

EVE'S CREATION: "IT IS LOGICAL THAT HE WOULD CREATE EVE SOON AFTER ADAM, PERHAPS JUST A FEW WEEKS OR MONTHS LATER IN THE SAME YEAR, 4026 B.C.E."

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THE WATCHTOWER

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we discover that the chronological framework of ancient history rests upon at least a few firm points. Certain key dates, around which other dates are mustered, can be determined almost without error. They are 'assured.'"

"Hence, outside the Bible's timetable, most dates set by historians are unreliable. Only a few "assured," or absolute, dates, such as 539 B.C.E., can be accepted as certain. Christians, confident in Jehovah's Word, know that the internal evidence of the Bible is the safest guide in these matters. This helps us to determine with great accuracy where we stand in the stream of time, particularly in regard to the seventh period of time, or "day," mentioned in Genesis.—Gen. 2: 2, 3.

THE SEVENTH DAY

According to reliable Bible chronology Adam was created in the year 4026 B.C.E., likely in the autumn of the year, at the end of the sixth day of creation. Then God brought the animals to man to name. Yet, of Adam, Genesis states these words of Jehovah: "It is not good for the man to continue by himself." (Gen. 2:18) Adam would realize this lonely condition very quickly, perhaps in just a few days or a few weeks. He would realize he needed another earthing with whom he could communicate, share his experiences, and his life. Nor would his naming the animals take an unduly long time. The basic animal kinds could have been relatively quickly named, for when such basic kinds were taken into the ark in Noah's day, it did not involve millions of beasts, but perhaps only a few hundred basic kinds. Thus, Adam's naming of the animals and his realizing that he needed a counterpart would have occupied only a brief time after his creation. Since it was also Jehovah's purpose for man to multiply and

fill the earth, it is logical that he would create Eve soon after Adam, perhaps just a few weeks or months later in the same year, 4026 B.C.E. After her creation, God's rest day, the seventh period, immediately followed.

"Therefore, God's seventh day and the time man has been on earth apparently run parallel. To calculate where man is in the stream of time relative to God's seventh day of 7,000 years, we need to determine how long a time has elapsed from the year of Adam and Eve's creation in 4026 B.C.E. From the autumn of that year to the autumn of 1 B.C.E., there would be 4,025 years. From the autumn of 1 B.C.E. to the autumn of 1 C.E. is one year (there was no zero year). From the autumn of 1 C.E. to the autumn of 1967 is a total of 1,966 years. Adding 4,025 and 1 and 1,966, we get 5,992 years from the autumn of 4026 B.C.E. to the autumn of 1967. Thus, eight years remain to account for a full 6,000 years of the seventh day. Eight years from the autumn of 1967 would bring us to the autumn of 1975, fully 6,000 years into God's seventh day, his rest day.

"After 6,000 years of misery, toil, trouble, sickness and death under Satan's rule, mankind is indeed in dire need of relief, a rest. The seventh day of the Jewish week, the sabbath, would well picture the final 1,000-year reign of God's kingdom under Christ when mankind would be uplifted from 6,000 years of sin and death. (Rev. 20:6) Hence, when Christians note from God's timetable the approaching end of 6,000 years of human history, it fills them with anticipation. Particularly is this true because the great sign of the "last days" has been in the course of fulfillment since

5. How can we calculate where we stand in the stream of time?

6, 7. (a) To what can the 1,000-year reign of Christ be likened? Why? (b) What fills Jehovah's servants with anticipation now?

4. When were Adam and Eve created?