

*Articles
Of
Faith*

*Underlying Patterns in the Bible
That Indicate its Inspiration*

By

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First Edition

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Author's Preface

As modern days go by, the ancient book we know as the Bible continues to endure sharp criticism. Appreciation for the Bible has perhaps reached its lowest point, illustrated by the fact that it is completely ignored by most contemporaries as significant for history, science, and even sometimes theology. In many circles it is treated as a non-entity.

Even where the Bible is acknowledged it is merely awarded the status of a benign devotional book, deemed almost mythical in content. It has been shredded to pieces by the documentary hypothesis, its early chapters dismissed by evolutionary thinking, and its contribution to science and history almost entirely discounted by the scholarly field.

Yet, as a certain poet has written, the anvil of God's word has worn out many hammers. It has outlasted its critics for centuries and I predict that it will ultimately survive the current and future attacks on its validity.

In the Scriptures are many underlying themes that I believe are too complicated and deep to be merely random or happenstance. A superficial look at the Bible does not reveal these. They are hidden beneath the surface to challenge the investigator, but more importantly to provide evidence the Bible is not merely the work of religious fanatics and simpletons. The harmony of these threads of design and the consistency of these patterns I believe indicates divine superintendence and inspiration.

There are thousands of these patterns, types, comparisons, and harmonies. If they were all written, the earth could not contain the books. But there are scores that have challenged my thinking and grabbed my interest. The following pages address but a few of these. Studying these has greatly increased my faith in the God of the Bible; for the incredible design and harmony in them argues too powerfully for intelligent design to think otherwise. I hope the reader will agree, and will take time to interact with these ideas and form an opinion for himself or herself.

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While the expression of inspiration in the Bible is essentially perfect, this small book and its content are far from it. This I know. I indulge the reader's patience as ideas are further refined and while the editing process continues. All have the right to disagree with some the concepts expressed. However, my sincere hope is that the reader will look beyond any sentiments of disagreement and argument, to the incredible design that certainly exists in God's Word and see in it another reason to have personal faith in its incredible Author.

I.

Anointed For Burial

A Story of Love and Divine Providence

One of the greatest stories ever told is that of Mary Magdalene anointing the feet of Jesus with costly ointment. Our Lord predicted at the time that the story would be told of her in the era to follow. And it has been told and retold, inspiring the devotion of Christian followers in literature, preaching, and personal reflection.

What is commonly overlooked is the possible theological significance of this seemingly spontaneous event. It is likely that this story will continue to demand the attention of Christians, not only during the current probationary existence of this earth, but it will also have significance as a marker in the great Plan of Salvation, the great subject of meditation for eternity.

Says the Gospel of John:

John 12:1 Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead.

John 12:2 Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him.

John 12:3 Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

John 12:4 But one of his disciples, Judas Iscariot, who was later to betray him, objected,

John 12:5 "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages. "

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John 12:6 He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

John 12:7 "Leave her alone," Jesus replied. "[It was intended] that she should save this perfume for the day of my burial.

John 12:8 You will always have the poor among you, but you will not always have me."

John 12:9 Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead.

John 12:10 So the chief priests made plans to kill Lazarus as well,

John 12:11 for on account of him many of the Jews were going over to Jesus and putting their faith in him. (KJV)

SIX DAYS BEFORE THE PASSOVER

The reference in the *Gospel of John* to the transpiration of this event "six days before the Passover" deserves some consideration. The life of Jesus unfolded on earth not in an accidental, haphazard way, but according to an order, plan, and symmetry. Why shouldn't this story, which essentially comes at the very commencement of Passion Week, be seen as part of the unfolding Drama of the Ages?

The Synoptic Gospels seem to place this event "two days before the Passover" (Cf. Matt 26:1,2; Mark 14:1). But a careful examination reveals that even though the story of Mary's anointing Jesus' feet follows *in literary order* the designation of two days, it does not necessarily mean that chronological order is demanded in this context. *The writers bring in*

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the story of what has occurred previously to explain and elucidate the causes of Jesus' arrest and betrayal. It is especially recounted to narrate the role of Judas in the betrayal scheme. The rebuke given by Jesus at the anointing executed by Mary served as a trigger for Judas to seek and arrange Jesus' betrayal with the Jewish leaders.

Matthew simply begins this *pericope* with the words: "Now when Jesus was at Bethany in the house of Simon the leper." The time designation, then, of two days before the Passover refers not to Simon's feast but to counsel of the chief priests and elders and their negotiations with Judas.

WHEN WAS JESUS CRUCIFIED?

The calendar date for the crucifixion has always been a matter of debate in the Christian era and we cannot fix it with absolute certainty. We do know that it was in the Jewish lunar month of *Nisan*, the first ceremonial month of the Jewish year. If the Passover was on Friday, and that day was the 14th day of Nisan (ca. AD 31; cf. Gospel of John), then we can roughly calculate the lunar date on which Simon's supper took place.

If it was the traditionally believed Saturday evening supper, and the following Friday was the 14th of Nisan, then the story of Mary's great act of devotion probably took place on the 9th of Nisan, Jewish time, or the 8th of the lunar month "Roman time," because of the respective reckoning (the setting of the sun vs. midnight). If the 14th of Nisan was Thursday (i.e., the Synoptics), then the ninth of Nisan might be reckoned a day earlier.

If the term six days is "inclusively" reckoned or reckoned alternatively can make a difference also. It may be possible then that Simon's feast was on Friday evening and not Saturday evening. Preparation for a Sabbath evening feast perhaps might not be as likely a scenario--as regards proper Sabbath observance, unless it had been prepared a day in advance.

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However, the Saturday evening time fits the scenario best in most respects. If the following Friday at sunset commenced the Passover proper, then it would be exactly six full 24-hour days from Saturday even/sunset to the following Friday even/sunset when Jesus had just been placed in the grave.

According to the *Gospel of John*, the Sabbath following the crucifixion was "a high day," therefore the Sabbath was the first day of unleavened bread, the fifteenth of Nisan (which was a ceremonial Sabbath also). The previous crucifixion Friday, being the 14th of Nisan, would then have been the *day of the preparation* of the *Passover*.

Therefore the previous Saturday evening was most likely the beginning of *ninth* of Nisan; Sunday "daytime" being the remainder. In this reckoning, then, the feast at Simon's house took place at the beginning of ninth of Nisan, Jewish reckoning.

ANOINTING OF THE AARONIC PRIESTHOOD IN THE WILDERNESS

Next we can determine what event was typologically fulfilled in the life of Jesus at this point in the gospel story:

While Israel was in the wilderness wanderings God instructed them to make a sanctuary so that he could dwell among them. Simply stated the sanctuary and its services represented Jesus and his work of redemption.

The Pentateuch informs us that the setting up of the earthly sanctuary and the earthly/Levitical priesthood took place through stringent ordinances and a sequence of dedication services. Aaron particularly, and his sons who would serve with and after him, were anointed in a very public and ceremonial fashion.

The exact time and significance of all these events are difficult to establish beyond question, but there can be no doubt of the approximate timing of

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those events. These events find a pattern of correlation to the earthly anointing of Jesus as our high priest; an anointing for suffering and death.

The Setting Up of the Wilderness Sanctuary

What is clear is that the wilderness sanctuary was physically set up on the first day of the first month. Starting with, or immediately following this came *seven days of ordination*, anointing, and cleansing for Aaron and his sons. Finally was the eighth day, designated as a completion of the anointing ceremony. (There were in addition sacrifices and gifts brought for 12 days, a day for each tribe) After this came the observance of the first Passover celebration after leaving Egypt.

Whether or not the seven days of anointing started on the first or the second day of the month is not clear. It makes the most sense, however, that ordination services could not commence the first day because that was the day when the sanctuary, its boards, curtains, pins, and pillars were physically set up (Ex 40:17). This took some time, no doubt. Therefore the services for anointing the sanctuary furniture and the priests would have commenced on the second day (Lev 8:1-36; esp. vss. 33-35). Then for seven days the services of cleansing were carried out.

Finally, on the eighth day (ninth day of the month?) came a special service (Lev 9:1 ff). This apparently was like a feast for it was fitted for both a public demonstration and a feast, for it involved the partaking of the food of the sacrifices. This ceremony completed the inauguration of the continual, daily service of the priests.

According to this scenario then, there was one day, the first day of the month to set up the sanctuary. Then followed seven days of cleansing. An eighth day of final and public inauguration as high priests was added for the dedication of the sanctuary and for Aaron and his sons. This then

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took place on the ninth day of Nisan, the very day (annually) of Mary's anointing of Jesus!*

Indeed, Jesus, who was the true sanctuary that dwelt among man, was prefigured in all of these types and shadows. As the great high priest it was necessary that he should be anointed through sacrifice before entering upon his heavenly work (Hebrews, etc.).

Something should have appropriately taken place at this time to fulfill this prefigured type. The anointing of Jesus as the high priest for all humanity should have been recognized. But alas, no one on earth seemed very willing to do this! Jesus even commented that at Simon's house this common courtesy of washing and anointing had been overlooked toward him. Yet Mary, a humble woman---a great sinner, yet a ready recipient of Grace, rises to perform, it seems, this very service.

Says the author of the classic book, the Desire of Ages:

"Mary knew not the full significance of her deed of love. She could not answer her accusers. She could not explain why she had chosen that occasion for anointing Jesus. The Holy Spirit had planned for her, and she had obeyed His promptings. Inspiration stoops to give no reason. An unseen presence, it speaks to mind and soul, and moves the heart to action. It is its own justification." DA 560

The Gospel of Mark reports a detail that varies from the account in the Gospel of John. John reports that Mary anointed Jesus' feet. However Mark's report, for one, seems to vary. Mark writes that Mary poured the costly ointment over Jesus' head. The truth is, no doubt, that Jesus had a

* This sequence fits nicely also when the twelve days of gifts and sacrifices are included for the tribes, starting with the second day; then continuing through the thirteenth day leading up to the Passover preparation day--the fourteenth.

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fuller anointing than just his feet (or head), for in those times, supreme hospitality toward guests included more than just foot-anointing.⁺

What is more significant than this, however, is the Levitical record of how the priests were to be anointed. The formula for the anointing oil required the acquisition of costly ingredients and spices, which were carefully applied to the head, hands, and feet of the priest. Some ancient rabbinic traditions seem to indicate that the sacred oil was applied to each specified place in the form of a cross.

Like the priests of old, and like the sacrifices of old, Jesus was at this very instant being brought to the door of the sanctuary. On that very same day following the darkness of the night, Jesus paused on the brow of Olivet weeping before that temple which prefigured his very own work as the sacrificial Lamb of God. But for one selfless gift, an outpouring of love and devotion from a lowly sinner for whom he was to die, he might have been without this necessary marker in his bloodstained path. But in the providence of God, and through the broken heart of this penitent woman, Jesus received a token of encouragement, as well as a heaven-sent harbinger of His priesthood and sufferings.

That such a marked fulfillment of Old Testament types should so transpire, and yet that one can find such a complex pattern almost subliminally hidden behind it, is quite amazing. That this same pattern is miraculously replicated through some seemingly unplanned, innocent, impulsive act argues, I believe, for some kind of grand providence. I would much rather argue that this event was not ordinary or happenstance, but was rather part of the grand scheme of heaven.

⁺ There might also be evidence that like the priestly anointing, the occasion of Jesus' anointing lasted more than one day. Typical feasts, such as Simon's, were known to last up to a week. It was observed by Jesus at the time that Mary had not ceased in anointing him. This is said in the tense that indicates continual service. If this was the case, the timing of this feast is even more remarkable.

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What a privilege falls upon humanity in taking part in the great story of salvation! The angels could have sung. The Father could have spoken. The “priestly ministry” of heaven, or of earth, might have accomplished this special anointing. But they did not.

It fell the lot, it seems, of this common woman, as it does of all redeemed sinners in the common walks of life, to give a *testimonial*; to offer a *sacrifice* of love and appreciation for what God has done. This is God’s way. This is what God wants. These demonstrations of sincere faith are apparently of more value, glory, and joy to our loving Lord than is the most extravagant display of adulation by all the sinless inhabitants of heaven.

II.

The Inspired Order of Scripture

Many believe that the Bible is a hodge-podge of mythical books carelessly pasted together from tattered or surviving fragments collected by Judeo-Christian religionists. Even in Christian circles little thought is given to the actual order of the Bible books and their classifications according to content. Most do not realize that there is abundant evidence that God not only inspired the material found in its pages but also designed that it be formed and bound together in a special order, indicative of its divine credentials.

Because this remarkable ordering is routinely overlooked in classes about the Bible and its formation, a *brief* overview of the process of Scriptural classification is presented in the following pages. A recognition of the special care that has preserved the Bible books as well as the recognition of a designed and systematic ordering of its content argues for divine superintendence.

While each of the Bible books are of worthy value in themselves they also tell a story when brought together into the one book we call the Bible. The story of salvation from Eden to Eden is presented in its pages. After centuries of textual transmission, centuries of scorn and criticism, it is still the greatest book in the world, even in its surviving form.

We have all heard how the Bible is represented by some general, symmetrical order. The first two chapters show us a perfect world. The last two chapters return us to that perfect world. The third chapter records the entrance of sin to this world; the third from the last chapter describes the resolution of sin on this earth. There are many other interesting thematic ties between Genesis and Revelation.

However, I was not aware that the Scripture could demonstrate a symmetry in its wholeness beyond this. This fact is greatly neglected or overlooked. In ignoring these providential indications, the Bible is robbed of part of its power, making the divine communications haphazard and

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accidental rather than organized and planned. Such a view of the Bible denies a part of its inspiration and purpose.

A book that everyone should read is written by Dr. E. L. Martin. In the book bearing the title, "*Restoring the Original Bible*," Martin recounts the history of the Bible's formation, not only in how it came together, but how it should remain today without the direct influence of certain human authorities. While we cannot agree with all of his conclusions, it is of great importance to Christians that they understand what has happened to the original ordering of the books in our modern Bibles.

Martin compares the juggling of the perfect order of the Scripture to a novel or biography that has had its chapters scrambled. The flow of the story can be largely destroyed because of this. Normally, the last chapters should not be read before the first chapters. While this illustration exaggerates the problem, it is important to Bible readers to recognize that a certain ordering should be observed mentally, and that indeed the order of Scripture has been tampered with.

49 books

The first observation is that when the Old Testament is reckoned according to the ancient Hebrew reckoning, used up until the second or third century A.D. (22 books), and added to the traditional number of the New Testament books (27), they add up to 49.

Forty-nine is an important number, symbolic of the full complement of sevens, seven times seven. Forty-nine years was the jubilee cycle in the sabbatical system. Seven represents successive completeness and finality. Seven also is *typical* of the Christian era, and the Christian church. Seven is one of "God's" numbers. It is not fanciful and occult to believe this, for the number seven occurs hundreds of times in the Scripture with this significance. It is largely the ideal number of the Bible.

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Sixty-six is obviously not God's number. It is "man's" number. This in no way invalidates the Bible, but it does indicate the influence of humanity and manipulation by man *in how it is ordered*. History clearly exonerates this conclusion. The current numbering can be openly shown to be the work largely of the Catholic cleric, Jerome, in the fourth century. If he had not changed the order and the dividing of the books, but had simply assumed the traditional Jewish order in the Old Testament, we would not now have sixty-six books, but forty-nine instead. The order of the books would also be more logical as well, avoiding the largely random collection of fragments we have today. Many greatly underestimate the tremendous damage inflicted on the institutions of the Christian faith during the early Christian centuries.

The Old Testament

The Old Testament had a specific form in the time of Jesus. It was divided into three specific divisions known to all, the LAW, the PROPHETS, and THE WRITINGS. The Law included the first five books of Moses or the *Torah*. The Prophets included the writings of the prophets beginning with Joshua and Judges and the book of Kingdoms (one book--1 & 2 Samuel and 1& 2 Kings—attributed to Samuel), and then included the major prophets of Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve (minor prophets—Hosea to Malachi). The Law (5 books) and the Prophets (6 books) made of total of 11 books.

The other 11 books were called the *Writings*, or "Royal Books," in that they were typically written by kings or for kings. They included Poetry (Psalms, Proverbs, Job)[3]. The Five Scrolls were used for feasts and special occasions (Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther)[5]. Daniel was next. Though a *prophet* he was included in the *Writings* and not the prophets for at least two reasons. First, he served under kings in Babylon and Persia. Then, he was also a eunuch, which according to Jewish tradition placed him "outside" the central temple complex and its rites. Ezra and Nehemiah, as well as the last written book, The Chronicles, were each reckoned as one book. The current divisions are

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modern interventions. (This is also true of Joshua-Judges and Samuel and Kings in the Prophets).

This made a total of 22 books. Some reckonings number 24 books in the Hebrew Bible. There was some variance in how they were numbered (especially from the second century forward), but most consistently before this we find in their generally accepted form the number 22. This was not coincidental.

There were twenty-two letters in the Hebrew alphabet. Hebrew was the language of the Old Testament. It was not considered accidental then that there were 22 books in the Law, Prophets, and Writings. In the Old Testament economy this represented the A-Z, the completed testament for its time. In some cases the books were assigned a Hebrew letter, and numbered accordingly for the Hebrew characters that were also used as numbers.

Unfortunately, this order, and classification observed well into the New Testament era is not honored in our modern Bibles. Fortunately it survives in the original Hebrew Bibles and in the *Septuagint*.

There is further ordering within the divisions themselves. The Law, or Pentateuch, for instance, is particularly ordered as well, arranged chiasmatically with the levitical laws in the exact center. The apex of the entire levitical rites seems to be the Day of Atonement rites in the center chapter of Leviticus, which is generally the center of the entire Pentateuch. Similar orderly arrangements are found in the Psalms and in many other places.

The New Testament

The New Testament, like the Old was formed over time. Canonization was an agonizing process. However, many don't realize that the arrangement of these books was later altered as well.

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The New Testament also takes on a rough form of Law, Prophets, and Writings:

Originally the first five books (The NT Torah), the Gospels and Acts, were listed as they are today (for particular and interesting reasons). Fortunately this order still survives though the reasons for it are seldom acknowledged.

However the next section, *The NT Prophets*, included the writings of the early apostles of renown, such as James, Peter, and John. These are sometimes called the “Catholic Epistles” because of their general focus and classification. What is significant to realize is that in the original canonization of these books, they immediately followed the *Gospels* in order of importance. They were written by the ELDERS, and were “Jewish” in focus, and should have appeared first. At first, they did. However, anti-Judaistic sentiment later moved them to the back of our Bibles.

Jerome and others, influenced by the Gentile influence in the Roman Church and in the Pauline writings made the switch. He and others preferred the apostle Paul (apostle to the Gentiles, however considered the “last” apostle) to the apostle James, and manipulated the order of the New Testament to essentially begin with *Romans* and the other Pauline epistles. It is no exaggeration to say that this change has had an unseen influence on Christian thought down through the centuries. The natural theological balance provided in the Scripture would have been preserved in a way and to a degree different to what we have today. This intervention of man (largely, the Roman Catholic church) in the numbering and the order of the books is what leaves us with the sixty-six books and the Bible order we have today.

Next in order (originally) came the Pauline *corpus* whose successive order is largely preserved to the present day. Yet, there is a reason why the books are in the order they are in, and this is commonly unknown to most Christians. The books of Paul are providentially arranged from books dealing with the elementary basics of the Christian faith (*Romans*) to the

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more mature counsels given to Christian pastors in the later books of Timothy and Titus. The reader is encouraged to read the books that outline in more detail the evidence and the beauty of arrangement in all these books and their content. The order goes way beyond this simple summary.

The *Revelation*, the final book of the Bible, is a *mosaic* of the entire Bible, made largely up of quotes and allusions from both Testaments. It is the book of sevens, and is a worthy capstone upon the whole canon of Scripture. It completes the seventh division of Scripture. It completes the Scriptures themselves. It is what some have called, the “seal of the Bible.”

The Inspired Order

This is an incredibly brief synopsis of the whole issue, and only represents a small amount of the information available. However, hopefully one can begin to see that the divine order of Scripture is no accident and is as inspired as the book itself.

Some are trying to restore the original order of the Bible and print Bibles in this form. I think this is a worthy venture. I have read the Bible through according to this order more than once and have found it profitable and refreshing.

However, the most important thing is not to find fault with present arrangement of Scripture, for it still is the infallible Word of God. What is important is TO RECOGNIZE THE DIVINE HAND OF GOD IN ITS INSPIRATION AND FORMATION. This really is the purpose of this chapter. Realizing these facts to a degree governs how one applies the theology and counsel of the Bible. While it is ALL inspired, and each book is profitable by itself, the recognition of a divine order apparent through its pages makes it not only a message from God, but a message that lives up to its divine calling and purpose in its very form and

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harmonious arrangement. God's book becomes an exciting story of God's love, bearing the divine credentials and the seal worthy of its inspiration.

What is most striking with this arrangement is that it makes *Christ the virtual center of the very Scriptures that testify of him*. It begins with the 22 books of the Old Testament. The five books of the Gospel story fill the center. Then the remaining 22 books complete the story of the Bible.

Following is a summary diagram of the heavenly order of the books of Scripture:

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The Inspired Order... 49 (7 X 7) Books
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Old Testament---22 Books (22 letters in Heb. Alphabet) LAW-PROPHETS-WRITINGS	Gospels/Acts--5 CHRIST THE CENTER
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1	2	3	4
THE LAW (Torah)	THE PROPHETS	THE HOLY WRITINGS	GOSPELS &ACTS
<p>5 Books</p> <ol style="list-style-type: none"> 1. Genesis 2. Exodus 3. Leviticus 4. Numbers 5. Deuteronomy <p>“All things must be fulfilled which were written in the LAW of MOSES and the PROPHETS and the PSALMS concerning Me.” Luke 24:44 (cf. also 24:27)</p> <p>Order of Bible books are not ultimately important, but recognizing the hand of God in the original canonization and ordering is important.</p>	<p>6 Books</p> <ol style="list-style-type: none"> 1. Joshua and Judges (reckoned as one book in OT times) 2. The Book of Kingdoms (Samuel and Kings reckoned as one book until 2nd Century A.D.) 3. Isaiah 4. Jeremiah 5. Ezekiel 6. The Twelve (Hosea to Malachi: reckoned as one book) 	<p>11 Books</p> <p>(11 “Royal” Books, i.e. by or for kings and government)</p> <p>Poetry</p> <ol style="list-style-type: none"> 1. Psalms 2. Proverbs 3. Job <p>The Five Scrolls (Megilloth)(Torah for Women)</p> <ol style="list-style-type: none"> 4. Song of Songs 5. Ruth 6. Lamentations 7. Ecclesiastes 8. Esther <p>Others:</p> <ol style="list-style-type: none"> 9. Daniel 10. Ezra-Nehemiah (reckoned originally as one book) 11. Chronicles (one book, last written) 	<p>5 Books</p> <ol style="list-style-type: none"> 1. Matthew 2. Mark 3. Luke 4. John 5. Acts <p>Reason of Order: +First written to last written</p> <p>+Elder to younger</p> <p>+Jews first then the Gentiles</p> <p><u>Constitutes NT Torah</u> Matthew and Luke contain genealogies, John 1:1—“In the beginning”</p> <p>The New Testament also contains the LAW, PROPHETS & WRITINGS</p>

The Inspired Order of Scripture

...of Scripture
Arranged in Seven Divisions

**New Testament –22 Books
(Remainder)
LAW-APOSTLES -WRITINGS**

5	6	7
THE GENERAL EPISTLES	THE PAULINE EPISTLES	THE REVELATION
<p>7 Books</p> <ol style="list-style-type: none"> 1. James 2. 1 Peter 3. 2 Peter 4. 1 John 5. 2 John 6. 3 John 7. Jude <p>Order: (Elder apostle to younger)</p> <p>General writings applying BASIC NT principles</p> <p>Primarily Jewish in focus---deferred to the end of modern Bibles by the anti-Judaistic church of Rome that favored Paul-- the Apostle to the Gentiles</p> <p>Changed by Jerome— Latin Vulgate, 4th Century</p>	<p>14 Books (2X7)</p> <ol style="list-style-type: none"> 1. Romans 2. 1 Corinthians 3. 2 Corinthians 4. Galatians 5. Ephesians 6. Philippians 7. Colossians 8. 1 Thessalonians 9. 2 Thessalonians 10. Hebrews <p>Pastoral Epistles of Paul (Pastor to Pastor)</p> <ol style="list-style-type: none"> 11. 1 Timothy 12. 2 Timothy 13. Titus 14. Philemon <p>--Written to seven churches --Testimonies to the churches --They progress in order from simple spiritual laws to mature doctrine and counsel (pastors).</p>	<p>1 Book (of Sevens)</p> <ol style="list-style-type: none"> 1. Revelation <p>The capstone of Scripture</p> <p>A book of sevens—</p> <p>The number of the Christian dispensation, and the number of finality and completeness.</p> <p>Written also to seven churches, etc.</p> <p>66 Books: a common Bible that contains the number of “man” (6)</p> <p>“The 66 numbering shows it a ‘human book in human dress’ but ideally should be based on sevens and be a ‘divine book in God’s dress.’”</p>

III.

The “Plan” of Salvation

A *Historical* Look at the Wilderness Sanctuary

(“Rise, measure the temple” Rev. 11:1)

In the classic "ABC" of Bible prophecy---Daniel 2---we find a remarkable symbolic representation of subsequent earthly history. The rise and fall of several world empires, the division of Rome, the ten kingdoms of the Europe, are all well represented in the great image and its parts and materials. History has transpired in perfect unison with the general sequence and timeline as represented in the great image. We can conclude that God is anxious to share his overall purposes with his people on earth.

"The Lord Eternal never does anything without telling his servants the prophets." Amos 3:7-- James Moffatt Translation

In like manner God unveils his purposes and plans that relate to salvation history. And God’s universal purposes far surpass those of secular human history.

The Prophetic “Image” of Salvation

Is it not likely then that the God of heaven would represent his work in *salvation history* with similar symbols and paradigms? The premise, then, is that God in many and various ways provides a *prophetic picture* of his work, and that sometimes these pictures are *spatial and dimensional* in concept.

Before the coming of Jesus to earth, God's chosen method of revealing his work of salvation to man was the wilderness sanctuary, the temple, and its services. The revelation provided in this marvelous tool of communication is surpassed only by the dynamic demonstration brought through the living, incarnate Son of God.

The "Plan" of Salvation

The sanctuary, like the ministry and life of Jesus, was not merely intended as an "audio" sermon from a prophet or minister, but was largely a "visual" presentation. Therefore the sanctuary was a "sandbox" illustration of the work of Jesus and the entire *plan of salvation*, particularly using physical symbols.

The purpose of this study is to suggest that God intended for the sanctuary to illustrate more than the theological meaning of Christ's sacrifice on Calvary and the resolution of the sin problem. It was meant also to be PROPHEMIC, or to at the very least demonstrate sequential phases of heaven's ministry for the cosmos, much as the great image of Daniel's vision does for secular world history.

Some assumptions (which are argued elsewhere but not in this study) are crucial to building a time/phase model of the Israelite temple. These are:

1. That the court, holy place, and most holy place correspond to phases of heaven's ministry in behalf of man; respectively: Justification, Sanctification, and Glorification.
2. That the court essentially represents the earthly ministry of Christ, while the temple proper represents the heavenly ministry of Christ.
3. That the placement of the actual temple complex in the court may have been significant.

The first matter of discussion for now then, is the likely location of the wilderness sanctuary proper within the outer court. While this understanding is not "crucial" to the *general phases* of salvation history as illustrated in the sanctuary doctrine, it may mark more specifically a timeline of world history than one might originally think.

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Location of the Sanctuary in the Court

We are not given specific Scriptural information as to where the sanctuary building was actually placed in the courtyard. Ancillary historical materials are also sketchy in this matter also. The most common assumption is that the front door of the sanctuary was on the median line of the court, but this appears to be more opinion than fact (cf. Hardinge, With Jesus in His Sanctuary). Some also assume that the center of the temple court is where the Ark of the Covenant in the most holy place would have stood. This, however, would create an awkward problem in how the court space would have been used.

The best deduction at this point seems to be that the very center of the sanctuary complex and system was in the center of the holy place. This is supported by a couple of tenets.

Centered in the Holy Place

1. First, recent studies have claimed that this was the case with the temple of Herod in the time of Christ.

Ernest L. Martin describes the specific formation of an elaborate concept of an Israelite "camp" as re-invented by the rabbis in and about the environs of Jerusalem. This consisted of a theoretical and idealistic zodiacal division around the temple, ordering the twelve tribes with their typical standards and all the symbolism and lore that went with this concept.

According to his sources, there existed on the floor of the holy place such a zodiacal circle, the center of which was considered to be the "navel of the earth," or the very center of the geographical Jewish cultus and cosmos. Thus the very center of the sanctuary complex was in the holy place, with the various zodiacal divisions radiating outward infinitely, much as a pie is cut (cf. Ernest Martin, Restoring the Original Bible, pp. 109-121).

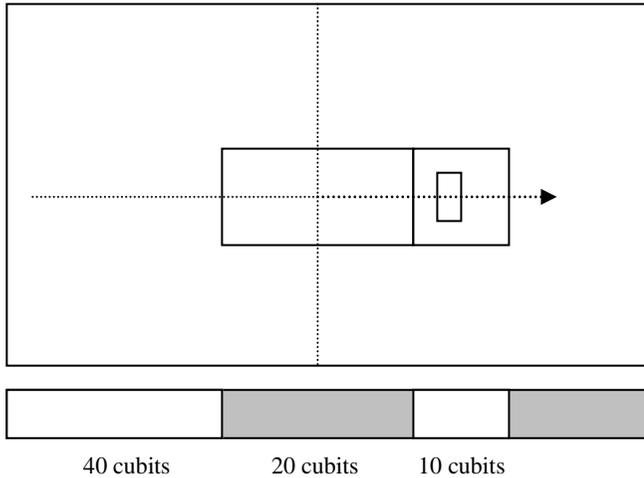
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2. A second important consideration is in the idea that the shape of a cross results from the placement of the sanctuary furniture. If the furniture of the holy place is positioned logically and centered to the room provided, it necessitates that the center of the cross, where the lines converge, would come also near the exact center of the of the holy place.

The Cross itself is indeed the center of the plan of salvation. The center, or “heart” of the cross (just before the altar of intercession) is where the most important daily intercession took place for centuries (“X,” “marks the spot”). If the body of Christ is superimposed over this imaginary cross, it is at the crossbeam where Christ's own heart would be. The salvation of man is the work of God's heart, his great love, and is the heart of the entire plan of redemption.

Now the Sanctuary layout then, I am suggesting, represents in linear fashion the events, in order, that contributed to the total Plan of Salvation. Below is presented an outline of the relationship between the events of salvation history and the arrangement of the wilderness sanctuary: Starting at the eastern gate of the court (the left) one can visually progress toward the back wall of the court and find represented in elementary fashion the history of God's heavenly plan:

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The Linear Outline of Salvation

Following is an outline of the plan of salvation as it relates to human history. Since it is in outline form the reader may need to make some of his own literary transitions. However, it is presented in this fashion to highlight the general movement of events and to avoid losing the reader in a volume of text.

The Gate

The gate was on the east side of the sanctuary, and it was "eastward in Eden" where the first gate to paradise became the place of worship. In fact, the gate of Eden was in a sense the first earthly sanctuary, where the glory of God was witnessed and the worship of God was practiced.

The gate represents not only CREATION and beginnings, but also points back to the fall of Lucifer where the sin problem began. This event brought the necessity of a savior, and the solving of the sin problem. This

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was the reason the sanctuary was brought into existence. It is the purpose of the sanctuary to demonstrate how God addresses this great problem of the universe.

I. The Gate—It was at “the gate” that the eternal plan was activated--Sinners were invited to enter and find "sanctuary" in God's restorative plan. The fall of man immediately followed the creation of this earth.

A. There is a relationship between the creation of this earth with the fall of Satan.

(Cf. The Story of Redemption 19:2, 20:1,2)

B. Adam, and the pre-flood church, worshipped at the gate of Eden.

Says the book *Patriarchs and Prophets*:

“And they had a silent witness to the truth, in the garden of God, which for many centuries remained among men. At the cherubim-guarded gate of Paradise the glory of God was revealed, and hither came the first worshippers. Here their altars were reared, and their offerings presented. It was here Cain and Abel had brought their sacrifices, and God had condescended to communicate with them.” (PP, p. 84)

C. The ancient Chinese language pictures the word for "gate" as a garden with angels and a sword.

II. The Altar of Sacrifice

A. The altar of sacrifice was *near the entrance* of the sanctuary (Ex. 40:6,29).

B. The altar was the “sanctuary” during the time of the Patriarchs. The earthly, sacrificial system was instituted for this entire era before Christ came. The Old Testament reports the use of altars and sacrifices throughout the times of Seth, Enoch, Noah, Abraham, Isaac, Jacob, Israel, the Kings, etc.).

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C. This system continued for roughly 4,000 years, which correlates with the first 40 cubits of the court.*

D. The court and its "brass" furniture are always typologically equivalent to the affairs of this EARTH. (Cf. Josephus)

E. Here, in the earthly service of the tabernacle, the "Lamb" was slain for centuries. Here on this earth the real Lamb of God was slain.

III. The Laver

A. The Law was given in wilderness. The Law is often likened to a mirror, a transcript of God's character. The believer is encouraged to "look into perfect law of liberty" (James 1:25). In fact, the laver was made out of the mirrors of the Israelite women.

B. It is during this time that Israel passed "through" the sea (I Cor. 10:1,2, Ex.14).

C. The laver is often referred to as the "sea", or "molten (red) sea." (The NT likens this to baptism).

IV. Between the Porch and the Altar—Between the porch and the altar was the place of slaying. Originally there were stakes that were driven into the ground to restrain the victim while it was slain.

A. Jesus likens this symbol to all the faithful who were slain up to his time (Matthew 23:35). Jesus completed this sacrificial cycle with his death. He used the expression "from Abel to Zechariah, who was slain before the altar."

B. Weeping took place between porch and altar—it was a place of death, evil remorse, and mourning:

Ezek. 8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar,

*One cubit= 100 years. This cannot be deduced from any Bible text or reference. (Exodus does give the dimension of the sanctuary as 100 X 50 cubits). However working back from the 1,000-year judgment represented by the most holy place, that is, (10) cubits; then the Holy Place ministry entered upon by Christ at his ascension (book of Hebrews), that is, (20) cubits (relating to the 2,000 years that have nearly expired since his death), we may start to build a template as a standard for measuring the temple of God.

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were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Joel 2:17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

C. Jesus was in effect slain at this same juncture in history, at the porch. He was condemned right in the temple complex itself.

D. The Lamb was fastened to a "stake" while slain. This was reported to be always on the north side of the court, or altar, near the entrance or door of the temple or sanctuary.

V. The First Veil

A. While on earth “ Christ’s divinity was veiled with humanity.”

B. He “became flesh. . . . and ‘tabernacled’ among us.”
John 1:14 ff.

C. Which veil was torn? The Bible does not say.

D. Some say it was the inner veil (DA 757, 775).

But the same reports also seem to say that the inner rooms were open to the gaze of the careless multitude (?). *This could only be possible if an outer veil was also torn.* The best historical evidence is that it the outer veil (at the very least) is the one that was torn. This veil in front of the two great doors could be seen from some distance. Jewish writings say the lintel holding up this veil fell to the ground "forty years before the destruction of Jerusalem" (earthquake?).

(Cf. Ernest G. Martin, *Secrets of Golgotha*, pp. 13-19 and my book, *Hard Sayings for Adventists*, “Which Veil and Why?”)

E. Heb. 9:8-11, 24 literally refers to the temple complex as, the “holy places,” in referring to the whole sanctuary proper.

F. The Jewish historian Josephus confirms this-- (see below):

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“Now the whole temple was called the Holy Place; but that part which was within the four pillars, and to which none were admitted, was called The Holy of Holies.” Josephus, *Antiquities of the Jews*, III., vii. 4.

G. Some Rabbinical sources indicate the veil was "a span" or 1/3 of a cubit thick! This seems unlikely, unless it was somehow pleated. However, in our scheme this would equivocate to 33.33 years, essentially the precise length of Jesus ministry, veiled "in the flesh." Some of the coverings of the wilderness sanctuary were layered-like, even made with actual "skin" that was no doubt meant to demonstrate the humanity and the covering of the body of Christ.

At this very time, Jesus “in the flesh” disappeared into the heavenly realms. He went *within* the curtain, the curtain of his flesh, to enter upon his priesthood there. This is exactly what we would expect our linear design to teach at this very time in salvation history.⁺

VI. The Holy Place (20 cubits would have to be nearly equivalent to the next 2,000 years)

The Holy Place ministry of Christ is perfectly represented in the time of the Christian dispensation. Jesus is pictured as ministering there in several places and the signs and symbols used represent the work of the church in this era.

A. (The Candlestick—gospel light to the world—is a holy place object) Revelation 1:12,13; 4:5,6; (also is the altar of prayer incense) 8:1-5; 9:13; 14:18.

B. The Ark of the Covenant is not mentioned until Jesus comes (Rev. 11:18,19; 15:5), or the close of probation.

C. The Lord’s table--bread and wine—represents the Eucharistic celebrations to be honored “until he comes.” I Cor. 11:26

⁺ For further discussion refer to the article in my book, *Hard Sayings*, entitled, “Which Veil and Why?”

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D. The 2,000 years is nearly complete.

E. The priestly ministry of Christ continues to this day. Since 1844, Jesus has gone ahead into the HEAVENLY Most Holy Place. While the end of the *Day of Atonement* is *anticipated*, the Holy Place Ministry in some respects is not yet completed ON THIS EARTH for the gospel is still being given, the Lord’s supper is still being celebrated, the ministry and prayer for sinners still continues. The holy place ministry *in a sense* will continue until Jesus leaves the sanctuary for the last time. His last work is to cleanse the altar. At this time Jesus will tarry, reluctant to leave his priestly work for repentant sinners. Yet it is also true that in heavenly terms the most holy place ministry has already begun in heaven.

In a sense we may now be *passing* through the second veil “historically.” The first veil naturally divided into four panels with angels embroidered on each. These four “angels” correspond to the four Gospels that introduced believers to the Christian era and the Holy Place ministry. The second veil divided into three panels; thus three angels. The believer is now *in the process* of being invited into the Most Holy Place ministry through the messages of the three angels (The inner pillars and veil required adequate space, maybe up to a cubit and a half).

VII. The Most Holy Place represents glorification and judgment)(10 cubits).

A. The work of millennial judgment will begin at Jesus’ second coming as described in Rev. 20.

B. The saints at this time are in heaven. (Ark seen, Rev. 11:18,19).

C. The Law is revealed as the standard of judgment.

D. The 1,000 years, a Sabbath of Redemption, correlates perfectly to the proportionate 10 cubit standard we have assumed.

E. The promises of Revelation 1-3 are fulfilled to saints (i.e. names not to be blotted out, eat of hidden manna, not hurt of second death, etc.).

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VIII. Plan of Salvation Complete

A. The earth is restored. The focus returns to this earth (Rev. 21:1). God dwells with man. The plan is complete. All declare that "God is love."

B. There is no temple there (Rev. 21:22)(Space beyond Most Holy Place in the court).

Conclusion

It seems apparent that a definite pattern exists in the layout of the sanctuary, telling us of phases of ministry in behalf of man's salvation. There is corollary evidence that the spatial dimensions at least roughly equate with the paradigm of history as it has transpired and will yet transpire.

It would be foolish to adopt such a scheme as this as proof of any particular timeline, or a specific indication of the time of the coming of Christ. If in any way valid, it does have interesting implications as regards the "6,000 year theory." In any event, it provides a fascinating look into the unfolding of God's purposes in the plan of salvation, and demonstrates the order of his work. It opens the possibility of seeing in the sanctuary setting, prophecy as well as theology. It demonstrates marvelous divine order. It provides hope that the resolution of all things is at hand, that Jesus will come as promised, and that God will work out the great purposes of His will.

IV.

The Gospel Chiasmus

The Underlying Harmony and Plan of the Life of Jesus

In recent years there has been a rather fanatical interest in finding chiasmic structures in the Bible. Chiasms are a literary device, typical of Hebrew thought, where a symmetrical mirror-like structure occurs. Recognizing these can be an aid in interpretation at times.

A simple example is found in the messages given to the seven churches of Revelation 1-3. The first and the last churches, Ephesus and Laodicea, both receive rebukes for their loss of fervor. The second and second to last churches, Smyrna and Philadelphia are praised and receive no condemnations. The pattern continues to the center:

Ephesus (**Lack of Spiritual Fervor**)
Smyrna (**No Condemnation-endures suffering**)
Pergamos (**Losing Exalted Position**)
Thyatira (**Middle Church-Apostate**)
Sardis (**Losing Exalted Position**)
Philadelphia (**No Condemnation-endures suffering**)
Laodicea (**Lack of Spiritual Fervor**)

Sometimes too much intentionality can be read into chiasms. Whenever one writes a letter to someone he creates a chiasmic structure without really realizing it. Therefore not all chiasms are planned or intended by the respective author. But when an extended pattern emerges one can be quite sure that either there was some ingenious arranging by the author, or that there was some design planned by inspiration.

What I think is even more amazing is when a pattern emerges out of the examination of several independently written documents. In the following case, I have found a pattern emerges not so much out of literary documents, but in the very *story* of the Gospel itself. That historical events in the life of Christ can indicate an underlying pattern observed

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independent of the intentions of the various authors can argue for some kind of supernatural design. Such a fortuitous configuration of meaning represented in the life of an individual who on a human level could not have orchestrated all these events points to a divine superintendence. It is hard to prove otherwise to the believer who recognizes that the life of Christ followed an exact plan and purpose sent from above.

Rather than writing extensively on this the reader is simply urged to examine the following chart to notice that the life of Christ itself presents incredible, inspired design. This should tell us something. The pattern presented here does not follow pure chiasmic form, but demonstrates that many of the events that occurred in the beginning of Christ's life and ministry are echoed by thematically related events in the later portions of his ministry. These parallels are not exhaustive, and the reader is encouraged to improve or extend the list.

One interesting sample parallel was taken from the book, *The Desire of Ages*, a source independent of the Scripture. There the author provides the detail that the angels sang at Jesus' ascension. Since we know that they sang at his birth it is interesting that it so happens that this detail is noted as accompanying the very event that would correspond in a chiasm. I don't think this is accidental. Nor was anything in life of Christ accidental, and that is just the reason I believe such awesome patterns are given to us.

The Gospel Chiasmus

The Life and Ministry of Jesus

FIRST HALF

Birth Announced by Angels
--to Shepherds (Luke 2:8-12)

Angel music (Luke 2:13,14)

Missing for 3 days (Luke 2:41-49)

Magi from East Seek Jesus (Matt 2:1-12)

Teaches in Temple (Luke 2:46,47)

Baptism (Matt 3:13-17)

VOICE
"This is My Beloved Son. . ." (Matt 3:17)

Tested in Wilderness (Matt 4: 1-11)
Satan—(Gethsemane-like Exp.)
3 tests
Angels minister to Jesus

40 days: Pre-Ministry (Matt 4:2)

Jesus Attends Marriage Feast
(Honors a woman--Mary) (Jn 2:1-12)

Calls Tax Collector (Matthew) (9:9)

Raises Young Man From Dead (Nain)
(Luke 7:11)

Counsels with Ruler (John 3)
(Nicodemus)

Cleanses Temple (John 2:13-22)

Sermon on Mount (Matt 5-7)
(Kingdom of Heaven-Present)

Feeds Crowd ---5,000 (Matt 14:13-21)

SECOND HALF

Ascension Explained by Angels
(Acts 1:9-11)
--to Disciples

Angel music (at ascension--cf. DA 821)

Missing for 3 days (tomb)

Greeks from West Seek Jesus
(Jn 12:20-22)
(See DA 609)

Teaches in Temple (All Gospels)

Baptism of Death (Matt 20:22-23)

VOICE
"I Will Glorify It Again" (John 12:28) (Mt. 17:1 ff.)

Tested in Garden (Matthew 26:36-46, etc.)
Satan—at Gethsemane
3 "Cups"
Angels minister to Jesus (Luke 22:43)

40 days: Post-Ministry (Acts 1:3)

Jesus Attends Simon's Feast (Matt 26:6- 13)
(Honors a woman-Mary M.)

Visits Tax Collector (Zaccheus)(Luke 19:1-10)

Raises Young Man From Dead (Lazarus)
(John 11)

Counsels With Ruler (Matt 19:16-22)
(Rich Young)

Cleanses Temple (Matt 21:12,13)

Sermon on Mount (Olivet) (Matt 24,25)
(Eschatological Kingdom)

Feeds Crowd--4, 000 (Matt 15:32-39)

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Call By the Sea (Matt 4:18-2)

Commission By the Sea (John 21)

Sends Out 12 (Matt 10)

Sends Out 70 (Luke 10) (cf. 9:1)

(etc. etc.)

V.

The Humiliation of David Compared to the Humiliation of the Messianic Son of David

The early life and reign of the biblical David was marked with success and divine favor. If it were not for the ugly blot of David's great sin in killing Uriah the Hittite and taking Uriah's wife for himself, David would today be considered one of the greatest saints of all of sacred history. Unfortunately, this dark blot on David's life had its perilous consequences.

When the prophet Nathan came to David and exposed his sin by a simple parable David himself decreed that the perpetrator of such a crime should receive a fourfold punishment (2 Samuel 12:6). In direct consequence, this is exactly what happened:

1. David lost the child that was first born to Bathsheba out of this unholy union.
2. He next lost his son Amnon through the instrumentality of Amnon's brother Absalom, who was enraged by Amnon's forcing of his sister Tamar. The consequent exile of Absalom brought enormous political pressure and distress to David's credibility as king.
3. David next endured Absalom's revolt, that ended with Absalom's defeat and death.
4. Lastly, Adonijah died because he illegally sought David's kingdom by an attempted coup.

But it is particularly in the description of Absalom's revolt that we find an interesting pre-figuring of what would later be the experience of the prophetic Son of David, Jesus Christ. The story is recorded in 2 Samuel. The part of the story on which we focus for interest is in 2 Samuel 15-17 where David is forced to flee from Jerusalem and from Absalom.

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In brief, Absalom revolts, forcing David to flee for his life from the capital city, eastward. He flees in shame, with his head covered. As he passes from the city, David is taunted by his enemies, particularly Shimei, who calls David “a man of Belial.” One of David’s faithful counselors, Hushai, stays behind to countermand the counsel of Ahithophel. Ahithophel had been one of David’s trusted friends and counselors, but he turned in favor of Absalom. However when Hushai’s counsel overturns Ahithophel’s, Ahithophel takes his own life. In the end Absalom is defeated in battle and David regains his kingdom.

Several parallels arise when considering this event in light of the *Passion* of Christ.

1. The Gospels present Jesus as a Davidic Messiah. He was also a “generational” son of David. Thus Jesus answers to the lineage of David, the Lion of the tribe of Judah who was destined to fulfill the kingly expectations of the Jews.
2. Both David and Jesus experienced great adulation followed by great humiliation. It says of David that on this occasion his head was covered, and that he went barefoot and scorned, with demonstrations of weeping going on around him. Compare this with the experience of Jesus down the so-called *Via Dolorosa*.
3. Both David and Jesus were taunted by enemies. Shimei, the protégé of Saul, makes the most of his moment, much like Caiaphas in the Gospel story. Abishai offers to take off the head of Shimei with a sword, much as Peter offered to do to the High Priest’s servants. But David is reluctant to resist and even submits complacently to the scorn as if it were God’s will for him, much as Christ acted when taken by Judas and the mob.
4. Both David and Jesus are betrayed by trusted friends. Ahithophel was apparently the most highly respected of David’s counselors. It was then the highest treason, and the ugliest twist of friendship for the noble Ahithophel to turn on his bosom friend and side with Absalom’s conspiracy. No doubt Ahithophel thought he was

The Humiliation of David

making a wise decision and hoped to gain much politically by his betrayal. The irony was, that his conniving ultimately failed through the fatal flaw of his own selfishness. When he saw he had made a great mistake, he went out and hung himself. The parallel with Judas is obvious.

5. Of particular interest is the general location of these events. David is said to “cross the Kidron, toward the way of the wilderness” (2 Sam 15:23). He is obviously heading eastward. He “went up by the ascent of Mount Olivet” (15:30). The possible significance of this will be commented on momentarily.
6. Finally, David weeps for Absalom (who now should be considered an enemy), and weeps for Jerusalem just as Jesus wept for Jerusalem and his enemies who hated him without cause. In the case of David, he and his procession weep on the brow of Olivet much as Jesus did the day of His triumphal entry.
7. There are other parallels as well in the way David’s faithful friends make overtures of support in David’s agony; such as the girl who hides the “fleeing” messengers of David in the well at Enrogel, or the faithful, surprising, and “out of the closet” supporter and aristocrat, Ittai, the Gittite. There is also the faithful Ziba, and the generous Barzillai the Gileadite, who along with others provide food and support and minister to the needs of David’s family. These all are much like the faithful women who weep on the way to Calvary or those who stand *near* the cross. Their acts of solidarity toward David remind us of the gestures of the aristocrats, Joseph of Arimethea and Nicodemus, in their concern expressed for Jesus and his burial.

Evidence coming to light in other places indicates the place of Jesus’ death was probably on or near this same ground (ascent of Olivet), and not where Catholic and certain unreliable Christian traditions place it. For many reasons, it seems Christ was meant to suffer without the gate or camp, at the place of the “head” (skull), or the top of Olivet. This place was more directly east of the temple near the summit of Olivet (cf. Hebrews 13:10-13). It was here in orientation that the “red heifer”

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sacrifice was offered, toward the east, both in the time of Jesus and with the rituals of even the ancient wilderness sanctuary. Evidence exists that a bridge once stood in the valley to expedite passage to this part of the mount.

While some always will argue that such events will not always correlate with the *type*, I am discovering that it is seldom (when the appropriate type is chosen) that it does not. Gospel (NT) fulfillments of Old Testament types time after time find near perfect *completions*. If this is a valid *type* of the Christ event, and I suspect it is, then this is another exoneration of the idea that historical events are sometimes patterns of the future. More significantly it argues that the Old Testament continues to have more prophetic accuracy and significance than heretofore thought. It finally argues that the events of the cross are miraculous, prefigured, or at least providential, and that the great sacrifice of Calvary was planned from the beginning of time and was indeed part of the marvelous working of God on man's behalf.

VI.

The Heroine of Solomon's Song

An Allegorical Pattern

The Bible itself provides a historical clue who the beautiful woman might have been, who models the role of chief character in the Biblical book, The Song of Songs.

First several points should be obvious to the reader of the *Song of Solomon*.

1. Although the place of residence is the king's palace, the girl lover's heart is turned toward her home in the mountains.
2. Solomon is never clearly identified as the chief lover, which is popularly assumed. Wherever Solomon is named it is not particularly possessive or affectionate.
3. The lover is a clearly a shepherd, rugged and strong, a man of the outdoors, specifically doing a shepherd's duty among the lilies, the clefts of the rocks, ranging about like a deer in the mountains of Lebanon. Solomon, on the other hand was likely a pampered, palace prince, and was never a lowly shepherd--in Lebanon of all places.

THE KEY

A key to part of the enigmatic identity and meaning of the *Song of Solomon* may be found in the Biblical references to the village of Shunem. References to this rather insignificant village are few in number:

Shunem=(3X), Shunamite (8X), Shulamite (2X)

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Other than the two or three general geographic references, Shunem is attached to only two Old Testament personalities.

1. Gehazi, Elisha's servant (3X), who does not concern us here--

AND

2. Abishag, the beautiful girl brought into the bedroom of King David to comfort and warm him in his old age (1 Kings 1:3,15; 2:17, 21,22).

YOUNG'S ANALYTICAL CONCORDANCE makes the interesting notation that the related Hebrew expression, SHULAMITE, means also "a Shunemite, a female inhabitant of Shunem." The very singularity of this coincidence speaks in favor of this identity, and the providential patterns of inspiration.

Finally and fortuitously, The Song of Solomon itself refers to the female subject of Solomon's poem as a Shulamite (6:13). We take this as possible evidence that the subject of Solomon's song may be none other than Abishag.

EVIDENCES OF THE ABISHAG IDENTITY

1. *The girl in the poem is obviously a mountain girl who has kept vineyards and who has formerly done manual labor in the sun. (SS 1:5,6) Shepherd girls, especially living at high altitudes would be tanned and weathered. Her pedigree is distinctly distant from the typical pedigree of Solomon's wives.*

- *This circumstance accords perfectly with the story, because Abishag is sought for throughout all the coasts of Israel, and is taken suddenly from among the common people and not from royalty or from the nobility of another nation.*

The Heroine of Solomon's Song

2. *However, being considered one of the most beautiful girls in the kingdom would make her one of the exclusive subjects of such a song.*

3. *The awkwardness of her situation as bedmate with the king, yet not a true wife with whom he would normally have sexual relations, could explain in many ways the situation of the Song. It makes perfect sense that this would be the background and reason for a love that throughout the song is neither consummated nor requited. It explains why her lover is not able to come for her and claim her, when their love for each other is obviously mutual, and should lead to togetherness. Normally, absolutely nothing ever prevented a king in those days from claiming his love and desire. But only in this circumstance could she be withheld from her youthful sweetheart. Says the young girl:*

- *"the King hath brought me into his chambers" (1:4)*
- *"A king is held in her tresses" (7:5)*

etc.

Her Situation

The heroine of Solomon's Song is witness to many court activities, yet she watches the wedding of Solomon from a window, as it were (chap. 2:6-11). This, of course, only tortures her spirit as she longs for her own lover back home. She comforts herself in the fact that in the mountain paradise of home her lover and her have a green bed, and Lebanese cedars; real, live ones, and sweet smells, better and more natural and genuine than at the palace (1:16,17, etc.).

She then, was no doubt, espoused to a Lebanese man, for engagement was often arranged in early youth, even at times from birth. Yet she is unusually snatched from the normal order of things to fulfill the king's requirement. Historically Solomon, when he did become king did not at least immediately claim Abishag as a wife (for Adonijah later asks for

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her). This was perhaps because of the quasi-stigma brought out of the girl's "relationship" with David, his father, or out of respect thereof.

Perhaps Solomon made advances, the unsuccessful nature of which makes the whole story, but even within the very context of the Abishag story, Solomon is first espoused to an Egyptian princess (1 Kings 3). Abishag might be seen standing as a witness to this event in chapter 2 of the Song. She was theoretically available to Solomon, for Adonijah asks for her, and this was considered a royal plot, Adonijah thinking to make her queen and himself king. For some reason Solomon still does not claim her at this point. Why? We don't know, but the fact that he does not, and since Adonijah asks for her proves that she was still unmarried at the time. And perhaps in all of this she even saw Solomon's espousal to another (Egyptian princess, etc.) as an opportunity for her lover to come rescue her. She was surrounded by the palace walls and separated from her hometown shepherd lover; yet she was a beautiful, ravishing maiden, and still a virgin. Being without a normal husband, would indeed make her "a locked garden." The unique situation of Abishag provides the only good reason for the non-consummation of her love, to either Solomon, or her shepherd lover, or whoever.

At the end of the book the heroine of Solomon's song grants Solomon his thousand, but in so many words she refuses her opportunity to be one of them, and wants only her beloved shepherd. In ch.6:13 the male lover has asked her to return. How can this be possible of Solomon when she is clearly in the king's quarters already? Throughout the song she daydreams of her shepherd lover coming to claim her, yet she is repeatedly disappointed. The daughters of Jerusalem, her companions through circumstance, living with her as part of the court life of the palace (or the society of the city) are instructed to please not needlessly exacerbate her lovesick state.

The people and places of her dreams are not Jerusalem, but in Gilead, the mountains of Lebanon (Spices), Sharon, the vineyards, etc.; all her homeland and her lover's homeland. Shunem itself was supposedly on the

The Heroine of Solomon's Song

slopes of Mt. Gilboa or Tabor, in the northern part of Israel, the general setting of the girl's dreams of home.

4. The description of the song highlights the playful and youthful enthusiasm of a young girl just entering upon womanhood. She wants to climb the hillsides, catch foxes, and hunt the fields and vineyards for apples and fruit. This fits Abishag better, than at least the typical queen or concubine that would have been found in the court of King Solomon.

IMPLICATIONS

The implications of this general understanding, if true, are powerful. First, as in the "shepherd hypothesis" it lifts the song from merely an erotic poem, to a treatise of true and faithful love. Love that is of more value than palaces and position, love that is rich in what is true and natural, not bought by the splendors of court life and its artificiality. (Unlike the shepherd hypothesis, however, I believe Solomon to be a narrator of the story, but maybe not particularly a vying suitor.)

If this basis is valid, the expressions of this book make more sense. Both prophetically and allegorically the story offers greater reason for its inclusion in the Jewish canon, where it typifies Israel bravely and loyally waiting for her Messiah, whose coming is anticipated and longed for. In Christianity, it heroizes the True Shepherd Lover who must yet appear to take his waiting and oft disappointed bride to the fruitful "Lebanese Eden," to consummate the marriage. Abishag's name probably means, "My Father Sinned." Is this not the position of all the sons and daughters of Adam, who through the coming of the great Shepherd Lover will forgivingly be accepted as the Bride of Christ? And when the Bridegroom comes at last, the desire for companionship between God and his church will be fulfilled at last.

VII.

The Greatest Promise

John 3:16

The greatest statements, the most memorable addresses, the profoundest oratories have usually been made in a few words. The greatness comes in saying so much with so little. While mountains of material have been written on the most famous of Bible texts, it still remains a fact that these wonderful words of Jesus provide in themselves, simply yet profoundly stated, the best rendition of all. With the exception of the pattern offered below let us then keep silence and let his words speak for themselves. It seems they can provide a providential pattern as well:

The Heroine of Solomon's Song

For God	The Greatest <u>Person</u>	in the greatest position
So Loved	The Greatest <u>Power</u>	from the greatest provider
The World	The Greatest <u>Problem</u>	in the greatest predicament
That He Gave	The Greatest <u>Provision</u>	at the greatest price
His Only Begotten Son	The Greatest <u>Possession</u>	who is the greatest priest and propitiation
That Whosoever	The Greatest <u>Proposal</u>	for people in the greatest peril
Believeth On Him	The Greatest <u>Partnership</u>	in the greatest plan
Should Not Perish	The Greatest <u>Pardon</u>	from the greatest penalty
But Have Everlasting Life	The Greatest <u>Privilege</u>	with the greatest possibility

VIII.

Daniel 8:14 as a Typological Prophecy

Repeated Patterns in Prophecy: A Study of Time-related *Typological Prophecy*

I. Introduction

In the interest of those who argue for the dual, multiple, (or sometimes *apotelesmatic*) application of prophecy I would like to add a perspective to legitimize at times such a use of certain prophetic passages. This is the typological, or *type* to *anti-type* interpretive method that I believe is intended to be so understood in many of the prophecies of Daniel and Revelation, and in other particular eschatological material in Scripture (e.g., Joel, Matthew 24, Isaiah 53, etc.).

Of course, I recognize the manifold reluctance by some “historicists” to consider such a thing. They fear such a course undermines the validity of historicism and the carefully established structure and basis of prophetic truth. This I fervently suggest is not the case, and will seek to show that it does not alter one “jot” or “tittle,” but rather strengthens our understanding of apocalyptic literature in the Bible, and in every way establishes rather than detracts from the general understanding of historical, and in this case, time-related prophecies.

II. "Nutshell" Prophecy

Now we must define what we mean by what I have termed “time-calibrated,” or “nutshell” prophecy:

According to most historicists, prophecy, when applying to future events can have only ONE legitimate fulfillment. Accordingly, any attempt to see another, secondary, or other-future fulfillment of this same prophecy is

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not allowed. While the cautions of such a position are worthy and in a *certain* sense are true, it is too untenable to defend this view in a definite and absolute sense when the formations of these prophecies are more fully understood.

By "nutshell" prophecy, I am suggesting that when God inspires a prophecy, he often uses present OR nearly-present human events to demonstrate a greater truth or more comprehensive fulfillment in the future. This constitutes one prophetic passage which involves at least two similar happenings, sometimes centuries apart. There is one prophecy, yet the prophetic principle applies in BOTH instances.

In effect one would always have a "type" as well as an "anti-type" (a *type*=i.e. an image; and the *anti-type*, the imprint of that type). Usually certain rules are observed:

1. The type occurs first in history, the anti-type follows later.
2. The anti-type is really usually the ultimate purpose of the prophecy.
3. The type is localized, the anti-type is worldwide to universal.
4. The type is not identical to the anti-type, but they are related thematically.

It is not correct to illustrate such prophecies as a prophecy in infancy followed by that same prophecy manifested in adulthood. Because the baby-sized prophecy does not later grow into an adult one, maturing into the very same person or event, as it were. In some ways it is a *miniature* of the later and larger fulfillment but not in every respect. Therefore we might express it thus: that the greater fulfillment of the prophecy is contained in a "nutshell" in the original or primary type. Therefore we say in common vernacular of something that efficiently summarizes a general truth, "Yes, there you have it in a nutshell."

In most prophetic passages in question there has to be at least two "demonstrations" for each passage. Both are based on actual historical

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events, in two different eras of time. Sometimes the primary "nutshell" is already given, or supplied from the past or present. But nevertheless, both elements are represented. It is as if God writes prophecy with history. He does not merely predict history, but he uses present events to illustrate a thumbnail sketch of future events.

III. Common Examples of Nutshell or Typological Prophecies

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

Numbers 14:34 KJV

- Type: 40 days of testing (spying out Canaan)
- Fulfillment: 40 years of testing (in the wilderness)

The year/day principle is but a demonstration of the "nutshell" principle and in this passage both elements (original historical type and future historical anti-type) are supplied and explained in detail for us.

B. "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. . . . and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Ezekiel 4:5, 6 (last part).

Here is another similar example. Ezekiel's experience is the "nutshell" or "thumbnail sketch" for the greater and more comprehensive year/day fulfillment.

C. "In the first year of his reign (Darius) I Daniel understood by the books the number of years, where the word of the Lord came to Jeremiah

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the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Daniel 9:2; Jeremiah 29:10

"Seventy weeks (of years) are determined upon thy people (Dan. 9:24)

Note: The seventy years of captivity become a *type* for seventy WEEKS OF YEARS given as a probationary period for the Jewish people.

D. 1260 days; 42 months; or the time, times, and half a time is taken as a probationary time in Revelation in several places (year/day principle=1260 years). This period comes first from other similar "nutshell" probationary times (the ministry of Elijah to Ahab's draught-stricken Israel, the ministry of Jesus, the period just prior to Jerusalem's destruction in 70 A.D., Jezebel's space in Rev. 2:21, etc.).

These are a few examples of typological prophecies. The important thing to note is that none of these prophecies are arbitrary future prophecies ONLY, but have their primary springboard *in actual historical events* and timelines. The principle operative here is not merely year/day, but typological. FOR EVERY SUCH HISTORICAL FULFILLMENT OF PROPHECY THERE IS A PREVIOUS HISTORICAL TYPE.

In the Scriptures there are no doubt thousands of "types" for which eschatological fulfillments have and will continue to be manifest. In such a way Jesus became the infinite fulfillment of Isaiah 53, which in its primary focus was the experience of Israel, whose history became the *type* of the suffering Messiah. The New Testament writers thus applied Old Testament passages freely to the life of Jesus and to the experience of the early church not because they merely found passages that fit, but because they were able to recognize the relationship between an "historical nutshell" and an "historical fulfillment." (For example; Jonah's 3 days in "Sheol" with Jesus' 3 days in "the heart of the earth," and the "Shelah" and "Shiloh" comparison in Genesis 37 and 49). But typology requires

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essential rules and restraints, and we are here merely considering "time-related" typological prophecy.

IV. 2300 Days of Daniel 8:14 in Type and Anti-type:

It is the common assumption for those who accept the teaching of the 2300 days of Daniel 8:14 according to the year/day principle, and who accept the traditional Adventist understanding of a prophetic period with a terminus (ca. 1844 A.D.), to hold firmly to the position that the said 2300 days are to be understood as "years." The days, literally evenings/mornings translate into years.

In addition, the prophecy of Daniel in chapter 8 is operative "for the time of the end," which on the surface necessitates it is to be understood according to a larger understanding. To be valid as a "time of the end" prophecy, the literal 2300 days would have simply expired millennia ago.

To understand them (the days) in any way as literal days, is the equivalent of selling out to dominant biblical scholarship, which usually leans toward a prophetic understanding that sees a Maccabean era scenario, with the associated cast of characters including Antiochus Epiphanes IV. It also includes the whole nebulae of conclusions coming from the idea that the book of Daniel was written by a person or persons contemporary with the historical events of the later inter-testamental period.*

Out of all of this comes the unwarranted division of the 2300 days into 1150 days, generally applied to the abominations of Antiochus, which in actuality was not really close enough to 1150 days, but is forced on the foot like a shoe a size or two away from one's proper fit and measure. The writer of this document finds little accord with the sentiments of these exegetes, but holds firmly and happily to the traditional, prophetic,

* This does not negate entirely the possibility that Antiochus and other ancillary events may have significance themselves as primary types or fulfillments as well. But this is not our discussion here.

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historical understanding of Seventh-day Adventists and their views of Daniel 8:14.

However, it seems essential to be consistent to the determinations we have so far enumerated in this treatise to realize that if every other time-related prophecy we have considered has a clear primary "nutshell" understanding implicit in its greater and historical fulfillment, does it not make sense that the 2300 days should also be founded on a historical/typological basis?

Without a significant *type* the understanding of any time prophecy is greatly undervalued and reduced. For instance the 40-years of wilderness wandering is an extended and multiplied test of the shorter 40-day test, which the people of Israel failed. The significance of the 1260-day/year periods in Daniel and Revelation are much easier to interpret when we realize that the 1260 days of Elijah were similar to the later 1260 years. Elijah's days were days where physical and spiritual draught reigned for 3 and 1/2 years, there was a corrupt priesthood, and a paganized church. This is similar to the dark ages of papal supremacy. But WITHOUT the primary type, we might fail in understanding accurately the larger picture described in these prophecies.

So, we must ask, *where is the type in the 2300-day prophecy?* Though perhaps not of eternal consequence, we might ask this, so that our view and understanding might be more complete, and so we can defend against misapplications of the period in question (i.e. 1150, etc.).

V. DANIEL'S GREAT CONCERN

To think of the passage in question we must reconstruct the setting of Daniel 8, the purpose of the vision, and especially must we look at the issues of the chapter through the eyes and desires of the JEWISH, CAPTIVE, prophet.

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Daniel is taken from his home, perhaps the environs of Jerusalem, and is taken a captive to a foreign land. In Daniel 6 we find Daniel praying TOWARD Jerusalem. Jerusalem is the site of the temple, the place of God's dwelling and favor, the place toward which all Jews from the time of Solomon directed their prayers. It was there that atonement was made for their sins.

But all this has seen a change. The temple is no more. Most significantly *the sacrifices have ceased*. To a devout, cultic Jew, such a condition is incomprehensible. No temple? No sacrifice for sin? Where are his sins to be taken and forgiven? How are they to be remedied? It was a world without Grace.

The chief concern for Daniel was the cessation of sacrifices, the interruption of mediatorial ritual in the temple; the daily sacrifices for sin. This is Daniel's reigning thought---the restoration of God's favor to his people and that God would "cause (his) face to shine upon thy sanctuary that is desolate," and "for the holy mountain of my God." Dan. 9:17,20

The best rendering of the idea is thus expressed by Daniel himself who wished to see the "sanctuary restored to its rightful state." RSV

VI. THE HISTORICAL SETTING OF DANIEL 8:14

Up to this we have referred in very elementary fashion to the spiritual/religious setting of Daniel 8. But before we proceed we must establish the secular/historical setting of the chapter. This may not seem to be important, but it is, as I hope the reader will see. There is an underlying pattern here.

A. THE DATE OF DANIEL 8

Recent findings in the field of Near Eastern studies, and the finding of archaeological treasures have greatly advanced the understanding of the Babylonian empire. Though I am the least authority of such data, certain

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details provided by those students of antiquity are available. The authority of these facts we cannot much question, but we can perhaps question some of the conclusions adopted as a result of those facts. One of these areas of question comes from the conclusion regarding the date of the Daniel 8 vision, the 3rd year of Belshazzar.

Babylonian history now presents Belshazzar as the son of King Nabonidus (556-539 B.C.). That Belshazzar acted as a "king" sometime during the reign of his father is quite well accepted, though it didn't used to be. Through the compilation of Babylonian inscriptions and records, such as the *Prayer of Nabonidus*, the *Harran Stelae*, and other court records we have these quite well established facts:

1. Nabonidus reigned for about 17 years, beginning in 556 B.C. and ending near the fall of Babylon in 539. He is considered in official Babylonian records as the last king of Babylon.
2. Somewhere between his 6th and 7th year he returned again to Tema (more permanently) in Arabia where he spent much of his reign. At this time it is said that he gave "kingship" and the auspices over the army to his son (Belshazzar). This was very close then to 550 B.C.
3. That Nabonidus spent about a total of 10 years in Tema. There is evidence that this started in the third year of his reign, c.a. 553. Certain records bemoan his continual absence from Babylon and his neglect of cultic celebrations and edifices. It is also known, that he did not die when Cyrus entered Babylon, but died when he was returned to the city just after the invasion and fall.

Summarily, as concerns the date for the 3rd year of Belshazzar, Gerhard Hasel and others place it quite confidently at 548/547 B.C., his first year being 550/549.

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B. OTHER ANCILLARY MATERIAL OF INTEREST CONCERNING NABONIDUS AND BELSHAZZAR

There is certain material that is used to build this case. These include:

- Prayer of Nabonidus, (p. 105, DARCOM 2)
(Daniel and Revelation Committee Series, Vol. 2)
- The Verse Account of Nabonidus, (Ibid., p. 109)
- Discussion re: 550 B.C. as the first year of Belshazzar---(Ibid., p. 122)

The reader is encouraged to study these or refer also to the discussion in my book (*Hard Sayings for Adventists*, "The Problematic Identity of Nabonidus.")

C. THE OFFICIAL REGNAL YEARS OF BELSHAZZAR

However, let us return to our current discussion.

As clear as the dating of the first year of Belshazzar (550 BC) seems I presume to question it for the following reasons:

1. Although Belshazzar is given "kingship" and absolute leadership over the army in 550 B.C. this does not necessarily indicate that he was king to permanently replace Nabonidus or to be considered co-regent *in the fullest sense of the word*. We are not told how long this "kingship" lasted, whether for days or years. Obviously something unusual was going on at the time with Nabonidus, sickness apparently.
2. Daniel, himself familiar with the affairs of state, uses the "first" and the "third year of Belshazzar" as definite REGNAL dates. Daniel would not use official terms for only a quasi-affair or temporary rulership.
3. The following information taken from the Anchor Bible Dictionary is absolutely integral: The official records of Babylon indicate a pattern that is more certain as to when Belshazzar received official status. *This starts*

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in the 11th year of Nabonidus, where Belshazzar now "co-signs" official documents. These continue for two more years, then discontinue again. Before this Belshazzar does significant errands of state but is not particularly referred to as a co-ruler. These are the only three years where we have definite evidence of full co-regency, or kingship as reflected in government documents. **This is significant.** These years are the eleventh through thirteenth year of Nabonidus, that is: 546/545; 545/544, and 544/543.

4. The person of Nebuchadnezzar of chapter 4 of Daniel is probably best identified with the person of Nabonidus (Cf. my similar work, "The Problematic Identity of Nabonidus"). It is a known historical fact that there were numerous names attached to one individual in Bible times. Often the change of one letter or syllable would be effected when a change in life or official status occurred (Saul to Paul, Abram to Abraham, Sarai to Sarah, etc.). This was especially true of kings or nobility, who by virtue of their position took various public and private titles as well as deistic titles)

Sometimes the entire name changed: (Jacob to *Israel*; Joseph to *Zaphnathpaneah*; Hannaniah, Misahel, and Azariah, to *Shadrach*, *Meschach*, and *Abednego*; Hadassah to *Esther*, etc.)

Nabonidus, was most likely a name used by design to differentiate the latter from the former reign of Nebuchadnezzar, but no doubt he was sometimes referred to in officialdom as Nebuchadnezzar, just as there were many later Darius kings in Persia, the many Thutmoses and Rameses, among the many "pharaohs" of Egypt.

This possibility is better dealt with elsewhere. The reader is referred to the pertinent discussions. However, what is important to recognize at this point is that for historical reasons, the year 546 B.C. is the better candidate for the first year of Belshazzar (not 550 B.C.) and 543 for the 3rd year of Belshazzar.

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VII. THIRD YEAR= 544/543 B.C.

Assuming the third year of Belshazzar to be ca. 544/43 now places the fall of Babylon immanent to the enquiring Daniel, who knows by the reckoning of Jeremiah's prophecy the time must be nearing completion, but yet not quite ready to transpire.

VIII. RESTORATION OF DAILY SACRIFICE

Now we must remind ourselves of Daniel's concern about the restoration of the temple services and the offering of the sacrifice for sin. How long, Daniel asks until this is restored. He has been wondering about this, and then God shows him a vision of succeeding kingdoms, of persecution, and of sacrilege. No wonder Daniel cannot understand the vision. The present confuses to him the future, and the future blurs for him the present. Nevertheless, he asks the question and the future is opened to him. What we need to understand is that though the vision is for the time appointed, for the time of the end, *God again is uses present history to write future history.*

We cannot immediately know when exactly Daniel received the vision, but we can know when the primary type was fulfilled. This is clearly chronicled in Ezra 1 and in Ezra 3.

A band of Jews as a result of the decree of Cyrus returned to Jerusalem, beginning in the first year of Cyrus. This we assume to be 538 B.C. (Ezra 1:1)

Then in the seventh month, the people gathered in Jerusalem. What is significant is that it says that at this moment in history the sacrifices were resumed and the altar was built. In fact it says:

"And they offered burnt offerings thereon unto the Lord, **even burnt offerings morning and evening.**" 3:1,3

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- In other words the evening/morning services were restored.
- This happened on the **first day** of the **seventh month**. (Ezra 3:6)

IX. ASTRONOMICAL RECKONING OF THE DATES

1. The first day of the seventh month (*Rosh Hashanah*; new year--civil) in 538 B.C. was probably September 16 or 17 (Julian calendar). [Since the sun and moon are almost in conjunction at this date (1.4 deg. on Sept. 15), it is really difficult to know when the new moon crescent could have first been observed. It could possibly have been observed on the evening of Sept. 16. The new moon would have likely been called for certain by Sept. 17]

2. Going in reverse exactly 2,300 evenings and mornings, brings us to the late spring of B.C. 544. In fact the date would be on or near May 31, 544 (reckoning from Sept. 17, 538) or perhaps the next day, June 1, in 544 BC.

3. We will note that according to our revised reckoning this could be the beginning of the third regnal year of Belshazzar, 544/43, (ca. March/April to March/April).

4. Furthermore, what is readily noticeable is that this day (May 31) would likely be a Jewish holiday, the *Feast of Weeks*, or *Pentecost*. The significance of a vision coming on this day is eminently significant. *Pentecost* was among the most important of all days in the Jewish religious system. It was the day of “new beginnings,” for “laws” and “covenants.” Tradition teaches that the *Day of Pentecost* was associated with:

- The resumption of sacrifices by Noah after the flood
- The Abrahamic covenants (inaugurated by sacrifice)
- The giving of the law on Mt. Sinai
- Other demonstrations of the giving of God’s renewing Spirit (later in *Acts*).

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However, what is particularly amazing is calculating the odds of going back at random 2,300 days from any fixed date or special day in Jewish history and landing on another significant Jewish festival, and particularly one that lasted only one day. At least when it comes to going back from Tishri 1, the Day of Trumpets, and the Jewish civil new year. Because of the irregular lunar cycles such a coincidence might not easily happen, and in this context seems to only happen when considering the year 538 B.C.⁺

5. Perhaps the greatest significance of all of this might be that a Jewish holiday, a sabbath, Daniel would be free to receive and contemplate the vision. He also might have been particularly “blue” in his circumstances about such a holiday because it highlighted the painful absence of a temple and services wherein the *firstfruits of promise* could be offered.

However, the *Feast of Pentecost* is emblematic of the COVENANT of God with Israel. It was on the day of Pentecost that the law was given on Sinai and Israel entered into the covenantal relationship of Old Testament times. Judaism believed that it was on this day that God made a covenant with Noah following the flood, and that it was on this day that God made a covenant with Abraham, etc. This is most fitting theme for such a vision such as given in Daniel 8, for it speaks to the desire of Daniel and the righteous Judean exiles for a restoration of the *covenant* and a return of the sacrificial benefits of the sanctuary ritual.

Great visions were sometimes given on “great” Jewish holidays. This would also be an appropriate consideration in itself. (Cf. my work, *The Days of the Seventh Angel*, Vol. 1 “The Date of the Vision”, that is, *The Apocalypse of St. John*).

⁺ (Again the exact reckoning of the new moon, Nisan, 538, observable around March 28, 29 is impossible to be certain about. Again the sun and moon are hardly separated and one cannot guarantee its observability even by March 28. But by beginning about March 28, counting to the Passover fourteen days later, then adding 50 days from the time the *firstfruits* would normally be offered brings one to May 31 or June 1.)

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X. Summary and conclusion

Naturally, there are obvious objections that can be made to this proposal. Daniel's vision seems to be given entirely in the scope of distant future events, beasts and kingdoms, even to the time of the end. Any part of these Babylonian dates for Belshazzar can be argued against.

But we submit for consideration that for every *anti-type* there is usually a *type*, a direct historical scenario that serves as a lesson to the future. Daniel would have first thought in terms of literal days. This is why he had to be told that the vision had *application* to the time of the end.

In this case, the original trampling down of the old Jerusalem, the treading of its sanctuary under foot, the taking away of the daily sacrifice, the persecution of the saints by the powers of earth with their false systems of religion, and finally the period that yet awaited Daniel to see judgment given in favor of the saints (Jewish captives), all serve to illustrate the greater fulfillment borne out with the same exactness in the later centuries and now through the Christian era; the taking away by the papal system the true worship of God, the casting of truth to the ground, the persecution and captivity of the saints, and finally the lifting up of the doctrine of a heavenly sanctuary where judgment is given for the saints in the final cleansing starting at the great landmark, 1844.

IX.

Ezekiel 4—An Unsolved Mystery?

Patterns in Prophecy: “The Typological Prophecy of Ezekiel 4”

Trying to get a reasonable answer to the riddle of Ezekiel’s vision in chapter 4 will in most cases leave the reader in despair.

Being a Seventh-day Adventist, I have often used the text Ezekiel 4:6, “I have given thee a day for a year,” as a foundational example of the day/year principle. And it is just that. However, I also assumed that there was a basic understanding of how it was used in this passage. Unfortunately, the passage itself leaves many questions, and there is no general consensus of how to apply the day/years in true history. Most suggestions do not satisfy all the data. Solutions are given, but they are far from convincing. And yet there has to be an intended historical meaning to the passage.

Conflicting information

1. The lack of a solution is sometimes blamed on the integrity of the text in question. The LXX (The Septuagint, the Greek Old Testament) gives 190 in place of 390. However, the problem is probably not a mistake in the numbers. We must assume that the best textual evidence provides us with the correct numbers in our modern Bibles.
2. Much discussion arises in how “Judah” and “Israel” are to be understood. Since the Northern Kingdom---commonly referred to as Israel fell approximately 150 years before Judah, how is this conundrum to be understood?
3. More discussion arises concerning how the numbers 40 and 390 are to be taken. Are they to be added to make 430, a number the Bible is familiar with (Abraham to the Exodus), or are they to be arranged simultaneously or in different orders?

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4. According to contemporary archaeology and the history of the kings established by modern scholars no addition of reigns of Judean or Israelite kings comes up to 390, or 430, or the like. They come close in some reckonings but they are not exact. Without exactness the prophecy is impossible to validate.
5. Other events and time periods that are known, the period of the judges, the building of Solomon's temple etc. are considered possibilities, but then the instruction given to Ezekiel regarding the sins of Israel and Judah does not apply well.
6. Some try to add up figures from the judges and the time of the kings, adding only years when the king or judge was known to be leading the entire kingdom into apostasy. I have seen some incredibly complicated schemes, which no common scholar could follow without a large computer and engineering calculator. I don't believe the solution is this complex.

No apparent Solution

As one can see, no one seems to have a satisfactory answer. Yet this text is meant to be understood. Let us explore this from as purely a biblical standpoint as possible and see what it yields. I believe that at the base of the problem in this case is the customary reliance on the historical-critical method of biblical interpretation and the conclusions of secular historians. When the facts of the Bible are taken as valid, the problem in many respects evaporates.

A Summary of Facts and Textual Information

1. First, it is clear from the passage that a distinction is made between Israel and Judah. Therefore, we can reason on the basis that punishment is represented as applying to both kingdoms, and that the Northern and Southern kingdoms are what are being considered.

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2. We know that the approximate year of the vision, or the time to which it applies is that just prior to the siege of Jerusalem and its fall in 586 B.C. The beginning of the visions given to Ezekiel can be fixed at ca. 592 and following---from the information given in chapter 1. Other passages describe the length of the siege of Jerusalem, which lasted close to 1 year and 6 months. The beginning of the siege takes us back to around the beginning of 587 BC. Thus the time of the vision is somewhere between 587 and 592, a five-year period. The context of the whole chapter FOCUSES on the siege, the laying up of siege works, and the threat of surrounding armies that bring punishment. Thus the benchmark of the whole prophecy is not the ultimate fall of the city, or even probably the giving of the vision, but the siege, or more particularly the time when the punishment begins, the beginning of the siege in 588/587 BC.
3. In the demise of Jerusalem is seen the punishment for all of Israel and the hopes of God's chosen people regardless of the fact that the Northern kingdom fell long before. The date of 722 B.C. is not significant to this prophecy.
4. Finally, it must be understood that modern scholarship, in their wholesale adoption of Assyrian chronology, inexact pottery "guestimations," unrestrained manufacture of co-regencies, and denigration of the Biblical text have left us with conclusions that sound authoritative (and in some cases they are) but are not always as established and unassailable as they claim.

Accepted Chronologies

A particular example is the work of Edwin R. Thiele, truly a brilliant conservative scholar. His work, The Mysterious Numbers of the Hebrew Kings is indeed a classic, and has contributed much to biblical scholarship. Especially of note is that his work in many respects restored integrity to the Kings and Chronicles accounts, which had been discarded as hopeless, and demonstrated how they could be harmonized.

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The flip side of this entire story, however, is that Thiele's conclusions are not questioned by some scholars today, and all chronological data must necessarily give way to this accepted chronology. For years I never questioned his work, considering it unassailable. What conservative Bible students must realize, is that while Thiele is among the most conservative, an honest scholar who respects the Bible as the Word of God, he at times alters the biblical data to conform with popular historical data. In other words, the historical/critical data is taken at the sacrifice of the Biblical data,* and not so much the other way around

At any rate may be serious problems with these accepted chronologies. We must simply question some of the accepted Assyrian and Egyptian timelines assumed by most historians and students of ancient history.

* As one writer boldly asserts: "The prevailing chronological theory in Christian circles is that of Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (Grand Rapids: Eerdmans, 1965). It has taken over just about every scholarly work in the field. Unlike this chronology (*that writer's*), Thiele's cannot explain every statement in Scripture in a non-contradictory fashion. For example, Thiele's chronology puts Hoshea on the throne of Israel in the 3rd year of Ahaz, instead the biblically correct 12th year. Also, only by positing a co regency of 14 years for Hezekiah can Thiele explain the beginning of Hezekiah's reign in the 3rd year of Hoshea.

If this is not fatal, then his co regency of Pekah during the reigns of Menahem and Pekahiah is. For Pekah was not the son of Menahem or Pekahiah! How, then can he be a coregent!? Furthermore, Pekah killed Pekahiah, and the text says he was a "captain of his" II Kings 15:25). And, why would a mere captain have co- regency spanning the reigns of his two predecessors?

Then we have the matter of Thiele's 23-year co regency between Amaziah and Uzziah. The mere suggestion of such a long co regency is immoral. The longest provable co regency in the Bible is just 4 years! Or how about the 11-year co regency of Jehoash and Jereboam II? Every time legitimate co regency occurs in the Scripture, the writer puts in sufficient information to document it using the standard assumptions. For example, unless proven otherwise, the years of reign are as sole rex. By ignoring this norm, Thiele manages to reduce Biblical chronology to relative guesswork. That's not the thing God intended when he put all those numbers in Scripture. Any careful chronologer will be careful not to let an exception to a rule ruin his presentation of chronology. And God is a careful chronologer.

And why all this tampering? Thiele needs to reduce the Biblical chronology by 51 years to match his interpretation of Assyrian Chronology for the Battle of Qarqar (853) [shd. be 903/903 b.c.e.], and to slide Hezekiah's reign toward 715 to match Sennacherib's later invasion of 701, rather than his campaign for Ashdod in 712-711 as ruling crown prince of the Assyrian Empire. Why does Assyrian history not account for the missing 51 years in the limmu lists? . . .

The current limmu list is fixed by a single total eclipse of the sun on 15 June, 763 b.c.e., visible at Nineveh, but the missing 51 years is before this event, so the eclipse confirms nothing other than the accuracy of the limmu list after that point." (Dan Gregg, internet)

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Furthermore, we must question the conflation made by some even very conservative scholars with these timelines. Many of the so-called pillars that support the long-accepted chronologies of Egypt and the time of the Israelite kingdoms are in some cases not pillars at all. Caution must be observed when working with ancient chronologies. Chronologers should especially avoid making wholesale co-regency reckonings, or making unwarranted shortening or lengthening adjustments to the biblical timelines.

My bias is that the biblical dates are generally reliable and must be respected, and that co-regencies must be openly acknowledged in the biblical account before we can so readily exploit them. There are huge problems it is true in harmonizing the biblical data, especially with the Hebrew kings, but this is not necessarily permission to tamper with it too much.

I do not wish to here attempt to re-hash the entire science of deciphering king lists and divulging a full understanding of “accession year reckoning” and “non-accession year reckoning.” This truly is the work of chronological experts such as Thiele and others.

But since we know, that Judah used a typical accession year method, it also works out that the reigns of Judean kings as chronicled in the biblical text are accounted for by the Bible writer and so the reigns of the Judean kings as so recorded ought to be respected without a lot of adjustments.

In addition, long co-regencies should NEVER BE APPLIED UNLESS THE BIBLICAL TEXT CLEARLY IDENTIFIES THEM. This rule has been greatly abused by essentially every Bible scholar and writer in recent years.

The correlations of the Israelite kings to the Judean king list is another matter. But since their method was slightly different and not so easy to harmonize with history, I suggest it should serve second to the Judean king list. With a few adjustments I believe it can be harmonized satisfactorily.

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The problem comes when external, imperfect, secular data enters the equation.

The result is that when the Biblical data, and the Judean king list is respected for what it is, a record by those who were there or near the time, more facts come in line and a solution is perhaps more attainable. We will return to this matter shortly.

Numbers in Prophecy

One more nuance must be recognized before we continue. Numbers are significant in prophecy. Most commentators ignore them as fanciful or round approximations. But this is not usually so.

The number 40 throughout Scripture represents “generational probation.” It is a period of earthly trial or judgment. The 40 years in the wilderness by Israel, the 40 days in the wilderness of testing for Jesus, and the many testing periods of 40 days and nights in the Bible represent an earthly testing time of the extended trial.

Please note that in the prophecy that Judah, a nation that has lasted hundreds of years, receives a 40-day punishment. This should indicate to us that it is not particularly the exact duration of the nation that is at stake here, for the one-tribe nation that endures the longest receives but 40 days symbolically (40 years). At the time of its punishment it is no more righteous than the Northern Kingdom, which has passed into captivity before this. Therefore it appears the formula is @40 days per tribe.

How many tribes originally went to Israel? This is no mystery for repeatedly the nation of Israel, or the northern kingdom is known as having 10 tribes. When the prophet prophesies in the days of Jeroboam at the beginning of the schism during the formation of the northern kingdom, ten pieces are clearly torn from the garment that represented the united Israel.

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So we must reason that each of these tribes should have punishment of 40 years per tribe.

--This would amount to 400 years (40 times 10).

This we suggest is the source of the 390 years. However, we are ten years short. Why? Because this prophecy is indeed dealing with exact time. It is telling us exactly how many years it has been since the northern kingdom began. If it said 400, it would be over-punishing, since the northern kingdom should not have to suffer in the siege (as represented in the parable) days for years that the kingdom did not exist.

What this marvelous prophecy seems to be telling us, in a divine message too, is how long it was from the formation of the northern kingdom until the siege of Jerusalem!

Thus the first year of Rehoboam was 390 years before the siege of Jerusalem in 588/587 BC. Thus the first year of Rehoboam was ca. 978/977 BC.

(A 587 B.C. beginning of siege/punishment, plus 390 yrs. equals 977).

Note: Another interesting fact is that if one adds to the 390 years which began with the reign of Rehoboam and Jeroboam and the divided kingdom, and add to it the years of Solomon (40), David (40), and Saul (20 years; Cf. Josephus) or the years of the united kingdom we have essentially 490 years, the period of 70X7, the same as given to the Jews later when they were established in Palestine.

Judean King List

Now all of this is convenient interpretation so far. But please compare this time period with the biblical record, not adjusted by scholars, but exactly as the scriptural testimony gives it:

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Biblical Reference/ Kings	Biblical Reference/ Chronicles	Judean King	Length of Reign/years	B.C. Date
1 Kings 11:42	2 Chron 9:30	Death of Solomon		978
1 Kings 14:21	2 Chron 12:13	Rehoboam	17	961
1 Kings 15:2	2 Chron 13:2	Abijam	3	958
1 Kings 15:10	2 Chron 16:13	Asa	41	917
1 Kings 22:42	2 Chron 20:31	Jehoshaphat	25	892
2 Kings 8:17	2 Chron 21:5,20	Jehoram	8	884
2 Kings 8:26	2 Chron 22:2	Ahaziah	1	883
2 Kings 11:1-3	2 Chron 22:10-12	Athaliah	6	877
2 Kings 12:1	2 Chron 24:1	Jehoash	40	837
2 Kings 14:2	2 Chron 25:1	Amaziah	29	808
2 Kings 15:2	2 Chron 26:3	Uzziah	52	756
2 Kings 15:33	2 Chron 27:1,8	Jotham	16	740
2 Kings 16:2	2 Chron 28:1	Ahaz	16	724
2 Kings 18:2	2 Chron 29:1	Hezekiah	29	695
2 Kings 21:1	2 Chron 33:1	Manasseh	55	640
2 Kings 21:19	2 Chron 33:21	Amon	2	638
2 Kings 22:1	2 Chron 34:1	Josiah	31	607
2 Kings 23:31	2 Chron 36:2	Jehoahaz	3 mo.	607
2 Kings 23:36	2 Chron 36:5	Jehoiakim	11	596
2 Kings 24:8	2 Chron 36:9	Jehoiachin	3 mo.	596
2 Kings 24:18	2 Chron 36:11	Zedekiah	10.4?	586
2 Kings 25:2-10	Jer. 52:5-14	Jerusalem Destroyed		

Equation:

978-587=391 years. Subtract the year and a half absorbed by the siege (587/586) of Jerusalem enacted by Ezekiel and the result is exactly 390 years.

In Ezekiel's vision the inference is that when Jerusalem is to come under siege, 390 years will have elapsed since the kingdom of Israel, the northern kingdom, began its probationary period of apostasy.

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It is difficult for me to consider this coincidence.⁺

Astronomical Considerations

In addition to the biblical (chronological) data, and the prophetic data, is certain astronomical data that also adds testimony to the validity of these conclusions. The astronomical testimony is treated in my book, *The Clock of the Heavens*. All of these reckonings come into agreement thus elucidating and validating the meaning of the prophecy of Ezekiel 4. A threefold cord is not easily broken.

Conclusion

Therefore I suggest that the 390-year prophecy may not be impossible to understand when viewed in this light. Jerusalem, as the final remnant of the Israelite kingdom, is to be destroyed. God asks Ezekiel to dramatically represent its near demise, prophetically, by representing the apostasies of both kingdoms in rejecting God. A day of Ezekiel's pretending to lay siege to the city represents a year of apostasy. Each tribe is to bear its (ca.) 40-year punishment; however this is adjusted to 390 to more accurately represent the actual elapsed time since the kingdoms were divided and began to fall into full apostasy beginning with the reigns of Rehoboam and Jeroboam.

I believe the harmony in these historical patterns is not accident. The time of the prophecy agrees with the simple biblical reckonings of the Judean king lists. It also provides a revelation from God confirming this

⁺ Thiele shortens the above chronology by about 47-51 years. In one place (Hezekiah) he posits a 14-year co-regency, subtracting 14 years in one swipe. Other attempts are made to force-fit the chronology to the Battle of Qarqar, the *limmu* lists, etc. Later chronologists also wish to prove that the name Jehu son of Omri is on the Black Obelisk. Jehu, however, was not the son of Omri. Jehu-ash, however was his grandson who is likely the name referred to on the obelisk, who predates Jehu, that is, and in fact is the one who overthrew the Omri/Ahab family.

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calculation. It also provides missing information relative to earlier problems of dating, such as the date of the Exodus. It also exonerates the integrity of the raw biblical data, which suffers constantly at the hands of humanist dictators.

X.

Joseph in Egyptian History

Patterns in History

Introduction

The promulgation of the *evolutionary hypothesis*---and---the promotion of popular *chronologies of ancient history*---represent perhaps two of the greatest sources of misinformation found in the world today. Statements are commonly made by scientists and historians regarding extensive ages of time; and such sentiments are patently assumed as fact and accepted by millions without questioning.

However, evidence is still accumulating from the study of history and archaeology. Many a biblical character, for instance, that was once considered fictional, has been through modern discovery exonerated as real and historical. In many cases the timelines associated with these characters or events have been amended and in many cases shortened. Several recent adjustments make the reliability of the Bible as history all the more plausible.

Such admissions and adjustments I predict will become more and more common as studies continue. The honest historian who carefully and properly examines what really should be considered true evidence will find more corroboration than currently is being admitted. The historical timelines of Egyptian, Sumerian, and other basic histories will be greatly shortened in the future by the careful investigator. Of this there can be little doubt.

The historical identity of the biblical characters of Joseph and Moses, Hebrew commoners who are providentially thrust to the seat of power in ancient Egypt has been the subject of certain discussions over recent years. Opinions about them range from pure myth to a factual identity. Most

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liberal scholarship on the subject leaves us with the opinion that no historical information is available to validate their existence whatsoever.

To discover why this is the case and to expose part of what can be learned about Joseph and Moses is the subject of the following abbreviated treatise.

Egypt is generally the standard for all secular historians. For many years the study of world history has been made to rely largely on our understanding of Egyptian history. Egypt, believed by some to be the cradle of civilization, has been made the standard by which other civilizations have been measured. Those who base their findings on Egyptian culture have come to rely largely on information taken from the following sources:

1. Ancient historians: particularly the ancient historian, **Manetho**—who claimed there were 30 dynasties—consequently making creation about 30,000 B.C. We don't have his original works---He is only quoted by other historians like Herodotus, Berosus, Josephus, etc.
2. Masperu—is another historian who provides us with records.
3. Known monuments and the estimates of when they were built--- have been used as sources for dates and history.
4. Various other secular histories, archaeological artifacts and inscriptions, and astronomical calculations.

THE HISTORY OF EGYPT'S HISTORY:

The Ever-Shrinking Timeline for the First Dynasty

- At about the middle of 19th century the First Dynasty of Egypt was thought by secular historians to be about 5,000 B.C. This was, of course, directly at odds with the work of Bishop Ussher,

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the Bible chronologist, who estimated that creation itself was about 4,004 B.C.

- By the end of the century the First Dynasty was moved up to about 4,000 BC. Ironically, as a result of historical-critical studies some Christians began to estimate-- 10,000 BC for Creation, with the First Dynasty of Egypt coming not too long thereafter.
- By the time of World War I the estimated time of the First Dynasty had moved up to about 3,800 B.C.
- By World War II it had crept up to about 3,400 B.C.

In recent years the date given by secular historians for the First Dynasty has edged up to between ca. 3200 B.C. to 2800 B.C. A large number of Christians also believe it was about 3,250 B.C.---making Creation perhaps 5000 B.C., or even earlier for some. In all the abbreviating trend is an interesting one.

These estimates still create a problem, however—in that they are 900 to 1,000 years divergent from the biblical record since the First Dynasty should be about 2350 B.C. according to conservative biblical chronology.

WHY DOES SECULAR HISTORY PUSH CIVILIZATION BACK SO FAR?

1. The first reason is the evolutionary trend of thinking. Assumptions have been formulated, some very scientifically, to explain the development of knowledge and ability, starting with the very simple and growing to the more complex. From these observations time periods have come to be labeled as ages: the Early to Late Bronze Age, The Early to Late Iron Age, etc. This developmental analysis has nearly taken over the field of history and archaeology.

As a result pottery is dated according to its assumed style and texture, chariot styles and the spokes of their wheels are studied and dated according to certain parameters known only to experts who are trained in these fields. Artisanship and architecture are all scrutinized

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according to accepted standards that in many cases are based on arbitrary developmental assumptions.

As a result of the popularity of developmental or evolutionary concepts certain evidence is ignored or discounted, especially if it doesn't fit the popular scheme. While a certain amount of respect should be awarded those who are trained experts in their field, it is also unwise to assume that the determinations made by these experts are as exact and as reliable as they seem to claim. In many cases their determinations are not only inexact, but absurd.

2. The next great influence on the long and extended historical timelines are the ancient king lists. The problem with relying on such material is that it is uninspired and self-interested. A careful look at the inflated claims chronicled by such historians as Manetho, and others, shows that as history they are almost totally unreliable.
3. A third area of concern is in the understanding of the histories of Upper and Lower Egypt. Historians have failed to recognize the possibility of concurrent dynasties carried on by local kings and have ignored the issue of localization. This stretches the dynastic periods into eons when they may only represent concurrent time.
4. Astronomical calculations and (mistaken) Sothic dating is another reason that too much time is usually allowed into the chronology of Egypt. While this is not the place to discuss this problem, it is important to realize that while astronomy is a reliable tool, events attached to certain dates can be nebulous, and enormous time mistakes can be committed when depending on certain historical assumptions that have never been proven.
5. The last reason, but not least, is what might simply be labeled (for what it is) as "Anti-biblical sentiment." The attitude of secular historians is to largely ignore the Bible's testimony. They believe the Bible is a myth, and seek to disprove its claims. It seems to be a

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cardinal rule that if the Bible says it, it cannot be true. They seek their own conclusions based on false premises and end up with rather strange and unbelievable conclusions that the populace digests as facts. However, as one author stated so well, in so doing they have “let go of their anchor and are left to beat about on the rocks of infidelity.”

JOSEPH

Years ago an inscription found on an island near Aswan. The inscription is on a rock.~ It is called “The *Famine Stele*.”

According to one translation it basically says:

“There was a great famine during the reign of Djoser because for seven years the Nile had failed rise. The king asked Imnhotep for advice. Imnhotep counseled that in order to stop the famine it was necessary to obtain the favor of the god Pnumb. Only Pnumb who could fill the granaries of Egypt.”----(tape documentary—*Joseph and Imnhotep*).

An honest historian might notice that there are facts that support the idea that Joseph could have lived in the period of the 3rd Dynasty and was a contemporary with King Djoser:

1. Imnhotep was the first “vizier,” or governor of Egypt.
2. Imnhotep was an architect and builder.
3. Pathhotep (another name apparently for Imnhotep) lived to the age of 110 years.
4. There is no tomb for Imnhotep (Remember, the bones of Joseph were taken to Palestine), though apparently there is one for Neith-hotep==i.e. Ase-neith.
5. Joseph could not have existed during the “traditionally thought” Hyksos period (dynasties much later), for the Hebrews (as shepherds)

~ Supporting documentation for this inscription is difficult to locate. The above is quoted from a secondary source.

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were an abomination to the Egyptians in the story of Joseph. This would not have been the case if the foreign Hyksos were in power. (Cf. Genesis 46:34, esp. 43:32 re: exclusivity in table fellowship)

6. Imnhotep supposedly invented the 1/5 tax. He was also the priest of Heliopolis, the biblical "On." Joseph's wife was the daughter of the priest of On.
7. Imnhotep was known to be a wise man, who gave proverbs. Many traditions of Joseph survive that attribute such proverbial prowess to him. These are even thought to be the foundation of many of the wise sayings that appear in the books of Solomon.
8. Imnhotep is equated with a seven-year famine and with the supply of food put in his auspices.
9. Imnhotep (or Ptahhotep) is equated with the Saqqara Complex in Lower Egypt. This large complex and its associated pyramid were obviously made for the purpose of storing grain and food. Several large grain bins have been uncovered in this compound structure. It was also used for governmental purposes. A tomb complex has been found deep in the complex but the sarcophagus is oriented northward and not typically eastward. The sarcophagus is empty. But within this same chamber were found jar seals from the reign of King Djoser!

Mistaken Assumptions?

Historians and Egyptologists are, of course, oblivious to these connections with the biblical Joseph because of their typically elongated timeline and because of their anti-biblical bias.

Because they place the Third Dynasty at least a thousand years earlier than the eventual facts will show as the study of history continues, they ignore the possibility of this connection. But all along, direct reference to the person of Joseph may exist in the Egyptian records.

While Egyptologists would place the Third Dynasty much earlier, I believe the more likely parameters place the reign of Zoser, (Djoser, Soseres---many spellings) ca. 1,750 B.C. Therefore the arrival of Jacob and his

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family to Egypt might be estimated to be ca. 1703 B.C. with Joseph's rise to power about ten years earlier (ca. 1713 B.C.). Abraham probably lived in the time following the First Dynasty, which fits both the biblical data as well as the times and customs of Abraham's story.

More than likely then, Joseph, may be equated with Imnhotep, the savior from a seven-year famine and the first vizier of Egypt.

The *pattern* fits. We can hope that with the passage of time, the necessary adjustments to the general timelines of history will exonerate these conclusions, and that historians will be more forthright with the information that has been withheld or ignored to date largely because of their cherished biases.

XI.

Moses in Egyptian History

Corollary to the placement of Joseph in Egypt's history is the chronological and historical positioning of Moses in the story of Egypt and the event for which he is most famous, the Israelite Exodus.

Few subjects have enjoyed more debate than this particular subject in Near Eastern studies.

Most historians, curiously enough, place the Exodus just before 1200 B.C. Others, though fewer in number place it more conservatively at around 1450 B.C. Even fewer, perhaps only a scanty handful, place it slightly earlier yet, ca. 1500 B.C. Though others will continue to be skeptical, I know, I prefer for many reasons the ca. 1500 BC date. In addition, I believe that accruing evidence will yet exonerate the right position whether it be this time or another.

The Pharaoh of the Exodus

Those proponents of the latest date, a 13th century B.C. date for the Exodus, generally have an infatuation with the powerful builder and warlord, Rameses II, of the 19th dynasty. There are several problems in this view even though it is the most popular. The arguments pro and con can be reviewed in several works. I personally reject this era as a possible date for the Exodus for many reasons. But in general, it is just too late to be valid. It contradicts clear biblical facts to make the Exodus this late. As well, documents and monuments, such as the *Mernepteh Stele* can be seen to wreak havoc with this proposal. The presence of anachronisms in the biblical text explain why the cities of Pithom and Rameses are mentioned in the Exodus account. The work of Velikovsky and others casts considerable doubt on the typical chronology of Egypt at this time and essentially prove that Rameses II probably even existed several hundred years later and closer to the time of Nebuchadnezzar II of Babylon (600 BC).

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The proponents of the second view, ca. 1445-1450 BC also fall into a similar trap, though not as dangerous. Their view is more conservative and seeks to honor biblical data as well. Unfortunately, those who support this view do not realize that they commit a glaring inconsistency. This is that while they come close to, as I believe the right time frame consistent to the general facts, they marry themselves to the “dynastic fiction” offered to us by the same system that machined and manufactured the former view. They still assume that the traditional Egyptian chronology is accurate, but simply place the Exodus a couple of centuries earlier. It seems, in my humble opinion, an absurdity to place the 18th ⁽¹⁾ Dynasty⁺ of Egypt as early as 1500 B.C.

From my first classes in a conservative Bible-based college, I was taught that the Pharaoh of the Exodus was most likely Thutmose IV or some other regnal agent’s reign in the 18th dynasty. Here we find Hatshepsut, Sen-Mut, and such characters who might fit somehow into the biblical parameters or description. While quite convincing in some respects, it is hard to establish with certainty.

There are many problems with these views. These problems often emerge in such interpretations I believe because Biblical apologists are trying to marry evolutionary historians. In the end I believe this view will collapse in that the eighteenth dynasty will be shown to have existed ca. 900 B.C. and not 1400-1500 B.C. as mistaken Sothic cycle advocates and secular

⁺ At least two challenges can be made to 18th and 19th Dynasty scenarios by biblical proponents. (1) First, traditional chronology which we assume is, at least generally correct, places the Exodus at about 850 years after the Deluge. With men living to as many as 200-300 years right after the flood it seems unlikely that numerous dynasties could transpire in the first three or four hundred years. It took some time for civilizations to even form. Therefore, there would be but few if any dynasties before the time of Abraham (ca. 400 years after the flood). (2) From the time of Abraham to the Exodus is only four hundred plus years. How do we go through 18 (of 30) dynasties in a measly 400 years? For the first dynasties would only be *forming* in the time of Abraham.

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historians have been blindly determined to place it. Indeed certain writers, to mention again Velikovsky, have submitted materials for carbon-14 testing from King Tutankhamen's tomb (later 18th dynasty) showing a fairly reliable 850-900 BC date. Traditional historians prefer to ignore such evidence and dispute it, on the very same grounds they have used for decades to justify their dynastic timelines.

Meanwhile, conservative writer after writer, with boring regularity reproduce 18th dynasty dates as established and unquestioned. We await better evidence.

In my works, "The Clock of the Heavens," and "The Times and Seasons of the Biblical Record," I seek to establish conclusions based on more considerations than committed to writing here—but principally that, in awarding the Bible any true integrity, we must demand that the Exodus be placed about fifty years earlier than even traditional conservative scholarship places it. Consequently I estimate the Exodus to have occurred ca. 1493 B.C. This I offer to be the best target date for the Exodus and the time of Moses.

There is considerable evidence coming to light that the Exodus occurred at about this very time and that this would have been during the latter end of the *Sixth Egyptian Dynasty*. This dynasty marks the collapse and fragmentation of the Old Kingdom, a perfect scenario for the momentous events described at the time of Moses and the Exodus.

Pharaohs of the Sixth Dynasty

Dominant in the line of sixth dynasty kings is the singular and lengthy reign of Pepy II. He is consistently given a reign of 94 or 95 years. This reign is the only one of this length given in all the dynasties of Egypt and it is corroborated by several competing sources. This singular reign and its implications contribute with other facts relative to the case to argue for the subject at hand. Following are some interesting facts that should be considered in how they relate to the Biblical account.

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1. First, the long reign of Pepy II isolates him from other kings and other dynasties. His 94-year reign, starting in his childhood is corroborated also in the non-biblical book of *Jasher* where a king known by his childhood name to the Israelites, Melol, becomes a despotic tyrant to Israel for several decades. The biblical story of Moses practically demands a king with a long reign such as this. For Moses, who enters the Egyptian court as a baby, continues until he is 40. Yet it is not until 40 years later, when he is 80 years old that it is possible for him to return to Egypt safe from those who sought his life. Therefore, though it is not absolutely demanded, it is nonetheless corroborative, that the pharaoh that precedes the pharaoh of the Exodus would have a reign of 80-plus years. The suggestion is that also, it would need to exceed the 80 years, for the pharaoh is old enough to have at the very least a young girl or woman for a daughter when Moses is adopted as a baby. Pepy II, or Phiops is the only king in all of Egypt's history to exceed this 80-year requirement.

2. A second consideration of interest is the name of Pharaoh's daughter. Josephus passes on to us that her name was Thermuthis. But the book of *Jasher* provides the names of Pepy's (Melol's) children and gives the name of the eldest daughter as *Bathia* (*Jasher* LXVIII. 17; LXX. 33).

Bathia is also mentioned in the Bible as the daughter of Pharaoh (1 Chron. 4:17,18). Royalty in ancient times were given several names; birth names, regal names, and special honorary names.

What is significant I believe is that the Bible and the Book of *Jasher* give testimony to the same personal name; and particularly that the name of Bathia is equated in *Jasher* with a king/father who reigns for the space of 94 years. This argues for Pepy II. The fact that while *Jasher* and the Bible do not seem to normally depend upon one another, yet agree in this, might strengthen the consideration that Pepy II, or Melol (*Jasher*), is the 94-year regent and father to Bathia, and is indeed the pharaoh described that immediately precedes the Exodus.

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3. Third, a consideration that strengthens the case is the preceding reign of Pepy I. Of note is that special mention is recorded in the records that Pepy I was also known as Meryra. Meryra was his boyhood name, or personal birth name. Unlike most other kings it is reported that he kept or returned to his personal name in preference at times to his throne name, one of which was what we know or list as Pepy I. The normal sequence of these particular sixth dynasty kings are as follows:

Pepy I
Merenra II
Pepy II
Merenra II Nemtyamzaf
Nitocris

A rather marvelous fact is this, that *Jasher* comments considerably about this king who I suggest must be the same as Pepy I. *Jasher* represents his name as *Magron*. *Magron* was a king reigning sometime in the years just preceding Pepy II. (*Jasher* LVIII.4)

In the king lists there often appears in erratic fashion a king between Pepy I and Pepy II called Merenra II. His reign is usually said to be about four to seven years. He was probably the older brother of Pepy II who either died or was removed from office when the young Pepy II (about 9 years old) came to the throne. But this does not disqualify the record of *Jasher* that does not mention every Pharaoh by name. The anomaly is that Merenra II typically shows up in two places in the dynasty, sometimes between Pepy I and II and sometimes at the end of Pepy II's reign. There is obvious confusion about this Pharaoh even in secular records.

But to return to *Magron*, there seems to be an unmistakable correlation between the Book of *Jasher's* *Megron* and the Egyptian *Meryra*. The crossing between languages has no doubt corrupted the name some but the similarity can be argued. In Hebrew, the *gimmel* or "g" looks very much like an inverted "y." Neither Hebrew nor Egyptian had written vowels. I do not know all the rules for transliterating the consonants. But in most

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languages there is seldom a perfect transference of every phonetic sound. Therefore a simple change of the one letter in the name will produce the same name phonetically, that is, *Megra*.

I suggest that the appearance of Meryra or Pepy I, and the record of his exploits against Israel just before that of Pepy II (MeloI), and his significant reign is fortuitous to the case we are making and is not happenstance.

4. Next in significance is the unusual appearance of a woman pharaoh at the close of the sixth dynasty and the collapse of the Old Kingdom. Incomplete and inaccurate king lists sometimes leave her and the short-lived Merenra II out the list entirely. But comprehensive and careful historians do not leave these characters out. The woman is commonly called Nitocris. The circumstances that would bring a woman Pharaoh to the throne at this early a date in history demands consideration. Since our information is slim we can only assume that the circumstances that brought her into power were very unusual to say the least. The absence of a “male” heir to the throne definitely fits the scenario of the Exodus story.

In addition, Nitocris is known for one significant act of cruelty. In revenge toward some of her political foes, she is reported to have lured them to a banquet or meeting in a basement room of a palace or public building where she had a pipeline of water pre-constructed to flood the room. The revenge was occasioned we are told because these counselors and administrators had in some way wronged her brother (the former king). She then had them drowned, as it were, in a “sea” of water. A punishment of revenge is usually designed to fit the crime. This seems like a fitting event to inflict upon those political enemies who may have reacted negatively or became politically implicated in the stubborn course of the Pharaoh of the Exodus. After all, the foolish course of this Pharaoh occasioned the loss of the entire Egyptian army in the Red Sea, destroyed the nation’s crops, the cattle, and the life-blood of the nation. The political turmoil following such events can hardly be over-estimated.

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5. Nitocris was the last ruler of the Old Kingdom, and even secular history recognizes this time as a significant benchmark in Egyptian history. All world histories mention with candor that some political or physical upheaval had to have occurred to bring the Old Kingdom down to its knees and for the history of Egypt to enter a *medieval era*. What better cause could we have than the biblical plagues and the humbling of Egypt caused by this great and deadly wound.

6. Another inferential connection comes in a surviving record taken from the time of Pepy II.

Pepy was very young when he took the throne. In a popular story found in Egyptian records, Pepy receives word that some of his merchants to Africa have found a pygmy who also can dance.

History provides us with the letter that Pepy sends to his merchants. Pepy gives careful instruction to take adequate care of the diminutive human being they have captured and bring him back safely. The letter betrays an obsessive interest by Pepy in this pygmy.

A partial explanation of this interest could be in the fact that Pepy himself was unusually diminutive in stature. The book of *Jasher* reports that his son, (Adikam, prob. Merenra II) was incredibly short (a cubit and a half!!??). Genetics being what they are, Pepy also would have been very short. His son is described in the book of *Jasher* as being “ugly,” “thick in aspect and in flesh,” and very small. Pepy’s childhood interest in the pygmy could possibly be seen in the notion that not only was the pygmy novel in appearance, but that his stature was particularly appreciated as someone who was like himself (Cf. *Jasher* LXXVII.6; LXXVI.53).

7. Finally, there remains one more aspect that may be very significant and which has not been noticed heretofore to my knowledge. It needs further investigation by qualified, non-prejudiced inquirers. However it is noted that a strange appendage or description typically follows the name of short-reigned (1+year) Merenra II, the apparent son of Pepy II. (The

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Book of *Jasher* says he (Adikam) received the kingdom because of his intellect. His two brothers were believed idiots.)

This son or heir is typically given only a one-year reign. The Book of *Jasher* indicates though that he may have actually reigned four years, but three of these were probably co-rex or a co-regency. The elderly Pepy II was likely not able to be politically active in the last years of his demise and great age. He is described as very sick and feeble for some length of time (*Jasher* reports 10 years of leprosy).

Anyway, the name of Pepy's successor as we have stated was **Merenra II Nemtyemzaf**. The second part of the name appears to be a descriptive phrase or subtitle. Some translate it to mean, "Nemty will protect" (or the goddess "Nemet will protect?").

What is unique, however, is that the last two descriptive after-syllables are phonetically identical to the biblical name for the Red Sea!

The Red Sea of the Old Testament is more accurately, *yam suf*, or the "sea of reeds." The designation, "Red Sea," was a much later, if not accidental, development. But the original Hebrew words are consistently, "Yam Suph," meaning the "sea of reeds."

The consonants just before this; "mt" may perhaps suggest death, as an OT word for death is *mot*.

In essence, it seems that a possible translation of this after-phrase could be, "Merenra, the one who *died* at the *Red Sea*," or the *yam suf*. Or it could mean that an Egyptian god of water or death, claimed him at the Red Sea.

While this may seem opportunistic as a translation to some, let it be considered what would be the chances of first pre-determining by other means that this is the Pharaoh of the Exodus, out of hundreds of names and tens of dynasties, and then discovering that the last two syllables of his

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name-tag happens to be *the yam suf*, or the Red Sea. Yet this is what has happened here in this very case.

After the short-lived Merenra II Nemtyamsaf disappears in the records the unexpected Nitocris comes to the throne, but her kingdom, the Old Kingdom collapses around her. The unusual and rare accession of a woman Pharaoh defines an event of unique consideration. But in the context of the Exodus story it makes perfect sense. *The pattern fits.*

Conclusion

It is a very likely possibility that Joseph is the historical Imnhotep in Egyptian records (previous chapter). His character fits the biblical Joseph in many respects, especially in the association with the introduction of a vizier in Egypt who prepares the country for a famine of seven years, and who initiates a 1/5 or percentage tax.

It also seems reasonable that the Egyptian history of the sixth dynasty fits the time when Moses lived in the Egyptian court and led Israel from exile, ca. 1,500 B.C. *Pattern* is evidence.

In addition, it therefore seems probable that we might find the pharaoh of the Exodus in Merenra II Nemtyamsaf. The previous pharaohs, Pepy I and II, of the sixth dynasty fit the biblical and the historical parameters. Israel served these kings, and finally broke free from bondage with the help of the mighty God of the Hebrews. The Old Kingdom fell and entered into a period of decline. The Middle Kingdom would fit well the time of the Judges and then the New Kingdom coming at its proper place later in the cycle of history. This revision of history makes better sense when considering all the facets relating to it.

XII.

Abraham, Isaac, and the Cross

It is obvious to most sincere Christians, and has been recognized for centuries, that the story of Abraham's attempted sacrifice of Isaac prefigures the story of the Cross. This is no new discovery. But what still remains incredibly amazing is how accurately and powerfully this Old Testament story matches the meaning and import of the sacrifice of Christ. That God writes prophecy with history is an incredible circumstance. That such a story so clearly signifies events that come almost 2,000 years later, and that these events play themselves out with such accuracy indicates design and planning of supernatural proportions. Even a skeptic ought to recognize this.

The parallels are many, chief of them summarized as follows: They enact in many ways the gospel story as outlined in John 3:16.

1. In both stories there is a **RELUCTANT YET LOVING** father. It was not an easy decision for Abraham to sacrifice his son, the son of promise, so long awaited. That God would even pretend to ask Abraham to do such a thing raises many questions. Even the beings of the universe marveled when this took place. But Abraham's faith in the promise is showcased in this severe test.

In the same way, God so loved, that he gave up His Son to save the world. It is with infinite cost that the Father in heaven relents to give up his son.

2. In both stories there is a **WILLING AND OBEDIENT SON**. While Isaac is at first apparently ignorant of the full reason for the trip to Moriah, he at some time had to submit to the sacrifice with full knowledge of the consequences. The young man could have easily resisted the elderly father and run away. But he willing allows himself to be bound upon the altar, and to give up his life. This submission is most unusual and unselfish, and, of course, perfectly typifies the sentiment and actions of Jesus, the Christ.

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3. Both young men carry their own crosses up the hill of sacrifice, and these “crosses” are made of wood. Isaac has the wood of sacrifice laid upon him. He may have even taken the same posture upon the altar that Jesus took upon the cross. Ancient cultic rites often placed the sacrificial animal in a splayed position, with the limbs bound accordingly upon the altar.

4. Both sons were considered the unique sons of promise. Genesis, chapter 22, in most Bible versions is pathetically and inadequately translated. In the best form it should be translated something like: “Take your son, your only-begotten son, Isaac...” The word in the *Septuagint* is *monogenes*, the same word found in John 3:16. While Isaac was not Abraham’s only son, technically, he was the son of promise. Likewise, Jesus is not the only being who can claim “sonship,” in God’s family but he is the only son who is the firstborn of creation, in whom all the fullness of the Godhead dwells bodily.

5. Both sacrifices were slain in the environs of Mt. Moriah. Mt. Moriah is traditionally near where the temple complex was later built in Jerusalem. God had a purpose in sending Abraham on a journey that took him to the very place Jesus was to later lay down his life. Such prophetic meaning built into this event is simply astounding and powerful.

6. The period of THREE DAYS is built into both stories. Abraham makes a three-day journey to Moriah and these three days constituted the most difficult experience of his life. Abraham experiences an agony that few will ever experience. Mere observers of this story cannot fully appreciate the depths of depression to which this task drove the trudging patriarch. In like manner, for Jesus and the Father, the experiences of the Gethsemane and the Cross answer to these agonies, except to an infinitely greater proportion.

7. The RESURRECTION is anticipated in both events. While the ram is caught in the thicket delivers the life of Isaac, it is the promise of the hope of the resurrection that enters the thoughts of Abraham. Today, we

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quibble over how Abraham could unquestionably obey God while breaking one of God's commandments to not kill. Few realize that Abraham's faith is demonstrated not so much in that he would murder at God's command but that he believed that he was not really murdering his son, but that God would later restore him. It is in this context that the book of Hebrews (11) teaches that Abraham believed God would resurrect Isaac. Isaac may have believed likewise.

(Abraham probably believed that Isaac was the "son of promise" that God had told him about, who would die for the sins of mankind. God had told Abraham that in "his seed" all the families of the earth would be blessed. Therefore he was more unquestioning toward God in this instance.)

Jesus in his darkest hour could not see through the portals of the tomb, yet he maintained several times to his disciples that he would rise again. Thus the hope of the resurrection dominates both of these stories.

7. The element of "faith" or "belief" is the required lesson in both stories. In John 3:16 it is faith or belief (same NT word) that brings the reward of righteousness and eternal life.

For Abraham, it is faith that overrides the test. "Abraham believed God and it was reckoned unto him as righteousness."

When Isaac asks his Father where the sacrifice is Abraham answers, "The Lord WILL PROVIDE HIMSELF, a lamb, for a burnt offering." This providential arrangement of words is not accidental. For indeed God later did provide himself as a Lamb, a saving sacrifice for the whole world. But God also provides a lamb in the story of Abraham.

The lamb, or ram, is caught in a thicket. In order to be caught, the ram would have been surrounded by thorns that were caught in its wool. Because of the struggle the sheep was no doubt bleeding, and torn, similar to Jesus who was beaten and crowned with a circlet of thorns. A ram, or a

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male sheep, later became the accepted symbol of Christ, the Lamb of God who takes away the sin of the world.

Patterns Are Evidence

These patterns, touched on in this book, come to us as evidence of cognitive design, and are not as some charge, convenient afterthoughts. There are thousands of types, symbols, prophecies, literary structures, stories, parallels and cycles in the Scriptures. These should tell us that the Bible and the stories it contains are not just fanciful myths and fictitious history. These things are more than a cut above the ordinary literature and belief systems of the world. They are worthy of their Author and the God who inspired them, who is the First Cause of all intelligence and design, the Beneficent Creator of our universe. Let all flesh bow before Him and serve Him!

Appendix

The Inspired Order of the Spirit of Prophecy

This chapter might be viewed as a “the sequel” to the chapter on the *Inspired Order of Scripture*. It follows that other inspired material, in this case the writings of Ellen White, have also received an order of their own.

It troubles some to consider the writings of Ellen White in the same discussion as the writings of the Bible. Opponents of their full inspiration charge that she was a “lesser light,” and that her writings are simply a devotional commentary and not of canonical quality. They observe that she herself made no claims that would put her writings on par with the Bible.

All of these statements are perhaps true when properly understood. Ellen White’s writings are not intended to be a part of Bible. She herself said their purpose was to point to the Bible. In fact, though, none of the Bible writers themselves would have had the audacity to believe that their writings were biblical material either. Even if they did, they would *never* think that their writings or the writings of any one individual could supersede all of the writings of the prophets.

The error repeated by many, however, is that “lesser light” means “less inspired.” They think the material given Ellen White in some two thousand dreams and visions, tested by witnesses, accompanied by supernatural phenomena, and totally accurate when considered fairly, is some form of “degraded inspiration.” This conclusion is as quite senseless and unfair.

Either the writings are inspired, or they are not. If they are inspired, and I suggest they are, they are fully inspired for the purpose to which they were given. It is as impossible for them to be “partially inspired” even as it is impossible to be “partly pregnant.”

While there are many, many arguments for the inspiration of the writings of Ellen White, I believe one can be found in their comprehensive nature and their

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complete organization. Like the formation of the Scriptures, the classification and order of the *corpus* of Ellen White's writings seems to have followed a canonical-like process.

I first noticed this with a glance at the bookshelf in my office. The largest books, a comprehensive commentary on the Scriptures themselves, the *Conflict of the Ages Series*, were positioned first. This five-volume set covers the *Plan of Salvation* from the fall of Lucifer, to the restored universe. It is true of this set, as was demonstrated in the chapter on the order of Scripture that the "central" book or material is again about Christ (*The Desire of Ages*).

Next to this set I observed the nine-volume set of the *Testimonies to the Church*. These are hundreds, if not thousands, of *prophetic* messages to churches, institutions, and individuals. In the form they are bound, they physically stand a little shorter in size. They were originally printed in 37 numbers, issued over a period of many years.

Finally, comes the long row of specialized *writings*; commonly known as "the little red (read!) books." These are books of nurture and devotion, compilations, counsels, and guidance. They are bound to stand even a little shorter; books of convenient size for general reading and application.

Therefore it seems that these books naturally fall into the same three general classifications as the Old Testament Scriptures; the Law, the Prophets, and the Writings.

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The “Law” Devotional Commentary on the Bible Plan of Salvation	The “Prophets” Visions applied to churches and individuals	The “Writings” General Counsel and Instruction
5 Books	9 Books (Nos.1-37)	Approx. 35 Book Titles
Conflict Series: Patriarchs and Prophets Prophets and Kings The Desire of Ages Acts of the Apostles The Great Controversy	Testimonies to the Church: Volume 1 Volume 2 Volume 3 Volume 4 Volume 5 Volume 6 Volume 7 Volume 8 Volume 9	Spiritual Nurture; Devotion (12 Titles): Early Writings Steps to Christ Christ’s Object Lessons Christ Our Savior Faith and Works Last Day Events* My Life Today Selected Messages (1-3) The Sanctified Life Story of Redemption Thoughts From the Mount of Blessing Testimony Treasures (3) The Home & Family (3 Books): Child Guidance The Adventist Home Messages to Young People Education (3 books): Education Fund. of Christian Ed. Counsels To Parents, Teachers, and Students Church Administration and Guidance (11 Books): Christian Service Colporteur Ministry Counsels to the Church Counsels on S.S. Work Counsels on Stewardship Counsels/Writers & Eds. Evangelism Gospel Workers The Remnant Church Testimonies to Ministers Welfare Ministry Health (6 Books): Counsels/Diets and Foods Counsels on Health Medical Ministry Mind, Character, and Personality (Vols. 1-3) The Ministry of Healing Temperance

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The Conflict Series

The first five books, or the conflict series constitute a “Torah” or a “Law” as found in both Testaments. These five books are the essential link between “the Spirit of Prophecy” and the Scriptures themselves and serve as a magnification and a guide to them. They are “Law” (Torah) in that they contain as does the Old Testament Torah; law, history, and prophetic basics.

Of course, we must categorically oppose the suggestion that this is an attempt to canonize an addition to the Bible. Ellen White herself was specifically against this, and the purpose of her writings is to show forth the original, adequate, and complete Word of God. However, the *Spirit of Prophecy* books bear the marks of inspiration, and are wonderfully adequate for the purpose for which they were intended.

The Conflict of the Ages Series developed over time from earlier works that are now out of print: These are *The Spirit of Prophecy*, Volumes 3 and 4, *Spiritual Gifts* (4 volumes), and *Sketches From the Life of Paul*.

The Testimonies

The Testimonies contain both *prophetic materials* and testimonies---or letters to churches or individuals. Thus they are also *writings* inasmuch as Paul’s letters to the “seven” churches might be classified as both writings and as “testimonies to the church.” Thus there may be no certain or artificial classification. However, like the Old Testament Law and Prophets, the Testimonies serve as a base from which the instructional *writings* and compilations have been derived or developed. This process continues to date.

There are many other pamphlets, periodicals, manuscripts, and letters making up the corpus of Ellen White’s writings. In addition are books featuring the life and teachings of Ellen White such as *Life Sketches*; *Christian Experience and Views of Ellen G. White*; and *Life and Teachings of Ellen G. White*.

In addition, there are certain miscellaneous and out-of-print books, yet these are largely incorporated into the later writings. Examples of these are: *How to Live*, *Appeal to Youth*, *Appeal to Mothers*, and *Historical Sketches of the Foreign*

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Missions of SDA's, the *Spiritual Gifts* and *Spirit of Prophecy* volumes, and the book, *Sketches From the Life of Paul*.

General Writings

The comprehensive extent of Ellen White's writings is astounding. She covers material from the raising of children, to the understanding of human psychology, to corporate finance. This broad range of counsel reminds one of the comprehensive nature of the Scriptures, and the broad counsels providentially found there.

The general writings possibly fall into five general material classifications:

- Spiritual Nurture
- Home and Family
- Education
- Evangelism and Institutional Management
- Health

Interestingly, one of, if not the last major compilation of the general writings, has been published as the volume entitled, "*Last-day Events*." This, of course, is a work focusing on last things; on eschatology. The last writing too, of the canonical New Testament, was the *Revelation* given to John the Apostle, which focuses on final, last-day events.

Together with the previous two general classifications, *The Conflict Series* and *The Testimonies*, there is completed a *seven-fold classification* of the *Spirit of Prophecy* writings.

Adding the (5) *Conflict* books, the (9) *Testimony* volumes, with the remaining 35 book titles given above makes a sum of *forty-nine* book titles. For this and other reasons it would seem that the greater part of the formation and compilation of the White writings is nearing completion.

If the number of actual books, *including the multi-volumes*, written by Ellen White herself, or that were compiled later from her writing, are totaled (excluding, of course the many periodical articles and numerous manuscript releases and letters); the number would be very similar to the number of books in our modern Bible (66). What a complete blessing has been given!

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Inspired Order Apparent

Some will, I expect, belittle the suggestions made above. Others will, no doubt, make too much of it. I wish to do neither. However, it does seem that an order does exist, and I feel this general order indicates a pattern of inspirational intention. An exact classification or order is not insisted upon, and this fore-given classification is only a general paradigm demonstrating the likely presence of divine order.

There *is* underlying and harmonious development in all that God inspires. This design and plan should be recognized as evidence of a divine hand superintending the work of heaven's communications. Because of this creative and intelligent design we can have greater faith and confidence in the precepts offered through divine revelation, and find benefit in them for eternal life.