

Preface

The following 1930 personal letter from Morton Edgar surfaced recently and was not included in “Gleanings from Glasgow.”

The letter was in response to another Bible Student and we do not know his name nor do we have the first letter from that person. As Morton Edgar responds to some personal matters not relevant to verifying the chronology, we have omitted those portions that do not seem necessary. The entire letter can be supplied by contacting us.

Otherwise, you will find the following most confirming of the “faith which was once delivered unto the saints.” Jude 3

It includes some careful tabulations of chronology with the familiar Gregorian calendar from January through December and computing precisely with Hebrew reckoning from the month of Tishri for beginning Sabbath and Jubilee years.*

To assist with visuals to picture his fractional designations, three graphic pages are appended. These may be useful during the reading of the text.

* From:

<https://www.myjewishlearning.com/article/how-rosh-hashanah-became-new-years-day>

The beginning of the year was clearly set at the first of **Nisan**, in the context of a description of the first Passover, Exodus 12:1-2. Nisan, as the first of the months, coincided with the beginning of Jewish national history. Mishnah Rosh Hashanah 1:1 specifically defines Rosh Hashanah’s “new year” status. “The **first of Tishrei** is the beginning of the year [rosh hashanah] for years, **sabbatical cycles, and the jubilee.**”

Although the functions of this new year **relate primarily to the agricultural cycle and the beginning of a new harvest year**, the Mishnah also begins to assign to it conceptual and theological meaning.

From:

https://www.sefaria.org/Mishnah_Rosh_Hashanah.1.1

On the **first of Nisan** is the New Year for kings; it is from this date that the years of a king’s rule are counted. And the first of Nisan is also the New Year for the order of the Festivals, as it determines which is considered the first Festival of the year and which the last.

On the **first of Tishrei** is the New Year for counting years, as will be explained in the Gemara; for calculating **Sabbatical Years and Jubilee Years**, i.e., from the first of Tishrei there is a biblical prohibition to work the land during these years.

From:

<https://biblearchaeology.org/research/exodus-from-egypt/2662-evidence-for-inerrancy-from-a-second-unexpected-source-the-jubilee-and-sabbatical-cycles>

Sabbatical years and Jubilee years began in Tishri, the seventh month according to the religious calendar that starts in Nisan (roughly April). This is consistent with the text of Leviticus 25, which for both Sabbatical and Jubilee years speaks of sowing before mentioning reaping. In Israel, the sowing of the winter crops (barley and wheat) takes place in approximately November and reaping takes place in the spring. If the Sabbatical and Jubilee years started in **Nisan**, then the crop sown in the preceding fall could not be harvested, after which the fall sowing would be missed, thus resulting in two years without harvest rather than the one year that is intended in the legislation. Sabbatical and Jubilee years therefore started in **Tishri**, the month in which the Jewish Rosh HaShanah or New Year’s Day was celebrated in the past and is celebrated in our own day.

Letter of Brother Morton Edgar (May 25, 1930)

FLAG

United States Lines

S. S. Leviathan
en route to Southampton.

Dear Brother (),

As promised I now send you the letter you so kindly loaned me to read. (The ship is shaking a good deal, hence somewhat shaky writing!)

* * *

If Autumn 1874 ended exactly 6000 years from the fall of Adam into sin, then the exact date of the fall of Adam would be Autumn 4127 B.C. As there is Scripture evidence that Adam was created 2 years before he fell into sin (two years of innocence in the Garden of Eden), then the date of his creation was Autumn, 4129 B.C. And if we count exactly 1656 years between Adam's creation till the flood dried up (as Brother Russell rightly deduced from the Bible Chronology), then the date when the flood dried up was Autumn 2473 B.C. This is shown by the following figures:

Autumn 4129 B.C. = $4128\frac{1}{4}$ years B.C.

Autumn 1874 A.D. = $1873\frac{3}{4}$ years A.D.

Total 6002 years, including the 2 years of innocence.

Owing to the harmony produced in the chronology and time-features of the Scriptures, we believe that Autumn, 1874 ended exactly 6002 years from Adam's creation, and hence Adam's creation was in Autumn 4129 B.C., a quarter of a year before January 1, 4128 B.C.

Autumn 4129 B.C. = $4128\frac{1}{4}$ years B.C.

Duration of "Old World" - 1656 years

= $2472\frac{1}{4}$ years B.C.

-Autumn of 2473 B.C.

when the flood was dried up.

Hence, also, the flood dried up 1656 years after Adam's creation, in Autumn 2473 B.C.

When the Israelites were taken by the Lord out of Egypt to be a separate and "peculiar" people unto himself, they were commanded by Him through Moses to observe that particular month (in the 14th of which they slew the passover lamb, and in the 15th of which they left Egypt) as the first month of the year. "It shall be the first month of the year to you", the Lord said; and the reason given was because in that month they left Egypt. That is why it was incorporated in the Law give through Moses. The Law was not in force before God gave it at the time of the Exodus, because the Apostle says it was added,--that is, added to the Abrahamic promise, because of transgression.

Therefore the 17th day of the second month, would be in Autumn; but when the Lord commanded Moses regarding the beginning of the year of the nation of Israel, a change, and a distinction, from other nations, was made. The turning-point was the Exodus from Egypt. The nation of Israel entered the promised land in Spring of 1575 B.C., 40 years after the Exodus (40 years after 1615 B.C.) The Sabbath-years, and the Jubilee years began in Autumn, in the 7th month of the new Israelitish year, and would extend till the following Autumn. Therefore, from the date of the crossing of Jordan in Spring of 1575 B.C., $5\frac{1}{2}$ years ended in Autumn 1569 $\frac{3}{4}$ B.C., or Autumn of 1570 B.C., when the first Sabbath-year of the land began. As the crossing of Jordan was in Spring, and the Sabbath-year began in Autumn, the time between the crossing and the first Sabbath-year must have been either $5\frac{1}{2}$ or $6\frac{1}{2}$ years. There is every reason to believe this interval was $5\frac{1}{2}$ years, and not $6\frac{1}{2}$; because the Israelites cut the harvest, already grown, when they crossed Jordan; and hence the $\frac{1}{2}$ year previous can be added to the $5\frac{1}{2}$, making a full six years previous to the first Sabbath for working the land. This 6 years therefore began in Autumn 1576 B.C. (1575 $\frac{1}{4}$ B.C.) The nation observed, or had the opportunity to observe, 19 Jubilees (19x50=950 years). Therefore the 19th Jubilee year ended 950 years after Autumn of 1576 B.C., that is, in Autumn 626 B.C. (625 $\frac{1}{4}$ years B.C.). From the end of the 19th Jubilee the great antitypical "cycle" of 50x50 (the square of the Jubilee, 2500 yrs.) began to count. 2500 years from 625 $\frac{1}{4}$ B.C. ended in 1874 $\frac{3}{4}$ A.D., which is Autumn of the year 1875 A.D. As Brother Russell explained.

| | |
|------|--|
| | 625 $\frac{1}{4}$ B.C. |
| Plus | <u>1874$\frac{3}{4}$ A.D.</u> |
| | 2500 years |

1875 A.D. should be counted in as the first year of the 1000-year Antitypical Jubilee of earth. Therefore the 1000-year "Times of Restitution" began in Autumn of 1874 A.D., which is also the full end of 6002 years from Adam's creation, as well as being the full end of the 1335 days of Daniel's prophecy. (Autumn of 539 A.D. equals 538 $\frac{3}{4}$ A.D. (beginning of 1260 "days" of Daniel).
 Plus 1335 years
 equals 1873 $\frac{3}{4}$ A.D. equals Autumn of 1874 A.D.)

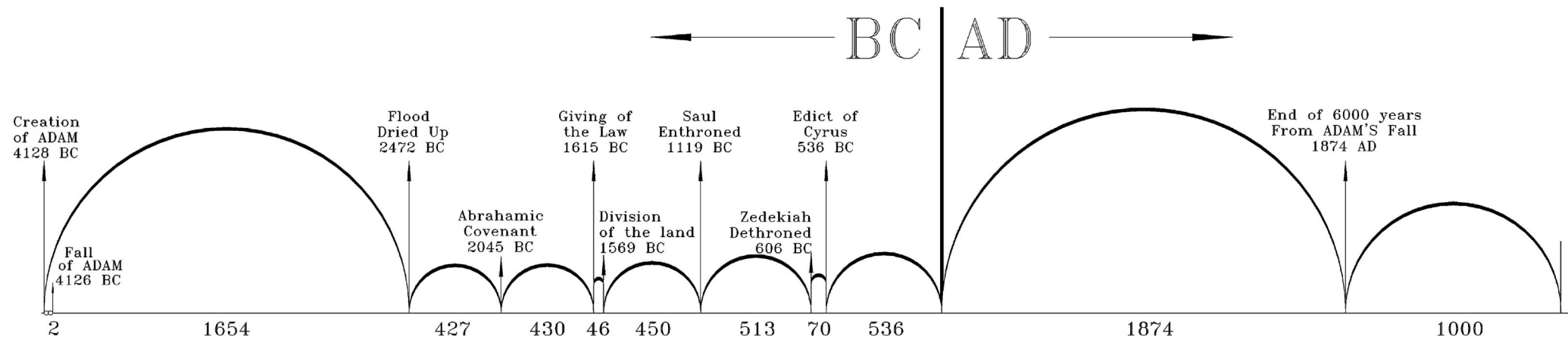
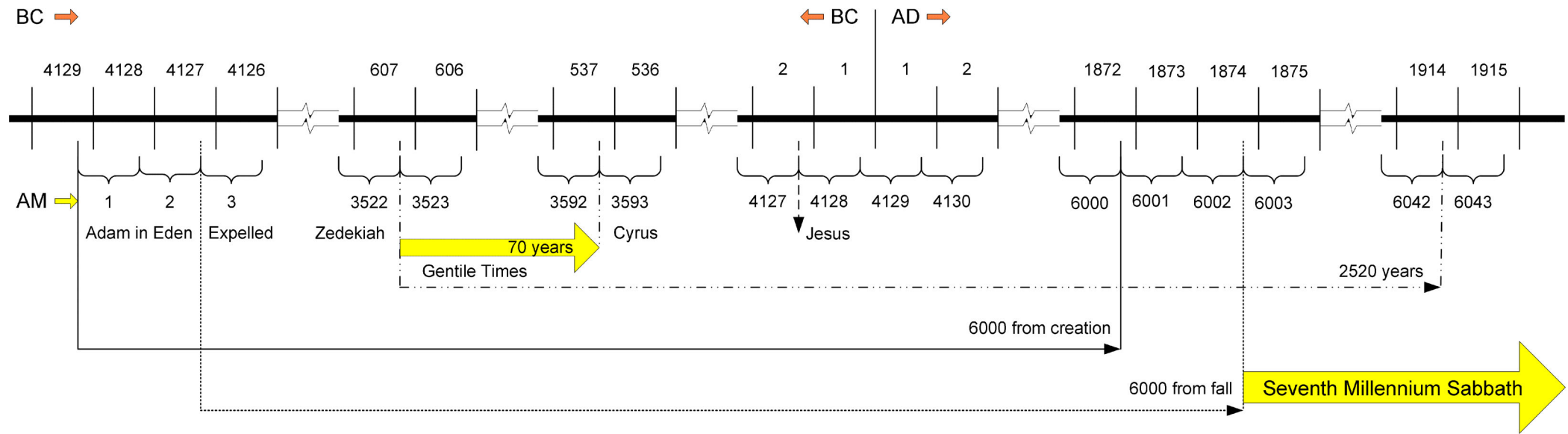
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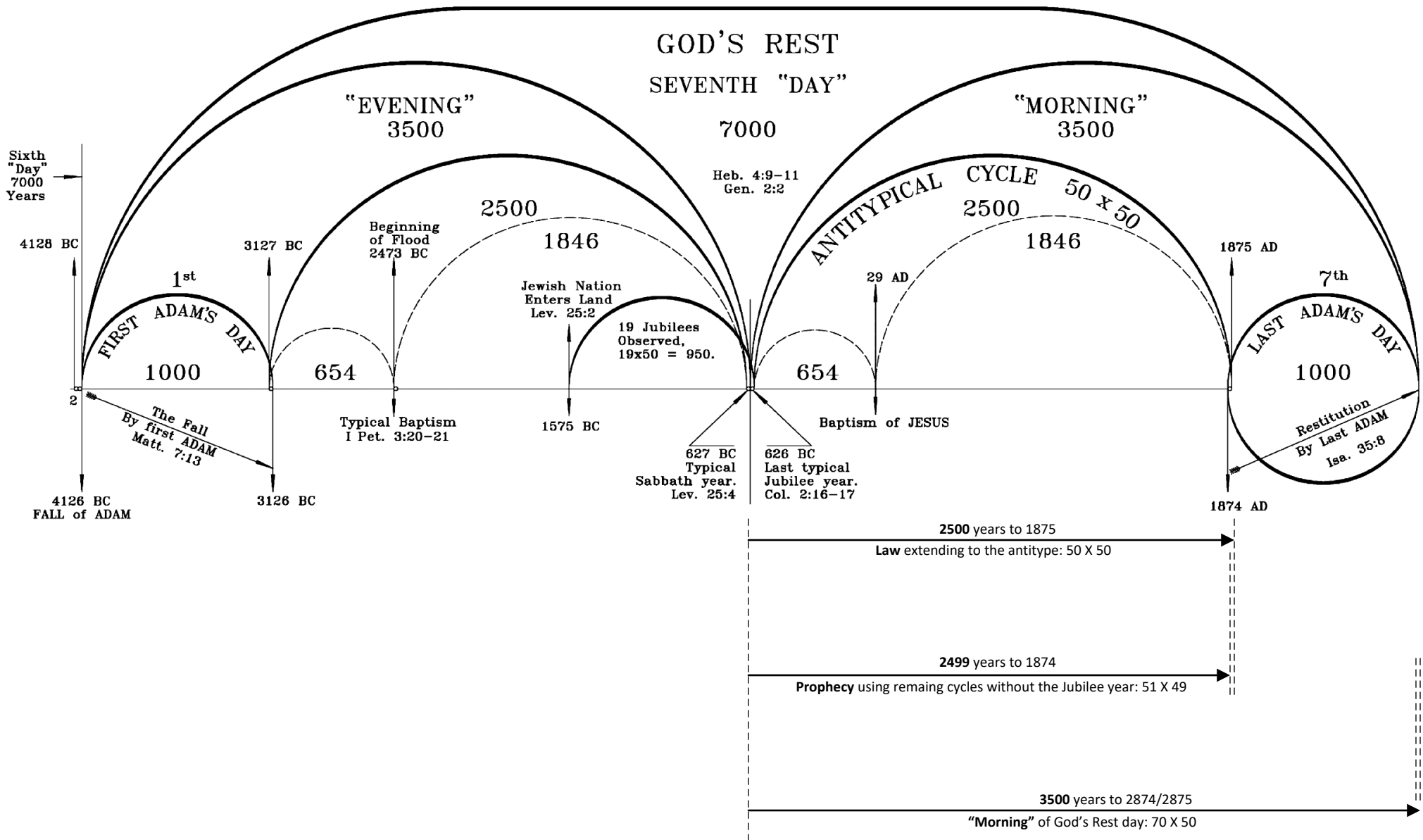
Regarding the identity of Nebuchadnezzar in "Ptolemy's Canon"; or on the Babylonian inscriptions,--as you may recall, in my addresses to the brethren in U.S.A. and Canada (1929-1930), one of which is reported in the Pittsburgh Convention Report for November, 1929, issued by Brother Jones of Chicago, Illinois, U.S.A.--there are two names practically identical, only one letter different, namely, Nabopolassar, and Nabokolassar, said to be father and son. The last named is identified with Nebuchadnezzar; but as the first named, Nabo-po-lassar, began to reign in 625 (or 626 B.C.), the date required for Bible chronology, may we not take it that this one is the real Nebuchadnezzar? His 19th year, when he burnt the temple and destroyed Jerusalem, making the land desolate for 70 years till the first year of Cyrus, 536 B.C., would then fall in 606 B.C. (or 607 B.C.) I rather think that here lies the true explanation of the chronological difficulty--experienced by so many.

With much love in the Lord,
 Your loving brother, Morton Edgar (signed)

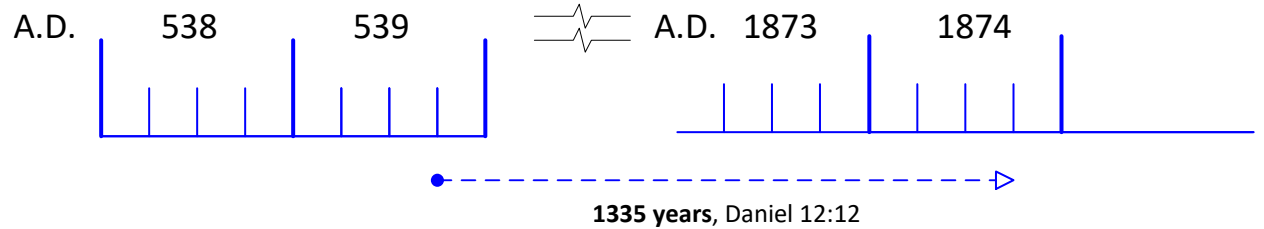
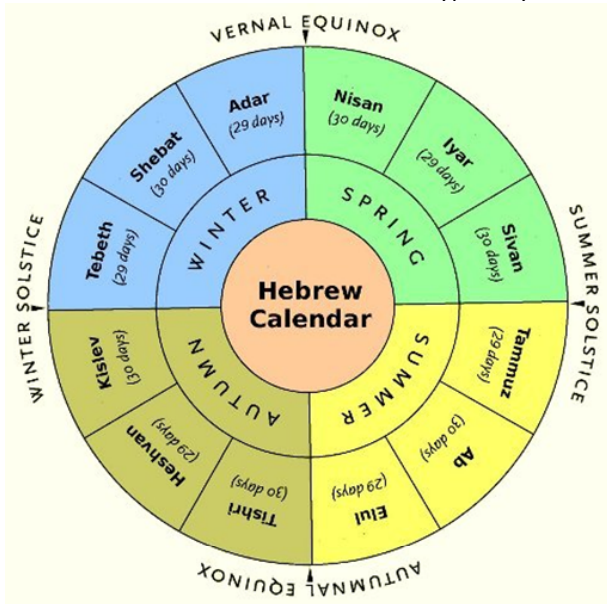
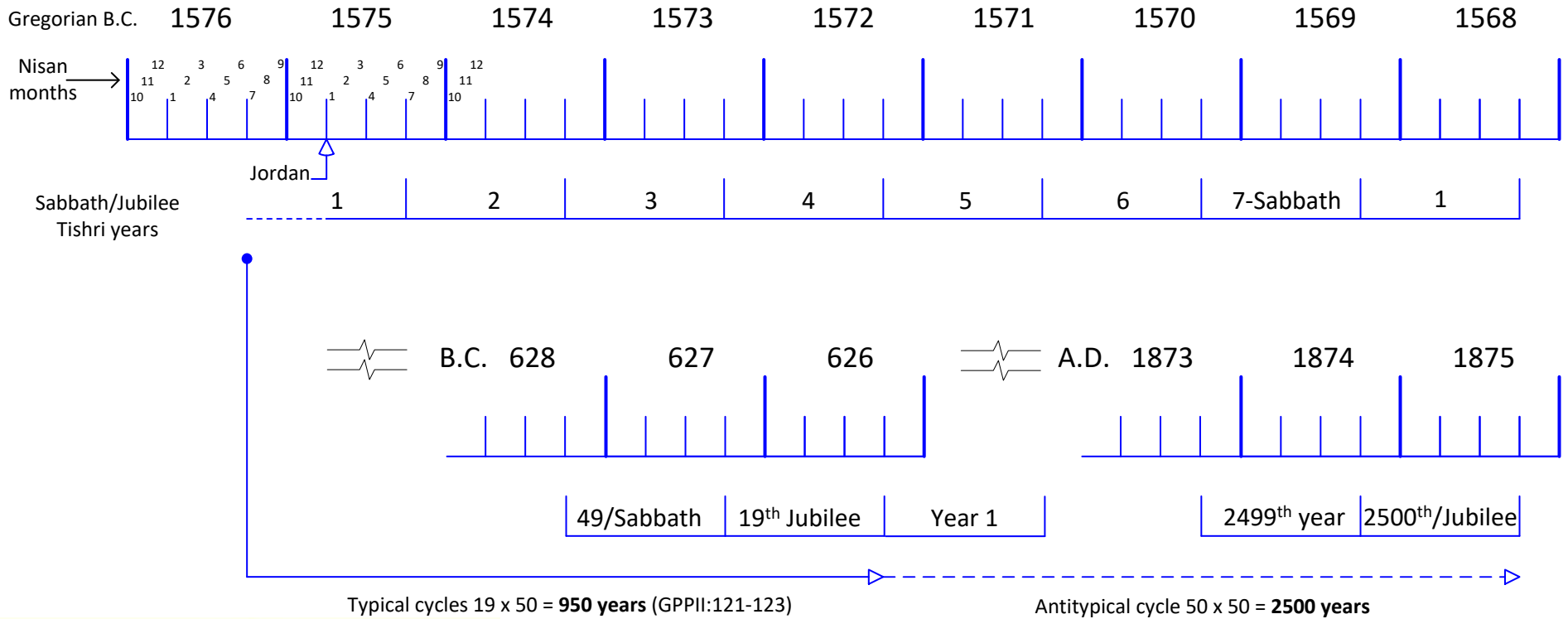
6000 years of human history

Studies in the Scriptures,
Volume 2, chapter 2.
R:1980 (May 15, 1896)





From Jordan to Sabbaths to Jubilees



| Hebrew Calendars | | | | | |
|------------------|-------------|--|---------------------|--------------------------------|--|
| Biblical Order | Civil Order | Hebrew Month | Gregorian Months | Agricultural Season | Feast |
| 1 | 7 | Nisan (Abib/Aviv) Exodus 13:4 Esther 3:7 | March - April | Barley Harvest | <ul style="list-style-type: none"> Passover Unleavened Bread First Fruits |
| 2 | 8 | Iyyar 1 Kings 6:1 | April - May | Barley Harvest | |
| 3 | 9 | Sivan Esther 8:9 | May - June | Wheat Harvest | <ul style="list-style-type: none"> Pentecost (Weeks) |
| 4 | 10 | Tammuz Jeremiah 39:2 Zechariah 8:19 | June - July | First Figs Grape Harvest | |
| 5 | 11 | Ab Numbers 33:38; Zechariah 7:3 | July - August | Olive Harvest | |
| 6 | 12 | Elul Nehemiah 6:15 | August - September | Dates & Summer Figs Harvest | |
| 7 | 1 | Tishri (Ethanim) 1 Kings 8:2 | September - October | Early Rains | <ul style="list-style-type: none"> Trumpets Atonement Tabernacles |
| 8 | 2 | Heshvan (Bul) 1 Kings 6:38 | October - November | Plowing | |
| 9 | 3 | Kislev Ezra 10:9 | November - December | Wheat/Barley Sowing | |
| 10 | 4 | Tebeth Esther 2:16 | December - January | Winter Rains | |
| 11 | 5 | Shebat Zechariah 1:7 | January - February | Almond Bloom | |
| 12 | 6 | Adar Esther 3:7 | February - March | Later Rains Citrus Harvest | |
| 13 | | Adar Bet (Adar Sheni, Adar II) | (Leap Year Month) | | |

