

Another reason that the next cycle will be short will be the world's return to a pessimistic outlook. Lenders and creditors will be much less likely to trust each other. Credit will not expand as far before confidence breaks. The economic malaise will make it harder for humans to deal with environmental threats such as the potential of the asteroid *apophis* to hit in 2029 or return and hit in 2036.⁴¹¹ Also, the severe recession of 1987-1990⁴¹², coinciding with a Jubilee period still leaves a significant perturbation in the re-timing of the Kondratieff wave. This will influence the cycle to return to its schedule.

The match up between the Jubilee period and the Kondratieff wave provides us with 20/20 hindsight more than prophetic potential. It also provides us with a naturalistic confirmation of the Jubilee cycle. The world is average, but it never obeys exact averages. That is the nature of cycles. The prophetic advantage lies in understanding the biblical chronology of the Jubilee.

The Jubilees in the Bible

Jubilees tend to portend world-changing events just as the Kondratieff wave underwrites world changing depression cycles. Understanding the Jubilee cycle in Scripture will increase our confidence in the wisdom of the Creator to prevent economic recessions. Where depressions end, Jubilees begin. The first depression mentioned in biblical history was triggered by a worldwide famine. The entire civilized world was involved in this famine closely associated with the end of the ice age about 700 years after the flood.

Egypt managed to escape the ravages of this famine through divine intervention. God told Joseph in advance what would happen and what to do about it. There would be seven years of great abundance brought by God to prepare for this famine, and then the famine itself would last for seven years. There is a chronological clue in this timing. The hint is that the cycle of agricultural abundance and the famine matched the divinely ordained seven year sabbatical periods. The sabbatical cycle legislated in Torah, and the mention of two seven-year cycles as divine portents of plenty and famine strongly suggest synchronization is intended.

Martin Anstey (*The Romance of Bible Chronology*) pointed out that all chronologists add up 2370 years from creation to the death of Joseph.⁴¹³ There is hardly any dispute over the date of Joseph's death, since the interlocking data given in

⁴¹¹ These asteroids are invisible until they get very close, and the course projections are based on the assumption that nothing else unseen perturbs their orbit. In ancient times people feared such objects even more because they actually did get hit more frequently, and they had even less understanding of their causes (see *In The Beginning*, by Walt Brown).

⁴¹² 1987-1990 would have been the end of the Kondratieff wave, but the Federal Reserve Bank and Economists have deceived America by opening up unprecedented free trade without balancing trade. America has thus been enabled to export all of its credit excesses to the rest of the world. The rule then seems to be that credit excess must max out at 50 years or so unless a fresh market can be found that is able to absorb the credit excess. Such unbalanced trade, of course, would be impossible without cheap oil and global fractional reserve banking.

⁴¹³ Or 2369 if one must count the first year of the world with a 0. But this oft seen practice makes no more sense than counting the fingers on your right hand with a 0 (See Anstey 251.6).

the biblical genealogies are complete. The first year of plenty was the 30th year of Joseph (2290), since this is when he made his proposal to Pharaoh to store up all the extra grain in Egypt. These dates, 2369, and 2290, refer to the year numbers as counted from creation. They are equivalent to A.H. (*anno hominum*), or A.M. (*anno mundi*) found in other chronologists.⁴¹⁴ All of these periods measure years from creation. The standard approach to bible chronology has always been to count years from creation. However, the B.C. year equivalent is given in the first column.

Next to year, 2290 are a boxes showing 1 and 36 or the 1st of the sabbatical cycle and the 36th year of the Jubilee cycle. As counted from creation, the years of plenty really did synchronize with the seven-year sabbatical cycle, and the seven years of famine beginning in 2297.

That this has not been noticed before is surprising. Certainly, the invention of computerized spreadsheets has made it easier.⁴¹⁵ Nevertheless, there are other factors. First too few chronologists consider the sabbatical cycle significant for chronology. Fewer yet, believe that God would have connected it with creation, since it is first mentioned after the Exodus, and fewer yet would even sit down to see if a synchronization existed with the plenty years and famine years.⁴¹⁶

What is equally important, however, is that the seventh year of famine closes with the beginning of the year of Jubilee, 2304, marked 1/50 at the end of the seventh year. It is not necessary to contrive it. The chronological facts fit.

This Jubilee might just be an ordinary and unnoticed date; however, it is chronologically significant because Joseph engaged in the activity at this time that was prototypical of the Jubilee legislation. He returned all the land the Egyptians had mortgaged to feed themselves. Furthermore, he imposed a 20% tithe on the crops produced on the land to be paid annually. This 1/5th of the crop rule is still followed among farmers in the United States as a rental contract rule.

These actions are exactly parallel to later biblical legislation. In Israel, the LORD was the owner of all the land, just as Pharaoh became owner of all the land in Egypt (except for the priestly land). The people were allowed to be sovereign tenants in exchange for 20% tithes. The first 10% was paid to the priests, and the second 10% was used to attend festivals and pay the priests for educational expenses at the feasts, as the farmer saw fit. Joseph's return of the land and exaction of 20% for the king is the prototype of the Jubilee legislation.

⁴¹⁴ Latin phrases for "year of man" and "year of world" respectively. Jewish chronologists call their creation era *minyán liyetsirah* or *minyán ha olam* or *libriat ha olam* (Finegan, §204).

⁴¹⁵ I have worked with spreadsheets since they were invented. It is my opinion that many intricate problems could not be solved by any one person or small team without such tools. Paper and pencil would require a considerable staff just to try all the permutations. Earlier attempts at using the computer for bible chronology were in the 1970's, and failed because the chronologists tried to make the chronology fit a theory rather than doing basic research. This effort began in the 1980's

⁴¹⁶ Other than just plain not looking at the case, the other factors in missing the connection would be unfamiliarity with Jubilee legislation so that a connection is not made, and misinterpreting the Terah-Abraham connection, a problem previously solved by chronologists, but easily confused.