
- ✓ **Appointment of Holy Days** – based on the Feasts of Leviticus 23; 25; Numbers 28, 29
- ✓ **Church Power** – based on the Separation of Church and State – Church under Christ
- ✓ **Time of Trouble and Persecution** – based on the blessing of Daniel 12 and Revelation 1-3 promised to the Overcomers

These words of Inspiration can now be proclaimed:

"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love." The Great Controversy, 678.

For further studies on the Synchronisms and Chronology of the Last Day Events, please check my websites on the Sanctuary and Religious Liberty:

www.numbers1317.org files 16-18; 21-22.

www.fourwindpublications.org

Additional synchronisms and chronological facts will be presented in Parts VI-VIII.

Blessings,

Odette Boily

February 28, 2015

Breaking the Code: Times and Seasons

Part VI – Value of Synchronism and Chronology

Introduction Part VI

Although lengthy, the following historical fact needs to be understood before studying the importance of the Synchronism and Chronology of 457 BC and the Synchronisms and Chronology of the Bible as a whole. Section I is taken from an article which can be found at: www.4angelspublications under Articles – The Lunar Sabbath and the SDA Church.

This Article is used Without Prejudice to demonstrate the validity of Chronology and the impact it has in the lack of understanding of His Word if neglected. This writer is persuaded that the purpose of the Creator in preserving so many Synchronisms in His Written Word and so many chronological dates corresponding in His-Story, was and is specifically for these Last Days of Earth's History in order to declare His true and unique **Luni-Solar Barley Law calendation** as restored by the Millerites in 1844. Though lost through time and events for more than 1260 years till 1798, and 171 years now since 1844, it is high time for these synchronisms to be studied using the premises of 1844 calendar reckoning of October 22, 1844.

According to the Pen of Inspiration:

"The computation of the prophetic periods [457 BC, 27 AD, 31 AD, 34 AD, October 22, 1844] on which that message was based [Daniel 8:14; 9:24-27; Revelation 14:7] placing the close of the 2300 days in the autumn of 1844, stands without impeachment." The Great Controversy, 1888, p. 457.

- **Section I. The Lunar Sabbath and the SDA Church**

Here is part of the article referred to:

The Lunar Sabbath & the SDA Church

Dr. Jacques Doukhan, Professor of Hebrew and Old Testament Exegesis at Andrews University, was the featured speaker at Worker's Meeting for the Upper Columbia Conference of Seventh-day Adventists in August of 2007. The conference was considering establishing a church plant in Spokane, Washington, to reach Messianic Jews. Doukhan was invited to speak to the Conference ministers about the annual feasts.

According to three people in attendance, a number of pastors voiced questions about the Biblical calendar. One of the pastors stated that at that time, Doukhan acknowledged that when the Sabbath is calculated by the Biblical calendar, it will fall differently.

If the Sabbath on the Biblical calendar does not fall on Saturday, why does the Seventh-day Adventist Church still teach that Saturday is the Sabbath? Why has the leadership not informed the church members? *How long has the leadership known that Saturday is not the true Bible Sabbath?*

By Bibletruthers.org



**Robert Folkenberg, Sr.,
former GC president**

The history of the lunar Sabbath teaching within the Seventh-day Adventist Church is the sad story of a cover-up spanning decades. Heaven has tried many times to bring this truth to the world, but each time spiritual pride or fear of the consequences of accepting such a radically different truth has led the Church to reject it and, still more, to *cover up the evidences* in support of this truth.

In the mid-1990s, questions arising out of California and Washington regarding the concept of the lunar Sabbath prompted the General Conference of Seventh-day Adventists (GC) to take action. In 1995, an order originating from the office of then-GC president, Robert Folkenberg, Sr., commissioned a study group to look into the issue of calculating the Sabbath by the ancient Hebrew luni-solar calendar. The committee members consisted of five scholars hand-picked from the seminary at Andrews University. In addition to these five, there was also a representative from the Ministerial Department of the North American Division (NAD) of Seventh-day Adventists and another representative from the Ministerial Department of the

General Conference. Robert M. Johnston, professor of New Testament and Christian Origins at the seminary, was selected to head this research committee. No representative from the Biblical Research Institute was on the committee as it was felt that the well-respected scholarship of the various members was of sufficient authority that it was not needed.

The vaults were thrown open for the committee. They were asked to research the Grace Amadon Collection (housed at the Center for Adventist Research at Andrews University) as well as the four volume series, *The Prophetic Faith of Our Fathers*, by Leroy Edwin Froom. Additional material supplied the committee for study was a series of letters, written by well-respected Adventist scholar, M. L. Andreasen. A research paper on the subject by Elder J. H. Wierts was to be provided, but before it could be studied, something unexpected happened.

It had been expected that the committee would be able to very quickly refute the idea of a lunar Sabbath. What was not expected was what actually happened: as the committee members began studying into the subject, a number of them became convicted of its truth!

The fact is, the entire Seventh-day Adventist denomination was founded upon a belief that the 2300 day/year prophecy of [Daniel 8:14](#) ended on October 22, 1844, as taught by the Millerite Movement of the 1840s. This is significant because the only way to arrive at that date is by using the ancient Biblical luni-solar calendar.



**Robert M. Johnston, chair of
the 1995 Research Committee**

As far back as April, and then in June and December of 1843, and in February of 1844¹ months before [William] - Miller's original date expired for the ending of the "Jewish year 1843" at the time of the vernal [spring] equinox in 1844 - his associates (Sylvester Bliss, Josiah Litch, Joshua V. Himes, Nathaniel Southard, Apollos Hale, Nathan Whiting, and others) came to a definite conclusion. This was that the

solution of Daniel's prophecy is dependent upon the ancient or original Jewish form of luni-solar time, and not upon the altered modern rabbinical Jewish calendar. . . . They therefore began to shift from Miller's original date for the ending of the 2300 years (at the equinox in March), over to the new moon of April, 1844. (Leroy E. Froom, *The Prophetic Faith of Our Fathers*, Vol. 4, p. 796.²)

Without the original luni-solar calendar, there would be no Day of Atonement on October 22 in 1844. This ancient method of time-measurement was the very foundation for determining the time prophecy and the cleansing of the sanctuary doctrine which is the hallmark belief of the Seventh-day Adventist Church which grew out of the Millerite movement.

It is important to note in the above quote that a distinction must be made between the "ancient or original Jewish form of luni-solar time" and the "altered modern rabbinical Jewish calendar" in use by Jews around the world today. The calendar used by Jews today is not the same as was used in Bible times. Under intense persecution following the [Council of Nicaea](#) Jews "fixed" their calendar to align with the continuous weekly cycle of the Julian calendar. Consequently, the Jews in 1844, kept Day of Atonement, or "Yom Kippur," [September 23](#), and not on October 22 as the Millerites and later the Seventh-day Adventists claimed was the true Day of Atonement.

The fact that the Jews observed Day of Atonement on September 23 and not October 22 was a point well known to the Millerites.

There were many in 1844 who made merry over a lunar reckoning that was not based upon the modern Jewish calendar. The answer was returned: "Every scholar knows that we are correct as to the Karaite [original Hebrew] seventh month." The Millerites were well aware of the rabbinical seventh month in September in 1844, and the circumstance was often mentioned in their papers. At the same time they were emphatic in their challenge that they dissented from the modern Jewish calendar because it did not agree with the laws of Moses.³

Heaven used the Millerite Movement to restore to the world a knowledge of the original calendar of Creation, uncorrupted by the later traditions of rabbinical Jews reconciling their observances to the pagan Julian calendar.

Painstakingly studying the Karaite [Jewish] protest in the Middle Ages against the Rabbinical perversion of the calendar, they at last deliberately and irrevocably accepted, restored, and applied to their time-prophecy problem, the earlier calendation championed by the Karaites. And this they did in defiance of the whole body of Rabbinical scholarship and the general current practice of Jewry *which change was introduced in the same century and at approximately the same time that the Roman Church . . . changed the Sabbath by church law from the seventh to the first day of the week*⁴.

The Millerites knew the ancient luni-solar calendar so well that they were able to calculate, in advance, the Day of Atonement. Without this understanding, there would have been no "Seventh-Month Movement," no "Midnight Cry,"

"What wisdom . . . the Lord gave those earnest God-fearing and sincere believers . . . to proclaim to the world that they were following the calendar adopted by the Karaite Jews, - those Jews who profess to follow the Scripture rather than following the calendar adopted by the rabbinical orthodox Jews who were following a calendar which they admit is inaccurate in its mode of reckoning." F. C. Gilbert

and later, no cleansing of the sanctuary doctrine within Adventism. It is not too strong a statement to say that without the luni-solar calendar, there would be no 2300-day doctrine within the Seventh-day Adventist Church.

The problem is when the Sabbath is calculated by the original Biblical calendar, *it does not fall on Saturday* because the weekly cycle of the luni-solar calendar does not align with the weekly cycle of the Gregorian calendar, which is a solar calendar. Furthermore, this can be proven by the fact that if the 2300 day/year time period started in 457 BC as taught by both the Millerites and the SDA

Church, the year AD 31 is pinpointed as the year of the crucifixion. When the luni-solar calendar for AD 31 is overlaid the Julian calendar for the same year, Passover, the sixth day of the week, does not fall on Friday! (For further discussion of this point, please see [Problem of the Crucifixion Date](#).)

This was the problem facing the Study Committee of 1995. To acknowledge that the Church's sole, unique contribution to Protestant theology was based upon a different method of time-keeping, was to open the floodgates to a problem they did not wish to deal with: i.e., the problem that the Biblical Sabbath is not Saturday!

When interviewed, one of the committee members⁵ stated, "The main thing the NAD men wanted to cover up was the fact that October 22 is based on Jewish lunar calculation. He said that they were wanting to get people thinking that it was based on solar calculation." This led to extremely heated discussions among the committee members.

This author does not know precisely what position the men from the NAD and the GC took, but according to interviews, three of the five members from Andrews University were vocal in their support for a truthful and consistent stance on the establishment of the date of October 22, 1844.

A committee member recalled some of the discussion that took place over the issue, stating emphatically: Anytime you have October 22 and it is your *hallmark doctrine*, it is the *hallmark* doctrine that sets your denomination apart as distinct and separate from all other denominations, and it is based on Jewish lunar calculation, and then you give people the idea that you got it from the solar calendar, *you're lying!* Several of us were very, very hard on them.

When asked if the church officials who appointed the committee, in their ignorance of the topic, actually thought that the Study Committee could refute the lunar Sabbath, he replied:

In their ignorance, they actually thought they had a committee that would rubber stamp whatever they were told to agree to. But after a few meetings they saw that they couldn't get a consensus from us, they couldn't bully us, and they shut it down. They saw that they were about to open Pandora's box and so they shut it down.

The committee members who did not feel comfortable speaking up in support of an open admission of the calendar used to establish October 22 as the Day of Atonement in 1844, nevertheless saw the truth of what the others were saying. One of them admitted to another, "I see what you are saying and I agree with you." When asked why, then, he had not spoken up in the committee, he replied:

"Art thou he that troubleth Israel?" If I am viewed as a liberal, I will lose everything. The fastest way to destroy your career in the SDA Church is to be branded a liberal scholar. If I come out and agree with you, my career will be over. I'll lose my job. I'll lose everything. Once you're labeled a liberal in the Adventist Church, you're dead.

Even Chairman Johnston went so far as to admit: "I agree with what you are saying, and that is why I do not teach Bible Chronology. Men and women are saved by grace and so that is what I teach. I do not teach Bible Chronology."

In order to spare the corporate church the embarrassment of having to admit that Saturday was not actually the Biblical Sabbath, the Study Committee was shut down and the subject was suppressed. Or, as one committee member recalled, it was feared the truth "would blow up the Church."

Reference:

1. See *Midnight Cry*, April 27, 1843, p. 30; *Signs of the Times*, June 21, 1843, p. 123; Dec. 5, 1843, pp. 133-136; *Midnight Cry*, Feb. 22, 1844, pp. 243, 244.
2. Bold in original; italics supplied.

- **Section II. Chronology is the Key to Prove the Biblical Calendar**

The precedent article makes it clear that the Committee Chairman in 1995 did not teach chronology:

"The committee members who did not feel comfortable speaking up in support of an open admission of the calendar used to establish October 22 as the Day of Atonement in 1844, nevertheless saw the truth of what the others were saying. One of them admitted to another, "I see what you are saying and I agree with you." When asked why, then, he had not spoken up in the committee, he replied:

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Robert M. Johnston, professor of New Testament and Christian Origins at the seminary, was selected to head this research committee in 1995 and is still a professor at Andrews University.

Robert M. Johnston

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Additional synchronisms and chronological facts will be presented in Parts VII-VIII.

Blessings,

Odette Boily

March 2, 2015

Breaking the Code: Times and Seasons

Part VII - Chronology of 457 BC Based on the Millerites

Karaites Calendar Reckoning of 1844

Introduction Part VII

The following study in Synchronisms and Chronology of the date 457 BC is based on the Biblical Sanctuary Calendar restored by the Millerites and used to ascertain October 22 in 1844, namely the Luni-Solar Barley Harvest Mosaic Law Calendation. The chronology presented here claims to be one of a kind simply because of the unwillingness of the pioneers and scholars of the SDA Church to accept the Biblical Calendar. The sad truth is, they were and still are prisoners of customs and fables. In doing so, they help preserve a lie conceived in 325 AD with the Easter-Sunday day of worship instituted by the Roman Catholic Church with the support of the Roman State Government. After 1690 years (2015-325 = 1690) of Saturday-Sunday delusion, it is time to confront the issue and its original author Lucifer and vindicate at last the Calendar of the Creator which is the very reflexion of His Character, the Law of His Government.

We would do well to remember the Strategic Planning of the Creator in restoring every divine institution at this time of Earth's History including His 7th Day Sabbath of Rest based on His calendar.

"In the time of the end **every divine institution is to be restored**. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in." Prophets and Kings, 678, (emphasis supplied).

- **Section I. Same Method Used to Ascertain Ezekiel Synchronisms and Chronology in Part II Table II : Rule of Correspondence**

All the Old Testament synchronisms and chronology are found within the writing of the prophets who have faithfully recorded days, months and years and which are often related to the reigns of kings, their death or captivity as we saw in Part II of this research with Ezekiel synchronisms and chronology occurring under king Jehoiachin's captivity.

By taking into consideration the determination of chronological methods, the location of well-authenticated eclipses as anchors and by applying the proper chronological methods to the reigns of kings, checking the same by the Canon of Ptolemy and with various clay tablets found in excavations of the sites in question and dated with definite years in the king's reign, it is possible to apply these various principles in the working out of definite dates.

This study intends to demonstrate the immense value of the synchronisms and chronology found in the Old Testament by establishing astronomical facts, proving their functions and establishing their purposes for evaluating the synchronisms in the Bible. To the faithful student who loves to dig deep in the Times and Seasons of the Creator, the synchronisms found from Second Kings to Malachi starting with the reign of king Josiah till after the 70 years captivity and return to Jerusalem, will

become a method to understand all the other synchronisms engraved throughout the Old and New Testament, either presented by dates or events by the authors of the Sacred Book.

Based on a study of the 'Date of Artaxerxes' Decree to Restore and Build Jerusalem' by the Millerites and revisited by the General Conference Committee in 1939, this research adds 69 synchronisms to the 8 synchronisms proposed by L.H. Wood who submitted a 'Comparative Chronologies of Neo-Babylonia, Persia, Egypt, and Israel 627 BC to 443 BC in 1939 and forms Part IV of the Grace Amadon Collection on the 'Report of Committee on Historical Basis, Involvements and Validity of the October 22, 1844'.

The synchronisms and chronology L.H. Wood proposed in his dissertation match perfectly the dates submitted in the King James Version Study Bible – Historical Settings at the beginning of each book and end of the Bible, copyright 1997. The publishers may have referred to the Millerites-L.H. Wood Chronology to obtain this information.

The best suggested method to study Table IV on the Synchronisms and Chronology of 457 BC is to read every Biblical Synchronism, analyze the event and carefully compare the date with other events. It is called: Rule of Correspondence and is shown by the book of Ezekiel as demonstrated in Part II of this series with Table II.

Other important points to take into consideration as we study synchronism:

1. The regnal year of Jeremiah and Kings began with the seventh month Tishri in the autumn, the year as a whole being harmonized to the Abib moon and Passover dates.
2. This is in definite contrast with the Babylonian year which began with the first month of Abib in the spring.
3. The Ptolemaic year, based upon Egyptian vague reckoning, began with the wandering 1 Toth, and consequently had no accession year.
4. The Julian year, beginning with January 1, comes into the problem as a measuring time, upon which the ancient eclipses can be recorded, and which thereby becomes a connecting link between the Ptolemaic year and ancient regnal years. To the Babylonian and Persian regnal years, the Biblical years are tied as they used the same accession years, namely a king accession year became the year of the death of the precedent king and his regnal year the following year. The Egyptian had no accession year and the regnal year was the same year as the death of the precedent king or pharaoh.
5. The records of the prophecies of Ezekiel, Haggai and Zechariah indicate that their years began with the spring like the Hebrew feast year. For it is only according to the spring reckoning that the Ezekiel dates will harmonize with the year of Jeremiah and the records of Kings.

Synchronisms and Chronology:

- **Taken and Adapted from:** Synchronism and Chronology Dates – The Grace Amadon Collection, part IV – L. H Wood – based on Synchronisms from Millerites 1844 era - Excerpts
- **Taken and Adapted from:** Studies of OT Synchronisms – Ezekiel Dates – The Grace Amadon Collection - Box 1; Folder 11 – Excerpts
- **Additional Synchronisms and Chronology** – Odette Boily, taken from the King James Version Bible, March, 2015

Table IV. Synchronisms and Chronology of 457 BC and the Biblical Calendar

BC	Egypt	Judah	70 years Judah Captivity	Jehoiachin Years of Captivity	Prophet	Synchronism S	Assyria Babylon	Biblical Synchronism	Biblical Synchronism
627	Psamtik I 37	Josiah 12					Ashurbanipal 21		
626	38	13			Jeremiah Ministry 1	S₁	22 Nabopolassar A		Jeremiah 25:3 (626-604) (1)
625	39	14			2		1		
624	40	15			3		2		
623	41	16			4		3		
622	42	17			5		4		
621	43	18			6	S₂₋₃	Eclipse of the moon 5		2 Kings 22:3 (2) 2 Chron. 34:8 (3)
620	44	19			7		6		
619	45	20			8		7		
618	46	21			9		8		
617	47	22			10		9		
616	48	23			11		10		
615	49	24			12		11		
614	50	25			13		12		
613	51	26			14		13		
612	52	27			15		14		
611	53	28			16		15		
610	54	29			17		16		
609	Necho II 1	30			18		17		
608	2	Jehoahaz 31 Jehoiakim A			19	S₄₋₉	18	2 Kings 22:1 (4) 2 Chron. 34:1 (5) 2 Kings 23:36 (6)	2 Chron. 35:20 (7) 2 Kings 23:31, 34 (8) 2 Kings 23:29 (9)

Table IV. Synchronisms and Chronology of 457 BC and the Biblical Calendar

BC	Egypt	Judah	70 years Judah Captivity	Jehoiachin in Captivity	Prophet	Synchronism S	Assyria Babylon	Persia	Biblical Synchronism
607	3	Jehoiakim 1			Jeremiah 20		19		
606	4	2			21		20		
605	5	3	Prophet Daniel 1		22	S ₁₀₋₁₁	21 Nebuchadnezzar A		Daniel 1:1(10) 2 Kings 24:1 (11)
604	6	4	2		23	S ₁₂₋₁₃	1		Jeremiah 25:1 (12) Jeremiah 46:2 (13)
603	7	5	3		24	S ₁₄₋₁₅	2		Jeremiah 36:9 (14) Daniel 2:1 (15)
602	8	6	4		25		3		
601	9	7	5		26		4		
600	10	8	6		27		5		
599	11	9	7		28		6		
598	12	10	8		29		7		
597	13	11 Jehoiachin Zedekiah A	9	1	30	S ₁₆₋₁₈	8		2 Kings 23:36 (16) 2 Kings 24:12 (17) 2 Chron. 36:9, 10 (18)
596	14	1	10	2	31	S ₁₉₋₂₀	9		2 Kings 25:1 (19) 2 Chronicles 36:11 (20)
595	15	2	11	3	32		10		
594	16	3	12	4	Call of Ezekiel E J		11		
593	Psamtik II 1	4	13	5	1 33	S ₂₁	12		Ezekiel 1:2 (21)
592	2	5	14	6	2 34	S ₂₂	13		Ezekiel 8:1 (22)
591	3	6	15	7	3 35	S ₂₃	14		Ezekiel 20:1 (23)
590	4	7	16	8	4 36		15		
589	5	8	17	9	5 37	S ₂₄	16		Ezekiel 24:1 (24)

Table IV. Synchronisms and Chronology of 457 BC and the Biblical Calendar

BC	Egypt	Judah	70 years Judah Captivity	Jehoiachin Years Captivity	Prophet	Synchronism S	Assyria Babylon	Persia	Biblical Synchronism
588	Hopra Apries 1	Zedekiah 9	Prophet Daniel 18	10	E J 6 38	S ₂₅₋₂₆	Nebuchadnezzar 17		Jeremiah 39:1 (25) Ezekiel 29:1 (26)
587	2	10	19	11	7 39	S ₂₇₋₃₁ Smiting of The city.	18		Jeremiah 32:1 (27) Jeremiah 52:29 (28) Ezekiel 30:20 (29) Ezekiel 31:1 (30) Ezekiel 26:1 (31)
586	3	11	20	12	Obadiah Ministry (590-586) 8 40	S ₃₂₋₃₈ 1	19		Jeremiah 39:2 (32) 2 Kings 25:2,3(33) Ezekiel 33:21 (34) Jeremiah 52:12 (35) Ezekiel 32:1 (36) Ezekiel 32:17 (37) 2 Kings 25:8 (38)
585	4	Gedaliah Governor	21	13	9 41	S ₃₉ 2	20		2 Kings 25:22 (39)
584	5		22	14	10 42	3	21		
583	6		23	15	11 43	4	22		
582	7		24	16	12 44	S ₄₀ 5	23		Jeremiah 52:30 (40)
581	8		25	17	13 45	6	24		
580	9		26	18	14 46	7	25	Cambyses I A	
579	10		27	19	15 47	8	26	1	
578	11		28	20	16 48	9	27	2	
577	12		29	21	17 49	10	28	3	
576	13		30	22	18 50	11	29	4	
575	14		31	23	19 51	12	30	5	
574	15		32	24	20 52	13	31	6	
573	16		33	25	21 53	S ₄₁ 14	32	7	Ezekiel 40:1 (41)
572	17		34	26	22 54		33	8	
571	18		35	27	23 55	S ₄₂	34	9	Ezekiel 29:17 (42)

Table IV. Synchronisms and Chronology of 457 BC and the Biblical Calendar

BC	Egypt	Judah	70 years Captivity	Jehoiachin Captivity	Prophet	Synchronism S	Assyria Babylon	Persia	Biblical Synchronism
570	Hophra Apries 19		Prophet Daniel 36	28	E J 24 56		Nebuchadnezzar 35	Cambyses I 10	
569	Ahrmose II (Amasis) 1		37	29	25 57		36	11	
568	2		38	30	26 58	S ₄₃	Eclipse of the moon 37	12	Ezekiel 1:1 (43)
567	3		39	31	59		38	13	
566	4		40	32	60		39	14	
565	5		41	33	61		40	15	
564	6		42	34	62		41	16	
563	7		43	35	63		42	17	
562	8		44	36	64		43 Evil-Merodach Amel Marduk A	18	
561	9		45	37	65	S ₄₄₋₄₅	1	19	Jeremiah 52:31 (44) 2 Kings 25:27 (45)
560	10		46	38			Nergal Sharusur 2 A	20	
559	11		47	39			1	Cyrus the Great 21 A	
558	12		48	40			2	1	
557	13		49	41			3	2	
556	14		50	42			Nabunaid 4 A	3	
555	15		51	43			1	4	
554	16		52	44			2	5	
553	17		53	45			3	6	
552	18		54	46			4	7	

Table IV. Synchronisms and Chronology of 457 BC and the Biblical Calendar

BC	Egypt	Judah	70 years Captivity	Jehoiachin Captivity	Prophet	Synchronism S	Assyria Babylon	Persia	Biblical Synchronism
551	Ahrmose II (Amasis) 19		Prophet Daniel 55	47		S ₄₆	Belshazzar Co-regent (1) 5	Cyrus the Great 8	Daniel 7:1 (46)
550	20		56	48			(2) 6	9	
549	21		57	49		S ₄₇	(3) 7	10	Daniel 8:1(47)
548	22		58	50			(4) 8	11	
547	23		59	51			(5) 9	12	
546	24		60	52			(6) 10	13	
545	25		61	53			(7) 11	14	
544	26		62	54			(8) 12	15	
543	27		63	55			(9) 13	16	
542	28		64	56			(10) 14	17	
541	29		65	57			(11) 15	18	
540	30		66	58			(12) 16	19	
539	31		67	59		S ₄₈₋₄₉	(13) 17	Conquest of Babylon Cyrus & 20	Daniel 5:1(48) Daniel 5:30. 31 (49)
538	32		68	60		S ₅₀₋₅₁		Darius 1	Daniel 9:1 (50) Daniel 11:1 (51)
537	33		69	61				2	
536	34		70	62		S ₅₂		Co-reign Cyrus Darius (1) 3	Ezra 1:1 (52) 1 st Decree
535	35		Daniel Serves Medes 71					(2) 4	
534	36		Daniel Serves Medes 72			S ₅₃		(3) 5	Daniel 10:1 (53)
533	37							(4) 6	

Table IV. Synchronisms and Chronology of 457 BC and the Biblical Calendar

BC	Egypt	Judah	70 years Captivity	Jehoiachin Captivity	Prophet	Synchronism S	Assyria Babylon	Persia	Biblical Synchronism
532	38				Ezra Nehemiah Haggai Zechariah			Co- Reign Cyrus Darius (5) 7	
531	39							(6) 8	
530	40							(7) 9 Cambyses A	
529	41							1	
528	42							2	
527	43							3	
526	44							4	
525	Psamtik III 45 A							5	
524	Egypt & Persia							6	
523	525 to 332 BC							Eclipse of the moon 7	
522								Gaumata 8 A	
521								Darius the 1 Great A	
520								1	
519						Haggai 2:10 (58) Zechariah 1:1 (59) Zechariah 1:7 (60) S 54-60		2	Ezra 6:1 (54) Haggai 1:1 (55) Haggai 1:15 (56) Haggai 2:1 (57)
518								3	
517								4	
516								5	
515								6	
514								7	

Table IV. Synchronisms and Chronology of 457 BC and the Biblical Calendar

BC	Egypt	Judah	70 years Captivity	Jehoiachin Captivity	Prophet	Synchronism S	Assyria Babylon	Persia	Biblical Synchronism
513	Egypt & Persia							Darius the Great 8	
512	525 to 332 BC							9	
511								10	
510								11	
509								12	
508								13	
507								14	
506								15	
505								16	
504								17	
503								18	
502								19	
501								20	
500								21	
499								22	
498								23	
497								24	
496								25	
495								26	
494								27	

Table IV. Synchronisms and Chronology of 457 BC and the Biblical Calendar

BC	Egypt	Judah	70 years Captivity	Jehoiachin Captivity	Prophet	Synchronism S	Assyria Babylon	Persia	Biblical Synchronism
493	Egypt & Persia							Darius the Great 28	
492	525 to 332 BC							29	
491								30	
490								31	
489								32	
488								33	
487								34	
486								35	
485						S₆₁		Xerxes-Ahasuerus son of Darius the Great 36 A	Esther 1:1 (61)
484								1	
483								2	
482						S₆₂		3	Esther 1:3,17, 19 (62)
481								4	
480								5	
479						S₆₃		6	Esther 2:12 (63)
478						S₆₄		7	Esther 2:17 (64)
477								8	
476								9	
475								10	
474								11	

Table IV. Synchronisms and Chronology of 457 BC and the Biblical Calendar

BC	Egypt	Judah	70 years Captivity	Jehoiachin Captivity	Prophet	Synchronism S	Assyria Babylon	Persia	Biblical Synchronism
473	Egypt & Persia				Ezra	Esther 3:7 (65) Esther 3:12 (66) Esther 3:13 (67) Esther 5:1 (68) S ₆₅₋₇₂		Xerxes son of Darius the Great (Ahasuerus) 12	Esther 8:9, 12 (69) Esther 9:1 (70) Esther 9:17 (71) Esther 9:18 (72)
472	525 to 332 BC							13	
471								14	
470								15	
469								16	
468								17	
467								18	
466								19	
465								20	
464								Artaxerxes 21 Son of Xerxes A	
463								1	
462								2	
461								3	
460								4	
459								5	
458								6	
457						S ₇₃₋₇₅		Decree to establish Israel as a nation 7	Ezra 7:7 (73) Ezra 7:8 (74) Ezra 7:9 (75)
456								8	
455								9	
454								10	

Table IV. Synchronisms and Chronology of 457 BC and the Biblical Calendar

BC	Egypt	Judah	70 years Captivity	Jehoiachin Captivity	Prophet	Synchronism S	Assyria Babylon	Persia	Biblical Synchronism
453	Egypt & Persia				Ezra Nehemiah Malachi			Artaxerxes Son of Xerxes 11	
452	525 to 332 BC							12	
451								13	
450								14	
449								15	
448								16	
447								17	
446								18	
445								19	
444						Malachi Ministry (444-425BC) S ₇₆		20	Nehemiah 1:1 Governor (76)
443								21	
442								22	
441								23	
440								24	
439								25	
438								26	
437								27	
436								28	
435								29	
434								30	

BC	Egypt	Judah	70 years Captivity	Jehoiachin Captivity	Prophet	Synchronism S	Assyria Babylon	Persia	Biblical Synchronism
433	Egypt & Persia				Nehemiah			31	
432	525 to 332 BC					S ₇₇		32	Nehemiah 5:14 (77)

Conclusion Part VII

Biblical Chronology is one of the perfect methods the Creator chose to plant His calendar in the Sacred Word which was restored in the 1800 era. The explanation of the longest time prophecy of Daniel 8:14 and the 2300 days is found in Daniel 9 verses 24 to 27; it starting date is based on verse 25 and read thus:

“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.”

This commandment or decree is found in Ezra 7:8 and went forth in the autumn of 457 BC through Ezra returning to Jerusalem. Its terminal point is October 22, 1844. These dates cannot be impeached. To borrow the words of Lynn Harper Wood:

“There seems to be no other date in history that has been more firmly established both from the Biblical and history standpoints, than this seventh year of Artaxerxes. [Ezra 7:8]. When one realizes that 457 BC is the starting point of the great twenty-three hundred day prophecy, reaching from that time down past the crucifixion [April 26, 31 AD] to the time of the great judgment hour [October 22, 1844], one is deeply impressed with the infinite care taken by the Lord in preserving such an important record as this.” The Grace Amadon Collection, part IV, page 19.

Biblical, Astronomical, Chronological and Historical data of synchronisms, eclipses, accession years of Egyptian, Babylonian, Persian and Hebrew kings used to prove 457 BC are ascertained from the books of 2 Kings, 2 Chronicles, Ezra, Nehemiah, Esther and in the books of the prophets Jeremiah, Ezekiel, Daniel, Obadiah, Haggai, Zechariah and Malachi. This in depth study research was done by the Millerites in order to know and understand the date of the **going forth** of the commandment to restore and to build Jerusalem according to the prophecy of Daniel 9:25 and points to the seventh year of Artaxerxes in the fall as found in Ezra 7 verses 8-9.

Using the chronology of the Millerites in the 1800’s and Lynn Harper Wood in 1939, one can discover from the many synchronisms hidden within the pages of Biblical writs, amazing and surprising conclusions never thought or imagine of.

The 457 BC starting point of the prophecy of Daniel 9:25 was the firm foundation laid by the 7th month movement heralds of the first angel’s message (457 BC – 27 AD – 31 AD – 34 AD – 1844) and reach to October 22, 1844. Such was the sure position maintained and strengthened by the pioneers of the third angel’s message as the advancing light on the sanctuary truth explained the nature of the event which had actually transpired on that all-important day in the heavenly sanctuary above, and which now involved the testing truth of the Sabbath.

And such is the foundation of the great threefold message that is to be proclaimed with ever-increasing power and certainty to the very end of our witness. Viewed from every angle, the substantiating verities in regard to the sanctuary question stand forth in towering majesty to the honor of God. This aggressive banner of truth stands without impeachment in the midst of the collapsing and growing uncertainties all about us. We are a people with a heavenly message and a divine mandate to which we must adhere with unswerving allegiance.

Synchronisms and Chronology:

- **Taken and Adapted from:** Synchronism and Chronology Dates – The Grace Amadon Collection, part IV – L. H Wood – based on Synchronisms from Millerites 1844 era - Excerpts
- **Taken and Adapted from:** Studies of OT Synchronisms – Ezekiel Dates – The Grace Amadon Collection - Box 1; Folder 11 – Excerpts
- **Additional Synchronisms and Chronology** – Odette Boily, taken from the King James Version Bible, March, 2015

Additional synchronisms and chronological facts will be presented in Parts VIII.
Blessings,

Odette Boily
March 6, 2015

Breaking the Code: Times and Seasons

Part VIII – Synchronisms and Chronology of 457 BC – Verses Study

Introduction Part VIII

Following Part II and VII of this research on Synchronisms and Chronology of the Bible, Part VIII is offering the list of synchronisms found in Part II and VII with their Biblical dates based on the Luni-Solar Barley Harvest calendar.

The previous studies in this series proved the value of synchronisms and chronology:

1. Biblical Chronology is one of the perfect methods the Creator chose to plant His calendar in the Sacred Word. The other method is the sanctuary.
2. His calendar was restored in the 1800 era with the explanation of the longest time prophecy of Daniel 8:14, the 2300 days found in Daniel 9 verses 24 to 27.
3. Its starting date is based on Daniel 9:25.
“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.”
4. This commandment or decree is found in Ezra 7:8 and corresponds to 457 BC and its terminal point of October 22, 1844 as the appointed time of the Day of Atonement found in Leviticus 23.
5. The Biblical calendar used to ascertain October 22, 1844 is the same calendar which must be used to do the reckoning of the weekly 7th day Sabbath.

Synchronisms and Chronology – Table V.

The synchronisms and chronology demonstrated in Tables I - IV will be used to make up Table V by including the list of the synchronisms obtained from Ezekiel. Where mentioned, the day, month and year will be submitted in Biblical calendar reckoning as it has been done for the 14 Ezekiel synchronisms in Table II Part II, with the hope that the reader will take time to peruse each synchronism and compare them with Table IV Part VII, to prove to themselves their accuracy. The King James Version of the Bible is used again for this exercise.

Please pray before reading His Word as you are entering Holy Ground.

**Table V. Biblical Synchronisms and Chronology of the Biblical Calendar Proving 457 BC
To be studied with Table IV Part VII**

S#	Julian Date (BC)	Biblical Synchronisms & Chronology	Books & Verses	Luni-Solar Mt/Day	Luni-Solar Day/week
1	626	From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year , the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened;	Jeremiah 25:3 (626-604) Incl.		
2	621	And it came to pass in the eighteenth year of king Josiah , <i>that</i> the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD,	2 Kings 22:3 (639-621) Incl.		
3	621	Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.	2 Chron. 34:8 (639-621) Incl.		
4	608	Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.	2 Kings 22:1 (639-608) Incl. Death Year		
5	608	Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years .	2 Chron. 34:1 (639-608) Incl. Death Year		
6	608	After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.	2 Kings 23:36 (639-597) Incl. Death Year		
7	608	In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.	2 Chron. 35:20		
8	608	Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim , and took Jehoahaz away: and he came to Egypt, and died there .	2 Kings 23:31, 34		
9	608	Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.	2 Kings 23:36		
10	605	In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.	Daniel 1:1		
11	605	In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years : then he turned and rebelled against him.	2 Kings 24:1		
12	604	The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;	Jeremiah 25:1		
13	604	Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.	Jeremiah 46:2		
14	603	And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, <i>that</i> they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.	Jeremiah 36:9		

**Table V. Biblical Synchronisms and Chronology of the Biblical Calendar Proving 457 BC
To be studied with Table IV Part VII**

S#	Julian Date (BC)	Biblical Synchronisms & Chronology	Books & Verses	Luni-Solar Mth/Day	Luni-Solar Day/week
15	603	And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.	Daniel 2:1		
16	597	Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.	2 Kings 23:36 (607-597) Incl. Death Year		
17	597	And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.	2 Kings 24:12		
18	597	Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did <i>that which was evil</i> in the sight of the LORD. And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.	2 Chronicles 36:9, 10		
19	596	And it came to pass in the ninth year of his reign, in the tenth month , in the tenth day of the month, <i>that Nebuchadnezzar</i> king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.	2 Kings 25:1	10/10	2 nd day of 2 nd week
20	596	Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.	2 Chronicles 36:11		
21	593	In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity	Ezekiel 1:2	/5	4 th day of 1 st week
22	592	And it came to pass in the sixth year [of Jehoiachin Captivity] , in the sixth month , in the fifth day of the month , as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.	Ezekiel 8:1	6/5	4 th day of 1 st week
23	591	And it came to pass in the seventh year [of Jehoiachin Captivity], in the fifth month , the tenth day of the month, <i>that</i> certain of the elders of Israel came to enquire of the LORD, and sat before me.	Ezekiel 20:1	5/10	2 nd day of 2 nd week
24	589	Again in the ninth year [of Jehoiachin Captivity], in the tenth month , in the tenth day of the month, the word of the LORD came unto me, saying,	Ezekiel 24:1	10/10	2 nd day of 2 nd week
25	588	In the ninth year of Zedekiah king of Judah, in the tenth month , came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.	Jeremiah 39:1	10/	
26	588	In the tenth year [of Jehoiachin Captivity], in the tenth month , in the twelfth day of the month, the word of the LORD came unto me,	Ezekiel 29:1	10/12	4 th day of 2 nd week
27	587	The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar .	Jeremiah 32:1		
28	587	In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:	Jeremiah 52:29		
29	587	And it came to pass in the eleventh year , in the first month , in the seventh day of the month, <i>that</i> the word of the LORD came unto me, saying,	Ezekiel 30:20	1/7	6 th day of 1 st week Abib

**Table V. Biblical Synchronisms and Chronology of the Biblical Calendar Proving 457 BC
To be studied with Table IV Part VII**

S#	Julian Date (BC)	Biblical Synchronisms & Chronology	Books & Verses	Luni-Solar Mth/Day	Luni-Solar Day/week
30	587	And it came to pass in the eleventh year [Jehoiachin's captivity] , in the third month , in the first day of the month, <i>that</i> the word of the LORD came unto me, saying,	Ezekiel 31:1	3/1	New moon
31	587	And it came to pass in the eleventh year [Jehoiachin's captivity], in the first day of the month, <i>that</i> the word of the LORD came unto me, saying,	Ezekiel 26:1	/1	New Moon
32	586	And in the eleventh year of Zedekiah, in the fourth month , the ninth day of the month, the city was broken up.	Jeremiah 39:2	4/9	1 st day of 2 nd week
33	586	And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.	2 Kings 25:2, 3	4/9	1 st day of 2 nd week
34	586	And it came to pass in the twelfth year of our captivity [Jehoiachin's captivity], in the tenth month , in the fifth day of the month, <i>that</i> one that had escaped out of Jerusalem came unto me, saying, The city is smitten.	Ezekiel 33:21	10/5	4 th day of 1 st week
35	586	Now in the fifth month , in the tenth day of the month, which <i>was</i> the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, <i>which</i> served the king of Babylon, into Jerusalem,	Jeremiah 52:12	5/10	2 nd day of 2 nd week
36	586	And it came to pass in the twelfth year [Jehoiachin's captivity], in the twelfth month , in the first day of the month, <i>that</i> the word of the LORD came unto me, saying,	Ezekiel 32:1	12/1	New Moon
37	586	It came to pass also in the twelfth year [Jehoiachin's captivity], in the fifteenth day of the month, <i>that</i> the word of the LORD came unto me, saying,	Ezekiel 32:17	10/15	7 th day Sabbath of 2 nd week
38	586	And in the fifth month , on the seventh day of the month, which <i>is</i> the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:	2 Kings 25:8	5/7	6 th day of 1 st week
39	585	And <i>as for</i> the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.	2 Kings 25:22		
40	582	In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons <i>were</i> four thousand and six hundred.	Jeremiah 52:30		
41	573	In the five and twentieth year of our captivity [Jehoiachin's captivity], in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.	Ezekiel 40:1	1/10	2 nd day of 2 nd week
42	571	And it came to pass in the seven and twentieth year [Jehoiachin's captivity] , in the first month , in the first day of the month, the word of the LORD came unto me, saying,	Ezekiel 29:17	1/1	New Moon New Year Abib

**Table V. Biblical Synchronisms and Chronology of the Biblical Calendar Proving 457 BC
To be studied with Table IV Part VII**

S#	Julian Date (BC)	Biblical Synchronisms & Chronology	Books & Verses	Luni-Solar Mth/Day	Luni-Solar Day/week
43	568	Now it came to pass in the thirtieth year [Jehoiachin's captivity], in the fourth month , in the fifth day of the month, as I <i>was</i> among the captives by the river of Chebar, <i>that</i> the heavens were opened, and I saw visions of God.	Ezekiel 1:1	4/5	4 th day of 1 st week
44	561	And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month , in the five and twentieth day of the month, <i>that</i> Evilmerodach king of Babylon in the <i>first</i> year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,	Jeremiah 52:31	12/25 Hebrew Calendar	3 rd day of 4 th week
45	561	And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month , on the seven and twentieth day of the month, <i>that</i> Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;	2 Kings 25:27	12/27 Babylon Calendar	5 th day of 4 th week
46	551	In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, <i>and</i> told the sum of the matters.	Daniel 7:1		
47	549	In the third year of the reign of king Belshazzar a vision appeared unto me, <i>even unto</i> me Daniel, after that which appeared unto me at the first.	Daniel 8:1		
48	539	Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.	Daniel 5:1		
49	539	In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, <i>being</i> about threescore and two years old.	Daniel 5:30. 31		
50	538	In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;	Daniel 9:1		
51	538	Also I in the first year of Darius the Mede, <i>even</i> I, stood to confirm and to strengthen him.	Daniel 11:1		
52	538	Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and <i>put it</i> also in writing, saying,	Ezra 1:1		
53	534	In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing <i>was</i> true, but the time appointed <i>was</i> long; and he understood the thing, and had understanding of the vision.	Daniel 10:1		
54	519	Then Darius the king made a decree , and search was made in the house of the rolls, where the treasures were laid up in Babylon.	Ezra 6:1		
55	519	In the second year of Darius the king, in the sixth month , in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,	Haggai 1:1	6/1	New Moon
56	519	In the four and twentieth day of the sixth month , in the second year of Darius the king,	Haggai 1:15	6/24	2 nd day of 4 th week

**Table V. Biblical Synchronisms and Chronology of the Biblical Calendar Proving 457 BC
To be studied with Table IV Part VII**

S#	Julian Date (BC)	Biblical Synchronisms & Chronology	Books & Verses	Luni-Solar Mth/Day	Luni-Solar Day/week
57	519	In the seventh month , in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying	Haggai 2:1	7/21	6 th day of 3 rd week Feast of Tabernacle
58	519	In the four and twentieth day of the ninth month , in the second year of Darius , came the word of the LORD by Haggai the prophet, saying,	Haggai 2:10	9/24	2 nd day of 4 th week
59	519	In the eighth month , in the second year of Darius , came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,	Zechariah 1:1	8/	
60	519	Upon the four and twentieth day of the eleventh month , which <i>is</i> the month Sebat, in the second year of Darius , came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,	Zechariah 1:7	11/24	2 nd day of 4 th week
61	485	Now it came to pass in the days of Ahasuerus , (this <i>is</i> Ahasuerus which reigned, from India even unto Ethiopia, <i>over</i> an hundred and seven and twenty provinces :)	Esther 1:1		
62	482	In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, <i>being</i> before him: Then king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.	Esther 1:3, 17, 19		
63	479	Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months , according to the manner of the women, (for so were the days of their purifications accomplished, <i>to wit</i> , six months with oil of myrrh, and six months with sweet odours, and with <i>other</i> things for the purifying of the women;)	Esther 2:12		
64	478	And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.	Esther 2:17		
65	473	In the first month , that <i>is</i> , the month Nisan , in the twelfth year of king Ahasuerus , they cast Pur, that <i>is</i> , the lot, before Haman from day to day, and from month to month, <i>to</i> the twelfth month , that <i>is</i> , the month Adar .	Esther 3:7	1/ 12/	Abib/Nisan
66	473	Then were the king's scribes called on the thirteenth day of the first month , and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors	Esther 3:12	1/13	5 th day of 2 nd week Abib

**Table V. Biblical Synchronisms and Chronology of the Biblical Calendar Proving 457 BC
To be studied with Table IV Part VII**

S#	Julian Date (BC)	Biblical Synchronisms & Chronology	Books & Verses	Luni-Solar Mth/Day	Luni-Solar Day/week
67	473	And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, <i>even</i> upon the thirteenth day of the twelfth month , which is the month Adar, and <i>to take</i> the spoil of them for a prey.	Esther 3:13	12/13	5 th day of 2 nd week
68	473	Now it came to pass on the third day , that Esther put on <i>her</i> royal <i>apparel</i> , and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.	Esther 5:1		
69	473	Then were the king's scribes called at that time in the third month , that <i>is</i> , the month Sivan , on the three and twentieth day thereof; Upon one day in all the provinces of king Ahasuerus, <i>namely</i> , upon the thirteenth day of the twelfth month , which <i>is</i> the month Adar.	Esther 8:9-12	3/23 12/13	1 st day of 4 th week 5 th day of 2 nd week
70	473	Now in the twelfth month , that <i>is</i> , the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)	Esther 9:1	12/13	5 th day of 2 nd week
71	473	On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.	Esther 9:17	12/14	6 th day of 2 nd week
72	473	But the Jews that <i>were</i> at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested , and made it a day of feasting and gladness.	Esther 9:18	12/13 12/14 12/15	-5 th day of 2 nd week -6 th day of 2 nd week -7 th day of 2 nd week Sabbath
73	457	And there went up <i>some</i> of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.	Ezra 7:7		
74	457	And he came to Jerusalem in the fifth month , which <i>was</i> in the seventh year of the king.	Ezra 7:8	5/1	-New Moon
75	457	For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.	Ezra 7:9	1/1 5/1	-New Moon New Year Abib -New Moon
76	444	The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year , as I was in Shushan the palace,	Nehemiah 1:1	9/	
77	432	Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, <i>that is</i> , twelve years ,	Nehemiah 5:14		

Conclusion Part VIII

When compared carefully with Table IV of Part VII, these verses line up perfectly with the years, months and days of the synchronisms mentioned by the Biblical authors. The possibility for this to have happened by chance is nil.

To borrow the words of L.E. Froom in 1939 when this study was made:

“It was He who framed the sun, earth, moon and stars and projected them into their appointed courses and held them there with the precision of Infinity, who ordained their cycles, not merely to rule the day and the night, but as undeviating measuring lines to tell off the great prophetic periods of divine revelation, and thus to signify the crucial epochs of the ages. It was He who, through the centuries, has guided the course of human events according to His own inscrutable scheme and schedule for man’s redemption, who, through His prophet Daniel, gave the master key by which to unlock the mystery of the times, that we might understand the unfolding fulfillment of His matchless plan of salvation spanning the centuries, and now nearing its great consummation.

Dated from a decree that can be checked and rechecked by eclipse-marked reigns of Babylonian and Persian monarchs, this prophetic span was certified and sealed by the death of the divine Son of God in the very year marked out by the first fully dated 70 week segment of the full prophecy. Christ came as the great anti-typical Lamb of God, inherently foreshadowed by the Passover lamb type, slain on the appointed month and day designated Hebrew sacred year, to provide the vicarious, atoning sacrifice imperative to man’s redemption. All this was accomplished at Christ’s first advent, as He appeared on schedule time in humility, to become the predicted Victim of the cross.

Next, we are carried along by this mighty span of allotted years, through the eventful centuries of Christ’s post-ascension ministry in the heavenly sanctuary, on to the very year, month, and day when He actually closed the first, and entered upon the second and final phase of the priestly ministry for man, God’s judgment hour, shortly to precede His second advent in glory. These consecutive period and events, we affirm, have been told off to us by inerrant, time-marking cycles of the sun and moon, together with the concurrent records of man. There has been and can be no mistakes in calculation here. And this certainty of it all was sealed by the cross in the midst of the prophetic 70th week....

Such is the deeper significance of the great Second Advent movement. It is this that underlies its appearance in schedule time in the 19th century. Such is the amazing method, provision, and providence of God, covering time and eternity, and embracing heaven and earth. And such is the wondrous, infallible time-message of the spheres, ordained in the very beginning of human history not only for daily utility, but for signs and seasons and infallible measurements in disclosing the all-embracing, redemptive plan of the ages, for unto 2300 year-days, then shall the heavenly sanctuary be cleansed, with the end of sin’s experiment at its close.

Truly there is a God in heaven in whom we live, and move and have our being, who is soon to close forever the last page of the troubled book of human history and are truly giving to mankind heaven appointed message pertaining to these tremendous time....

We are a people with a heavenly message, and a divine mandate to which we must ever adhere with unswerving allegiance.” L.E. Froom, Chairman of the 1939 Committee on Historical Basis, Involvements, and Validity of the October 22, 1844 Position, Grace Amadon Collection, Part VI, p. 10-13, Excerpts.

Through these synchronisms and chronology, the Creator reveals the **Biblical-Sanctuary calendar based on a Luni-Solar Barley Harvest reckoning and His monthly Appointed Times and including His weekly 7th day Sabbath** which He repeats to Moses in Leviticus 23:1-3.

Let those who have understanding, see and accept this magnificent truth revealed in 1844, 1939 and 1995 and once more at this time since 2005.

Blessings,

Odette Boily
March 12, 2015

Breaking the Code: Times and Seasons

Part IX - Biblical Synchronisms and Chronology of 457 BC - Based on Astronomy, Archaeology and History

Introduction

This research proves that Biblical Synchronism and Chronology are one of the methods the Creator uses in His Word to engrave His calendar for Times and Seasons. This method is used also to ascertain the year 457 BC as the beginning year of the prophecy of the 2300 days of Daniel 8:14 and how it relates to His Sanctuary.

The method used by the Millerites to ascertain the terminal date of October 22, 1844 as the anti-typical Day of Atonement was based on the Canon of Claudius Ptolemy. The advancement of modern archaeology and astronomy in the middle of the 19th century to today, far from denying this date, actually confirms that important event.

In order to appreciate even more this 9 Part Series, a few factors must be taken into consideration.

Factor I - Times and Seasons - Change of Calendar

“In seeking to cast contempt upon the **divine statutes**, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The **last great conflict** between truth and error is but the final struggle of the long standing controversy concerning the law of God.

Upon this **battle** we are now entering - a battle between the laws of men and the precepts of Jehovah, between the **religion of the Bible** and the **religion of fable and tradition.**” The Great Controversy, E.G. White, p. 582, excerpts, (emphasis supplied).

From the time that Lucifer rebelled in heaven and was cast out on the earth, he watched for a plan to take over the earth, establish his kingdom and be worshipped. After centuries of trials and errors from Babel to Babylon and from Medo-Persia to Rome, Lucifer has refined his Strategic Planning of finally establishing a:

- ✓ **Theocracy** - The Papacy
- ✓ **Day of Rest** - Sunday
- ✓ **Kingdom** - Church and State Government - the Vatican
- ✓ **Sovereignty Pontiff** - the Pope to Appoint Holy Days
- ✓ **Appointment of Holy Days** - Easter, Christmas, Virgin Mary, All Day Saints, etc.
- ✓ **Church and State Power**
 - First Papal Supremacy: 1260 years: 538 - 1798 AD (Daniel 7:25)
 - Second Papal Supremacy: 1260 days (Daniel 12:7-13; Revelation 13:5)
- ✓ **Time of Trouble and Persecution**
 - The Inquisition - Daniel 7:25 and Revelation 12: 6 for 1260 years: 538 - 1798
 - Daniel 12 and Revelation 13 under the National and International Sunday Law and a Death Decree still to come.

Factor II - Method Used by the Millerites to Ascertain 457 BC

“It is interesting to note that William Miller and his associates used a different method for calculating which of our years corresponded to Artaxerxes' seventh year. Basing their work on

Ptolemy's Canon, they came up with the same date [modern chronologists arrive at today]. This certainly is a gratifying reassurance as to the trustworthiness of our position and should help to fortify our faith in the message we bear to the world." 'Establishing the date 457 B.C', L. P. Tolhurst, Ministry Magazine, April 1988.

Claudius Ptolemy Canon:

Article taken from: La Via International Bible Association, Online

"Greco-Egyptian Claudius Ptolemy lived in the city of Alexandria during the 2nd century AD [90-168]. This astronomer worked at the Library of Alexandria and wrote a book called the Hé Magalé Syntaxis (The Splendid Order).

After the Muslim invasion of 646 AD, his work was known by the name of Almagest, and was the largest and most complete treatise on astronomy for 1,400 years, until Copernicus developed and published his theory. The Almagest records many eclipses and celestial phenomena, accurately dated in the year, day and time of the ancient Egyptian calendar of 365 days, and it registers 19 eclipses that took place in the reign of various kings, covering a period of almost 900 years.

The relation known as the Ptolemy Canon is actually an appendix of the Almagest; it is a list of the rulers of Babylon, Persia, Macedonia and Rome, numbered consecutively together with the length of their reigns. This dated sequence allows calculating the length of intervals between the astronomical observations mentioned in the Almagest.

The canon starts at the beginning of the first year of the reign of the Babylonian king Nabonassar, which according to the exact intervals provided by the Almagest between that moment and the time of several eclipses, can be set at noon on February 27th, in the year 747 BC.

In the first Babylonian period, every Egyptian year starts some 4 months earlier than the corresponding month of Nisan, as may be seen in the way in which the Egyptian years, fixed by the dates of the eclipses in the Almagest, align with the Babylonian years, fixed by the tablet VAT 4956, which sets the 37th year of the reign of Nebuchadnezzar and similar tablet Strm Kambys 400 (also known as LBAT 1477, BM 33 066), which refers to the 7th year of the reign of Cambyses, scoring one of the recorded eclipses.

The purpose of it was not to provide the complete record of all the kings of different kingdoms; it was only meant to assign a number of years of reign to each one of them; this is why it does not include any ruler who reigned less than a year and counts the year of ascension to the throne, regardless the date of the event, as a full year. The years of these reigns are not lunar or solar, but those of the ancient Egyptian calendar of 365 days, and while counting the time backwards, he recedes one more day every 4 years of the Julian calendar.

The dating of the canon agrees with the astronomically fixed eclipse, of the 37th year of Nebuchadnezzar's rule, but also with another of the preceding reign and with other three of the reign of Amel Marduk (the Evil Merodach of the Bible), the former only 26 years after the beginning of the canon.

Ptolemy had at his disposal the documents which after several adversities, were still preserved in the library of Alexandria, that despite what Plutarch says, was somewhat preserved until the Muslim invasion of 646 AD. In the early 17th century, a copy of Ptolemy's canon was discovered among some Greek manuscripts and became rapidly the crucial instrument to date the pre-Christian period.

Factor III – Method Used by the 1939 Committee Member L. H. Wood to Ascertain 457 BC

“By taking into consideration the determination of chronological methods, the location of well-authenticated eclipses as anchors and by applying the proper chronological methods to the reigns of kings, checking the same by the Canon of Ptolemy and with various clay tablets found in excavations of the sites in question and dated with definite years in the king’s reign, it is possible to apply these various principles in the working out of definite dates.” Synchronism and Chronology Dates – The Grace Amadon Collection, Part IV – L. H. Wood – based on Synchronisms from Millerites 1844 era – Excerpts

Factor IV - Modern and Biblical Archaeology

Modern archaeology in general and Biblical archaeology in particular attest of the veracity of the date 457 BC through the various clay tablets found in sites excavated by archaeologists in the 19th century to today.

Brief History of Archaeology:

“Archaeology had its start in the European study of history and in people who were interested in the past. King Nabonidus (556-539 BC), the last king of the Neo-Babylonian Empire, was interested in the past so he could align himself with past glories. He led a revitalization movement and rebuilt ancient temples. Even back in what one would think was ancient times itself there was the start of the systematic investigation into the past by Herodotus (484-425 BC). He was the first western scholar to systematically collect artifacts and test their accuracy. He was also the first to make a compelling narrative of the past. He is known for his set of 9 books called The Histories, in which he wrote of everything he could find out about different regions.

Archaeology later concerned itself with the antiquarianism movement. Antiquarians studied history with particular attention to ancient artifacts and manuscripts, as well as historical sites. Their focus was to collect artifacts and display them in cabinets of curios and were usually wealthy people. Antiquarianism also focused on the empirical evidence that existed for the understanding of the past, encapsulated in the motto of the 18th century antiquary, Sir Richard Colt Hoare, "We speak from facts not theory." Tentative steps towards the systematization of archaeology as a science took place during the Enlightenment era in Europe in the 17th and 18th centuries.

Europe interest in the remains of Greco-Roman civilisation and the rediscovery of classical culture began in the late Middle Age. Flavio Biondo, an Italian Renaissance humanist historian created a systematic guide to the ruins and topography of ancient Rome in the early 15th century for which he has been called an early founder of Archaeology.

In the late 18th to 19th century Archaeology became a national endeavor as personal cabinets of curios turned into national museums. People were now being hired to go out and collect artifacts to make a nation's collection more grand and to show how far a nation's reach extends. An example of this is a man named Giovanni Battista Belzoni who was hired by Henry Salt, the British consul to Egypt, to gather antiquities for Britain.

Napoleon's army carried out excavations during its Egyptian campaign, in 1798-1801, which also was the first overseas archaeological expedition ever. The emperor took with him a force of 500 civilian scientists, specialists in fields such as biology, chemistry and languages, in order to carry out a full study of the ancient civilisation. The work of Jean-François Champollion in deciphering the Rosetta stone to discover the hidden meaning of hieroglyphics proved the key to the study of Egyptology.

However, prior to the development of modern techniques excavations tended to be haphazard; the importance of concepts such as stratification and context were completely overlooked. For instance, in 1803, there was widespread criticism of Thomas Bruce, 7th Earl of Elgin for removing the "Elgin Marbles" from their rightful place on the Parthenon in Athens. The marble sculptures themselves were valued by his critics only for their aesthetic qualities, not for the information they contained about Ancient Greek civilization.

Undoubtedly the major technological development in 20th century Archaeology was the introduction of radiocarbon dating, based on a theory first developed by American scientist Willard Libby in 1949. Despite its many limitations (compared to later methods, it is inaccurate as it can only be used on organic matter; it is reliant on a dataset to corroborate it), the technique brought about a revolution in archaeological understanding.

Other developments, often spin-offs from wartime technology, led to other scientific advances. For field archaeologists, the most significant of these was the use of the geophysical survey. This encompasses a number of remote sensing techniques such as aerial photography and satellite imagery. Light Detection and Ranging (LIDAR) are also used, a technology which measures the height of the ground surface and other features in large areas of landscape with resolution and accuracy that was not previously available. Archaeologists have also used subsurface remote sensing such as magnetometry using such things as ground-penetrating radar (GPR), enabling an advanced picture to be built up of what lies beneath the soil before excavation even commences. The entire Roman town of Viroconium, modern day Wroxeter, has been surveyed by these methods, though only a small portion has actually been excavated. The application of physical sciences to Archaeology, known as archaeometry or archaeological science, is now a major part of Archaeology.

Archaeology has also come to use Geographic Information System (GIS) technology, a system designed to capture, store, manipulate, analyze, manage, and visualize all types of geospatial data." History of Archaeology, Wikipedia, the free encyclopedia

Factor V. Archaeological and Historical Evidences of Biblical Accuracy

"Always be ready to give a defense to everyone who asks you a reason for the hope that is in you..."
1 Peter 3:15

"There can be no doubt that Archaeology has confirmed the substantial historicity of Old Testament tradition."^[1] William F. Albright (1891–1971), one of the world's most respected archaeologists.

"It may be stated categorically that no archaeological discovery has ever controverted a biblical reference."^[2] Nelson Glueck, Jewish archaeologist honored even by liberal Time Magazine.

Written records from over 4,000 years ago:

Dr. Paolo Matthiae, Director of the Italian Archaeological Mission in Syria, "hit an archaeological jackpot" in 1975. He discovered "the greatest third-millennium [B.C.] archive ever unearthed." It included "more than 15,000 cuneiform tablets and fragments" and unveiled a Semitic empire that dominated the Middle East more than four thousand years ago. Its hub was Ebla, where educated scribes filled ancient libraries with written records of history, people, places and commerce.^[5]

"These early tablets display an ease of expression, an elegance that indicates complete mastery of the cuneiform system by the scribes," said Dr. Giovanni Pettinato, former epigraphist of the Italian Mission, who worked closely with Dr. Matthiae. "One can only conclude that writing had been in use at Ebla for a long time before 2500 B.C."

The Ebla tablets verified the worship of pagan gods such as Baal, Dagan and Asherah "known previously only from the Bible."^[5] They mention the name "Abraham" and "Ur of Chaldees" (the Biblical Abraham's birthplace) as well as other familiar cities and places:

"The names of cities thought to have been founded much later, such as Beirut and Byblos, leap from the tablets. Damascus and Gaza are mentioned, as well as two of the Biblical cities of the plain, Sodom and Gomorrah. ... Most intriguing of all are the personal names found on the Ebla tablets. They include Ab-ra-mu (Abraham), E-sa-um (Esau)...."^[5]

Andy and Berit Kjos - November 2008

1. William F. Albright, *The Archaeology and the Religions of Israel*, John Hopkins Press, Baltimore, 1956, p. 176. Cited by Rabbi Glenn Harris, www.gospeloutreach.net/bible.html
2. Nelson Glueck, *Rivers in the Desert: History of Negev*. Jewish Publication Society of America, Philadelphia, 1969, P. 176. Cited by Rabbi Glenn Harris, www.gospeloutreach.net/bible.html
5. Howard LaFay, "Ebla: Splendor of an unknown Empire," *National Geographic*, December 1978, pp. 735.

Conclusion Part IX

All the Old Testament synchronisms and chronology are found within the writing of the prophets who have faithfully recorded days, months and years and which are often related to the reigns of kings, their death or captivity as shown in Part II of this research with Ezekiel synchronisms and chronology occurring under king Jehoiachin's captivity.

To borrow the words of L. H. Wood once more:

"By taking into consideration the determination of chronological methods, the location of well-authenticated eclipses as anchors and by applying the proper chronological methods to the reigns of kings, checking the same by the Canon of Ptolemy and with various clay tablets found in excavations of the sites in question and dated with definite years in the king's reign, it is possible to apply these various principles in the working out of definite dates."

This research has demonstrated the immense value of synchronisms and chronology found in the Old Testament by establishing astronomical facts, proving their functions and purposes for evaluating the Biblical Calendar in the Bible. To the faithful student who loves to dig deep in the Times and Seasons of the Creator, synchronisms found from Second Kings to Malachi starting with the reign of king Josiah till after the 70 years captivity and return to Jerusalem, become a method to understand all the other synchronisms and calendar engraved throughout the Old and New Testament, either presented by dates or events by the authors of the Sacred Book.

Based on a study of the 'Date of Artaxerxes' Decree to Restore and Build Jerusalem' by the Millerites and revisited by the General Conference Committee in 1939, this research has added 55 synchronisms to the 8 synchronisms proposed by L.H. Wood who submitted a 'Comparative Chronologies of Neo-Babylonia, Persia, Egypt, and Israel 627 BC to 443 BC in 1939 and forms Part IV of the Grace Amadon Collection on the 'Report of Committee on Historical Basis, Involvements and Validity of the October 22, 1844'. It also includes the 14 synchronisms of the book of Ezekiel chronologically dated by 'Grace Amadon Studies of Old Testament Synchronisms - Ezekiel Dates' and found in The Grace Amadon Collection – Box 1; Folder 11 – Excerpts.

The synchronisms and chronology L.H. Wood proposed in his dissertation match perfectly the dates submitted in the King James Version Study Bible – Historical Settings at the beginning of each book

and at the end of the Bible, copyright 1997. The publishers may have referred to the Millerites – L.H. Wood Chronology to obtain this information.

The best suggested method to study Table IV Part VII on the Synchronisms and Chronology of 457 BC is to read every Biblical Synchronism, analyze the event and carefully compare the date with other events. It is called: Rule of Correspondence and is shown in the book of Ezekiel as demonstrated in Part II of this series, Table II.

“There seems to be no other date in history that has been more firmly established both from the Biblical and history standpoints, than this seventh year of Artaxerxes. [Ezra 7:8]. When one realizes that 457 BC is the starting point of the great twenty-three hundred day prophecy, reaching from that time down past the crucifixion [April 26, 31 AD] to the time of the great judgment hour [October 22, 1844], one is deeply impressed with the infinite care taken by the Lord in preserving such an important record as this.” The Grace Amadon Collection, Part IV, page 19.

Synchronisms and Chronology for this research have been taken and adapted from:

- (1) Synchronism and Chronology Dates – The Grace Amadon Collection, part IV – L. H. Wood – based on Synchronisms from the Millerites 1844 era - Excerpts
- (2) Studies of OT Synchronisms – Ezekiel Dates – The Grace Amadon Collection - Box 1; Folder 11 – Excerpts
- (3) Additional Synchronisms and Chronology – Odette Boily, using King James Version Bible, March, 2015

Through these synchronisms and chronology, the Creator reveals the **Biblical-Sanctuary calendar based on a Luni-Solar Barley Harvest reckoning** and **His monthly Appointed Times and including His weekly 7th day Sabbath** which He repeats to Moses in Leviticus 23:1-3.

Let those who have understanding, see and accept this magnificent truth revealed in 1844, 1939 and 1995 and once more at this time since 2005.

Blessings,

Odette Boily
March 20, 2015

Breaking the Codes: Times and Seasons

Part X - Biblical Genealogy from Genesis to Kings

Introduction Part X

While synchronisms and chronology are found in the book of Genesis chapters 7 and 8 for example, it is without a doubt the genealogies of Genesis 5 and 11, which best reveal the chronology of the Creator of Times and Seasons in the Beginning. By studying carefully these genealogies, it is possible to ascertain the year of the Flood, the 8 generations Adam influenced before the Flood and those Noah generated after the Flood. These genealogies carry us from Noah to Abraham and point to the time of Moses and the Exodus.

While this series on synchronisms and chronology carry us from nearly 1000 years before the First Coming of Christ and nearly another 2000 years after, chronologists and historians have had a difficult time reckoning the timeline from Adam to the Flood with Noah and from Noah to Abraham, Isaac and Jacob. The genealogies of Genesis 5 and 11 fill up this gap of 3000 years by using the age of the Patriarchs when their firstborn were born.

Basic Genealogy

The only names mentioned in the genealogy of Genesis 5 which are also mentioned in the genealogy of Genesis 10 and 11 are: Noah, Shem, Ham and Japheth. While Genesis 10 describes the genealogy of Japheth, Ham and Shem, Genesis 11 gives a precise genealogy of Shem down to Abraham with their ages of having their firstborn and the additional years they lived till their death. This genealogy of course would include Isaac and Jacob as Abraham immediate descendants as given in Genesis 20 and 25.

Noah, Shem, Ham and Japheth are the only 4 people and their wives who entered the ark and were saved from the flood that destroyed the whole earth as we read in Genesis 7 and 8. They are also the only 8 witnesses left on the earth from before the flood. Noah's family was not the only righteous living before the flood. The generation of Genesis 5 is the generation of Adam and Seth, the righteous to Noah. All these righteous men will be saved in the kingdom. The Creator needed only one seed to preserve the Progenitor of Messiah who was to come, thus, He saved Noah's family which are a type of the 144000 who will be alive during the plagues vindicating the Father as Progenitors of His character. Noah's grandchildren were born after the flood, which lasted for a total of 1 year and 11 days lunar-solar year, according to the records mentioned in Genesis 7:4, 11; 8:13. They entered the ark on the 10th of the second month of the 600 year of Noah and on the 17th of the second month after 7 days of their entry the rain came and lasted 40 days.

They came out of the ark on the 27th day of the second month of the 601 year of Noah according to Genesis 8:13, exactly 365 days of the Solar calendar and 354 days of the lunar system – the 11 days difference between the rain falling and their exiting the ark confirms that the 2 calendar systems were used by Moses to compute the flood and all the phases of the moon are mentioned according to the dates in the chronicle of the flood making it the oldest record of the Biblical calendar in history.

Thus, it would be correct to declare that Noah and his sons had no more ancestors alive, no father, no mother, and no relative since all the righteous patriarchs mentioned in Genesis 5 died before the flood teaching the judgment to come before they went to their rest. Methuselah, the longest man to ever live on the earth, died at 969 years, the very year of the flood. His name meant: when he dies judgment comes. The genealogy of Genesis 5 allows us to conclude that Adam lived till Lamech the

father of Noah, was 56 years old (9 generations). Adam died 726 years before the flood. The flood occurred 1656 years after Adam was created. A complete explanation of how to calculate the generations from Adam to Abraham is submitted in the list below.

Method of Studying Genealogy

By analyzing every data supplied in Genesis 5 and 11, this is what is revealed:

Method A

Add Adam's age of 130 years old at Seth's birth to all the following ages of the Patriarchs (a) and it will show that Adam lived till Lamech was 56 years old.

Genealogy of Genesis 5:1—32

Generations from Adam	Name	Age at Son's Birth (a)	Adding Ages (a) to Adam 130 y.	Age at Death
1	Adam	130		930
2	Seth	105	235	912
3	Enos	90	325	905
4	Cainan	70	395	910
5	Mahalaleel	65	460	895
6	Jared	162	622	962
7	Enoch	65	687	365
8	Methuselah	187	874	969
9	Lamech	182 (126 till Noah's birth)	930 (56 years of Lamech)	777
10	Noah	600	Flood	950

Conclusion A

- Adam lived till the 9th generation – Lamech was 56 years old when Adam died.
- The Garden of Eden remained on the earth till the flood. Adam and his descendants saw the Cherubim guarding it and came to offer sacrifices on a stone altar at that site.
- Adam diligently taught them to obey the Law and the consequences for disobedience.
- Adam died 126 years before Noah's birth and 726 years before the flood.
- Seth lived till Lamech was 168 years old, 14 years short of Noah's birth, 614 years before the flood.
- Jared died when Noah was 366 years old, 234 years before the flood.
- Methuselah was 369 years old at Noah's birth. (187 + 182)
- Methuselah was 969 years old the year of the flood. He died that year before the flood came. (187 + 182 + 600 = 969). His name means: when he dies judgment comes.
- Lamech died 5 years before the flood. (182 + 600 - 777 = 5)
- The generations of Methuselah, Lamech and the sons of Noah born when he was in his 500 years, helped build the ark and warned the world of the flood coming to punish the inhabitants of the earth. Only Noah, his wife and his 3 sons and their wives entered the ark.
- The Flood occurred 1656 years after Adam and Eve were created:
 $930 + (\text{Adam's living years})$
 $126 + (\text{Remaining years of Lamech till Noah's birth after Adam died})$
 $600 \quad (\text{Noah's years till the Flood})$
1656 years – Flood occurred 1656 years after Adam's creation.

Method B

Add Noah's age of 500 years old at Shem's birth to all the following ages of the Patriarchs (a) and it will show that Noah lived till Abraham was 60 years old.

Add Shem's age of 100 years old at Arphaxad's birth to all the following ages of the Patriarchs (a) and it will show that Shem lived till Jacob was 50 years old.

Genealogy of Genesis 11:10-26

Generations from Noah	Name	Age at Son's Birth (a)	Adding Ages (a) to Noah's	Adding Ages (a) to Shem's	Age at Death
1	Noah	500	-	-	950
2	Shem	100	601	-	600
3	Arphaxad	35	636	135	438
4	Salah	30	666	165	433
5	Eber	34	700	199	464
6	Peleg	30	730	229	239
7	Reu	32	762	261	239
8	Serug	30	792	291	230
9	Nahor	29	821	320	148
10	Terah	70	891	390	205
11	Abraham	100	951	490	175
12	Isaac	60	-	550	180
13	Jacob	47	-	600	147
14	Sons of Jacob	Reuben	-	-	-

Conclusion B

- Noah died when Abraham was 60 years old.
- Noah died when Shem was 450 years old.
- Noah instructed all the generations from Shem to Abraham after the Flood.
- Shem was 490 years old when Abraham was 100 years old and Sarah gave birth to Isaac. (Genesis 21:5).
- Shem was 565 years old when Abraham died at 175 years old (Genesis 9:29) - (490 + 75).
- Isaac was 110 years old when Shem died. (490 at Isaac's birth + 110 years = 600).
- Jacob was 50 years old when Shem died. (Jacob and Esau were born when Isaac was 60 - Genesis 25:26 - Jacob left his father's house at 40 and served 7 years for Leah and she bare him Reuben his firstborn. (Genesis 26:34)
- Shem instructed all the generations after the flood from Arphaxad to Jacob.
- Terah lived till Isaac was 5 years old.
- **Abraham was born 290 years after the Flood and 1946 years after Creation. (1656 + 290 = 1946).**

Method C

By comparing the era of Abraham, Isaac, Jacob, Joseph and Moses, it is possible to retrace the **430 years** of captivity in Egypt till the deliverance under Moses and conquest of Canaan under Joshua.

"The time from Abraham's call to Jacob's entry into Egypt was **215 years**, being the total of:

- (1) **twenty-five** years lying between Abraham's call and the birth of Isaac (Genesis 12:4; Genesis 21:5),
- (2) **sixty years** lying between Isaac's birth and Jacob's birth (Genesis 25:26), and
- (3) the age of Jacob at the time of his migration into Egypt – [**130 years old**] (Genesis 47:9).

This leaves the remaining **215 years** of the **430** as the actual time the Hebrews spent in Egypt. Hence the 430 years of Exodus 12:40 includes the sojourn of the patriarchs in Canaan as well as their stay in Egypt.

Since in the time of Moses, Palestine was part of the Egyptian empire, it is not strange to find an author of that period including Canaan in the term "Egypt." The translators of the Septuagint, knowing that the 430 years included the sojourn of the patriarchs in Canaan, made this point clear in their rendering of this passage: "And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Canaan, was four hundred and thirty years." An additional corroboration of the interpretation of the 430 years given above is found in the prophecy that the fourth generation of those who had entered Egypt would leave it (Genesis 15:16), and its recorded fulfillment in Exodus 6:16-20." Patriarchs and Prophets, page 759, Appendix, Note 3, emphasis supplied.

According to Genesis 12:4, Abraham was **75 years old** when he left Haran to go to Egypt because of the famine in the land. His father Terah had taken his family from Ur to Haran where he died at 205 years old. (Genesis 11:32).

Conclusion C

- Abraham was born **290 years** after the Flood and **1946 years** after Creation. (1656 + 290 = 1946).
- Adding the **75 years** before he went to Egypt to the 1946 years from Creation and 290 years after the flood, it gives a total of:
1946 + 75 = **2021 years** from Creation and **365 years** (290 + 75) after the flood.
- Adding the **25 years** lying between Abraham's call and the birth of Isaac, the **60 years** lying between Isaac's birth and Jacob's birth, and the age of Jacob at the time of his migration into Egypt –**130 years** old for a total of **215 years**, we obtain:
2021 + 215 = **2236 years** from Creation and **580 years** (365 + 215) after the flood.
- Adding another 215 years from the time Jacob came to Egypt to the time of the Exodus under Moses, it gives:
2236 + 215 = **2451 years** from Creation and **795 years** (580 + 215) after the flood.
- Adding the 40 years of wandering in the wilderness after the Israelites refused to enter Canaan, it gives: 2451 + 40 = **2491 years** from Creation and **835 years** after the flood.
- Joshua conquest of Canaan is counted from his 65 years of age when he replaced Moses to 110 years old when he died for a total of **50 years**. Adding 50 years to 2491 years from Creation, it gives: **2541 years**. And 50 years to 835 gives **885 years** after the flood.

Method D

By adding the years calculated so far from Method A, B and C and additional data, we reach the year 2015 and its corresponding year in Hebrew reckoning. Though some of the data are considered accurate since they are drawn from the Old Testament records, scholars have had a difficult time assessing their corresponding time to the Julian and Gregorian reckoning to this day.

Many assume even among scholars that the BC and AD dates in use today to ascertain the calendar Before Christ and After Christ can be directly converted to the Hebrew calendar of the Bible.

“Anno Domini (AD or A.D.) and Before Christ (BC or B.C.) are designations used to label or number years used with the Julian and Gregorian calendars. The term Anno Domini is Medieval Latin, translated as In the year of the Lord, or in the Year of Our Lord.” “ The AD/BC notation was first proposed by the monk Dionysius Exiguus (Dennis the Little) in the year 525 CE [Current Era – BCE: Before Current Era]. He used it to identify the years in the Easter tables that he prepared. He did not use the notation to date historical events.” Wikipedia, the free encyclopedia online.

The terms AD/BC do not correspond to the Biblical data of Genesis 5 and 11 or any other data. The way the conversion from AD/BC is done is by simply using the Gregorian calendar date and convert it to what they call the Hebrew calendar. Using their method of conversion, April 1, 2015 corresponds to: 12 Nisan 5775.

However, by using the data already gathered in Method A, B and C and from the different books of the Bible, we obtain a timetable which points towards 5900’s rather than 5700’s as today’s timeline.

#	Events	Years
1	Creation to Flood	1656
2	Flood to Abraham	290
3	Abraham leaves Ur for Canaan	75
4	Abraham to Jacob sojourn in Egypt	215
5	Hebrew sojourn in Egypt -slavery	215
6	Exodus - Wilderness sojourn	40
7	Joshua in the Promised Land	50
8	Judges era	300 -320?
9	Kings of Judah	473
10	King Josiah (639) till 457 BC	182
11	457 - 1844	2300
12	1844 - 2015	171
Total		5967-5987

Conclusion D

Except for the date of the Judges, which some calculate at 300 years and others at 320, the dates from the Creation to the Exodus are based on the data of Genesis 5 and 11, the book of Joshua, Judges, Samuel, Kings, Daniel and Patriarchs and Prophets.

When using the data of the Sanctuary, it is possible to ascertain the timeline of the plan of redemption till the 2nd and 3rd Coming:

- Court: 4000 years till the 1st Coming of Messiah and death in 31 AD.
- Holy Place: 1813 years from 31 AD to 1844 (1844-31=1813)
- Most Holy Place: 171 years from 1844 to 2015
- For a total of: 4000 + 1813 + 171 = 5984 years

These timelines demonstrate a much shorter timespan for the end of the 6000 years than the date of the conversion from Gregorian reckoning to Hebrew reckoning seems to ascertain.

The 5984 or 5987 years obtain from the Bible records or the Sanctuary data are not meant to be used to predict the Second Coming of Messiah but can be used as referring point to demonstrate that time is very short and if His people are ready, the Savior might very well let go of the winds of strife and allow a Sunday Law to be passed in the USA and around the world as a fulfillment of Revelation 13.

The National Sunday in the USA is to be considered the Sign for the Living for their time of testing or Judgment. It is the TEST of their faith. It is followed by the Universal Sunday Law and all the other events as demonstrated in Part V.

Preparation for the Second Supremacy of the Pope is the purpose of this whole study:
"Christians should be preparing

These events can be chronologically enumerated in this order:

Events Reaching to the Second Coming

- ✓ God's people are ready – 144000 have been sealed and uphold His Theocracy-Leadership
- ✓ Roman Catholicism, Apostate Protestantism and US leaders unite
- ✓ Legislation of a National Sunday Law in the USA
- ✓ Church and State government established – USA forgo its Constitution
- ✓ National Sunday Law imposed in the USA – Test for the Living
- ✓ Last opportunity to move to the country preparatory to hide in the mountains or be put in prison
- ✓ Persecution on those who refuse to obey the Sunday Law Observance
- ✓ International Sunday Law – Legislated and Imposed all over the world
- ✓ Persecution and death threats continue – imprisonments, loss of properties, death
- ✓ Kings – chiefs of States transfer their (scepter) power to the Papacy
- ✓ Probation closes – Mediation in the Most Holy Place is over
- ✓ Plagues are falling – earth is under great destruction
- ✓ International Death Decree
- ✓ Voice of God gives the day and hour of Christ's Second Coming and the Inheritance of the Saints
- ✓ Destruction of Babylon – chaos on the earth
- ✓ Christ appears in the cloud of glory
- ✓ Wicked are destroyed
- ✓ Righteous ascend to heaven

Events Reaching to the Third Coming

- ✓ Earth lays fallow for a thousand year – Anti-typical Sabbatical Year
- ✓ Lucifer and his fallen angels wander on the earth with no one to tempt or harass
- ✓ After the thousand years Christ descends with the New Jerusalem and the righteous
- ✓ Wicked come out of their grave – resurrected the same way as they went in
- ✓ Lucifer arraigns them into a great army
- ✓ Lucifer and his army attempt to take over the Holy City
- ✓ Fire comes from heaven and destroys them all and cleanses the earth
- ✓ Earth made new again and given to the righteous
- ✓ Earth celebrates her anti-typical Jubilee as sin and sinners along with Lucifer and his fallen angels are destroyed for eternity and this sin "affliction will rise no more" Nahum 1:9.

Conclusion Part X

"In seeking to cast contempt upon the **divine statutes**, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The **last great conflict** between truth and error is but the final struggle of the long standing controversy concerning the law of God.

Upon this **battle** we are now entering - a battle between the laws of men and the precepts of Jehovah, between the **religion of the Bible** and the **religion of fable and tradition.**"
The Great Controversy, E.G. White, p. 582, excerpts, (emphasis supplied).

From eternity, the Creator's Strategic Planning was to counteract sin and rebellion if it was ever to arise among His free created beings. The genealogy data proposed in Part X are based on Biblical and Spirit of Prophecy events which will get rid of Lucifer's rebellion and his imitation of God's government as shown in the following last events:

Strategic Planning proposed by the **Creator of Times and Seasons:**

- ✓ **Theocracy** - based on the 144000 - the 'fit man' of Leviticus 16 - Firstfruits: Barley
- ✓ **Day of Rest** - based on the Biblical Luni-Solar Barley Harvest Law calendation
- ✓ **Kingdom** - based on a royal priesthood after the order of Melchisedek - Firstborn
- ✓ **Sovereignty** - based on the Sovereign of the Universe who change times and seasons
- ✓ **Appointment of Holy Days** - based on the Feasts of Leviticus 23; 25; Numbers 28, 29
- ✓ **Church Power** - based on the Separation of Church and State - Church under Christ
- ✓ **Time of Trouble and Persecution** - based on the blessing of Daniel 12 and Revelation 1-3 promised to the Overcomers

These words of Inspiration can now be proclaimed:

"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love." The Great Controversy, 678.

For further studies on the Synchronisms and Chronology of the Last Day Events, please check my websites on the Sanctuary and Religious Liberty:

www.numbers1317.org files 16-18; 21-22.

www.fourwindspublications.org

Blessings,

Odette Boily

April 1, 2015