

SECTION III

BIBLE CHRONOLOGY

AS the time-measurements in the Great Pyramid are corroborative of the "times and seasons" contained in the Scriptures, it will be necessary to have before us a list of prominent Bible dates for ready reference. We suggest that the reader should satisfy his own mind that the dates are Scriptural, by turning up the texts cited:

BIBLE DATES.

God created Adam	-	-	-	-	B.C.	4128	Gen. 2:7; 5:1.
	had a son at					<u>130</u>	,, 5:3.
Seth born	-	-	-	-	B.C.	3998	
	had a son at					<u>105</u>	,, 5:6.
Enos born	-	-	-	-	B.C.	3893	
	had a son at					<u>90</u>	,, 5:9.
Cainan born	-	-	-	-	B.C.	3803	
	had a son at					<u>70</u>	,, 5:12.
Mahalaleel born	-	-	-	-	B.C.	3733	
	had a son at					<u>65</u>	,, 5:15.
Jared born	-	-	-	-	B.C.	3668	
	had a son at					<u>162</u>	,, 5:18.
Enoch born	-	-	-	-	B.C.	3506	
	had a son at					<u>65</u>	,, 5:21.
Methuselah born	-	-	-	-	B.C.	3441	
	had a son at					<u>187</u>	,, 5:25.
Lamech born	-	-	-	-	B.C.	3254	
	had a son at					<u>182</u>	,, 5:28.
Noah born	-	-	-	-	B.C.	3072	
	Age of Noah at Flood					<u>600</u>	,, 7:6; 8:13.
Date of FLOOD	-	-	-	-	B.C.	2472	
	Shem had a son after Flood					<u>2</u>	,, 11:10.
Arphaxad born	-	-	-	-	B.C.	2470	
	had a son at					<u>35</u>	,, 11:12.

Salah born	- - -	B.C.	2435	
	had a son at		<u>30</u>	Gen. 11:14.
Eber born	- - -	B.C.	2405	
	had a son at		<u>34</u>	„ 11:16.
Peleg born	- - -	B.C.	2371	
	had a son at		<u>30</u>	„ 11:18.
Reu born	- - -	B.C.	2341	
	had a son at		<u>32</u>	„ 11:20.
Serug born	- - -	B.C.	2309	
	had a son at		<u>30</u>	„ 11:22.
Nahor born	- - -	B.C.	2279	
	had a son at		<u>29</u>	„ 11:24.
Terah born	- - -	B.C.	2250	
	Terah died at		<u>205</u>	„ 11:32.
ABRAHAMIC COVENANT		B.C.	2045	„ 12:1-7; [Acts 7:2-4]
Abraham in Canaan			<u>25</u>	„ 12:4.
When Isaac was born	- -	B.C.	2020	„ 21:5.
	Isaac had a son at		<u>60</u>	„ 25:26.
Jacob born	- - -	B.C.	1960	
	Age of Jacob		<u>130</u>	„ 47:9.
When Jacob entered Egypt	-	B.C.	1830	
	Jacob was in Egypt		<u>17</u>	„ 47:28.
Jacob died, beginning of the JEWISH NATION		B.C.	1813	„ 46:3; 49:28; Deut. 26:5.
Date of Abrahamic Covenant		B.C.	2045	
Children of Israel sojourned			<u>430</u>	Exod. 12:40-43; [Gal. 3:17.]
EXODUS from Egypt	-	B.C.	1615	„ 12:40-43.
Wandering in the Wilderness			<u>40</u>	Deut. 8:2.
Enter land of CANAAN	-	B.C.	1575	Acts 13:18, 19; Num. 33:3; 9:1; 10:11, 12; 13:1-3, 25, 26; 32:8; Josh. 14:5-7, 10.
Division of the land			<u>6</u>	
Beginning of JUDGES	-	B.C.	1569	
	Period of Judges		<u>450</u>	Acts 13:20.
Saul enthroned	- - -	B.C.	1119	
	Years of reign		<u>40</u>	„ 13:21.
David enthroned	- - -	B.C.	1079	
	Years of reign		<u>40</u>	1 Chron. 29:27.
Solomon enthroned	- -	B.C.	1039	
	Years of reign		<u>40</u>	2 Chron. 9:30.
Rehoboam enthroned	- -	B.C.	999	
	Years of reign		<u>17</u>	„ 12:13.

Abijah enthroned	- -	B.C.	<u>982</u>		
Years of reign			3	2 Chron. 13:2.	
Asa enthroned	- -	B.C.	<u>979</u>		
Years of reign			41	„	16:13.
Jehoshaphat enthroned	- -	B.C.	<u>938</u>		
Years of reign			25	„	20:31.
Jehoram enthroned	- -	B.C.	<u>913</u>		
Years of reign			8	„	21:20.
Ahaziah enthroned	- -	B.C.	<u>905</u>		
Years of reign			1	„	22:2.
Athaliah enthroned	- -	B.C.	<u>904</u>		
Years of reign			6	„	22:12.
Joash enthroned	- -	B.C.	<u>898</u>		
Years of reign			40	„	24:1.
Amaziah enthroned	- -	B.C.	<u>858</u>		
Years of reign			29	„	25:1.
Uzziah enthroned	- -	B.C.	<u>829</u>		
Years of reign			52	„	26:3.
Jotham enthroned	- -	B.C.	<u>777</u>		
Years of reign			16	„	27:1.
Ahaz enthroned	- -	B.C.	<u>761</u>		
Years of reign			16	„	28:1.
Hezekiah enthroned	- -	B.C.	<u>745</u>		
Years of reign			29	„	29:1.
Manasseh enthroned	- -	B.C.	<u>716</u>		
Years of reign			55	„	33:1.
Amon enthroned	- -	B.C.	<u>661</u>		
Years of reign			2	„	33:21.
Josiah enthroned	- -	B.C.	<u>659</u>		
Years of reign			31	„	34:1.
Jehoiakim enthroned	- -	B.C.	<u>628</u>		
Years of reign			11	„	36:5.
Zedekiah enthroned	- -	B.C.	<u>617</u>		
Years of reign			11	„	36:11.
Zedekiah dethroned,—beginning of TIMES of the GENTILES		B.C.	<u>606</u>	„	36:20, 21.
DESOLATION OF LAND			70	Jer. 25:11, 12 (marg.).	
EDICT OF CYRUS	- -	B.C.	<u>536</u>	Jer. 29:10;	
				2 Chron. 36:22, 23.	

SECTION IV

CHRONOLOGICAL PERIODS EXAMINED

FROM the foregoing list of Bible Dates (Sec. III), we find that the chronological chain is composed of nine main periods or links of varying lengths. Each link will stand close investigation, when examined in the light of the Scriptures themselves. It is important that they should be thoroughly tested, for the correct interpretation of the time-prophecies entirely depends upon the true chronology.

32 We may here now say that since the year 1904 these chronological links have been subjected to close scrutiny, and have withstood every test. It has been demonstrated, especially within the past few years, that every text bearing upon Biblical chronology, when properly understood, is harmonious with the foregoing dates of the Bible. Secular history, also, where of approved reliability (for much of the early history of the world is not of unquestioned accuracy), is seen to be clearly in line with these dates; and the corroborative testimony of the time-measurements of the Great Pyramid of Gizeh, as set forth in this volume, place their truth beyond every reasonable adverse criticism. We believe, indeed, that the Great Pyramid is an added witness, Divinely arranged, to confirm the faith of the Lord's people in the chronology of the Bible as here presented, that they may surely know where they are in the stream of time, and thus be enabled to co-operate with Him in the outworking of His grand Plan of the Ages.

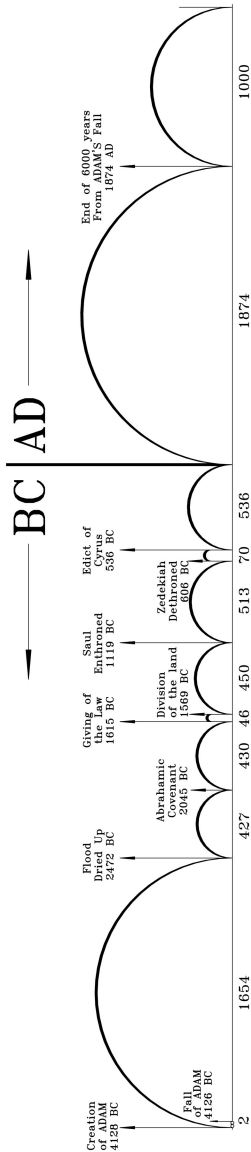
33 *The period of 1656 years* from the creation of Adam to the flood, does not require much comment, for it is based upon the records of the original *Hebrew* Scriptures. As has been pointed out by many eminent chronologists, the addition in the Greek Septuagint version of the Old Testament of exactly 100 years to the ages of most of the patriarchs, is quite evidently a forgery. We could not imagine a reason why the Hebrews in Palestine should desire to *shorten* their ancient chronological records; but it is easy to see why the Greek Jews in Egypt were induced to *lengthen* them when translating the original Hebrew into Greek. They desired to make their history appear as ancient as possible in their Greek translation, in order to compare favourably with their Egyptian

neighbours; for the Egyptian historians claimed immensely long eras for their past records.

34 It is well to note that Egyptologists admit that Egyptian historical chronology is a difficult subject, owing chiefly to an insufficiency of facts in connection with the reigns of the kings of the 7th to 11th, and 13th to 17th, dynasties. The original list of kings compiled by the Egyptian priest and historian, Manetho, in the first half of the 3rd century B.C., is lost; and the copies of it which are preserved in the writings of Julius Africanus and Eusebius (both of the 3rd century A.D.) are conflicting. Nor do any of the later excavated tablets and papyri records contain a complete chronological list of kings. For many of the kings of Egypt neither the order of succession, nor length of reign is known, and therefore it is impossible for an accurate chronological history of Egypt to be compiled. Many systems of chronology, of course, have been put forward; but the difficulty of arriving at any reliable conclusion is apparent from the vast diversity of opinion. The date proposed for the beginning of the *first* dynasty by *six principal authorities* ranges over a period of 2554 years! or all the way between 5869 B.C. and 3315 B.C. The latter date, 3315 B.C., is the latest deduction; and it is hopeful to observe that as the work of excavation in Egypt progresses, constantly bringing to light additional data for investigation, a steady reduction in the dates is found necessary, thus bringing them more nearly in accord with Bible testimony. The uncertainty which attends Egyptian chronology, equally applies to that of Assyria and all other ancient countries. We therefore have great confidence in the *Hebrew* chronology, which gives us a connected history from the time of Adam down to the year 536 B.C. where secular history begins to be reliable.

35 *The period of 427 years* from the flood to the date of God's covenant with Abraham, is, like the period already considered, based upon the ancient Hebrew Scriptures. It has been supposed that this period should be reduced 60 years because of the statement in Gen. 11 : 26, that "Terah lived seventy years, and begat Abram, Nahor, and Haran." This would give a period of 145 years between the birth of Terah, and the covenant with Abraham; for Abraham was 75 years of age, according to Gen. 12 : 4-7, when he entered Canaan and so secured the promise, and $70 + 75 = 145$. But those who contend for the shorter period overlook the clear statement of Stephen (Acts 7 : 2-5), that it was after Terah, Abraham's father, was dead, that Abraham entered Canaan. According to Gen. 11 : 32, Terah died at 205 years of age. We must not, therefore, understand that the three sons of Terah were all born in the same year, but that the begetting of these sons began when he was 70. Abraham although the youngest was the most important of the three, and is therefore mentioned first.

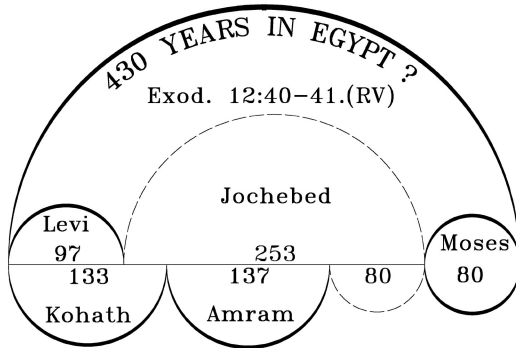
36 *The period of 430 years from the Abrahamic Covenant, to the Exodus from Egypt and the giving of the Law, is expressly stated by the inspired Apostle in Gal. 3:17 (The words "in Christ" should be omitted—See R.V.).* From this inspired statement of the



Apostle Paul, we know that the 430 years' sojourn of the children of Israel, mentioned by Moses in Exod. 12:40, 41, *includes* the sojourning of Abraham, Isaac and Jacob in the land of Canaan, which, although promised to them for an inheritance, was still a "strange land"—Acts 7:4, 5.

37 As the Bible dates show a period of 215 years between the Abrahamic Covenant and Jacob's entrance into Egypt, it is evident that the children of Israel's actual residence in Egypt was 215 years ($215 + 215 = 430$). Most authorities think that a period of 215 years is too short for the great multiplication of the Israelites during their residence in Egypt, forgetting that the Scriptures indicate that this increase was miraculous (See Exod. 1:1-22; Psa. 105:23, 24, 37, 38). Rejecting the inspired testimony of the Apostle Paul in Gal. 3:17, the translators of the Revised Version changed the sense of Exod. 12:40, in order to increase the number of years in Egypt. They made the passage to read: "The sojourning of the children of Israel, which they sojourned in Egypt, was 430 years." In thus altering the text the R.V. translators fell into a peculiar error as is demonstrated by the diagram on page 19. This diagram shows the genealogy of Moses. Moses was 80 years old at the Exodus (Exod. 7:7). His mother, Jochebed, was the daughter of Levi (Num. 26:59). Levi lived for 137 years (Exod. 6:16), but he cannot have spent more than the last 97 of them in Egypt for he was older than Joseph (Gen. 37:3), and Joseph was 39 when Jacob and his sons entered Egypt (Gen. 41:46-54, compare with Gen. 45:3-11). It follows from these facts that if the period of the Israelites' residence in Egypt was 430 years, Jochebed must have been 253 years old when Moses was born!

38 Again, Moses' father, Amram, was the son of Kohath, and Kohath was one of those who entered Egypt with Jacob. Kohath lived 133 years, and Amram lived 137 years (Gen. 46:8, 11-; Exod. 6:18, 20). If, now, we were to allow that Kohath was a new born babe when he entered Egypt, and that Amram was born the year his father died, there would still remain a gap of 80 years between the death of Amram and the birth of Moses!



39 The statement made by Jehovah to Abraham (Gen. 15:13, 15), quoted by Stephen (Acts 7:6, 7), that Abraham's seed would be afflicted 400 years, is often taken to mean that the affliction in Egypt was to be 400 years. The Apostle Paul, however, points out that this foretold affliction began when Ishmael "mocked" or "ill-treated" Isaac at the time of the feast when Isaac was weaned (Gal. 4:28-30; Gen. 21:5-12). As the Bible dates show that Isaac was born 405 years before the Exodus, he must have been five years of age when he was weaned. That Isaac was not "weaned from the milk" till he had reached the age of five years seems unaccountable to people of Western countries, but in Palestine this is the common practice even at the present day. The women of Palestine believe that the longer the child is suckled the stronger he will grow, and the weaning never takes place under two years, but frequently in the case of a favourite man-child such as Isaac was, he is kept at the breasts for four or five years, and even longer. The "babes and suckling" of the Bible are old enough to sing, and are ready to be taught knowledge (Matt. 21:15, 16; Isa. 28:9; 1 Sam. 1:21-23).

40 Jehovah's further intimation to Abraham that his seed would come out of bondage in the fourth generation, and that the nation who had held them in bondage would be judged (Gen. 15:14-16; Acts 7:7), was fulfilled when Moses delivered the Israelites after inflicting the ten plagues upon the Egyptians. The

four generations began with Jacob when he entered Egypt, Levi and Jochebed being the second and third, and Moses the fourth generation.

41 The Samaritan and Septuagint versions of the Old Testament render Exod. 12:40 emphatically in support of the inspired Apostle's statement in Gal. 3:17,—“the dwelling of the sons of Israel, and of their fathers, which they dwelt in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.”

42 *The period of 46 years* from the Exodus to the division of the land among the twelve tribes of Israel, is made up from two periods of 40 and 6 years. The 40 years from the Exodus until the nation crossed the river Jordan to take possession of the promised land, is exact to a day (Exod. 12:42-51; Deut. 29:5; Josh. 4:19; 5:10; Num. 14:34).

43 The period following the forty years in the wilderness, during which the Israelites conquered seven nations and then divided the land of Canaan among the tribes (Acts 13:17-19), is proved to be 6 years by the following texts:

(1) Num. 33:3.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

(2) Num. 9:1.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

(3) Num. 10:11, 12.

11 ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

(4) Num. 13:1-3.

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.

(5) Num. 13:25, 26.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

(6) Num. 32:8.

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

(7) Josh. 14:5-7.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart.

(8) Josh. 14:10.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

44 In the Book of Joshua (14:5-7, 10) we read that when Joshua was dividing the land, Caleb came to him and said: "Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea"—namely, that he would live to inherit part of the land—"Forty years old was I when Moses the servant of God sent me from Kadesh-barnea to espay out the land . . . and now, behold, the Lord hath kept me alive, as he said, these forty and five years . . . and now, lo, I am this day fourscore and five years old." We are informed in Num. 10:11, 12, that in the 20th day of the 2nd month of the 2nd year (*i.e.*, 1 yr. 1 mo. 20 dys.) after leaving Egypt, the people journeyed from Sinai to the wilderness of Paran; and it was from Kadesh-barnea in Paran that Caleb and the other spies journeyed forth (See Num. 13:1-3, 25, 26; 32:8). It was, therefore, a little over a year after the Exodus that Caleb was sent to spy the land, and 45 years later the land was conquered and divided, altogether a period of 46 years.

45 *The Period of 450 years* of the Judges is said by the Apostle Paul to have extended from the time of the division of the land, till Samuel the prophet (Acts 13:19, 20). It is generally acknowledged that without this inspired statement in the New Testament the continuity of the Old Testament chronology would be broken. Nor could we know the period of Saul's reign, were it not that the Apostle again supplies this information, enabling us to connect up the chronological chain (Acts 13:21). The Old Testament does, indeed, furnish an indication of the time which elapsed between the Exodus and the period of the kings, but owing to an evident error on the part of a copyist, or a translator from the original Hebrew manuscripts, the matter has been involved in a measure of obscurity. With the aid of the Apostle's figures we know that the total period from the Exodus to the commencement of the erection of the Temple in Jerusalem was 580 years. In 1 Kings 6:1 we read in our Bible that the period in question was 480, or 100 years less than the sum of the periods given in the other Scriptures ($40 + 6 + 450 + 40 + 40 + 4 = 580$).

46 The ease with which this mistake in 1 Kings 6:1 crept in, whereby 580 was made to read 480, is very apparent when the Hebrew letter which stands for 4 "ד" is compared with that for 5 "ה". Although in all existing Hebrew manuscripts of the Old Testament (none of which date earlier than the 10th century A.D.) numbers are written out at length, it seems certain that the writers of the originals, and all the ancient copyists, employed the letters of the alphabet to denote numerical values. It is well known that this method was used by the Greeks, and, indeed, by all ancient Eastern nations. Maccabæan coins prove conclusively that this shorter method of recording numbers was in vogue among the

DIAGRAM Nº1

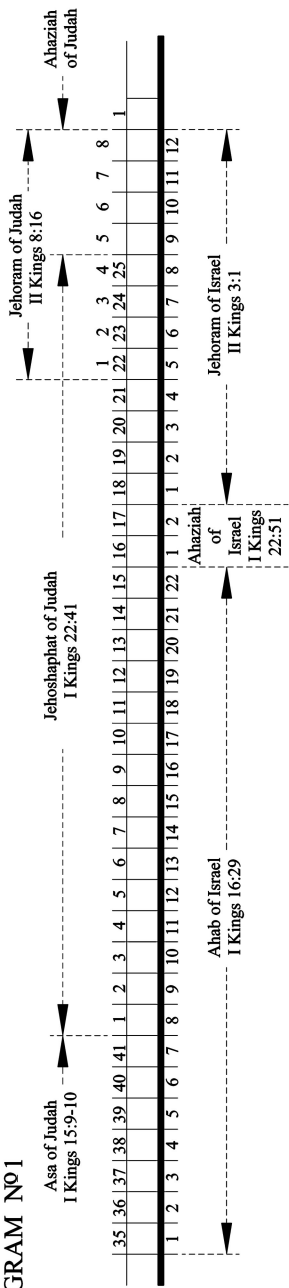
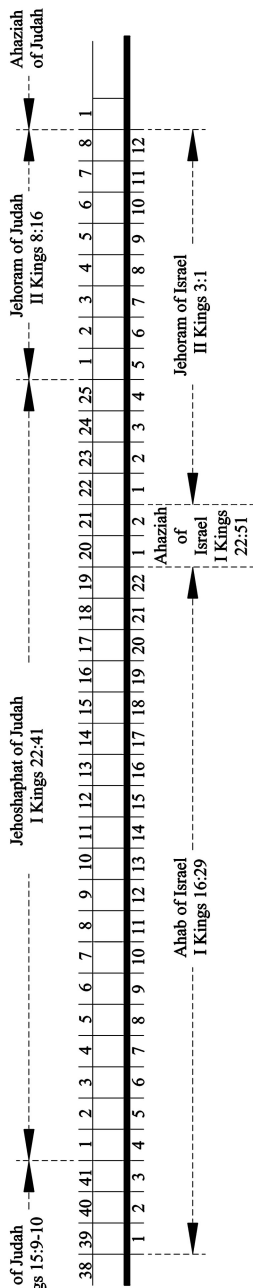


DIAGRAM Nº2



These two diagrams demonstrate that the “synchronisms” found in the Book of Kings cannot be reconciled with the reigns of the kings of Judah and Israel, nor even with themselves. They nevertheless agree better with Diagram No. 2, which allows Jehoram of Judah a reign of 8 years alone (Compare 2 Chron. 21:1-5).

Hebrews after the Babylonian captivity (536 B.C.), and there is no reason to doubt that it was in use from the beginning. Because of the similarity of certain letters in the Hebrew alphabet, copyists have mistaken one for another, in spite of their proverbial care, and thus in some cases have given rise to much misunderstanding. It is wonderful, indeed, that such errors are not more frequent in the Bible; the Lord has so overruled matters that the errors which *have* crept in are corrected by the testimony of other Scriptures.

47 *The period of 513 years* of the kings of Judah, dating from Samuel the prophet when the 40 years of Saul's "space" began, till the dethronement of Zedekiah the last king, is derived entirely from the Book of Chronicles, the reign of Saul being the only exception (Acts 13:21). The chronological chain cannot be carried through the line of the kings of the ten tribes, without reference to the line of Judah, for two breaks occur in the succession of the reigns of Israel's kings. There is a gap of ten years after Jereboam II (2 Kings 14:23; 15:8); and a second gap of ten years after Pekah (2 Kings 15:27; 17:1).

The reigns of the kings of Judah as given in the Book of Kings, agree exactly with those given in Chronicles.

48 Chronologers (as Ussher) who have attempted to base this period of Bible Chronology upon the synchronisms⁸ found in the Book of Kings, have caused much unnecessary confusion; for it is well known that these synchronisms cannot be reconciled with the reigns of the kings of Judah and Israel, nor even with themselves.⁹

⁸ A Synchronism is a statement to the effect that "A," king of Judah, began to reign in a certain year of the reign of "B," king of Israel; or *vice versa*—See 2 Kings 15:32 for an example.

⁹ As an example of the disagreement in synchronistic statements, we read in 2 Kings 15:30 that Hoshea slew Pekah in the 20th year of Jotham, and reigned in his stead. This statement is quite manifestly an interpolation, because Jotham did not reign more than 16 years (2 Chron. 27:1); nor did Hoshea reign instead of Pekah even in the 20th year after the accession of Jotham (which would be the 4th year of Ahaz) as is suggested by Ussher according to the marginal note in many Bibles, for in 2 Kings 17:1 it states that Hoshea began to reign in the 12th year of Ahaz.

The synchronism of 27 years mentioned in 2 Kings 15:1 cannot possibly be true; and many other synchronisms are erroneous.

In 2 Kings 8:16, the words: "Jehoshaphat being then king of Judah" are omitted in a number of Hebrew manuscripts and in many versions (See note in the Variorum Bible). If the synchronistic statements in 2 Kings 8:16 and 3:1 were true (thus making Jehoram of Judah reign only 4 years alone, and therefore shortening the chronological chain by 4 years), then other synchronisms as 1 Kings 16:29; and 22:41, etc., are not true. This shows that many of the synchronisms in the Book of Kings are conflicting, and strengthen the belief that they are interpolated. Contrast diagrams Nos. 1 and 2 on page 22.

It is now generally agreed that these synchronisms were added to the Book of Kings by a later hand, and are not to be considered as original independent chronological data. The fact that the writer of Chronicles (which is held to be the last written of the books of the Old Testament) *ignored* the lengths of the reigns of the kings of Irsael (the ten tribes which broke away from Judah into idolatry after the death of Solomon), and confines himself entirely to the line of the kings of Judah, should give us confidence that the Lord intends us to continue the chronological chain through the kings of Judah. (See I Chron. 3: 9-16.)

49 *The period of 70 years* desolation of the land of Judea and Jerusalem, from the destruction of Jerusalem and the temple at the dethronement of Zedekiah, till the first year of Cyrus, is easily found by comparing the clear statements of the following Scriptures:

(1) *The prophecy of Moses.*

Lev. 26: 33-35.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

(2) *The prophecies of Jeremiah.*

Jer. 25: 11, 12; 29: 10.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

10 ¶ For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

(3) *Daniel's understanding of the prophecies of Moses and Jeremiah.*

Dan. 9:2.

2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

(4) *Historical notice by the writer of Chronicles, of the fulfilment of the prophecies of Moses and Jeremiah.*

2 Chron. 36: 19, 20.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia;

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths; *for* as long as she lay desolate she kept sabbaths, to fulfil threescore and ten years.

50 As this period of the chronology is much misunderstood, we have thought it advisable to enter into the details.¹

It is evident from a consideration of the above texts, that the 70

¹ Since the first edition of this 2nd volume of *Great Pyramid Passages* was published (in 1913), the proofs here given in connection with the period of 70 years' desolation have been thoroughly verified in articles appearing in the *Watch Tower*, published by the "Watch Tower Bible and Tract Society," of Brooklyn and London.

years of desolation spoken of by Jeremiah was in fulfilment of the prophecy of Moses, that the land might enjoy its sabbaths of rest, because when the people were in the land they would not let it rest. When Zedekiah was taken captive to Babylon in the 4th month of his 11th year (Jer. 39 : 2), it appears that some of the poorest of the people were left in the land (Jer. 39 : 10), over whom Nebuchadnezzar set Gedaliah as governor (2 Kings 25 : 22). And when the Jews who had escaped to other lands heard that Gedaliah was made governor over this remnant, they returned and joined him (Jer. 40 : 11, 12). But we read that in the 7th month Gedaliah and many others were slain (Jer. 40 : 15, 16 ; 41 : 1-3) ; and although the Lord promised to protect the very few who yet remained if they would obey him (Jer. 42 : 10-12), they were now so afraid of the Chaldeans that they would not settle in the land, but fled into Egypt (Jer. 43 : 1-7). Thus, toward the end of the 11th year of Zedekiah the land of Judea was desolate (Jer. 44 : 2, 6, 7, 22 ; 2 Kings 25 : 25, 26). This abject fear of the small number who were left after Gedaliah's death, was foretold by Moses, who said that they would flee out of the land and perish among their enemies (Lev. 26 : 36-39), and that *then* the land would enjoy her sabbaths while she lay desolate without them (Lev. 26 : 33, 34, 43), to fulfil, or accomplish, 70 years.

51 Although the teaching of the Scriptures regarding this period of 70 years desolation is very clear, it has been strangely obscured by Ussher and other chronologers. They have imagined that the 70 years began in the 3rd or 4th year of the reign of Jehoiakim, 19 or 18 years before Zedekiah's dethronement. This, of course, would shorten the chronological chain previous to A.D. 1, and thus make the six millenniums from the creation of Adam end 19 or 18 years after 1872 A.D. They recognised that the land was not "desolate without an inhabitant" during the remaining 7 or 8 years of Jehoiakim and the 11 years of Zedekiah, and they therefore termed the 70 years as a period of *captivity*. *But the Scriptures are emphatic that no captivity began in the 3rd or 4th year of Jehoiakim, nor, indeed, till after the death of that king.*

52 It was after Jehoiachin (the son of Jehoiakim ; also named Jeconiah and Coniah—See 2 Kings 24 : 8, margin) had reigned three months, that the beginning of the captivity of Judah took place² (2 Kings 24 : 6-18). The prophet Ezekiel (who was among those carried to Babylon with Jehoiachin), always reckoned the *captivity* as dating from the time when Jehoiachin was taken

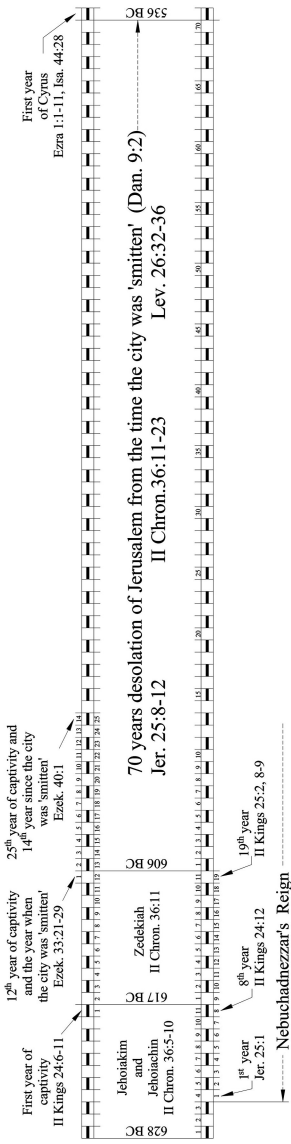
² In *Studies in the Scriptures*, by C. T. Russell, Vol. II, top of page 52, notice that the texts given in the 5th line do not refer to a captivity 18 years before Zedekiah's dethronement, but to the captivity of Jehoiachin (son of Jehoiakim) 11 years before the final captivity and destruction of Jerusalem.

captive, 11 years before the final captivity and desolating of Jerusalem and the land (Ezek. 1:2; 33:21; 40:1.—See diagram on this page). Jeremiah, also, did not recognise any captivity of Judah previous to that of Jehoiachin (See Jer. 27:16-22; and note that

this utterance of Jeremiah was during the 4th year of Zedekiah; for the Variorum Bible points out that in verse 1 of this 27th chapter Zedekiah is the king meant, as is shown by comparing verses 3 and 12, and verse 1 of the next chapter—the 28th. The Septuagint omits 27:1 entirely).

53 It was in the 4th year of Jehoiakim, which was also the 1st year of Nebuchadnezzar (Jer. 25:1), that Jeremiah promised the Jews that if they would turn from evil the Lord would do them *no hurt*; otherwise the king of Babylon would come against them (Jer. 25:1-12; 36:1-3). The fear of an invasion had the effect of causing the people to proclaim a fast, and endeavour to influence Jehoiakim to repent (Jer. 36:4-10, 16). This fast was held in the 9th month of the 5th year, so that the Lord did them “no hurt” previous to the 6th year of Jehoiakim³ (Jer. 36:9). But Jehoiakim cut up and burnt the “roll of the book” which Jeremiah had written against him, and Jeremiah required to write another roll, in which he repeated his prophecy that “the king of Babylon shall certainly come and destroy this land [make it desolate], and shall cause to cease from thence man and beast” (Jer. 36:22-32). Because of this act of contempt in cutting up the roll, the Lord brought Nebuchadnezzar against Jerusalem, and Jehoiakim was bound in chains to be carried to Babylon (2 Chron. 36:2-7). Nebuchadnezzar, however, did not pursue his original intention to take Jehoiakim captive, but made him pay tribute instead, and carried off some of the vessels of the temple, being content with this alone. At the end of three years’ subjection Jehoiakim rebelled against Nebuchadnezzar (2 Kings 24:1), with the result that the Lord harried him by sending against him

³ The Septuagint reads the 9th month of the 8th year, which is probably correct—See footnote on page 29.



bands from the surrounding countries, the people of which were now under the power of Babylon, until Nebuchadnezzar was free to come in person to besiege Jerusalem (2 Kings 24:1-4, 7).

54 Jehoiakim was not taken captive to Babylon; but after reigning eleven years he died, being probably assassinated by his infuriated subjects when they saw Nebuchadnezzar coming to lay siege against the city; and it seems that he was not accorded an honourable burial, but that his dead body was cast forth out of Jerusalem⁴ (Jer. 22:18, 19; 36:30). It was therefore upon the head of Jehoiachin (Coniah) that the collective sin of his fathers was visited (Jer. 22:24, 25; 36:30, 31). We read that it was *at that time* (11 years before Zedekiah's dethronement) that Nebuchadnezzar and his servants came and besieged Jerusalem (2 Kings 24:8-11); and Jehoiachin (son of Jehoiakim) evidently thought it hopeless to resist, and surrendered himself with all his princes and all the chief of the land into the hands of the king of Babylon (2 Kings 24:10-17). This, the *first* deportation of captives to Babylon, took place in the 8th year of the reign of Nebuchadnezzar (2 Kings 24:12; Jer. 24:1-10); and the second and final deportation was at the dethronement of Zedekiah eleven years later, in the 19th year of Nebuchadnezzar (2 Kings 24:18, 19; 25:1-11). Although a few cities in Judea still remained unsubdued after the first captivity, which were desolated at the final invasion by Babylon (Jer. 34:1-22), this final captivity is spoken of as being more a captivity of *Jerusalem* (Jer. 1:3; 32:1-5), from which time, therefore, the 70 years desolation of Jerusalem began (Dan. 9:2).

55 Verses 28-30 of Jer. 52 show that the writer understood that the *first* captivity of Judah was after the death of Jehoiakim, 11 years before the final destruction of Jerusalem. He in this place pre-dates the years of the captivities, calling the 8th year of Nebuchadnezzar, when Jehoiachin was carried to Babylon, the 7th (Compare 2 Kings 24:12), and the 19th year the 18th (Compare Jer. 52:12). The captivity mentioned in the 30th verse of this 52nd chapter of Jeremiah is that of the Jews who fled to Egypt, after Zedekiah was dethroned and the desolation of the land had begun (See Jer. 43:5-11; 44:1-14). Josephus, in Ant. X, 9:7, says that this last act of vengeance against the rebellious Jews took place "on the 5th year after the destruction of Jerusalem, which was the 23rd of the reign of Nebuchadnezzar." This agrees with Jer. 52:30.

⁴ Although the Scriptures do not say when Jehoiakim began to pay tribute, they by the foregoing texts indicate indirectly that it was in his 8th year. The great Jewish historian Josephus corroborates this, saying distinctly that it was in Jehoiakim's 8th year that he became tributary to Babylon, rebelling three years later, *i.e.*, in his 11th and last year (See Ant. X, 6:1-3).

56 The 70 years spoken of by Jeremiah is shown in Jer. 29:1-14⁵ to have begun to count from the time when the *remnant* (or *residue*—same word in the Hebrew) in Jerusalem were taken captive by Nebuzar-adan, the captain of Nebuchadnezzar. It was in the 4th month of his 11th year that Zedekiah was taken captive (2 Kings 25:2-7; Jer. 39:2-7), while in the 5th month Nebuzar-adan carried away the *remnant* to Babylon (2 Kings 25:8-11; Jer. 39:8, 9). It was this *remnant* or *residue*, as well as to all those who, 11 years before, had gone into captivity with Jehoiachin or Coniah (Compare verses 1 and 8 of Jer. 24), that Jeremiah sent the letter, telling them to settle down in Babylon, for the Lord would not visit them till 70 years were accomplished (See Jer. 29:1, 2). The messengers bearing Jeremiah's letter to the captives in Babylon had been employed by him in a similar capacity 7 years before, Elasah and Gemariah evidently having formed part of the embassy which had gone to Babylon on behalf of Zedekiah in his 4th year (Compare Jer. 29:3, with 51:59, margin).

We believe that the foregoing Scriptural data definitely fixes the commencement of the 70 years period from the 7th month, in the 11th year, of the reign of Zedekiah, Judah's last king.

57 The question arises: on what basis did Ussher claim that there was a captivity of Judah 18 years before the dethronement of Zedekiah? Not by following Josephus,⁶ but by endeavouring to harmonise the Scriptural records with the Astronomical Canon of Ptolemy, which seems to gain support by Dan. 1:1-4. But the Scriptures and the Canon cannot be harmonised at this period,⁷ not even if it could be supposed that the desolation of 70 years began in the 3rd year of Jehoiakim, as has been assumed to be the meaning of Dan. 1:1-4.

⁵ In Jer. 29, verses 16-20 are omitted in the Septuagint, and are regarded by some authorities as not being in the original manuscripts—See the Variorum Bible.

⁶ The words of Josephus regarding the 70 years' period are: "He [Nebuchadnezzar] reduced them all, and set our temple which was at Jerusalem on fire (Compare 2 Chron. 36:19-21); nay, and removed our people entirely out of their own country, and transferred them to Babylon; when it so happened that our city was desolate during the interval of seventy years, until the days of Cyrus King of Persia" (Apion. I:19). In another place he says: "But the King of Babylon, who brought out the two tribes [Judah and Benjamin], placed no other nation in their country, by which means all Judea and Jerusalem, and the temple, continued to be a desert for seventy years" (Ant. X, 9:7).

Although we cite these two passages to show that Josephus evidently understood the seventy years as a period of *desolation*, beginning with the burning of the temple and destruction of Jerusalem at the dethronement of Zedekiah, we nevertheless recognise that he is in general very unreliable in chronological matters.

⁷ The following facts should be remembered: (1) Ptolemy's Canon places the 1st

58 It cannot be admitted that the 70 years desolation of Jerusalem and the land began in the 3rd year of Jehoiakim, for according to the Scriptures "desolation" implies "without an inhabitant," and Jerusalem and the land were not without inhabitants until after the dethronement of Zedekiah (See Jer. 4:7; 6:8; 9:11; 26:9; 32:43; 33:10, 12; also Zech. 7:5, 14).

59 It is because of deference to the Canon of Ptolemy that Dan. 1:1-4 is supposed by some to support the idea that the 70 years began in the 3rd year of Jehoiakim (But see preceding footnote). But this reading of Dan. 1:1-4 is in direct conflict with all the historical accounts of the captivities contained in the books of Kings, Chronicles, and Jeremiah, which we have already considered. We cannot reject the combined prophetic and historical testimonies of these books simply on the strength of this doubtful reading of Dan. 1:1, more especially as this text conflicts with Dan. 2:1. In reading over the 1st chapter of Daniel it would appear that the Hebrew children were taken captive by Nebuchadnezzar in the 3rd year of Jehoiakim. They were trained in the learning and tongue of the Chaldeans for three years (verses 4, 5), and yet, according to Dan. 2:1, 25, they were brought into the presence of Nebuchadnezzar in or before his *second* year, though verse 18 of the 1st chapter shows that the three years had completely expired. (See Jer. 25:1.)

60 Because of this disagreement between Dan. 1:1, and 2:1, and because of the disagreement of both of these texts with the chronological order of the captivities narrated in the other books of the Scriptures, a number of commentators suggest that the 3rd year of Jehoiakim in Dan. 1:1 should be understood as meaning the 3rd year of his vassalage to Nebuchadnezzar, when he turned and rebelled and thus brought the king of Babylon against

year of Nebuchadnezzar in the year 604 B.C. (2) The 1st year of Nebuchadnezzar was in the 4th year of Jehoiakim—Jer. 25:1. (3) Jerusalem was destroyed in the 19th year of Nebuchadnezzar—2 Kings 25:2, 8. (4) Jehoiakim and Zedekiah each reigned 11 years in Jerusalem—2 Chron. 36:5, 11. (5) The Jews returned to Jerusalem at the end of the 70 years in the 1st year of Cyrus, 536 B.C., which is a generally accepted date—2 Chron. 36:19-23.

All who will seek to satisfactorily harmonise the above chronological records of the Scriptures, with the Canon's date for the 1st year of Nebuchadnezzar, will soon prove to himself the impossibility of the task. The difficulties of the problem are manifest by the fact that, while Ussher gives the date 588 B.C. for the destruction of Jerusalem at the dethronement of Zedekiah, the equally celebrated chronologer, Hales, places this destruction in the year 586 B.C., or two years later than Ussher.

Accepting the united testimony of the sacred writers that Jerusalem and the land lay desolate for 70 full years, the chronological data of the Scriptures are harmonious. See diagram on page 28.

Jerusalem (2 Kings 25:1); for it is certain that Jehoiakim was not taken captive to Babylon.

61 In Dan. 2:1 the number 2 has evidently arisen out of the number 12. A similar mistake is seen by comparing 2 Kings 24:8, with 2 Chron. 36:9, where the number 8 in Chronicles has arisen out of the original number 18 preserved in Kings. The reading in the Variorum Bible for Dan. 2:1, is *twelfth*. With this correction of a probable error in Dan. 2:1, and with the understanding that the 3rd year of Jehoiakim in Dan. 1:1 is to be reckoned as the 3rd year of his vassalage to Nebuchadnezzar (See footnote on page 29), the narratives in Daniel fall into line with the records of the captivities as presented in the other Scriptures.⁸

62 *The Period of 536 years* from the end of the 70 years desolation of Jerusalem and the land of Judea, till the beginning of the year A.D. 1, rests upon the testimony of secular history.

After the end of the 70 years till the close of the canon of the Old Testament, the Scriptures, when marking events of historical importance, indicate in what year of the reigning *Gentile* king such events transpired; but as the Scriptures do not record the lengths of the reigns of those Gentile kings in that consecutive order in which they record the reigns of the kings of Judah, we must here rely upon the pages of secular history.

63 As we should expect, seeing that God has here left us to our own resources, it is at this period of the world's history that chronology rests upon the surest foundations, both because we have at command several distinct eras which can be compared, and also because we have the writings of many contemporary authors of different nations. Secular history from the end of the 70 years desolation of Jerusalem down to our day is, therefore, in marked contrast with regard to the reliability of its chronology to that of history previous to the 1st year of Cyrus; for in the earlier period secular chronology is more or less built upon speculations, and there is no unanimity of opinion. Were it not that God has specially provided, by means of his inspired writers, the necessary data to enable us to connect the reliable period of secular history with the chronological chain of the Bible, we would be absolutely unable to locate our position on the stream of time. For this reason, if for no other, the reverent student of the Word of God will do well to keep close to the Bible chronology, placing his reliance upon the records of secular history only where they are not at variance with those that are inspired, and where, as in this instance of the 1st year of Cyrus, he is directly referred thereto.

⁸ Much more could be added to the above brief review of this 70-year link in the chronological chain, and confirmatory of our understanding that it was a period of complete desolation, beginning in 607 B.C., and ending in 537 B.C. The Great Pyramid is altogether in accord with this interpretation.

We may rest assured that wherever our heavenly Father refers us to secular history, he has so overruled matters as always to provide that the historical evidences necessary to enable us to fix our dates, have been preserved by trustworthy writers.

64 In 2 Chron 36:19-23, and Ezra 1:1-11 we read that it was in the first year of Cyrus, king of Persia, that the Jews were permitted to return to Jerusalem. The overthrow of the Babylonian kingdom by the Medes and Persians (Elam) had been foretold by Isaiah more than 180 years previously (Isa. 13:1, 17-19; 21:2, 9), as well as by Jeremiah (Jer. 51:11). Belshazzar was the last of the Chaldean kings, and when he was slain at the time of the capture of the city of Babylon by Cyrus, "Darius the Mede took the kingdom" (Dan. 5:25-31). Darius the Mede has been identified in secular history as Cyaxares II, who was the uncle of Cyrus. Sometimes the reign of Cyrus the Persian is dated from his capture of Babylon in 538 B.C., but he was then merely acting under the authority of Darius as general of the army. Thus, the Medish monarch, in connection with a Persian, brought the kingdom of Babylon to an end according to the prophecies. So long as a Mede sat on the throne the Persians were second in importance, but on the accession of Cyrus, the Persians became predominant. This transference of the sovereign power from the Medes to the Persians was illustrated in Daniel's vision of the ram with the two horns (symbolical of two powers) one of which was higher than the other, and the higher (the Persian) came up last (See Dan. 8:3, 20).

65 The date when Cyrus became king is universally agreed to be 536 B.C. Immediately on gaining authority, Cyrus, in fulfillment of the prophecies concerning him (Isa. 44:28; 45:1, 13), issued an edict which allowed the captive Jews to return to Jerusalem, and thus end its long seventy-year period of *Desolation*.

66 *The period of 1872 years*, when added to the sum of the preceding periods, completes six millenniums from the date of the creation of Adam. But the Scriptures indicate that Adam's fall and condemnation took place two years after his creation, so that, dating from the Fall, 6000 years ended in 1874 A.D. The proofs of this statement are contained throughout the book.

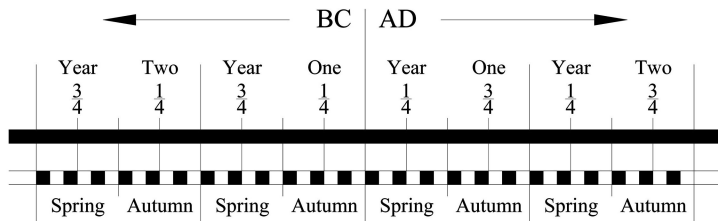
The foregoing chronological scheme, which we denominate Bible Chronology because it is based upon the Scriptures alone (See list of Bible dates, Sec. III), is corroborated by the time-measurements in the Great Pyramid of Gizeh in Egypt.

SECTION V

THE YEAR : ITS BEGINNING AND LENGTH

IN the list of Bible dates (Sec. III), the years are reckoned to begin according to the present mode of calculating, namely, 1st January.⁹ This, however, is merely for convenience, for there are abundant evidences that, with early nations in the northern hemisphere, the universal rule was to begin the year in the Autumn, quarter of a year earlier than at present.¹ There are evidences which show that previous to the date of the exodus of the Israelites from Egypt, the Bible follows the then prevailing custom, and reckons the year to commence in Autumn. The date of the creation of Adam, given in the chronological list as 4128 B.C., really commenced in Autumn quarter of a year earlier, that is, $4128\frac{1}{4}$ years before 1st Jan. A.D. 1. Six thousand years from the creation of Adam, therefore, ended at the date 1872 A.D. in the Autumn, or $1871\frac{3}{4}$ years after 1st Jan. A.D. 1. ($4128\frac{1}{4} + 1871\frac{3}{4} = 6000$.) When we read in Gen. 7:11 that the flood began in the 2nd month of Noah's 600th year, we are to understand that this year began in Autumn.

Method of Calculating BC and AD Dates



⁹ The 1st of January was adopted as the commencement of the year by France in 1563 A.D., by Scotland in 1600, and by England in 1752.

¹ Autumn in the northern is, of course, at the same time Spring in the southern hemisphere.

In his article on the "Primitive Year" (quoted at length by Professor C. Piazzzi Smyth in Vol. II of *Life and Work*), Mr R. G. Haliburton, of Halifax, Nova Scotia, clearly proves that the early nations regulated their year by the appearance of the Pleiades or Seven Stars. Their year began on the night when these stars were seen longest, *i.e.*, when they were exactly on the meridian overhead at midnight; and this takes place in the Autumn in the northern hemisphere. Mr Haliburton wrote that in his day (1863) the heathen people of Australia, New Zealand, Mexico, the Islands of the Pacific, etc., still observed the Pleiades Year. Owing to the slow steady progression of the precessional cycle, the Pleiades now culminate on the meridian overhead about two months later than in the time of Noah.

68 At the Exodus from Egypt, when the Israelites were separated to God at the passover in the 14th day of the month of Abib, the Lord said through Moses: "This month shall be unto you the beginning of months: it shall be the *first* month of the year to you" (Exod. 12:2; Deut. 16:1). In this way the Lord made a distinction between the year of his own people, and the year of the Gentiles; for the passover in the month Abib (or Nisan, as it was afterwards named—Esther 3:7) is in the Spring. According to this commandment of the Lord, the nation of Israel counted the number of the months of their year from the Spring; their 7th month fell in Autumn and coincided with the beginning of the year of their Gentile neighbours.²

69 In the chronological list of dates the year of the Exodus is 1615 B.C., but as this event occurred in Spring, quarter of a year later, the exact interval from the Exodus to 1st Jan. A.D. 1 was 1614 $\frac{3}{4}$ years. Similarly with the date of the Israelites' entrance into Canaan, given as 1575 B.C., the Scriptures show that this took place at the beginning of the Israelitish year in Spring (Lev. 23:10; Josh. 4:19; 5:10), so that the exact period from then till 1st Jan. A.D. 1 was 1574 $\frac{3}{4}$ years. The years of the reigns of the kings of Judah began in Spring (Saul, the first king of Israel, was crowned in the Spring—I Sam. 11:12-15; 12:1-17. See also 2 Chron. 29:1-3, 17; 30:1-5, 15; 35:1-19); and, when a king through death or any cause vacated the throne, the year during which he ceased to reign was counted in with the total years of his reign (2 Kings 24:18; 25:2-7), while the first year of the reign of his successor was reckoned as beginning from the following Spring. If this successor died or was dethroned before the following Spring, his short reign was not taken account of in the chronological total, but was included in the last year of the reign of his predecessor (2 Chron. 36:9, 10). By this arrangement overlapping, or counting a year twice, was avoided.

70 The solar tropical year, on which the seasons of seed-time, and harvest, etc., depend (Gen. 8:22), cannot be divided into an even number of days. Its precise length, as nearly as can be determined by astronomers, is 365 days 5 hours 48 minutes 45.96 + seconds, or, when expressed decimally, 365.2422 (nearly) days—See Par. 82 for exact value.

71 The year was assumed by many early nations to have 12

² This year of Israel is known as the *Ecclesiastical* year; but the Scriptures indicate that the 7th month began what has been named the *Civil* year, which pertained principally to the land and to slaves. The 7th month of the Ecclesiastical year was the commencement of the "year of release" from slavery and debts; the *Sabbatical* year during which the land lay fallow; and the grand *Jubilee* year of restoration (Lev. 25:3-10; Deut. 31:10). We shall have occasion to afterwards refer to this feature.

months of 30 days each, or 360 days in all (See Gen. 7:11, 24; 8:3, 4, where 5 months are said to equal 150 days, *i.e.*, 5×30). The monuments in Egypt show that this was the length of the year in that country in the earliest times. Afterwards the Egyptians added 5 days to their year to bring it into accord with the seasons, but when in time they discovered that the months of their year still did not agree with the seasons (their year being yet nearly quarter of a day too short), they introduced a complex system of *cycles* in an endeavour to rectify the discrepancy.

72 The nation of Israel also reckoned 360 days to their year, which is sometimes called lunar.³ But the Israelitish year was lunar only in so far that its exact beginning was regulated by the first visible appearance of the new moon immediately preceding the harvest in the Spring. If within 15 days from the first appearance of the new moon at the close of the twelfth month, it was judged that the crops would be sufficiently ripe to enable the priest to offer a sheaf as the firstfruits unto the Lord according to the law (Lev. 23:5-11; 2 Sam. 21:9), this was proclaimed the first day of the first month (hence the name of the first month, *Abib*, *i.e.*, "green ears"). If, on the other hand, the crops were not within 15 days of being ripe, the evening on which the *next* new moon became visible was declared the first day of the new year.⁴ By this simple arrangement the Israelitish year was *automatically corrected* (Lev. 23:5-16; Deut. 16:9), so that its average length was really solar, *i.e.*, the same length exactly as we now observe it, although for convenience the people of Israel reckoned 12 months of 30 days each. That nation, therefore, was saved complicated astronomical calculations, such as the Egyptian and other nations deemed necessary to fix the beginning and length of *their* year.

³ In one sense a lunar month may be said to consist of 30 days if, according to the Bible method, part of a day be reckoned as one; for the interval between two new moons is fully $29\frac{1}{2}$ days. Nevertheless, a lunar year of 12 lunations contains only a little over 354 days—See Vol. I, footnote on page 383.

⁴ The Jewish *Mishna* contains an account of the method by which the nation of Israel fixed the commencement of their months. It is claimed that this method derived its origin, by tradition, from the time of Moses, and continued in use as long as the Sanhedrim existed:

On the 30th day of the month, watchmen were stationed on commanding heights round Jerusalem to watch for the first appearance of the new moon. As soon as the new moon's crescent was detected by any of these watchers, he immediately hastened to a certain house in the city, where he was examined by the president of the Sanhedrim. When a sufficient number of these eyewitnesses had been examined, and if their testimony was deemed satisfactory, the president formally declared the day "sanctified." The news was then spread all over the country by means of beacon fires on the hills, and by swift messengers to distant places.

73 But more than convenience was aimed at in the adoption of this simple, and automatically corrected, year of 360 days, for its recognition in the prophetic portions of the Scriptures proves it to be *symbolical* (Rev. 11:2, 3; 12:6, 14; 13:5). An Israelitish year, though in reality solar tropical in length, when used prophetically symbolises 360 solar tropical years of 365·242 etc. days each; and a prophetic month symbolises 30 solar tropical years. The solar tropical year is the year on which the dates of history are based, and it may therefore be named the *historical* year.