

HOW MANY MISTAKES IN ONE PARAGRAPH?

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When the time approached for God’s Kingdom in the hands of Jesus to start ruling from heaven, Jehovah helped his people to understand the timing of events. In 1876, an article written by Charles Taze Russell was published in the magazine *Bible Examiner*. That article, “Gentile Times: When Do They End?,” pointed to 1914 as a significant year. The article linked the “seven times” of Daniel’s prophecy with “the appointed times of the nations” spoken of by Jesus.—Dan. 4:16; Luke 21:24. (*The Watchtower*, June 15, 2015, page 22, para. 12)

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Does this paragraph in the June 15, 2015 *Watchtower* magazine provide an accurate assessment of Charles Taze Russell?

Does this paragraph contain mistakes and omissions?

“The time approached for God’s Kingdom in the hands of Jesus to start ruling from heaven” (*The Watchtower*, June 15, 2015, page 22)

The inference drawn from this paragraph in *The Watchtower* is that Russell believed the heavenly Kingdom rule was approaching. Nothing could be further from the truth. By 1876, Russell was declaring that the heavenly Parousia had taken place in the past, in 1874. He anticipated that in 1914 or shortly after, Christ would come physically to earth.

“Jehovah helped his people to understand the timing of events” (*The Watchtower*, June 15, 2015, page 22)

Who were *Jehovah’s people* when Russell wrote this article in 1876? At the time, Russell was developing ideas alongside Paton, Keith, Peters, Barbour, the Conleys, and many others. The Watch Tower Bible and Tract Society did not exist in 1876.

It is perhaps surprising that Russell was so dependent on others for his ideas and was not an innovator as far as doctrines were concerned. His system of belief, which ultimately formed the ideology of the sect he founded, was one that strongly appealed to laymen. This fits the way it was constructed, as Russell, still a young man in search for a satisfactory system, selected doctrines from his various teachers and fitted them together in a way that appealed to him. It was this unique arrangement of doctrines that characterizes Russell’s ideology and not the originality of any of its parts. (Alan Rogerson, quoted in: *A Separate Identity: Organizational Identity Among Readers of Zion’s Watch Tower: 1870-1887*, Volume 1, page 176, by Schultz and de Vienne, Fluttering Wings Press 2014)

By 1876, Jehovah had “helped” Russell “understand” that the Parousia had taken place in 1874; the Millennium had started in 1872; the first resurrection would take place in 1878; the High Calling was to take place in 1881; the Jews would be restored to favour in 1914, at which time Christ would come to earth, meaning that the rule by the nations would cease; and that the church would be glorified before 1914.

Understanding that Christ would come invisibly, at least initially, returned their attention to Bible chronology and the date for the return of Christ. They took this up

some time in 1874. Russell summarized their conclusions in an article appearing in the March 1883 issue of *Zion's Watch Tower*: "It was not until about 1874 that these things became clearer, so that we realized that when Jesus should come, it would be as unobserved by human eyes as though an angel had come; and that it could be known only by some miracle, by some manifestation or demonstration." They expected Christ to demonstrate that his invisible parousia had begun by a manifestation of some sort. But how was one to know Christ was present before the manifestation or miracle or demonstration?

When Russell was confronted with the Barbourite belief that Christ was present, he remarked that an invisible presence could be known in no other way but by the guidance of Biblical chronology. The idea that Christ might have come in 1874 was new to him, but the interest in chronology was not. Russell and others in the Allegheny Study Group rejected the dates suggested by Thurman and others. They were "saddened," he says, by the speculations of these men. Every year from 1874 onward up to the year 2000 had its advocates. The press was full of new Second Adventist predictions, giving them many opportunities to discuss the subject. As noted earlier, they concluded that without a Biblical established date, they would not know when Christ had returned: "It seemed, to say the least, a reasonable, very reasonable thing, to expect that the Lord would inform his people on the subject — especially as he had promised that the faithful should not be left in darkness with the world, and that though the day of the Lord would come upon all others as a thief in the night (stealthily, unawares), it should not be so to the watching, earnest saints."

This idea left him receptive to Barbourite belief. However, Russell and his associates would not derive their broad prophetic framework from Barbour but from British and American prophetic expositors. The details are beyond the scope of this work, but it seems certain that while the chronology they adopted came from Barbour's borrowings, their belief system came from Joseph Mede, Isaac Newton, Thomas Newton, Elhanan Winchester, Jonathan Edwards, Elias Boudinot, and an endless list of others, none of whom were Adventists. (*A Separate Identity: Organizational Identity Among Readers of Zion's Watch Tower: 1870-1887*, Volume 1, page 167, by Schultz and de Vienne, Fluttering Wings Press 2014.)

As 1914 came close, Russell set out his expectations. In October 1913, he wrote:

We think of October, 1914, as, in round numbers, the ending of the Gentile times. ... The date 1914 is not an arbitrary date; it is merely what the chronology of the Scriptures seems to teach. We have never said positively that the Scriptures do so teach — that the Jewish favor will begin exactly at that time, or that the Gentile times will end exactly at that time. We say that according to the best chronological reckoning of which we are capable, it is approximately that time — whether it be October, 1914, or later. Without dogmatizing, we are looking for certain events: (1) The termination of the Gentile times — Gentile supremacy in the world — and (2) For the inauguration of Messiah's kingdom in the world. ...

It will take a certain time for the bringing in of God's favour — the peace, the blessing. It will be some little time before this peace will be developed. ... We do not undertake to say that the trouble will all be over in a year; but, with the kind of trouble that the Bible seems to picture to our minds, we cannot see how it could last more than a year.

... The elect will constitute the kingdom before that time. On the divine plane they will then begin the work of blessing and restitution; and this will have the effect of bringing the strife and trouble in the world to an end. Thus the difficulties will not be so prolonged. ...

When we look through the prophecies relating to the times of the Gentiles, we find that there are two promises – one appertaining to the Jews and the other to the world. During this period of 2,520 years, known as the times of the Gentiles, the Jew was to have more or less tribulation from the Gentiles. He was not to be free – he would be more or less under subjection to the “powers that be.” At the close of this period the church will be glorified. The kingdom will not be established until that time. At the end of the Gentile times Messiah will appear and set up his kingdom.

Referring to the last king of Israel, Zedekiah, we read, “... I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it to him.” (Ezekiel 21:25-27) If this period of overturning be rightly understood to be 2,520 years, it would seem to end with the second coming of Christ and the setting up of his kingdom. The Gentile supremacy was to pass from nation to nation until the time of the establishment of Messiah’s kingdom. That would prove that the treading down of Jerusalem would then cease – it would not continue after the end of these Gentile times.

The lease, or permit, to govern the world was given to the Gentiles at the time it was taken away from the Jews in the days of Zedekiah – 606 B. C. And during the 2,520 years in which the Jews were to have no government of their own, the Gentiles were to have the privilege of maintaining such governments as they could. ...

We are waiting for the time to come when the government of the world will be turned over to Messiah. We cannot say that it may not be either October, 1914, or October 1915. It is possible that we might be out of the correct reckoning on the subject a number of years. We cannot say with certainty. We do not know. It is a matter of faith, and not of knowledge. ...

When these Gentile times expire, we are not to expect that the transfer will come as a flash of lightning. ... This requires a little time. ... The new King will not set up his kingdom in a minute or an hour or a day. He has already come, and will take possession in due time. ...

If the church is here in 1915, we shall think that we have made some mistake. ... We do not know positively that the month of October, 1914, will see the church all glorified, and the time of trouble ushered in. ...

Another thing we have been expecting is the return of the Jews to Palestine. There is more and more now being said about the Jews returning to Palestine, and more interest is being aroused in the matter. When we first began to draw attention to this subject of the return of the Jews to the Holy Land, there was no movement at all of this kind. ...

So when October, 1914, comes, or October, 1915, or some other date (the Lord knoweth) and the Gentile times terminate, it does not follow that there will be an outburst that will revolutionize the world, all in a day. But we believe that it will do so not very long thereafter. (*The Watch Tower*, October 15, 1913, reprint pages 5328-5329)

In 1876, an article written by Charles Taze Russell was published in the magazine *Bible Examiner* (*The Watchtower*, June 15, 2015, page 22)

The following page provides a structured analysis of the relevant section from Russell’s article in the *Bible Examiner*. The completely unedited article is provided at pages 7-8 of this Study.

**A précis of the article in *The Bible Examiner*, October 1876,
pages 27-28 by Charles T. Russell**

Scattering of Israel for seven times

- “I, even I will chastise you seven times for your sins; ... and I will bring your land into desolation ... and I will scatter you among the heathen.” (Lev xxvi. 27, 33)
- Israel did not hearken unto the Lord and this prophecy is now being fulfilled,
- and has been since the days of Zedekiah, when God said, “Remove the diadem, take off the crown, ... I will overturn, overturn, overturn it, ... until He comes whose right it is, and I will give it unto Him.” [Ezekiel 21:25-17]

Comparing these Scriptures,

- God has scattered Israel for a period of seven times,
- or until “He comes whose right” and puts an end to Gentile rule or government.

This gives us a clue as to how long until the Jews are delivered.

Nebuchadnezzar is the representative of the beast, or Gentile Governments

Summary of God’s actions

1. God has taken the crown off Zedekiah;
2. God declared the Image to be ruler of the world until the kingdom of God takes its place;
 - This is the same time at which Israel is to be delivered, (for “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled”),

Parallel periods

These two events—the “Times of Gentiles,” and the “Treading of Jerusalem,”—are parallel periods, commencing at the same time and ending at the same time;

1. with Israel, their degradation was to be for seven times;
2. so it is with the dominion of the Image, which lasts seven times.

The “Head of Gold” took on its beastly character

When in his pride the “Head of Gold” ignored “The God of heaven,”

- the glory of that kingdom departed;
- it took on its beastly character;
- which lasted seven times. Dan. iv. 23;
- it is prefigured by the personal degradation for seven years of Nebuchadnezzar, its representative.

Until the time comes

- when they shall acknowledge, and “give honor to the Most High, whose Kingdom is an everlasting Kingdom.” Dan. iv. 34;
- all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

How long are seven times? ... 2520 years

At the commencement of our Christian era, 606 years of this time had passed, (70 years of captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times would end in A. D. 1914;

- When Jerusalem shall be delivered forever, and the Jew say of the Deliverer, “Lo, this is our God, we have waited for Him and he will save us.”
- When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge him King of Kings and Lord of Lords.

If the Gentile Times end in 1914, how long before does the church escape?

“That article, ‘Gentile Times: When Do They End?,’ pointed to 1914 as a significant year.” (*The Watchtower*, June 15, 2015, page 22)

When Russell pointed to the *significance* of 1914, it is completely different to the *significance* that the Watch Tower Society gives today. In the 1876 *Bible Examiner* article, and throughout the remainder of his life, Russell believed in two parallel fulfilments that concluded in 1914.

These two events ... — “Times of Gentiles,” and “Treading of Jerusalem,” are parallel periods, commencing at the same time and ending at the same time. (*Gentile Times: When do They End?* Chas. T. Russell, *Bible Examiner*, October 1876, page 27)

Russell believed that Nebuchadnezzar represented the *earthly* kingdoms and that the king’s wild state, as depicted at Daniel 4, symbolised the wild nature of the nations until 1914. This period of rule by the nations was therefore the “*Times of Gentiles*”. Today, the WTS says that Nebuchadnezzar’s wild state depicted the low state of *God’s* kingdom.

Russell applied the “seven times” at Leviticus 26:27, 33 to teach that the Jews were to be denied their own government rule until 1914, at which time they would be restored to divine favour. This period was the “*Treading of Jerusalem*”. It was a driving feature of his belief system. Today, the WTS ignores the “seven times” at Leviticus 26.

In the following, Russell presents both the “Treading of Jerusalem” (*Jerusalem shall be delivered forever*) and the “Times of Gentiles” (*Gentile Governments shall have been dashed to pieces*) when these parallel “seven times” end in 1914.

The seven times would end in A. D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, “Lo, this is our God, we have waited for Him and he will save us.” When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge him King of Kings and Lord of Lords. (*Gentile Times: When do They End?* Chas. T. Russell, *Bible Examiner*, October 1876, page 27)

Dates that Russell used to point to 1914, such as 536 BCE for Cyrus and 1874 for Christ’s Parousia, are not accepted by today’s Watch Tower Society.

Russell was not the first or only person to consider 1914 as a significant date, nor was he the first to consider a prophetic period lasting 2520 years.

The first mention of the 1914 date as the end of The Times of the Gentiles is in the September 1875 issue of [Nelson Barbour’s] *The Herald of the Morning*. ... It seems certain that the ultimate source for Barbour’s 1914 calculation is E. B. Elliott’s *Horae Apocalypticae* [Third Edition, 1847, Volume 4, page 265], where the 606 B.C. to 1914 calculation is found. – (*Nelson Barbour: The Millennium’s Forgotten Prophet*, pages 100, 102, Bruce Schulz and Rachael de Vienne, Fluttering Wings Press 2009)

Information on 1914 and on the 2520 years is provided at pages 8-10 of this Study.

The article linked the “seven times” of Daniel’s prophecy with “the appointed times of the nations” spoken of by Jesus.—Dan. 4:16; Luke 21:24 (*The Watchtower*, June 15, 2015, page 22)

When the article links Daniel 4 to 1914, it is in terms of the end of Gentile governments and the introduction of peace. (Russell did not refer to Daniel 4:26, as implied by the paragraph in *The Watchtower*. Russell’s references were to Daniel 4:23, 34.)

The paragraph in *The Watchtower* omits the fact that Russell linked 1914 to the “seven times” of Leviticus 26:27, 33 and the “Treading of Jerusalem”.

“The magazine *Bible Examiner*” (The Watchtower, June 15, 2015, page 22)

George Storrs set up and operated the *Bible Examiner* from the 1840s.

Storrs had more writing experience than many of the Millerites, so it was perhaps natural that he would continue to write and publish after his entry into the Second Adventist movement. ... In March 1843 he collected many of his articles into a small book, *The Bible Examiner: Containing Various Prophetic Expositions*. ... Storrs continued the *Bible Examiner* as an irregular serial. ... [page 108]

The Bible Examiner had a mixed readership. There does not seem to be any way to characterize it as primarily Adventist. Letters and articles come from Methodists, Baptists, Anglicans, Millenarians and independents. Most comments from Adventists are negative. Storrs ran articles and letters by British Conditionalists and Literalists on a regular basis. Storrs introduced his readers to many of the British conditionalist writers and to the historical writings that lay behind Literalist thinking. He took his readers to Bishop Thomas Newton’s writing and to John Locke’s *Reasonableness of Christianity*, thoughtful, well-written expositions. He quoted from both and serialized Locke in his short-lived *Christian Truth Seeker* and again in 1854 in the *Bible Examiner*. He pointed to John Milton’s theology. He was comfortable publishing views with which he disagreed, opening the topics up for debate. He rejected “censorship over an Editor or his censorship over all his correspondents in whatever they may differ from him,” regarding it as “not ... worthy of toleration.” (*A Separate Identity: Organizational Identity Among Readers of Zion’s Watch Tower: 1870-1887*, Volume 1, pages 108, 127, by Schultz and de Vienne, Fluttering Wings Press 2014)

SUMMARY

1. Paragraph 12 at page 22 of *The Watchtower*, June 15, 2015 states:
 - a. Jehovah helped his people understand the timing of latter-day events.
 - b. In 1876, Charles Taze Russell wrote an article in *Bible Examiner* titled: “Gentile Times: When Do They End?”
 - c. Russell’s article pointed to 1914.
 - d. His article linked the “seven times” of Daniel’s prophecy with Jesus’ “appointed times of the nations”.
2. The current Watch Tower Society does not agree with the timings that were employed by Russell. This places immense doubt on the claim that Jehovah is helping. Some of the “timings” of the period accepted by Russell which are now rejected, include:
 - a. Jesus’ Parousia and heavenly rule starting in 1874;
 - b. the return of God’s favour to the Jews in 1914;
 - c. the appearance of Christ on earth in 1914, thereby shutting all human governments;
 - d. the translation of the church before 1914.
3. Russell’s article laid out his unshakeable position that there were two parallel 2520-year prophetic periods, which the present organisation does not agree with:
 - a. The treading down of Jerusalem and of the Jews, as predicted at Leviticus 26:27, 33, known as the “Treading of Jerusalem”; and
 - b. The dominance of the gentile governments, as illustrated by the beastly state of Nebuchadnezzar at Daniel 4: 23, 34, known as the “Times of Gentiles”.
4. Russell’s views were a collection of ideas that he absorbed from others. He did not provide an original idea. The present Watch Tower Society does not accept his “timings”, Zionism, or his views on 1914. Who was Jehovah helping?

CONCLUSION

The paragraph in the June 2015 Watchtower misrepresents Charles Taze Russell.

The paragraph makes serious mistakes and omits significant relevant facts.

GENTILE TIMES: WHEN DO THEY END?

BY CHAS. T. RUSSELL

(*Bible Examiner*, October 1876, page 27-28)

“Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled.”—Luke xxi. 24.

Doubtless our Lord intended to communicate to His disciples some knowledge, and possibly it was addressed more to the disciples in our day, than to the early church.

Let us then search what times the prophecy, which was in Christ, did signify. Of course, if it be one of the secret things of God, we cannot find out; but if a secret, why should Jesus mention it? If, on the contrary, it is revealed, it *belongs* to us. Shall we guess and suppose? No; let us go to God’s treasure-house; let us search the Scriptures for the key.

Jesus does not *foretell* its treading under foot of the Gentiles, as Rome had her foot upon them at that time. He does tell us, however, how long it will continue so, even the disciples thought “that it was he which should have DELIVERED Israel.”

We believe that God has given the key. We believe He doeth nothing but he revealeth it unto His servants. Do we not find part of the key in Lev xxvi. 27, 33? “I, even I will chastise you seven times for your sins; ... and I will bring your land into desolation ... and I will scatter you among the heathen.” Israel did not hearken unto the Lord but disobeyed Him, and this prophecy is now being fulfilled, and has been since the days of Zedekiah, when God said, “Remove the diadem, take off the crown, ... I will overturn, overturn, overturn it, ... until He comes whose right it is, and I will give it unto Him.” Comparing these Scriptures, we learn, that God has scattered Israel for a period of seven times, or until “He comes whose right” the Government is, and puts an end to Gentile rule or government. This gives us a clue at least, as to how long until the Jews are delivered. Further, Nebuchadnezzar, king of Babylon, the head of gold, is recognized by God as the representative of the beast, or Gentile Governments. “A king of kings and wheresoever the children of men dwell, the beasts of the field, and the fowls of the air, hath God given into his hand.” Dan. ii. 38. God has taken the crown off Zedekiah and declared the Image, of which Nebuchadnezzar is the head, ruler of the world until the kingdom of God takes its place (smiting it on its feet); and, as this is the same time at which Israel is to be delivered, (for “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled”), we here get our second clue, viz.: these two events, noted of the Scriptures of truth—“Times of Gentiles,” and “Treading of Jerusalem,” are parallel periods, commencing at the same time and ending at the same time; and, as in the case of Israel, their degradation was to be for seven times; so with the dominion of the Image; it lasts seven times; for, when in his pride the “Head of Gold” ignored “The God of heaven,” the glory of that kingdom (which God gave him, as representative of the Image,) departed, and it took on its beastly character, which lasted seven times. Dan. iv. 23.—and, (prefigured by the personal degradation for seven years, of Nebuchadnezzar, the representative) until the time comes when they shall acknowledge, and “give honor to the Most High, whose Kingdom is an everlasting Kingdom.” Dan. iv. 34; for all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

Our next question naturally, is, How long are seven times? Does God in his word, furnish us any clue from which to determine the length of that period? Yes, in Revelations we learn that three and one-half times, 42 months, and 1260 prophetic days, literal years, are the same (it has for years been so accepted by the church,) and it was so fulfilled; if three and one-half times are 1260 years, seven times would be twice as much, i.e., 2520 years. At the commencement of our Christian era, 606 years of this time had passed, (70 years of captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times would end in A. D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, “Lo, this is our God, we have waited for Him and he will save us.” When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge him King of Kings and Lord of Lords.

But, some one will say, “If the Lord intended that we should know, He would have told us plainly and distinctly how long.” But, no, brethren, He never does so. The Bible is to be a *light* to God’s children:—to the world, foolishness. Many of its writings are solely for *our* edification upon whom the ends of the world are come. As well say that God should have put the gold on top instead of in the bowels of the earth it would be too common; it would lose much of its value. So with truth; but “To you it is given to know the mysteries of the kingdom.”

We will ask, but not now answer, another question: If the Gentile Times end in 1914, (and there are many other clearer evidences pointing to the same time) and we are told that it shall be with fury poured out; a time of trouble such as never was before, nor ever shall be; a day of wrath, etc., how long before does the church escape? As Jesus says, “watch, that *you* may be accounted worthy to *escape* those things coming upon the world.”

Brethren, the taking by Christ of His Bride, is evidently, one of the first acts in the Judgment; for judgment must begin at the house of God.

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RUSSELL’S SOURCE FOR 1914

**(Nelson Barbour: *The Millennium’s Forgotten Prophet*, pages 100-103,
Bruce Schulz and Rachael de Vienne, Fluttering Wings Press 2009)**

It is probably safe to suppose that Barbour was responsible for concluding Gentile Times ended not in the 1870s, but in 1914. The first mention of the 1914 date as the end of The Times of the Gentiles is in the September 1875 issue of *The Herald of the Morning*. In passing Barbour remarked,

“The time of the Gentiles,” viz. Their seven prophetic times of 2520 years ... which began when God gave all into the hands of Nebuchadnezzar, in 606 B. C; do not end until 1914.¹

Barbour is indebted to John Aquila Brown [1827] for the 2520 year computation. Brown in turn owes the calculation of the “seven times” of Daniel’s prophecy as 2520 years and the association of it to The Times of the Gentiles to Joshua Spalding.

Spaulding wrote *Divine Theory; A System of Divinity* in 1798, though it seems not to have been published until 1808. Spalding, writing of the seven-times of Daniel’s Great Tree Vision, said:

Seven times, or one full week of years, upon the great prophetic scale, is 2520 years. This supposition is much strengthened by the consideration, that the continuance of mystical Babylon is said expressly to be for a time, times, and a half; and as the times allotted for this division of the empire, is the half of a week, three times and a half, it is natural to conclude, that the whole of the times, called the times of the Gentiles, is a whole week, or seven times.²

Though Spalding was an American clergyman, the British Library Catalogue testifies that his books circulated in Britain. It is possible that J. A. Brown was familiar with Spalding. Yet it seems certain that Brown played a part in influencing Barbour that Spalding did not.

¹ Baldwin, S. D.: *Armageddon: Or the Overthrow of Romanism and the Monarchy; The Existence of the United States Foretold in the Bible, Its Future Greatness; Invasion by Allied Europe; Annihilation of Monarchy; The Expansion of the Millennial Republic, and its Dominion over the Whole World*, Applegate & Company, Cincinnati, 1854, revised edition, 1863, pages 423-424.

² Spalding, Joshua: *The Divine Theory; A System of Divinity, Founded Wholly Upon Christ; Which, By One Principle, Offers an Explanation of All the Works of God*, Shepard Kollock, Elizabeth-Town, New Jersey, 1808, page 419. There is some indication that the earliest mention of the 2520 years is in a Latin language commentary, *Commentationes Theologicae* by Johann Velthausen and others. It was published in 1799. I haven’t been able to verify this.

That Gentile Times were 2520 years became a standard view among expositors. The popularization of the 2520 year calculation was probably due to George Stanley Faber. He used the calculation in *The Sacred Calendar of Prophecy*, published in 1828.³

When *The Christian Guardian and Church of England Magazine* reviewed Faber's book in 1830, it accepted without question the 2520 day calculation, though it suggested Faber had no basis for his start date.⁴ Edward Bickersteth adopted the calculation in the mid-1830s. His reputation as a pious Bible scholar sealed it into Advent thinking.⁵

If the 2520 year calculation isn't original to Barbour, nothing else in his "Gentile Times" calculation belongs to him either. Faber mentioned the 606 B.C. date in his 1811 work *A Dissertation on the Prophecy Contained in Daniel ix, 24-27*.⁶

In the 1820's, several authors pointed to 606 B.C. as the date at which the seventy-year long exile began.⁷ In 1834 Matthew Habershon mentioned the 606 B.C. date, but calculated the "seven times" from three years later, ending them in 1918.⁸

William Miller adopted the 2520 year calculation but ended it in 1843.⁹ John Dowling, a Baptist pastor, criticized William Miller's method for calculating the "seven times," suggesting that

it would have answered the purpose ... much better had this subtraction happened to have brought out the number 606 B.C., the date of the commencement of the 70 years captivity of the Israelites in Babylon.¹⁰

It seems certain that the ultimate source for Barbour's 1914 calculation is E. B. Elliott's *Horae Apocalypticæ*, where the 606 B.C. to 1914 calculation is found.¹¹

The next mention of the 1914 date in connection to "Gentile Times" I can find is by an anonymous author writing in *The Original Session Magazine* in 1850. The magazine was published in Scotland but saw circulation in the United States. This author suggested that the "seven times" would end in 1897, yet his calculation took him to 1914. He arrives at his other dates, including the 1897 date by a complicated series of additions and subtractions from the basic "2520 - 606 = 1914" calculation. If one removes all the puzzling additions and subtractions, one has Barbour's usage. There is no way to know if Barbour was familiar with the *Session* magazine but he almost certainly was familiar with John Dowling and Habershon, and he tells us he read Elliott's *Horae Apocalypticæ*.

It is worth noting that Samuel Davies Baldwin taught that the actual date was 607 B.C. He dated the seventy years from 607- 537 B.C.,¹² a view later adopted by Jehovah's Witnesses.

³ Faber, G. S.: *The Sacred Calendar of Prophecy: Or, A Dissertation on the Prophecies Which Treat of the Grand Period of Seven Times, And Especially of its Second Moiety or the Latter Three Times and a Half*, Printed for C. & J. Rivington, London, 1828. Faber pointed to 1864.

⁴ Anonymous: *On the Unfulfilled Prophecies of Scripture, No. II*, *The Christian Guardian and Church of England Magazine*, February 1830, pages 41-52.

⁵ Bickersteth, E.: *A Practical Guide to the Prophecies With Reference to Their Interpretation, Fulfillment and Personal Edification*, R. B. Seeley and W. Burnside, London, 4th enlarged edition, 1835, page 77.

⁶ Faber, G. S.: *A Dissertation on the Prophecy Contained in Daniel ix 24-27: Generally Denominated the Prophecy of the Seventy Weeks*, F.C. and J. Rivington, London 1811, page 19.

⁷ Among them: *The Chronological Guide; Part 1. Comprehending the Chronology of the World, from its Creation to the Destruction of the Western Empire of Rome A. D. 476*, Baker and Fletcher, London 1828, pages 33, 56; Grey, Richard.: *Memoria Technica, Or Method of Artificial Memory Applied to and Exemplified in Chronology, Geography, History, Astronomy*, new edition, Solomon Lowe, London, 1824, page 9.

⁸ Habershon, M.: *A Dissertation on the Prophetic Scriptures*, page 258.

⁹ Miller, William: *Evidence From Scripture and History of the Second Coming of Christ About the Year 1843; Exhibited in a Course of Lectures*, Joshua V. Himes, Boston, 1842, pages 261-262.

¹⁰ Dowling, John: *An Exposition of the Prophecies, Supposed by William Miller to Predict the Second Coming of Christ, in 1843, with a Supplementary Chapter upon the True Scriptural Doctrine of a Millennium Prior to the Judgment*, George P. Daniels, Providence, 1840, page 99.

¹¹ Third Edition, 1847, Volume 4, page 265.

¹² Baldwin, S. D.: *Armageddon: Or the Overthrow of Romanism and Monarchy' The Existence of the United States Foretold in the Bible, Its Future Greatness; Invasion by Allied Europe; Annihilation of Monarchy; Expansion into the Millennial Republic, and its Dominion over the Whole World*, Applegate and Company, Cincinnati, 1863, page 424.

By the summer of 1875, Barbour had a new prophetic frame work. Christ was present, walking the earth invisibly. The resurrection of the Saints occurred in 1875. Translation was due in 1878. Gentile Times would end in 1878, a date he soon changed to 1914.