

CHRONOLOGY PROOFS

**A CONFIRMATION OF
PASTOR RUSSELL'S
CHRONOLOGY PRESENTATION**

*Adapted from a discourse by Bro. Frank Shallieu
November 26, 2000*

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Today many points are being called into question with regard to Bible chronology as presented in the *Second Volume of Studies in the Scriptures*. The following reasoning, which amplifies and confirms Pastor Russell's presentation, is not intended to address all of the issues that have been raised. Rather, it will focus on four major parts of Israel's history: Length of Time in Egypt, Period of the Judges, Period of the Kings, and Desolation of the Land.

Length of Time in Egypt

First, we will consider the duration of time that the nation of Israel spent in Egypt. In pursuing this subject, we will exclude anything that pertains to outside evidences such as cuneiform tablets, the Behistun tablet, and Egyptian hieroglyphics. Such secular sources are not even to be considered, for the Apostle Paul states that the inspired Word of God is sufficient to make one "thoroughly furnished unto all good works," and we believe that is true (2 Tim. 3:16,17).

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. (Exod. 12:40,41)

Three points are to be noted. One point is the sojourning, and there should be no question whatever as to the duration of time that pertains to the sojourning. The sojourning was a period of 430 years. But now the question has arisen with some, Did the children of Israel dwell in Egypt for the entire period of 430 years? From the standpoint of the grammar, one could say the context shows that all 430 years were spent in Egypt, but the evidence is certainly to the contrary. Not only was the sojourning 430 years, but the 430 years are mentioned twice here in the Book of Exodus, as though to say the length of time is very important.

The next point to ponder is, Why does the verse even mention dwelling in Egypt in the first place? The meaning of the word "sojourning" varies under different circumstances. When Abraham, Isaac, and Jacob and his sons were in the land of Canaan, they led a nomadic existence, constantly wandering from place to place, but in Egypt they were stationary and did not go from place to place as far as natural thinking is concerned. Relatively speaking, they dwelled in the one place, the Land of Goshen, but they were in a foreign country and not in the land that was promised to them. Therefore, they "sojourned" in Egypt from the standpoint that they dwelled in a foreign nation.

When Abraham, Isaac, and Jacob were in Canaan, they also sojourned but from another standpoint. While the land they traversed was promised and guaranteed to them by the Lord God Almighty Himself, they did not own any part of that land until Abraham bought a burial plot for Sarah and the family. That plot was the only foothold they had in the land that was supposed to be entirely theirs. Thus the Israelites sojourned both in Canaan and in Egypt.

The third point is the emphasis that the 430 years expired on "the selfsame day." Does not this terminology intimate that the 430 years also had to have a very specific, definite beginning? To put an emphasis on the end of the period implies also a clear-cut start. Before deciding the beginning date, we would like to look at a chart. **[See Chart No. 1.]**

With regard to the sojourning, we will recall in the Book of Genesis that Abraham paid tithes to Melchisedec, but so did Levi, his yet unborn grandchild. The Apostle Paul reasoned that the unborn Levi paid tithes to Melchisedec because he was in Abraham's loins (Heb. 7:9,10). Is it not also true, then, that the sojourning of the children of Israel, like that of Levi, can be spoken of as sojourning in Abraham's loins just as much as the paying of the tithes that were offered to Melchisedec? Levi was one of the 12 sons of Jacob, the name of the latter being changed to Israel. Therefore, the children of Israel were the children of Jacob, and Levi, who paid tithes in Abraham's loins to Melchisedec, was only one of the sons. Could it not be said, then, that all of the sons, as it were, way back there, had an earlier beginning than that in Egypt? We would like to produce evidence to that effect.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. (Gen. 12:1,2,4)

It is important to realize that Abraham departed from Haran at this point, and not from Ur of the Chaldees. Originally, Abraham was told to get out of Ur of the Chaldees, but when Terah, his father, died, then in harmony with the promise earlier proffered, Abraham left Haran to go to the Land of Promise, as he had first intended to do. Abraham was 75 years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. (Gen. 12:5)

Verse 5 is very important. The covenant now offered to Abraham was originally *conditional*. *If he left the land where he previously resided and went where the Lord invited him to go*, the covenant would become effectual. Therefore, once Abraham crossed the River Euphrates after leaving Haran, the covenant became an *unconditional* covenant of promise to him, as shown in verse 7:

And the LORD appeared unto Abram, and said, *Unto thy seed will I give this land.* and there builded he an altar unto the LORD, who appeared unto him. (Gen. 12:7)

By the twenty-first chapter of Genesis, Abram's name had been changed to Abraham, and his age is given at the time of Isaac's birth. We read:

And Abraham was an hundred years old, when his son Isaac was born unto him. (Gen. 21:5)

The next verse to be considered tells us that at the birth of Jacob and Esau, Isaac was 60 years old.

And after that came his brother [Jacob] out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she [Rebekah] bare them. (Gen. 25:26)

And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. (Gen. 47:28)

Therefore, Jacob was 130 years old when he entered Egypt ($147 - 17 = 130$). Now we have a precise mathematical agenda, and all we have to do is to add up the figures ($25 + 60 + 130 = 215$ years) to know that from the time the covenant was made with Abraham until the entry of the children of Israel into Egypt was 215 years. That is a definite period of time. We would say that the covenant made with Abraham is the *exact beginning point* of the 430 years, but to assure us further that this is the proper beginning, our Heavenly Father had the Apostle Paul state the following in the New Testament:

And this I say, that the covenant, that was confirmed before of God ... , the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. (Gal. 3:17)

(Note: The words "in Christ," which appear in the King James Version, were properly omitted in the above citation.)

Thus we are assured that from the making of the original Abrahamic Covenant—that is, from the time the covenant was secured upon entry into Canaan, when Abraham was 75 years old—until the Exodus was a period

of 430 years. We can be assured of this fact in various other ways, but let us consider Levi.

When Levi entered Egypt, his son Kohath entered with him, and we can prove that Kohath was no baby at that time. Who was the son of Kohath? Amram. And who was the son of Amram? Moses. Therefore, just three generations cover the 215-year period of time the Israelites were in Egypt. Stated another way, the time period from Kohath to the Exodus involved three individuals who entered Egypt: Kohath, Amram, and Moses. When 100 years are added to the 215 years, as some try to do, the supposed total of 315 years for the sojourning in Egypt is harder to figure out. And the only way to say the children of Israel sojourned in Egypt for all 430 years is to make the individuals represent clans. All kinds of techniques have been used to try to support a 430-year sojourn in Egypt, but the reasoning does not make sense.

Let us consider further. With Kohath, Amram, and Moses (*three individuals*) covering a span of 215 years in Egypt, it is interesting that the same thing occurred earlier with the 215 years in Canaan. Abraham, Isaac, and Jacob (*three individuals*) entered the land, spanning 215 years.

Without question the period of sojourning of the children of Israel in Egypt was 215 years, and any other type of reasoning causes problems. If the time of sojourning is lengthened, mathematical problems result.

Period of the Judges

The next consideration is the Period of the Judges. The Scriptures indicate time periods of the various judges that, when added together, total a 450-year period of time. **[See Chart No. 2.]** But some question this figure because of a statement in 1 Kings 6:1 that makes a difference of 100 years from the chronology in the *Second Volume*. Therefore, to balance matters, they subtract 100 years from the 450-year Period of the judges and say the time period was 350 years. Not too many hold this view.

CHART NO. 2

1. 8 years - From division of the land through Chushan-rishathaim servitude (Judges 3:8)
 2. 40 years - Rest under Othniel to Eglon servitude (Judges 3:11)
 3. 18 years - Servitude under Eglon to Ehud (Judges 3:14)
 4. 80 years - Rest under Ehud to Jabin servitude (Judges 3:30)
 5. 20 years - Servitude under Jabin (including Shamgar's judgeship) to Barak (Judges 3:31; 4:3)
 6. 40 years - Rest under Deborah and Barak to Midian servitude (Judges 5:31)
 7. 7 years - Midian servitude to rest under Gideon (Judges 6:1)
 8. 40 years - Rest under Gideon to Abimelech's usurpation (Judges 8:28)
 9. 3 years - Abimelech usurpation to Tola (Judges 9:22)
 10. 23 years - Tola judgeship to Jair (Judges 10:2)
 11. 22 years - Judgeship of Jair to Ammon-Philistine servitude (Judges 10:3)
 12. 18 years - Ammon oppression to Jephthah (Judges 10:8)
 13. 6 years - Judgeship of Jephthah to Ibzan (Judges 12:7)
 14. 7 years - Ibzan judgeship to Elon (Judges 12:9)
 15. 10 years - Elon judgeship to Abdon (Judges 12:11)
 16. 8 years - Abdon judgeship to Philistine servitude (Judges 12:14)
 17. 40 years - Philistine servitude (Judges 13:1) includes 20-year Samson judgeship (Judges 16:31)
 18. 40 years - Eli judgeship (1 Samuel 4:18)
 19. 20 years - Judgeship of Samuel to Saul (1 Samuel 7:2)
- 450 years

To try to shorten the Period of the Judges presents a difficulty because the Lord also helps us in this matter. Just as with the sojourning the Apostle Paul in the New Testament gives us the great period of time with the beginning and the ending, so he gives us the length of the Period of the judges, showing it to be 450 years. Some claim that Paul put all the figures together and then said the Period of the judges was roughly 450 years, whereas it is really only 350 years. But Paul said, "450," so whom will we believe-the Apostle Paul or someone else who tries to reason another way?

The Heavenly Father furnishes us with a time period of 300 years in connection with Jephthah, but when we add up the years through the Jephthah period, we get a total of 319 years (Judges 11:26). How do we reconcile the difference? An off-the-cuff statement was made about Ammon and Moab. When they were contending with Jephthah for something, Jephthah said (paraphrased), "Why didn't you bring up this issue 300 years ago instead of introducing it now? You had all that opportunity in the past, and now you bring it up." The very context shows that Jephthah was not trying to give a precise beginning and a precise ending to a time period. The 300 years are very helpful because they are in the Jephthah period, but what has happened? The dilemma arises that the remaining 150 years have to be squeezed and condensed in order to make the Period of the Judges a 350-year period instead of a 450-year period. There are all kinds of problems and, we believe, abstruse reasoning, but it is not necessary to go into all the nitty-gritty because the 450-year time length is plain.

Some say that Paul meant 350 years in the New Testament, and they mention the Greek word *hos*, which is really a two-letter term but is pronounced *hos*. We read the following in the third chapter of Acts.

... he [God] divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. (Acts 13:19,20)

The word "about" is the Greek word *hos*. The dictionaries we usually refer to-and remember, these were compiled generally by Christianized scholars say that when the word *hos* is used before numerals, it means "about." While that statement is true, *hos* can also have a *specific* meaning and would, therefore, in those instances not mean "approximately," which we will try to prove. But first, is it not rather presumptuous to assume that Paul ended his calculations with all of its detail and just *approximated* 450 years? Let us read several other Scriptures.

And about the time of forty years suffered he [God] their manners [conduct] in the wilderness. (Acts 13:18)

Notice that the word "about" (Greek *hos*) was used for the 40 years. Were the Wilderness wanderings about (*approximately*) 40 years in duration? No, the 40 years were *exact* to the day, for the Exodus from Egypt began the next morning after the institution of the Passover, and 40 years later the Wilderness wanderings came to an end, as stated in the Book of Joshua. The 40 years were exact to the day: from Passover to Passover.

For the children of Israel walked forty years in the wilderness.... And the children of Israel encamped in Gilgal [that is, across or on the west side of the River Jordan in the land of Canaan], and kept the passover on the fourteenth day of the month at even in the plains of Jericho. (Josh. 5:6,10)

Next we will consider an interesting statement by the Apostle Peter in his second epistle.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. (2 Pet. 3:8)

The word "as" is the Greek word *hos*. Peter did not say "about" but "as." Are we to understand that the Apostle Peter said one day with the Lord is about (*approximately*) a thousand years? No!

The three prior usages of the Greek term *hos* are based on *context*, and while *hos* is primarily a preposition, it has other and different connotations and uses. The usages cited here from the Book of Acts and Peter's second epistle are meant to be exact, not approximate.

We are trying to cover this subject simply. If we once know something is the truth, it is a waste of time to delve into all the ifs, ands, and buts. A truth seeker wants to know a truth on a subject, and then he moves on to another truth and another and another, and only wants to be reassured that he is walking on the right path.

Period of the Kings

In the *Second Volume* on page 50, Pastor Russell gave an itemized listing of all the kings and the length of their reigns. When added up, the reigns totaled 513 years.

In the Book of Ezekiel the prophet was instructed by God to lie on his left side for 390 days and then on his right side for 40 days (Ezek. 4:4-6). **[See Chart No. 3.]** Ezekiel took a "tile," which would have been a squarish, flat, relatively large stone with some elevation so that it could be seen by onlookers. This interpretation of the "tile" is proven by the fact that Ezekiel then went through an elaborate prophetic pantomime of the coming siege of Jerusalem in 606 B.C. To do this, he built a ramp to show the scaling of the walls, and he took an iron pan for a shield. In other words, his actions were similar to a child playing in the sand at the beach. In this pantomime Ezekiel took the part of Nebuchadnezzar, king of Babylon, who would come down from the north and besiege Jerusalem.

CHART NO. 3

Period of the Kings
= 513 years

390-Year Period

Starting point (Ezekiel 4:4,5)

40 years Saul
 40 years David
 40 years Solomon
3 years Rehoboam
 123 years (513 - 123 = 390)

Ending point

2 Kings 25:2-4 (9th day, 4th month, 11th year of Zedekiah)
 606 B.C.
 Famine prevails
 City broken into

40-Year Period

Starting point (Ezekiel 4:6)

2 Kings 22:1 Josiah 8 years old,
 reigns 31 years
 Jeremiah 1:2 Jeremiah begins ministry
 to Judah in 13th year of
 Josiah's reign

Therefore: (31 - 13) = 18 years remaining of Josiah
 11 years Jehoiaakim
11 years Zedekiah
 40 years—i.e., 40-year period
 for Judah ending in 606 B.C.

While Ezekiel had this mock illustration of the city of Jerusalem in front of him, he also had a supply of food at his side that consisted of different cereals. The purpose of the food was to portray the famine that the Israelites would experience during the coming siege. When the famine occurred, a procedure was followed to make sure that every Israelite got the same portion of meal or nutrition. Everyone brought his grain, whatever it was-rye, wheat, barley, etc.-and put it in a common pile. Then a measuring cup was used to apportion the grain to the inhabitants of the city, for they knew the siege would not be over anytime soon. The people were determined to outlast the opposing enemy, but what happened? The food supply ran out.

During the 390 days and then the 40 days that Ezekiel lay on his left and right side, respectively, he ate daily of the food supply at his side. To repeat, the prophet ate this same food for sustenance for a total of 430 days-more *than* a year! Generally speaking, we are very superficial readers. Although the account does say that the Lord helped him, consider what Ezekiel went through. Imagine a person lying on one side for 390 days and then on the other side for 40 days! Of course Ezekiel would have lain on his side only during the daylight hours while he was doing the pantomime, the enactment, of the future ominous threat that would come from the north and would signify the ultimate utter end of the city of Jerusalem.

A further requirement was that Ezekiel's food supply had to be baked with dung, which is the last thing that a Jew, who eats kosher food, would want to do. And so Ezekiel's actions and message would sink in very deeply. All of the Jews back there would be aware of what Ezekiel was doing, and every inhabitant, almost down to childhood, would know about his message because he did these things day after day after day. God used this technique in the Old Testament to convey to His people a message that He wanted them to know.

But what is the significance of the 390 and the 40 days, which represent years (Num. 14:34; Ezek. 4:6)? Although the 390 and the 40 are separate and distinct time periods, they both have a *common terminal or ending point*. In other words, Ezekiel's pantomime did not represent 430 years from beginning to end but represented 390 years from beginning to end and 40 years from beginning to end. The 390 years pertained to Israel, the ten tribes, the northern kingdom, and the 40 years pertained to Judah, the two tribes, the southern kingdom.

When did the 390-year period start with regard to the northern kingdom? The division occurred after Solomon died. During the reign of Rehoboam, Solomon's son, the nation of Israel was divided in two. At that

time and subsequently, the ten tribes disobeyed the Lord over a long period of time with idolatry, fornication, etc, until finally a judgment came upon them. The starting point of the 390 years is the third year of Rehoboam. The three years are mentioned in 2 Chronicles 11:13-17, but particularly verse 17.

And the priests and the Levites that were in all Israel resorted to him [Rehoboam] out of all their coasts.

For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon. (2 Chron. 11:13-17)

To figure out the math, we add 40 years for Saul (the first king), 40 years for David (the second king), and 40 years for Solomon (the third king). In other words, each of the three kings reigned for 40 years, for a total of 120 years. When we add the three years of Rehoboam, we have a total of 123 years. If we subtract the 123 years from the 513 years, we get 390 years, and the judgment came on the city and the temple, the true capital of the nation, which included both the northern ten-tribe kingdom of Israel and the southern two-tribe kingdom of Judah, at the end of the 390 years or 606 B.C.

The next point pertains to the 40-year period. We are told in 2 Kings 22:1 that Josiah was 8 years old when he started to reign, and he reigned for 31 years in Jerusalem. Jeremiah 1:2 states that Jeremiah began his ministry to Judah in the thirteenth year of King Josiah's reign. Since Josiah reigned 31 years and Jeremiah started his ministry in the thirteenth year, we do the subtraction (31-13 = 18) and are left with 18 years that Jeremiah prophesied while Josiah was still alive. Then Jehoiakim reigned 11 years and so did Zedekiah. (To keep this discourse short, we are intentionally omitting

the two kings who reigned only three months each.) Now we add up the years: $18 + 11 + 11 = 40$ years. It was during this 40 years that God gave Judah the opportunity to repent, and the people had the example of the experience of the ten-tribe kingdom, which was previously taken into captivity for disobedience. However, the people of Judah just could not accept Jeremiah's message and considered him to be a false prophet of doom. Later he was proven to be a true prophet of the Lord, that is, following the destruction of the city and the temple, which took place after the 40-year period had expired. Thus we see the importance of Jeremiah as a prophet. Even Israel has subsequently recognized him as one of their greatest prophets.

We return to Josiah, who was only 8 years old when he began his reign. His age is accurate, for it is attested in both Kings and Chronicles. When Josiah reached manhood and had the sacred scrolls read to him, he heard what the prophets had previously said concerning the nation of Israel and how the people had rebelled and disobeyed God. Then in the thirteenth year of his reign, the Prophet Jeremiah began to preach right in front of him. In the eighteenth year of his reign, Josiah instituted a reform and had a Passover in purity, showing the beneficial effect of reading the Scriptures during the period of time in which he reached adulthood (2 Kings 22:2-23:25). The Scriptures told about the wrong conduct of Israel and why the judgment had come on the ten-tribe kingdom. In addition, Jeremiah was telling the king, "The same fate awaits Judah, of which you are the king." What did Josiah then do? He instituted a reform and really meant business. He destroyed the idols, leveled the places of heathen worship in the mountains, and abolished the heathen altars. Not satisfied with the reform just in Judah, he also went up into the northern kingdom and began to do the same cleansing work, his object being to get rid of false worship in all the land. No wonder he is called "good King Josiah"! Very few kings in Israel's history got the Lord's approval, but Josiah was one.

When Josiah went up into the northern kingdom, it did not mean that the northern kingdom was desolate and without inhabitants. The people of the ten tribes were taken into captivity after the wars with Assyria under Tiglath-pileser and Shalmaneser, who had dealt the ten tribes a death blow more than 100 years before the visitation of judgment on Judah, Jerusalem, and the temple. After the defeat the inhabitants of the northern kingdom were taken to Assyria, and a mixed multitude of people were sent to live in Israel, the territory of the ten tribes, both groups of people being sent to "Siberia," as it were. By this method, the conquering empire controlled the peoples it defeated, minimizing any threat of rebellion. However, priests (Levites) were left in the land. Thus the land of the ten tribes was not desolate at that time. But the point is that no one

opposed King Josiah when he went to northern Israel with his army and leveled the altar at Bethel, as prophesied some 200 years earlier. A prophecy had been given to Jeroboam I, king of the ten tribes, that the altar he had built would be destroyed by a man named Josiah. Dead men's bones would be put on the altar to defile it, and the altar would come to nothing because of a man named Josiah (1 Kings 13:1-3). The same principle applied to Cyrus, who was given a name long in advance of his birth.

When we consider such incidents, history is very real. How pitiful that the nation of Israel today does not see how marvelous the Hebrew Scriptures are! What a wonderful book the Old Testament is, but the majority in Israel are not religious, being agnostic or even worse.

In summary, we see that God furnished us with the 390-year period and the 40-year period to assure us that *the chronology of Pastor Russell is correct*. The period of the kings is confirmed by the 390- and 40-year periods, and the Lord supplied this information to bridge the gaps.

We could go into detail about the tablets and show that they have imperfections and that there have been disputes about the dates where they are chipped. Therefore, *human* reasoning has been employed to speculate that one tablet says this, and another tablet says that. As consecrated Christians, we should rely on the Holy Scriptures, not on secular supposed evidence.

Desolation of the Land

Now we come to the fourth period that has been called into question: the 70 years' desolation of the land. We will start with a statement made by the Prophet Jeremiah in the fourth year of King Jehoiakim. **[See Chart No. 4.]**

CHART NO. 4

Desolation of Land (70 Not 51 Years)

Jeremiah 25:9,11,12

"Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations....

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

"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."

Daniel 9:2

"In the first year of his reign [the reign of Darius the Mede] 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."

2 Chronicles 36:21

"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 sabbath, to fulfil threescore and ten [that is, 70] years."

Daniel 8:13,14 (2,300 days)

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

"And he said unto me, Unto two thousand and three hundred [that is, 2,300] days; then shall the sanctuary be cleansed [that is, separated from the host]."

Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. (Jer. 25:9)

This verse is important because it is in this context that the 70 years of desolation are mentioned. Was Judah utter desolation in the fourth year of Jehoiakim? No. Were Ammon, Moab, Egypt, and Damascus all desolate and without inhabitant at that time? No. Jeremiah was simply *giving a prophecy* in the fourth year of Jehoiakim that *there would be a future 70-year period of desolation*. We continue on with verse 11:

And this whole land [Israel and Judah] shall be a desolation, and an astonishment; and [all] these [other] nations shall serve the king of Babylon seventy years. (Jer. 25:11)

When did the 70 years of *desolation* start for all of these nations? They began with the destruction of Jerusalem. Remember, King Nebuchadnezzar wanted to go first to Ammon and Moab, but even when he consulted the false gods, he was pointed in the direction of Jerusalem. Therefore, Nebuchadnezzar went first to Jerusalem and made the city desolate. Afterwards, after causing the destruction on Israel, he defeated the nations on the other side of the River Jordan and made them desolate for 70 *years*. Therefore, it was not 51 years of desolation with 19 years of non-desolation as a forepart, but the *entire 70 years* were a period of desolation. That is only one point. Now for another.

In the first year of his reign [the reign of Darius the Mede] 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. (Dan. 9:2)

Some have reasoned, "Does not the Scripture say 'desolations' (plural)?" Well, what did King Nebuchadnezzar do with regard to the 70-year desolation?

He massacred the people, he denuded the city of all inhabitants, he destroyed the city of Jerusalem and beat down the walls, and he burned and leveled the house of God. All of these actions were desolations (plural), so the word "desolations" in Daniel 9:2 does not

prove there were *different periods* of desolation. The 70 years pertain to desolation of the *land*.

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 sabbath, to fulfil threescore and ten years [that is, 70 years]. (2 Chron. 36:21)

This text in 2 Chronicles refers to the *same* 70 years of desolation of the land. Some of the modern translations go through all kinds of calisthenics and obscure reasoning to try to change the wording so that it will not convey the thought of 70 years' desolation, but the 70 years are *definitely a period of desolation*.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Dan. 8:13,14)

Daniel 8:13,14, which pertains to the sanctuary and the host being trodden underfoot for 2,300 days (years), is included here as a sidetrack. Daniel prophesied not only that for 2,300 days the sanctuary and the host would be trodden underfoot but also that at the expiration of the time period, the sanctuary would be cleansed. Bro. Russell showed that this cleansing or purification is really a *separation* of the host class from the sanctuary class. The 2,300 days were included on the chart to make the point, Where do the 2,300 days end in the so-called new chronology? The 2,300 days must end with an event wherein the sanctuary class is cleansed. Bro. Russell gave the ending date of the 2,300 days as the year 1846, when the Evangelical Alliance was formed. We will not at this time go into his reasoning, but it was correct. The point is that the 2,300 days have to end with a fulfillment, and 1846 is the only one that makes sense.

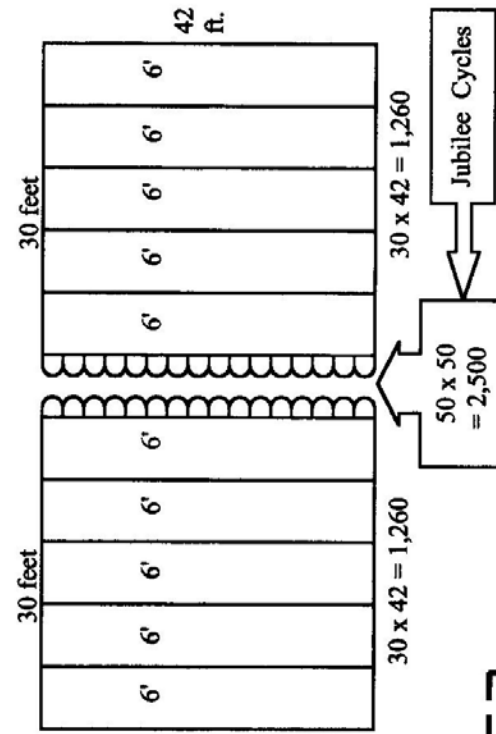
It is significant that the Pastor used as the starting point of the 2,300 days a clue which is found in the next chapter of Daniel, chapter 9. And what is the clue? "Seventy weeks are determined upon thy people," etc., and in the midst of the seventieth week "shall Messiah be cut off" (Dan. 9:24,26). The Pastor showed further that the seventy weeks ended with Peter's evangelizing of Cornelius, which opened the gospel to the Gentiles in A.D. 36.

Today most scholars have come around to accepting the date of our Lord's birth as 2 B.C. or 1 1/4 years before the new date line, rather than the 4 B.C. or A.D. 2 date. Quite a lot of unanimity on 2 B.C. has developed in the last decade. What is the point? If we find that Messiah was cut off in the midst of the last week of the 70 weeks, that he was cut off 3 1/2 years before the end of the seventieth week, then he was put to death 3 1/2 years before Cornelius. However, the Crucifixion is the real terminal point. When we go back 490 years minus the 3 1/2 years, we come up with the date 454 B.C., not 445 B.C. The arguments being used today are actually old arguments that were promoted more than 50 years ago. Chronology is important because it is the *baseline*. How can we know where we are on the stream of time unless we have the sub-stratum, the backbone, from which we can extrapolate all kinds of information? The arguments put forth today are not new, even though they may give the impression that they are.

If we go back to the 454 B.C. date, we find that in that year the decree went forth to rebuild the walls of Jerusalem, etc., and Bro. Russell takes 454 B.C. as the start of the 2,300 days. He did not go into much detail, but he probably had the following in mind. When we read about the 2,300 days in Daniel chapter 8, we see that the prophet was grieving about the long period of time. Then when we turn to Daniel chapter 9 and read about the 70 weeks, we find that the angel's name Gabriel is mentioned in both chapters. Thus the Pastor linked chapter 8 with the 70 weeks. Although he did not go into detail, that is the obvious conclusion, and we now know where to start the 2,300 days. With the so-called new chronology, where would the 2,300 days begin and end? Certainly the 2,300 days must have elapsed-they had to have a past fulfillment but when according to their reckoning?

Based on the squaring of 7 to calculate the Day of Pentecost, Pastor Russell put the jubilee cycles as 50 times 50 in the *Second Volume*. He reasoned that if the number 7 is squared to point out the Day of Pentecost within a year's time frame, then the fiftieth day, which follows the forty-ninth day, is the Day of Pentecost. This type of logic persists and is still valid.

Although the Pastor did square the 50, he did not go into the reasoning behind doing so. He just said that 7 squared points out Pentecost. But doesn't the squaring of 7 seem to hint that the squaring of 50 would point out a Jubilee? That is a logical assumption, but it is just that-an assumption-whereas 50 squared is the proof. **[See Chart No. 5.]**



28 cu.

Numbers Chapter 7
Dedication of Tabernacle Altar

- 1. Judah 1 Silver Charger (130 Shekels)
- 2. Issachar 1 Silver Charger (130 Shekels)
- 3. Zebulun 1 Silver Charger (130 Shekels)
- 4. Reuben 1 Silver Charger (130 Shekels)
- 5. Simeon 1 Silver Charger (130 Shekels)
- 6. Gad 1 Silver Charger (130 Shekels)
- 7. Ephraim 1 Silver Charger (130 Shekels)
- 8. Manasseh 1 Silver Charger (130 Shekels)
- 9. Benjamin 1 Silver Charger (130 Shekels)
- 10. Dan 1 Silver Charger (130 Shekels)
- 11. Asher 1 Silver Charger (130 Shekels)
- 12. Naphtali 1 Silver Charger (130 Shekels)

CHART NO. 5

12 x 130 = 1,560 Shekels
 12 x 70 = 840 Shekels
 12 x 10 = 120 Shekels
 840 Shekels
 120 Shekels
 2,520 Shekels *

(7 x 360 Lunar Days = 2,520 years)

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another [that is, five curtains were sewn together and five other curtains were sewn together to make two large curtains of five units each].

And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. (Exod. 26:1-6)

Each of the two large curtains, each comprising five units, had 50 blue loops, and the loops were coupled together with golden taches. The reference is to the bottom curtain of Israel's tabernacle arrangement, which is the only curtain that could be seen by one standing in the Holy or the Most Holy and looking up at the roof. The three curtains above this white cherubim curtain could not be seen from inside the tabernacle. The cherubim curtain was so important that it was called "the tabernacle," and the boards, that is, the structure, were just the support (Exod. 26:1). In other words, the tabernacle in the Wilderness was the cherubim curtain.

The Pastor was not the originator of many of these thoughts, but the Lord used him to get the right thought. According to the Pastor the cubit is 18 inches (or 1 1/2 feet), the measurement from the elbow to the tip of the forefinger. Therefore, when the first curtain is converted into feet to picture the antitype, the 20 cubits become 30 feet, and the 28 cubits become 42 feet. Then, multiplying the width by the length gives us 30 times 42 or 1,260 days/years (30 x 42 = 1,260).

We see also that two curtains have this multiple, and if we add 1,260 and 1,260, the result is 2,520 days/years ($1,260 + 1,260 = 2,520$). The tabernacle has been a helping hand for the royal priesthood, and it continues to be a helping hand, for it confirms Gentile Times. Unfortunately, a new concept is developing that says a mathematical definition should not be applied to Gentile Times.

With the golden taches resembling multiplication signs, the 50 blue loops on each of the two large curtains comprising the cherubim curtain can be multiplied (50×50) for a total of 2,500. Now we have the 2,500 years, which point out the Jubilee. Acts 3:20,21 states that the heavens must retain Jesus Christ "until the times of restitution of all things," and this is a reference to *Jubilee* restitution. The 2,500 years point out the year 1874 or 1875 depending on how the date is viewed.

There are many confirming proofs for the chronology, but how many do we need? The importance of the dates 1874 and 1914 is thus shown in the tabernacle arrangement. In regard to 1914 we say that the Church is not complete, Israel is not yet the center of the Kingdom, etc., but we need an affirmation to show that the date is correct. What events actually happen or do not happen is not the fault of that chronology. If the information is there, we should not discredit it, and the date 1914 is shown multiple times in Scripture.

Numbers chapter 7, also pertaining to the tabernacle, mentions the princes of Israel. Twelve days were set aside for the dedication of the altar, and each day a prince (such as the prince of Judah) gave his offering until all 12 tribes were represented and the 12-day period had been covered. This gift-giving feature was a part of the dedication of the tabernacle. The gift each day consisted of 130 shekels for a silver charger, 70 shekels for a silver bowl, and 10 shekels for a gold spoon. When all of the shekels in the gifts were added up, the total was 2,520.

Review and Conclusion

The Apostle Paul gave a confirmation of the 430 years until the Exodus, he also gave the number of years in the Period of the Judges, and Ezekiel furnished the 390 years and the 40 years, which help to establish the length of the Period of the Kings. We cited three Bible texts to prove that all of the 70 years were a period of desolation. And the Lord graciously gave us another clue to show that the chronology as we have received it from the *Second Volume* is secure. This clue, instead of using the 2,300 days, takes the 454 B.C. date in the Old Testament and translates it to the

Gospel Age date of 1846. These multiple confirmations mean that all of the time periods are correct.

If we shorten or lengthen any one of the baseline time periods, it will affect a prophecy in the Book of Genesis, which embraces the whole chronology. **[See Chart No. 6.]**

CHART NO. 6

Genesis 15:8,9

"And he [Abram] said, Lord GOD, whereby shall I know that I shall inherit it [the land]? And he [God] said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon."

Take me an heifer	3 years old
she goat	3 years old
ram	3 years old
turtledove	1 year old
young pigeon	<u>1 year old</u>
	11 years x 360 days
	= 3,960 years

	From the covenant
Anno homini	From Adam's Fall
2045 B.C.	2043 B.C.
+1915 A.D.	+1917 A.D.
3960 years	3960 years

1656	Flood
427	Abram 75 years old
430	Exodus
46	Dividing of land
450	Period of Judges
513	Period of Kings
+606	To B.C./A.D.
4128	Anno homini
-1656	
2472	B.C. Flood
-427	
2045	B.C. Covenant
-430	
1615	B.C. Exodus
-40	
1575	B.C. Entry into Canaan
-6	
1569	B.C. Division of land
-450	
1119	B.C. Beginning of kings
-513	
606	B.C. Destruction of Jerusalem
-70	
536	B.C. Cyrus decree

And he [Abram] said, Lord GOD, whereby shall I know that I shall inherit it [that is, the land]?

And he [God] said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. (Gen. 15:8,9)

Presumably, the turtledove and the young pigeon were each a year old because that requirement was in the Law of Moses. If we add up the ages of these animals and birds, we get the following: 3 years + 3 years + 3 years + 1 year + 1 year = 11 years. The Lord gave Abram a very important mathematical answer, for if we multiply the 11 years by 360, the number of days in a lunar calendar year, we get 3,960 years. This time period began when the covenant was given to Abram. One side of Chart No. 6 gives the correct *anno homini* dates. (The Jewish calendar says we are past the year 5900.) The chart shows that the Abrahamic Covenant was made in 2045 B.C. depending on whether we calculate the date from Adams creation or his fall, a two-year difference. From that covenant we have the 3,960 years, which bring us to the year 1915. (This reasoning is presented in a simplified form rather than going into the semantics of a B.C.-A.D. date.) The beginning of the year 1915 is really the end of the year 1914. In other words, the fall of 1914 and the *fall* of 1874 are the end of the year according to the Jewish calendar. Stated another way, the end of the Jewish year is the fall of our Gregorian calendar. Bro. Russell went back and forth between 1874 and 1875 in the *Reprints* and the Volumes, but either date always pertained to the invisible presence of Jesus.

In summary, then, God has furnished us with the correct chronology without our having to go to outside sources. An exception is the year 536 B.C., the date of Cyrus's decree and a date well established in secular chronology. Let us consider the date 536 B.C. for a moment. If the desolation of the land was a period of 70 years, and if we know that Solomon's Temple was destroyed 70 years before that decree, then all we have to do is add 536 and 70 to get the date 606 B.C. Therefore, 606 B.C. is correct, and we must ignore all the contradictory reasoning of the religious scientists, for the land was desolate for a period of 70 years. We know, then, that not only is the date 536 B.C. correct rather than the fourth year of Jehoiakim, but also the date 606 B.C. is secured.

Incidentally, two different groups refer to 606 B.C. (or to 607 B.C. when they are trying to be technical), but they are referring to it from a different starting point. They say that from the destruction of Jerusalem to the decree of Cyrus was a period of 50 or 51 years and not 70.

The subject of chronology can be approached different ways, but we deliberately avoided the scholarly trend in order to show the chronology in simplicity so that all can see and understand the figures. Of course from 536 B.C. on, we do use secular chronology, but the Bible carefully brings us up, like a nursing mother, to this reliable point in secular history.

As stated in the beginning of this discourse, the Lord's Word is sufficient to thoroughly furnish one unto all good works (2 Tim. 3:16,17). In epistles to Timothy and Titus, Paul said to avoid "profane and vain babblings, and oppositions of science falsely so called" and "foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain," and we should not "give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith" (Titus 3:9; 1 Tim. 1:4; 6:20). All of these areas are diversionary. ■

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2. "Chronology Proofs" - Cover Inside
3. "Chronology Proofs" - text and finally
4. "Chronology Proofs" – Spine (If available)

They are to be put together in the order in which they were named.

Only the cover and spine will not be 3-hole punched. The cover should be produced on a glossy photo paper and the selection should be for the "glossy" and it will automatically read "best" quality. The second "copy" of the cover (would be on regular paper) is for the inside of the book and would also be 3 hole punched. That is followed by the "cover inside" sheet which should be run on regular paper. The "Cover" will slipped into the clear plastic front area of the notebook.

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