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All the above are written by G. G. Rupert.

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Britton, Okla., U. S. A.

THE AGE OF THE WORLD

FROM ADAM TO MOSES, MOSES TO
CHRIST, CHRIST TO PESENT DAY



By G. G. RUPERT



Published by
UNION PUBLISHING COMPANY

Britton, Okla., U. S. A.

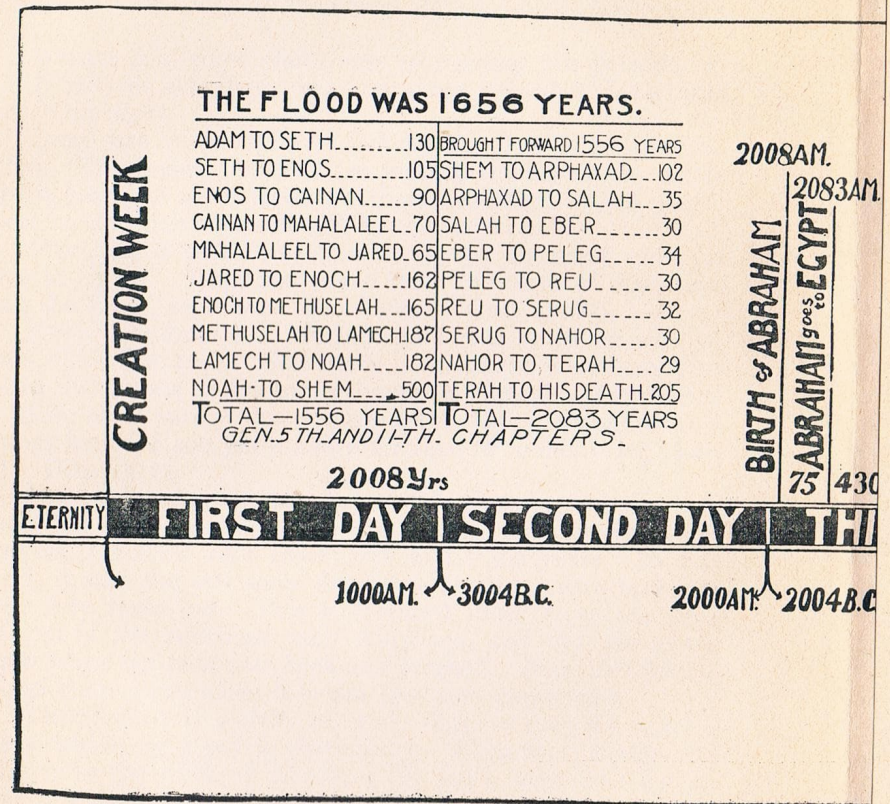
CHRONOLOGY FROM THE BIRTH OF ABRAHAM TO THE EXODUS.

It is stated in Gen. 11:27 "Now these are the generations of Terah." "Terah lived seventy years and begat Abram, Naher, and Haran." verse 26. In verse 32 it says "Terah was two hundred and five years old and died in Haran."

Then in Gen. 12:4 it states Abraham was seventy-five years old when he left Haran to go to Canaan.

The question arises how old was Terah when Abraham was born. Deducting seventy-five from the date of Terah's death when Abraham left for Canaan it would make Terah's life one hundred and thirty when Abraham was born, so we put it in our Chronology and so do many others but it is questioned. Note that one thing is certain, namely, it was *two thousand and eighty-three years to the death of Terah, from the creation.* Second, as will follow in the next article it is 430 years from the time Abraham left after the death of his Father to the Exodus, as the death of Terah and the departure of Abraham after his death is more important in Chronology than the birth of Abraham. However, it is stated that Abraham was seventy-five years old when he departed. The questioner says Abraham left Haran before his father died and was born when Terah was seventy; we do not understand the record to read so.

It is true verse 26 says Terah was seventy years old and begat Abraham, Naher and Haran, but does not say which was born first. This is to be determined by other scripture. In Genesis, tenth chapter, it is there shown that the younger son is the first mentioned in the narrative. If the same rule is in Gen. 11:26 then Abram was the younger. We can only say it will be clear when the whole Bible Chronology in connection with latter day prophecy is considered. Then it will be seen that but one date given by us is to be accepted as to the birth of Abram and that was when his father was one hundred and thirty years old. If Abram was the eldest then he left home for Canaan sixty years before Terah died. Then Nahor, his brother, married the daughter of Haran. That would make



Haran very young at his death. See Gen. 22:23; such a position throws the whole narrative in confusion.

Haran being the elder of the three, his daughter Milcah and brother of Lot could marry her uncle Nahor and all go to Canaan together as stated. This in fact is the only perplexing point in all Chronology of the world and yet seems clear enough to us.

We are told some plain facts concerning this period.

It tells us Abraham was 100 years old when Isaac was born, Gen. 21:5.

Isaac was 40 years old when he married Rebecca. Gen. 25:20. This makes a total of 140 years to the marriage. Isaac was 60 years old when Jacob and Esau were born. Gen. 25:26. Total, to the birth of Jacob and Esau, 160 years.

Next, Jacob told Pharaoh he was 130 years old when he went to Egypt. Total 290 years from the birth of Abraham until the time Jacob went into Egypt. Gen. 47:8-9.

Next, Abraham left his father's house when he was 75 years old. Gen. 12:4. God made a covenant with him, that in him all nations of the earth should be blessed. But he was to know of a surety that his seed should be strangers in a strange land for 400 years and afterward he would bring them out. Gen. 15:13.

Note: It says *his seed* but at this time he had no seed. Isaac was not born. But later Isaac was born and from the time the *promised seed came*, was to be 400 years. In Ex. 12:41, it says the self same day when the 430 years was fulfilled they came out. This last record dates from the time God made the covenant with Abraham, and the 400 years began when *the seed was born and weaned*. Now this period of 430 years as to when it began has been questioned.

Therefore it is worthy of study that we may know of a surety where we stand in chronology. Note first, it was 290 years from the birth of Abraham till Jacob went into Egypt. That is too plain for doubt.

THE CHILDREN OF JACOB AND GENEALOGY CONSIDERED.

First: Jacob served Laban for his two wives and cattle 20 years. Gen. 38:40-41.

Second: All his boys were born during this time but Benjamin. Gen. 29:30.

Third: Joseph was 17 years old when sold into Egypt. Gen. 37:2.

Fourth: Benjamin, the youngest boy, was the father of 10 boys when Jacob went to Egypt. Gen. 46:21.

Judah, from whom the Genealogy is reckoned, had five boys. Two died before they went down and three went with them which were Pharez, Shelah and Zarah. Judas's grandson and Jacob's great-grand-son was Esron. These were all born before they left Canaan. Gen. 46:12. Note that Judah is the one from whom the genealogy comes.

Now, turning to the genealogy as given by Matthew, we read: Judas begat Phares and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson. Matt. 1:3-4.

Next, we turn to the record where they came out of Egypt and read that Moses places Naasson, the son of Aminadab, head over the tribe of Judah to stand with him. Num. 1:7.

Thus the connecting link is made and shows that all those who were born in Egypt from the time that Jacob went down till they came out as recorded in the genealogy were three, Aram, Aminadab and Naasson. So that will make it clear to anyone that the 430 years spoken to Abraham did not begin at the time they went into Egypt. And again, the average life of man in 20 generations from creation to Abraham was 100 years. From Abraham to Christ 40 generations, it was but 50 years. We might go into further details from Jacob to Moses but it is not necessary, for it is surely evident to those who will give it sufficient study to see that those who placed the Chronology in our Bibles in this respect, had given it careful thought. Jacob was in Egypt before his death 17 years; his total age 147. Joseph lived to the age of 110 years. Gen. 50:26. God is very particular to give every evidence we need if we will but find it in his word, it is there for all who want it had enough to put forth the effort. The trouble with many is, they base their faith on one or more statements without taking the whole field into consideration. Then they become very positive and nothing seems able to move them.

215 Years of the promise of 430 years was used up with Abraham, Isaac and Jacob. We surely could not expect 430 to be used with Aram, Abinadab and Naasson till Moses.

In conclusion (in order) to settle the matter forever, we give Paul's positive statement as follows: Now to Abraham and his seed were the promises made. And this I say that the covenant that was before confirmed of God in Christ, the law which was 430 years after could not make the promise of God of none effect. Gal. 3:16-17.

So Paul plainly says it was 430 years from the time the covenant was made until the law was written on Sinai.

BORROWING TIME OF THE LORD.

We often hear it said by men who have lived over seventy years, that they are on borrowed time. We recently read an article which said the six thousand years was past for Christ to come but now we were on borrowed time.

They also say it is our fault that we are not in the Kingdom, for Christ would have come long ago if we had done our duty in warning the world. All we can say is that neither one of these positions have any truth in them and are misleading to the people. God says "at the time appointed, the end shall be." And so it will be. Others say the six thousand years are not up but He will cut the work short in righteousness and so he can come in this generation by cutting it short. These are all hatched up arguments to meet the difficulty they are in on account of their false positions. It is true He will cut it short when the time is up which he has appointed. The prophet says "the time shall not be prolonged." But some are borrowing of the Lord. Wonderful wisdom is manifested in defending a false position. But God says that such wisdom "is foolishness with God," and we may add that it is also foolishness with all who know the truth of God. No two of their positions agree with each other. The real trouble is this: They have taken false positions and are now trying to defend them rather than give up their error for the truth.

The facts are, the six thousand years are not up. The time now is 5,919 years from the creation of the world, and

we do not hesitate to say that Christ will not come until the six thousand years has expired. It matters not what our position has been or is now, our positions will not change the facts and we had far better be studying what God has said about the remaining time yet allotted the world than to be trying to patch up our false positions. The whole Bible is built on the platform of six thousand years allotted to the work of Christ prior to his coming, and we need never fear, when that time is up then He will come *and no sooner, neither any later.*

The article referred to, examined. We quote as follows:

“SIX THOUSAND YEARS.

“Long was to be her voyage,—the time,—
Six thousand years almost,
Ere she would make the highland heights
Along the heavenly coast.”

“Thus wrote the poet concerning the experience of the church militant, and there seems to be a persuasion in many minds that the period of this earth’s history in its present condition will be measured by about the space of these six millenniums. Is there any ground for this opinion?

“Inasmuch as we find from Rev. 20:1-7 that the close of human affairs is to be followed by a period of one thousand years, during which the earth lies desolate, at rest, and as one day is with the Lord as a thousand years (2 Pet. 3:8) it would seem reasonable to understand that this one-thousand-year judgment day is preceded by six like periods of one thousand years each, during which the activities of man are in progress. This would be in keeping *with the original plan* of six periods of labor and one of rest, as seen in the weekly cycle marked off by the holy Sabbath, and by the Sabbatical year at the close of six years of toil, sowing and reaping the products of the soil.”

That is sound doctrine according to the Bible and many, many texts might be cited to prove the position beyond all question.

However, the writer sees that this truth would not agree with certain positions he and his people have been teaching so

must doctor it to make it suit what they have held to be truth though contrary to the original plan. (The italics in the article is ours.) Here is the writer’s explanation for the seeming difficulty:

“The idea may probably occur to some minds that if this is the case, then we must be quite remote from the close of this earth’s history, and that the end could not by any means come *in this generation*, for a little more than four thousand years before Christ and something over nineteen hundred years since that epoch amount to but little over fifty-nine hundred years, thus lacking nearly a century of completing the six thousand years.”

The writer in the above admits the correct Chronology but that only increases the difficulty, hence something must be devised, though it makes a contradiction to his admittance to sustain his past position and not give up his infallible position taken.

“It will be helpful to consider the chronology of past Bible history in order that we may arrive at a more exact conclusion in regard to our present whereabouts in the stream of time.

“It is an *easy matter to figure out from statistics furnished us by inspired writers*, how long it was from Adam to Noah, to Abraham, etc. We find that it was *two thousand five hundred sixty years from creation until the dividing of the land of Canaan* by lot among the tribes of Israel under Joshua. This is set down in the margin of our Bibles, according to Blshop Usher’s chronology, as being in the year 1444 before Christ. From this event to the time when Israel obtained a king, is stated by Paul in Acts 13:20-21 to be four hundred and fifty years. During this time Israel was ruled by judges.

“But by comparing dates given in the marginal columns of the Bible we find that only about three hundred fifty years are allowed for the rule of the judges, viz., from B. C. 1444 to B. C. 1095, *or to be exact, three hundred forty-nine years.* Compare Joshua 14-24 and 1 Samuel 10, margins. So here is an error of one hundred years in the chronological reckoning as given in our marginal references, for the inspired apostle says Israel had judges *about the space* of four hundred fifty years, when the chronology allows only three hundred fifty years for

Haran very young at his death. See Gen. 22:23; such a position throws the whole narrative in confusion.

Haran being the elder of the three, his daughter Milcah and brother of Lot could marry her uncle Nahor and all go to Canaan together as stated. This in fact is the only perplexing point in all Chronology of the world and yet seems clear enough to us.

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judge when he became ruler? He certainly was. Next, at the end of the three hundred and forty-nine years when the writer closes his reckoning, was Samuel a judge? He certainly was, for it says he judged Israel forty years.

All we need to do is to accept the plain teaching of the Bible and we will have no trouble in finding that Paul was correct when he said they were judged by judges about the space of four hundred and fifty years. The contemporary reign of Saul and Samuel did not interfere with the facts, and it was Samuel that appointed both Saul and David. We say in conclusion, get the facts though it spoil every false position we have ever held regarding the "generation" and "borrowed time" and the "cutting off of time."

We understand there is a Norwegian language Bible revised by some one who was so positive Usher had made a mistake that the Bible is translated three hundred and eighty years to the laying of the foundation of the temple by Solomon instead of four hundred and eighty years, as he interpreted Paul's statement. The reader will see that the whole matter depends on who God called judges, for the whole time is there from Exodus to the laying of the foundation, any way it can be interpreted and there is no evading the question.

There is no question of greater importance now to be considered by all who believe in the soon coming of Christ than the study of the age of the world.

That the whole Bible is built or written on the position that the world in its present condition will stand six thousand years from creation there is no question in the mind of any who will consider its teaching. This principle of Bible teaching has been held by most eminent students of the Scriptures from our day back to the most remote ages. See our book "Time, Tradition, and Truth," concerning the end of the world. It has been held that God took six days of creation and the seventh day, Sabbath, to represent seven thousand years in which it would require Christ to reconcile the world and save a sufficient number to inhabit the earth made new.

This principle was taught very fully in the object lesson system of teaching written by Moses. All have noticed

the free use of the full number seven such as the sprinkling of blood seven times before the veil, the unclean person was to stay outside the camp seven days, the water of purification for the dead was to be sprinkled the seventh day. The land was to be tilled six years and rest the seventh, the slave was to serve his master six years, the seventh to be free. All debts were to be released the seventh year, it was called the year of release. Enoch, the seventh from Adam, was translated, a type of those who will be translated at the beginning of the seven thousandth year. Jericho was surrounded seven days, and the seventh day seven times on entering the land of Caanan, which land is a type of the earth made new. The Sabbath, says Paul, prefigured the final rest which remaineth for the people of God. Heb. 4. Peter and David both in speaking of the end of the world say they would not have us ignorant of this one thing that one day with the Lord is as a thousand years. Both Peter and David referred to this general principle of the Bible that the creative week was typical of the seven thousand years. When God made a covenant with Abraham that his seed should inherit the new earth circumcision the eighth day was the token of that covenant showing that when the eighth thousand year came then his seed would enter the land that remained for them. Gen. 17. These with many other lessons taught this great truth. Most all of which have been overlooked but now it is time for Bible students to consider. Therefore Chronology is very essential in the study of prophecy. So we begin in this brief article at the creation and give the evidence to show that the time is now nearly up for the end of the world. For a full and complete evidence we would recommend the reading of "Time, Tradition, and Truth."

It is plainly stated in Gen. 5:37 that Adam lived an hundred and thirty years and begat Seth.

Seth lived an hundred and five years and begat Enos.

Enos lived an hundred and ninety years and begat Gai-

nan. Cainan lived seventy years and begat Mahalaleel.

Mahalaleel lived sixty-five years and begat Jared.

Jared lived an hundred and sixty-two years and begat Enoch.

Enoch lived sixty-five years and begat Methuselah.

Methuselah lived one hundred and eighty-seven years and begat Lamech.

Lamech lived one hundred and eighty-two years and begat Noah.

Noah lived five hundred years and begat Shem.

Shem lived one hundred and two years and begat Arphaxad. Gen. 11:10.

Arphaxad lived thirty-five years and begat Salah.

Salah lived thirty years and begat Eber.

Eber lived thirty-four years and begat Peleg.

Peleg lived thirty years and begat Reu.

Reu lived thirty-two years and begat Serug.

Serug lived thirty years and begat Nahor.

Nahor lived twenty-nine years and begat Terah.

Terah lived two hundred and five years and died. Gen. 11:32.

This makes a total of two thousand and eighty-three years from the creation of the world. At this point after the death of Terah God sends Abraham to Caanan and makes a covenant with him that in him all the nations of the earth should be blessed. It is stated that at this time Abraham was seventy-five years old. This shows that Terah was one hundred and thirty years old when Abraham was born and two thousand and eight years to the birth of Abraham from the creation. Now adding four hundred and thirty more to the deliverance of Israel from Egypt and we have to that time 2,513 years correct time. Ex. 12:41. We will now show the history of the four hundred and thirty years from the time the covenant was made with Abraham to the deliverance from Egypt as follows:

It is definitely stated by Moses that Judges and also the division of the land were all fixed before his death. Joshua simply carries out the instruction given by Moses, hence the dating of the Judges and the division of the land according to all rules of scripture has its beginning at the time the arrange-

ment was commanded by Moses. We read: "Behold I have set the land before you, go in and possess the land the Lord sware unto your fathers to Abraham, and to Isaac and to Jacob to give unto them and to their seed after them, and I commanded them *at that time all the things* which ye shall do."

We again read of Naphthali what was his portion, Moses said "Naphthali, possess thou the west and south." Deuteronomy 1, 18 and Deuteronomy 33:23.

There is still another line that will settle the time from the Exodus to Solomon. We read the following in the Book of Judges. In Jephthah's statement to the Ammonites he says it had been *three hundred years* that Israel had possessed the land which had been taken from the Amorites on entering Canaan. That would be three hundred and forty years from the Exodus. (Judges 11:26). Now following this, Jephthah judged Israel six years, Ibsan seven years, Elon ten years, Abdon eight years. Judges 12:8-15. This makes three hundred and seventy-one (371) years.

Then the Phillistines ruled them forty years, Judges 13:1, total 411. Then comes Sampson. It says he ruled in the days of the Phillistines twenty years, Judges 15:20 and Judges 16:31. This would total 431. At this point Samuel judged Israel forty years. During which time Saul and David comes in. Their history is more or less contemporary with each other. All of which ruled and reigned individually but contemporary forty years, then comes Solomon, to his fourth year when the temple foundation was laid. Now will anyone doubt again that it was not as much as four hundred and eighty years to the laying of the foundation by Solomon from the time they left Egypt? If people would put in half the time to find the truth that they do to make the truth lie they would have no trouble.

The above clears the matter all up as to the statements of Paul when to begin the Chronology of the Judges.

SOLOMON AND THE APPOINTING OF JEROBOAM KING.

Solomon reigned in all forty years. Our date last mentioned of four hundred and eighty years from the Exodus

reached to the fourth year of his reign. Jeroboam was appointed three years before Solomon's death as King over the house of Israel as is proven by a prophetic period made by Ezekiel when he stated that the house of Israel should continue three hundred and ninety years. Ezek.4:4,5. This prediction met its literal fulfillment 588 B. C. Counting back from the date of the fulfillment three hundred and ninety years brings us to the time when Solomon appointed Jeroboam King. This reaches to the Babylonian captivity 3416 A. M. The year of the world from creation. We repeat as follows: 2513 to the Exodus, 480 more to the fourth year of Solomon 33 more to the appointment of Jeroboam and three hundred and ninety more to the captivity, total 3416. We proceed: Seventy years was foretold following the captivity for the desolation in which the land would lie desolate. Jer. 25: Dan. 9. This dated from Nebuchadnezzar's first visit to Jerusalem, Dan. I:606 B. C. But we have already come down to 588 B. C. or 3416 A. M., so we add but 52 years bringing us to 3468 A. M. when Cyrus issued his decree for the Jews to return and build the city. Ezra 1. Darius issued the second decree 17 years later and Artaxerxes issued the third decree for the restoration 62 years still later, thus adding 17 and sixty-two to our former date we have to the last decree 3547 A. M. See Ezra 4th and 7th chapters.

This last date is B. C. 457. At this point we have a definite prophecy to reach from this point to the baptism and Ministry of Christ, which is 490 years. See Dan. 9. This brings up to 4037 A. M. or A. D. 34.

CHRONOLOGY THIS SIDE OF CHRIST.

This being but a leaflet and having so thoroughly taken up the history both in profane and sacred history and prophecy in our books "Time, Tradition, and Truth Concerning the End of the World" and also "Consecutive events at the Time of and Following the Close of Probation" to which we would cite the reader, we will not in this leaflet follow it further.

We would call your attention to the diagram here given that the reader may see where we are living in the world's history and the great importance of making this subject a

thorough study. We close fully realizing that the present condition of the world now in war and sin marks the beginning of a time of trouble such as was never known.

We realize as we send out this leaflet the possibility of some mistake occurring as to the close of probation as shown on the chart but after years of thought we are not able to detect it if there is such a mistake. We invite the criticism of all lovers of truth. So far as the principles taught in all our books on the age of the world and the events to transpire we are as positive as we could possibly be. The day is not far off and we are not far wrong if wrong at all. So our advice is, to set your house in order and "prepare to meet thy God, O Israel."

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