



A CONFIRMATION OF THE

**TRUE
BIBLE
CHRONOLOGY**

BY

CHARLES F. REDEKER

1971

(Including later additions in
1976, 1986, 1995 and 2002)

ZION'S TOWER of the MORNING
P.O. 3261
Southfield, MI 48037

Publisher's Foreword

When we first published this study in 1971, we felt that it would be both a blessing and a help to the Lord's consecrated people. Many years have passed since this was done and we must say that we are of the conviction that these Truths are as true today as they were when first presented. Our gratitude continues for this most excellent and accurate way in which Brother Charles F. Redeker both analyzed and produced this great and most wonderful document.

Here we are in the year 2002. While there has not been too much of note in the area of chronology, yet some things of significance have happened. We know that "we have a more sure Word of prophecy; whereunto we do well that we take heed as unto a light shining in a dark place, until the day dawn [the promised Millennium] and the daystar [early star of Christ's presence] arise in our hearts." (2 Pet. 1:19) We truly, as well, "have not followed cunningly devised fables" but have a solid foundation in the Word of the LORD. (2 Pet 1:16) The description of the measurements of the Great Pyramid in Egypt, in addition to the prophetic dates, help to establish both confidence and faith in the surety of those things mentioned in the Bible relative to the chronology. To us this was very, very exciting.

It is suggested that some very significant events have now taken place, such as the re-establishment of Israel in 1948 – an outgrowth of the Balfour Declaration of 1917 where the Jewish people were promised "a Jewish national homeland" by the government of Great Britain. Jerusalem became its capital since 1951 and 1967. At that time to the present, there has been a blood-bath involving wars and terrorism based on the Koran (from the angel? Gabriel to Mohammed, 622 A.D.) and the sons of Ishmael – Islam (Psalm 83). It is worthy of note that Lord Beaconsfield (Disraeli,) a Jew, was the British Prime Minister in 1878 when permission was granted to buy land in what was then Palestine and, as mentioned herein, the first settlement was *Petah Tikvah*, – a "door of hope." These incidents are perhaps the greatest signs to visualize in the fulfillment of the prophecies promised.

While there are other dates suggested since this treatise was first published 31 years ago, its overall value to the Christian is inestimable. The *Witnesses* have seen the date of 1975 both come and go and they currently have no specific date as to the end, with which to replace it. We continue to press forward in confidence with the presentation of *True Bible Chronology*.

Yet, other dates have been put forward. Taking Mt.Horeb as being 1914, successive dates have been advanced for: Gilgal, Bethel, Jericho and finally Jordan. We are presently awaiting the smiting of Jordan as the last significant event incident to the glorification of the remnant "Little Flock" and the work to be done -- the glorification of the church taken in violence as was Christ. "And Elisha saw it, and he cried, My father, my father, the [Jezebel's – Christendom's] chariots of Israel and the horsemen thereof! And he saw him no more." (2 Kings 2:12) "The four intervening chapters in the Book of Kings that cover events in Elijah's life between his experience at Mt. Horeb (1 Kings 19) and his arrival at Gilgal (2 Kings 2) are a historical parenthesis, designed to shed further light on the significance of his final work in *smiting the river Jordan*." – See *The Keys of Revelation*, (1993), p. 289

We are pleased to republish this book, *True Bible Chronology*, at this late date because we believe its proven timeline will be a strength to the LORD's people in these troublesome times prior to the establishment of that kingdom which we so much desire. It is to this end that it is set forth for the Household of Faith. We trust that the blessing of God and of His Son Jesus Christ will be upon it. We have been so blessed and desire to share it with others of kindred mind.

--THE PUBLISHER

FOREWORD

It is our hope that this re-examination and confirmation of the Bowen/Russell chronology will prove to be both timely and beneficial to the Lord's people. A clearer understanding of this subject should strengthen our faith and sharpen our spiritual vision. Such knowledge will enable us to stand with those Scripturally described as "vigilant" and "awake," instead of drifting with those who are "overcharged with cares," "blind," or "asleep." Let us not be numbered with those who, even at the end of the age, are in darkness concerning the times and seasons in the plan of God and respecting their own position in the stream of time.

We believe that the Lord has provided both the chronology and the related time prophecies for our instruction and encouragement, especially at this time. Let us give careful consideration to these matters, then, and receive the lesson they are intended to convey. Thus enlightened, we will be able to properly recognize and appreciate the momentous events taking place during the present transition period from the "Kingdoms of this world" to the "Kingdom of our Lord and of His Christ." And we will be looking upward, in the knowledge that our deliverance draweth nigh. --Luke 21:28

Charles F. Redeker,
1971

TABLE OF CONTENTS

SECTION	PAGE
Introduction	9
PART ONE--Examining the J. W. Chronology	
I. GROSS FEATURES	11
II. RELATIONSHIP TO RETURN OF CHRIST	15
III. "JEWISH DOUBLE" PROPHECY	18
IV. LENGTH OF PERIOD OF JUDGES	24
V. LENGTH OF PERIOD OF KINGS	35
VI. SUMMARY	41
PART TWO--Analyzing the True Chronology	
VII. LIMITS OF THE 6,000 YEAR SPAN	42
VIII. THE RECKONINGS OF VOLUME TWO AND THE REPRINTS.....	45
IX. THE BIBLICAL AND SECULAR CHRONOLOGIES LINKED	49
X. SUMMARY	58
PART THREE--Confirming the True Chronology	
XI. EVIDENCE FROM HISTORY AND ASTRONOMY	59
XII. WITNESS OF THE GREAT PYRAMID	74
XIII. SUMMARY	79
PART FOUR--Applying the True Chronology	
XIV. CORRELATION WITH PROPHECY	80
XV. PROBLEMS RELATED TO THE CHRONOLOGY	87
XVI. SUMMARY	93
Closing Thoughts	94
Poem: Almost There!	99
Appendix	100
References.....	125

CHARTS AND TABLES

EXHIBIT		PAGE
A.	J. W. VERSUS THE TRUE CHRONOLOGY (Charts)	12
B.	CHRONOLOGY COMPARISON—LENGTH OF BIBLICAL PERIODS (Table)	13
C.	CHRONOLOGY COMPARISON—DATES OF MAJOR BIBLICAL EVENTS (Table)	14
D.	EFFECT OF J. W. CHRONOLOGY UPON THE “JEWISH DOUBLE” PROPHECY (Charts)	22
E.	TWO VIEWS OF 1 KINGS 6:1 (Table)	24
F.	1 KINGS 6:1—EFFECT OF DIFFERING VIEWS UPON THE BIBLE CHRONOLOGY (Charts)	26
G.	CONDENSED LISTING OF JUDGES (Table)	32
H.	CHRONOLOGY COMPARISON—PERIOD OF KINGS, PART I. (Table)	36
I.	CHRONOLOGY COMPARISON—PERIOD OF KINGS, PART II. (Table).	38
J.	COMPARISON OF DATES FOR SELECTED BIBLICAL EVENTS --VOLUME TWO VS. REPRINTS (Table)	45
K.	COMPARISON OF BIBLICAL PERIODS—VOLUME TWO VS. REPRINTS (Table).	46
L.	COMPARISON OF 6,000 YEAR BIBLE CHRONOLOGY--- VOLUME TWO VS. REPRINTS (Charts).	47
M.	ADJUSTED LISTING OF BIBLICAL PERIODS (Table).	51
N.	ADJUSTED 6,000 YEAR BIBLE CHRONOLOGY (Chart).	51
O.	REVISED DATES OF MAJOR BIBLICAL EVENTS (Table).	53
P.	BIBLICAL AND SECULAR CHRONOLOGICAL CORRELATIONS, 2045 B.C.- 1200 B.C. (Table)	61
Q-1.	YEAR OF JERICHO’S DESTRUCTION BY JOSHUA IN SELECTED SYSTEMS OF CHRONOLOGY (Table).	63

CHARTS AND TABLES (Cont'd)

EXHIBIT	PAGE
Q-2. YEAR OF BIBLICAL ECLIPSE IN SELECTED SYSTEMS OF CHRONOLOGY (Table)	65
R. DATE OF RESTORATION TO LAND IN SELECTED SYSTEMS OF CHRONOLOGY (Table)	66
S. FULFILLMENT OF “JEWISH DOUBLE” PROPHECY IN SELECTED SYSTEMS OF CHRONOLOGY (Table)	68
T. COMPARISON OF DIVINE PLAN CHART WITH GREAT PYRAMID PASSAGES (Charts)	73
U. SELECTED CHRONOLOGICAL AND PROPHETIC CORROBORATIONS IN MEASUREMENTS OF THE GREAT PYRAMID (Tables)	74
V. FIRST 6,000 YEARS OF MAN’S EXISTENCE IN SELECTED SYSTEMS OF BIBLE CHRONOLOGY (Table)	95
W. LIFESPAN OF JESUS (Chart).....	107
X. CHRONOLOGICAL PATTERN DEPICTING THE FLOOD AND JESUS’ BAPTISM (Chart).....	109
Y. CHRONOLOGICAL PATTERN DEPICTING THE DOMINION PARALLELS (Chart)	111
Z. A LIST OF 19 PERIODS (Table).....	115
AA. JAIR THRU SERVITUDE TO MESOPOTAMIA (Table).....	119
BB. JOURNEY’S END THRU JUDGESHIP OF SAMUEL (Table).....	122
CC. 450 YEAR PERIOD OF THE JUDGES (Chart).....	124

INTRODUCTION

The true Bible chronology is believed by many Bible students to be that which was widely promulgated by Pastor Charles T. Russell in *The Time Is At Hand*, published in 1889. In this and succeeding works, the 6,000 years from the creation of Adam were shown to have ended in October 1872 A.D. ⁽¹⁾

In recent years this chronology has come under attack from many quarters, and with increasing severity as the time period from 1872 onward continues to lengthen. In order to examine some of the arguments advanced for revising this arrangement, we have selected the new Jehovah's Witnesses' chronology, which is similar to the foregoing and yet embodies the most common objection to it: i.e., that the 6,000 years were ended approximately one hundred years too soon. The Witnesses have modified the chronology in such a way that the 6,000 years from Adam are ended in the year 1975 A.D. (See **Exhibit A**, "J. W. vs. the True Chronology," which follows.) Whereas officially no direct statement of the significance of that year is made in so many words, the clear implication is that the visible establishment of God's Kingdom upon earth will occur then. ^(1A)

The first part of this study will concern itself with examining the J. W. chronology in some detail and noting how it differs from Pastor Russell's, which had previously been accepted as true by their organization. The differences will then be evaluated to determine if the changes are justified. It seems to us that in order to be acceptable, any changes must be based upon sound new evidence as well as remain completely harmonious with other related chronological data already *known* to be true.

(1) The first author to set forth this chronology was apparently Christopher Bowen, vicar of a church at Southwark, London when releasing it about 1830. Afterward, other Bible expositors reproduced it, though not necessarily adopting it: Edward B. Elliott in *Horae Apocalypticae* (A Commentary on the Apocalypse), published in London in 1851, and H. Grattan Guinness in *The Approaching End of the Age* (Viewed in the Light of History, Prophecy, and Science), London, 1878. In the United States it received enthusiastic endorsement by Nelson H. Barbour of Rochester, New York, editor of "*The Midnight Cry*," by J. H. Paton of Almont, Michigan in *Day Dawn*, 1880 and by Charles T. Russell of Allegheny, Pennsylvania as already noted. (Notes of Albert O. Hudson, Milborne Port, England, copied in a letter from Jessie Norman to Alpha Koterba, Aug. 1989; C. T. Russell, "And the Door Was Shut," Tower Reprints, p.289; and J. Parkinson, *The Bible Student Movement in the Days of C. T. Russell*, p.D-1.)

(1A) Watchtower Bible and Tract Society, *The Approaching Peace of a Thousand Years*, p.12.

As this investigation progressed, the need for an analysis and clarification of Pastor Russell's chronology (termed *the "true" Bible chronology*) became increasingly clear. The second part of

this presentation thus will concern itself with this matter and delve into some of the problem areas, such as:

- (a) Uncovering the exact year of Adam's creation, a date which is not emphasized anywhere in the writings of the Pastor. [He did state "the race had its origin in 4128 B.C." in the Question Book, *What Pastor Russell Said*, pp. 828-9.]
- (b) Pinpointing the exact ending point of the 6,000 years: it is not always clear whether 1872 or 1873 was intended.
- (c) Verifying the date of the first year of Cyrus from the latest historical evidence, since it is such a crucial link in relating the Biblical and secular chronologies.
- (d) Reconciling a one year difference in the reckonings of Volume Two (*The Time Is At Hand*) and Reprints (*Watch Tower Reprints*, page 1980). These two sources, while containing the clearest expressions of the Pastor in regard to the Biblical chronology, present a one year variation in reckoning which needs to be harmonized.

Part Three will continue with an approach which hopefully will prove both interesting and faith-strengthening, as it briefly surveys the available evidence confirming portions of the true Bible chronology. In the years which have intervened since the death of Pastor Russell, much new archeological material has been uncovered which bears directly upon the chronology and is worthy of investigation. The records of astronomy also seem useful here, since at least one Scripture text appears to describe a total solar eclipse that ties in with a notable and datable event in the history of Israel. As a finishing touch, consideration will be given to the Great Pyramid of Egypt, in terms of the symbology and measurement of its passageway system, to examine the claim that it corroborates the Bible chronology.

Finally, the practical application of the true chronology will be discussed in Part Four. The correlation of the ending of the 6,000 years *in 1872* with the prophetic unfoldings since that time is most significant and highlights the value of the chronology in *pointing* alert students of the Bible to the new day in earth's history. In addition, certain objections that have been raised against the true chronology should also be considered, including the *disappointment* of 1914 and the ever-lengthening period of the "harvest."

PART ONE -- EXAMINING THE J.W. CHRONOLOGY

GROSS FEATURES

In order to depict most clearly the overall features of the J. W. chronology, and to permit a ready comparison with that promulgated by Pastor Russell, the accompanying charts and tables were constructed. **Exhibit A**, the "J. W. Versus the True Chronology," is perhaps the simplest. It shows that in the new J. W. reckoning, the 6,000 years begin with Adam's creation in 4026 B.C. and extend until the autumn of 1975 A.D. The dotted line connecting the upper and lower diagrams represents the B.C.--A.D. dividing point; it occurs in the same position on the time scale for both chronologies. Notice that the J. W. chronology begins and ends 103 years later than its counterpart, the "true" chronology of C. T. Russell.

Exhibit B, "Chronology Comparison--Length of Biblical Periods," follows next in order. Here are portrayed some of the more prominent individual Biblical periods which make up the 6,000 year overall period. The two column format allows a rapid comparison of the two chronological arrangements to be made. With respect to the J. W. chronology, changes from its counterpart are evidenced in only two of the Biblical periods shown: The first in the "Exodus to the Division of the Kingdom at the death of Solomon" (actually this change is in the length of the Period of the Judges, to be subsequently examined at length), accounting for a hundred year difference; and the second in the "Death of Solomon to Zedekiah's Overthrow" (the Period of the Kings), accounting for a three year difference. Taken together, these two changes add up to a 103 year difference which, in the J. W. chronology, serves to delay the ending of the 6,000 years from Adam until the autumn of 1975 A.D.

Exhibit C, "Chronology Comparison--Dates of Major Biblical Events," is the final one in this initial series. Some of the more prominent Biblical events are listed here, with their dates as computed by the J. W. and C. T. Russell chronologies. The dates are shown both in the usual B.C – A.D. system and the A.M. system (a consecutive method of reckoning from the year of Adam's creation) as well. In the Appendix of this presentation, a convenient method for converting from one system of dates to the other has been included.

It should be noted that the basis for the dates shown under the C. T. Russell column in **Exhibit C** is the chronological arrangement given in the article, "True Bible Chronology Stated A.M.," which appeared in the *Watch Towers* in 1896 (*Reprints*, pp.1980,1981). As will be explained in Part Two of this presentation, there is a correction resulting from a reconciling of this reckoning with that shown in *Volume Two*, page 42, which alters two of the dates in this table by one year each. These corrections are listed in **Exhibit M**, and will be explained subsequently.

EXHIBIT A

J. W. VS. THE TRUE CHRONOLOGY

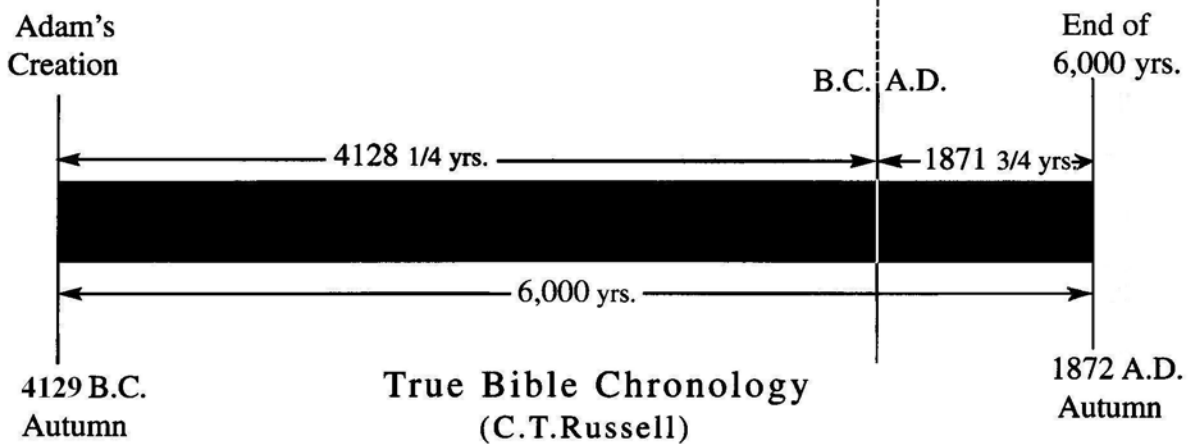
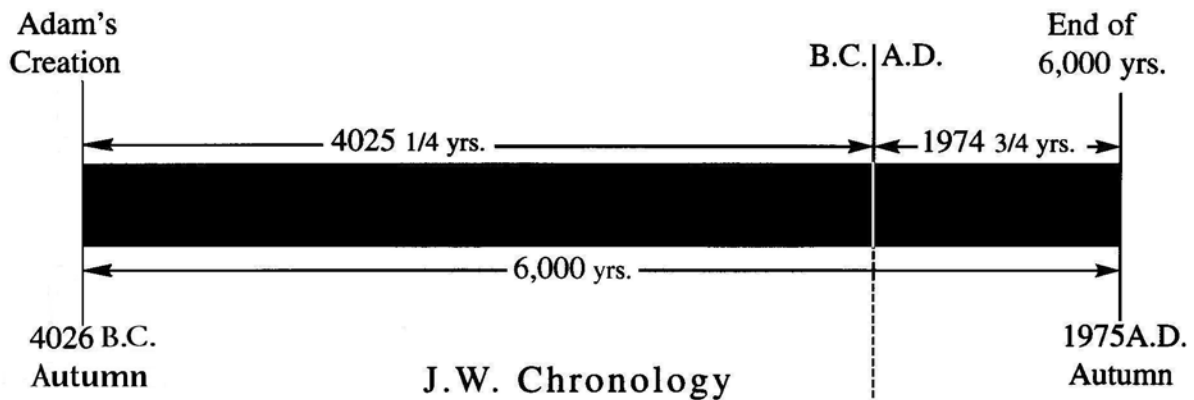


EXHIBIT B

CHRONOLOGY COMPARISON – LENGTH OF BIBLICAL PERIODS

Length <u>Biblical Period</u>	Length	
	<u>C.T. Russell</u> ^(a)	<u>J.W.'s</u> ^(b)
Creation to Flood ^(c)	1,656 yrs.	1,656 yrs.
Flood to Abrahamic Covenant	427 yrs.	427 yrs.
Abrahamic Covenant to Exodus	430 yrs.	430 yrs.
Exodus to Division of Kingdom at Death of Solomon	616 yrs.	516 yrs.
Death of Solomon to Zedekiah's overthrow	393 yrs.	390 yrs.
Zedekiah's Overthrow to Restoration to Land	70 yrs.	70 yrs.
Restoration to A.D. 1(Jan. 1)	536 yrs.	536 yrs.
A.D. 1 (Jan. 1) to A.D.1872 (Oct.)	<u>1,872 yrs.</u>	<u>1,872 yrs.</u>
(Total)	6,000 yrs.	5,897 yrs.
1872 to A.D.1975, autumn	<u>103 yrs.</u>	<u>103 yrs.</u>
(Total)	6,103 yrs.	6,000 yrs.

(a) Based on Volume 2 of *Studies in the Scriptures, The Time is at Hand*, p. 42.

(b) Based on *All Scripture is Inspired of God and Beneficial*, pp.284, 285.

(c) See page 56, Footnote (15B)

EXHIBIT C

CHRONOLOGY COMPARISON -DATES OF MAJOR BIBLICAL EVENTS

Biblical Event	Date According to		Date	
	<u>C.T. Russell</u> ^(a)		<u>J.W.'s</u> ^(b)	
	<u>A.M.</u> ^(c)	<u>B.C.-A.D.</u>	<u>A.M.</u>	<u>B.C.-A.D.</u>
Creation of Adam (autumn)	0000	4129 B. C.	0000	4026 B.C.
Man's Fall	0002	4127 B.C.	--	--
Flood ^(d)	1656	2473 B.C.	1656	2370 B.C.
Abrahamic Covenant	2083	2046 B.C.	2083	1943 B.C.
Death of Jacob	2315	1814 B.C.	2315	1711 B.C.
Exodus and First Passover	2513	1616 B.C.	2513	1513 B.C.
Entering Canaan	2553	1576 B.C.	2553	1473 B.C.
Period of Judges Begins	2559	1570 B.C.	2559	1467 B.C.
Saul Begins to Reign				
(Judges End)	3009	1120 B.C.	2909	1117 B.C.
Solomon Begins to Reign	3089	1040 B.C.	2989	1037 B.C.
Zedekiah's Defeat	3522	607 B.C.	3419	607 B.C.
Start of Desolation of Land	3523 ^(e)	606 B.C. ^(e)	3419	607 B.C.
Restoration to Land (autumn)	3593 ^(e)	536 B.C. ^(e)	3489	537 B.C.
Birth of Christ	4127	2 B.C.	4024	2 B.C.
(Year B.C. 1)	4128	1 B.C.	4025	1 B.C.
(Year A.D. 1)	4129	1 A.D.	4026	1 A.D.
Death of Christ	4161	33 A.D.	4058	33 A.D.
End of 6,000 Years (Oct.)	6000	1872 A.D.	--	--
Christ's Return	6002	1874 A.D.	5939	1914 A.D.
End of "Times of Gentiles"	6042	1914 A.D.	5939	1914 A.D.
End of 6,000 Years (autumn)	--	--	6000	1975 A.D.

(a)Most of the A.M. dates in the C.T. Russell column are from "True Bible Chronology Stated A.M.," *Watch Tower Reprints*, pp. 1980-1981, which agrees with that of E. B. Elliott in *Horae Apocalypticae*.

(b)All of the B.C. dates in the J.W. column are from *All Scripture is Inspired of God and Beneficial*, pp. 292-296.

(c)"A.M." signifies "**Anno Mundi**," or year of the world; it is a consecutive chronology designating the year 0000 for Adam's creation and dating all subsequent events from it. Since the chronology of the Bible begins with the creation of man, not the earth, some chronologists prefer the term "A.H.," signifying "**Anno Hominis**," or year of man.

(d) See Footnote (15B), p.56.

(e) See Exhibit O, p.53.

RELATIONSHIP TO RETURN OF CHRIST

Historical Background. From the very first century of the Christian era, earnest students of Bible prophecy and chronology have believed that the ending of 6,000 years of man's history upon earth would be a most significant date. Based upon Bible types and pictures, it was believed that the seventh thousand year would mark the time for Christ's return, the binding of Satan, and the millennial reign of Christ and his church. ⁽²⁾

Since the Reformation, and especially in the 18th and 19th centuries, tremendous interest was rekindled in prophetic interpretations. With the increased understanding and insight into this neglected area of Bible study, a keen awareness of the impending end of the age was manifested by hundreds of Bible students and authors. All of this culminated in efforts to identify the events of Daniel and Revelation and to set forth an accurate accompanying chronology.

Those familiar with the true Bible chronology, as adopted and expounded by Pastor C. T. Russell, are aware that the year 1872 was finally pinpointed as the ending of 6,000 years from the creation of man, and 1874 as the date of Christ's return--the beginning of his "*parousia*." But the significance of these dates could be appreciated only by the spiritually minded, for the outward evidences were at first slow to be recognized. Only a few could comprehend the invisible manner of Christ's return and grasp the transition into a new day in which the "end of the age" prophecies would gradually be fulfilled.

In the early days of the Bible Student movement, Pastor C. T. Russell and those associated with him received much of their inspiration and enthusiasm from this knowledge that Christ had returned. Already in 1876 the fact of his invisible presence had been noted and was being heralded. ⁽³⁾ It was believed according to the prophecies that the time had come when the returned Lord would refresh the church with a special outpouring of blessings as well as raise the "sleeping" members of the body who had passed beyond. According to Luke 12:37, the Lord Jesus would gird himself and make his servants sit down to meat, and come forth and serve them.

(2) The first century *Epistle of Barnabas*, while not altogether correct in its interpretation of the events to transpire at the end of the age, is nonetheless worthy of noting here because it reveals the kind of thinking prevailing at so early a time in the church's history:

"What is the meaning of 'He made an end in six days?' He means this: that the Lord will make an end of everything in six thousand years, for a day with him means a thousand years... So then children, in six days, that is in six thousand years, everything will be completed." (The Apostolic Fathers, Vol. 1, Chapter 15.)

(3) See C. T. Russell, "Harvest Gatherings and Siftings," *Watch Tower Reprints*, p. 3822 and J. Parkinson, *op. cit.*, p.A-2.

With joyous expectation, these Bible students of a century ago looked forward to receiving new insights and understanding of spiritual things that had either been lost through the corruptions beginning in the third and fourth centuries or that had been kept hidden until the due time for their revealing had arrived. They were not disappointed. True to the promise, a flood of light upon the Scriptures was received. One by one, the accumulated errors of the past gave way to clearer knowledge of the divine plan, including especially the doctrines of ransom and restitution, the true chronology, and the awareness that the harvest of the age had begun. For more than forty years the Bible Students rejoiced in their privilege of living in the times of the blessedness of the fulfillment of Daniel 12:12, as they grew in grace and in knowledge and benefited by the ministry of that "wise and faithful servant."--Mat. 24:45-47

But with the untimely death of Pastor Russell in 1916, vast changes were adopted by the new leadership of the *Watchtower* organization. Under the guise of advancing with the light, many of the truths which had been brought into clear focus were altered. While at first subtle and seemingly slight, these changes became progressively more serious and often in open contradiction to that which was previously believed. One such doctrine which was extensively revised concerned the timing of the return of Christ: In the late 1920's, when the fact of Christ's return in 1874 had already been taught for over fifty years, the view was advanced that Christ's invisible presence had not begun until the year 1914.^(3A)

Other changes in the chronology are of more recent vintage. We have already noted the Witnesses' belief, first advanced in 1963, that the first 6,000 years of man's existence upon earth will not end until the year 1975. Hence, the J. W. chronology does not tie together the ending of the 6,000 years with the return of Christ, since it is held that Christ returned in the year 1914. As a matter of fact, this would indicate that Christ returned fully 61 years prior to the termination of the 6,000 years from Adam's creation.

This view, however, is in direct opposition to the general expectations of that great body of godly students of the chronology through many centuries. The return of Christ was consistently linked directly with the ending of the 6,000 year reign of sin and the beginning of earth's thousand-year Sabbath or rest day. In the 19th century came the clearer understanding which the "Jubilee cycles" and the "1335 days" of Daniel afforded, pointing to the year 1874 for Christ's return. These are some of the truths which were fully accepted earlier but which were repudiated by the new *Watchtower* management. Today no mention is made of the significance of the year 1874 in relation to these matters and no recognition is given to the many Bible students still holding to this date.

(3A) See page 40 for this footnote.

Scriptural Basis. Let us explore briefly some of the Scriptures that touch upon the seventh thousand-year day and the events to be expected at its dawning. There are two illuminating pictures in the Old Testament that form the backdrop, one in reference to God and the other to mankind.

The first picture is based upon the overall work of creation, which is described as having occurred in six epoch-days, each probably 7,000 years in length. The high point of this work, the formation of man, took place near the close of the sixth day and was followed by God's "resting" from his labors. (Gen. 1:27,31; 2:2,3) God's rest was not prompted by weariness, but represented an entrusting into the hands of the Logos, the cooperative agent in all creation, the task of perfecting and completing the human creation. We understand that the seventh creative day has been occupied largely in carrying this out and that the first 6,000 years of this epoch have given man a valuable lesson in evil which will be of everlasting benefit to him.

The second picture is based upon God's commandment to the Israelites in respect to the sabbath day: "Six days thou shalt do thy work, and on the seventh day thou shalt rest." (Exod. 23:12) The six thousand-year days of man's work-week are represented therein, his labors under the bondage of sin and death to be followed by the seventh thousand-year day of rest. Jesus' description as "Lord of the sabbath day" (Mat. 12:8) strongly suggests that he takes charge of man's affairs in a more direct way at the beginning of earth's antitypical sabbath day. How beautifully this dovetails with the signs of Christ's presence today and with the realization that the preliminaries of setting up his Kingdom of righteousness are already underway!

In contrast with this, the J.W.'s would **now teach** that the antitypical **sabbath day has not yet begun**, since it is held **that the six thousand years will not end until 1975**. This seems wholly inconsistent, since they realize that Christ has already returned. In addition to describing Jesus as "Lord of the Sabbath," the Bible also shows that he must be retained in the heavens "until the times of restitution of all things." (Acts 3:21) Since he has already returned, according to the J. W. chronology the beginning of the times of restitution would be placed within the 6,000 year period of sin, and the Lord of the Sabbath would have returned *before* the antitypical sabbath began.

Such theology *seems inconsistent within itself*. Instead of solving chronological problems, it seems to introduce more difficulties and creates open areas of conflict with the Scriptures. As this discussion proceeds, we will note how such difficulties continue to present themselves and bring into serious question the reliability of such a chronology.

III. "JEWISH DOUBLE" PROPHECY

A serious deficiency of the J. W. chronology is its lack of synchronization with the prophecy of the "Jewish Double," as recorded in Jeremiah 16:14-18, Zechariah 9:9-12, and Isaiah 40:1,2. Let us see why this is true. The key verses of the first two Scriptures cited are:

"The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers ... And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things." --Jer. 16:15,18

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass ... Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee..." -- Zech. 9:9,12

For a century, Bible students have understood these texts to teach that the nation of Israel would be punished for a specific period of time because of unfaithfulness and disobedience to God. The "double" of punishment refers to the length of time that she would lose God's favor; in the Hebrew text, both in Jer. 16:18 and Zech. 9:12, this "double" is termed a "*mishneh*," which is defined as a repetition or duplication. The duration of Israel's being cast off from divine favor was thus described as a repetition or duplication of a previous period of her history, during which she had enjoyed the blessing of God.

The record of the Israelites bears out that they were especially dealt with by God and enjoyed a unique relationship with Him. God established His covenant with them, gave them the Ten Commandments and other laws, set forth an order of services in the Tabernacle and Temple, and gave special promise of blessing if they would walk in His statutes. For a time, they pictured God's kingdom arrangements in a typical sense, foreshadowing that grander order yet to be established under the rulership of Christ and his church. But because of unfaithfulness, the Israelites were to lose this standing of special favor:

"Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; and ye have done worse than your fathers ... Therefore will I cast you out of this land into a land that ye know not...and there shall ye serve other gods day and night; where I will not shew you favor." --Jer. 16:11-13

The length of time that Israel originally enjoyed the favor of God may readily be determined from an examination of the facts of Jewish history. The period of favor counted from the death of Jacob to the death of Christ; in all, as will be shown, a period of 1845 years. The year of Jacob's death is taken as the beginning of this period because it was then that Israel began her national existence as twelve tribes; on his deathbed, Jacob had given a prophetic blessing to the twelve tribes, which pertained in part to their share of the inheritance of the land (see Gen. 49). The year of Christ's death is taken as the close of this period because the sending of God's own dear Son to His covenant people marked both the high point and the end of special favor toward them; that year also marked Jesus' prophetic curse upon Israel, with emphasis upon banishment from the land (see Mat. 23:38 and Luke 21:24).

The Scripture declares, "He [Christ] came unto his own and his own received him not." (John 1:11) Jesus was born a Jew under the Law Covenant and his ministry was confined almost exclusively to his own people. Their rejection of him marked the climax of the pattern of willful disobedience demonstrated by the Israelites throughout the course of their history. Jesus was heartbroken over the stubbornness of his brethren after the flesh and over their failure to respond to his own ministry. But such flagrant rejection of God's own Son could not pass without severe judgment:

"O Jerusalem, Jerusalem, that killeth the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold! Your house is left unto you desolate!" --Mat. 23:37,38

The effect of this judgment was not long in coming. Israel unwisely rebelled against the dominion of the Roman Empire, an act which led to her utter destruction as a nation. In A.D. 70, Jerusalem was burned to the ground, the people taken captive to Rome, and the Jews scattered amongst all nations, seemingly forever dispersed.

Now let us see how the length of this period of favor is calculated. The death of Jacob is fixed by C. T. Russell's chronology in the year 1814-1813 B.C., ⁽⁴⁾ and the death of Christ in 33 A.D. This gives a length of 1845 years for this period, See the accompanying chart, "Effect of J. W. Chronology Upon the 'Jewish Double' Prophecy," (**Exhibit D**) referring to the first diagram on the sheet.

(4)There is some question whether Jacob's death occurred in 1814 or 1813 B.C., depending on whether the chronology of *Volume Two* or that of *Reprints* page 1980 is followed. A method of harmonizing these two reckonings, introduced in **Part Two** of this presentation, favors the 1814 date.

If 1845 years represents the length of *the period of favor* upon Israel, in order to complete the "mishneh," a like period of 1845 years would be indicated for *the period of disfavor*. Counting from 33 A.D. **produces the year 1878 A.D.** as the ending of this punishment upon Israel.

It is quite remarkable that in that very year--1878--tangible evidence of God's returning favor to Israel was clearly seen. That year marked the beginning of a series of events that culminated in 1948 with the re-establishment of Israel as a nation. In 1878, the *Berlin Congress of Nations* met in session, with Lord Beaconsfield, the Jewish Prime Minister of England, the central figure.^(4A) As a result of this historic assembly, all people--including Jews who up till then had been deprived of all privileges in their own native land--were granted certain rights, including that of colonizing and owning real estate in Palestine. Petah Tikvah, the first Jewish community to be re-established there, was settled on August 8 of that same year--1878.^(4B)

No less an authority than the first Prime Minister of modern Israel, David BenGurion, has testified to the significance of the year 1878 in the rebirth of that nation. In an address given on the tenth *anniversary* of the renewal of the Jewish state, he said in part: "The State did not come into existence on that great day of May 14, 1948, nor was it the 650,000 Jews who lived in the country on that day who established it. Pioneering activities of three generations preceded the declaration of independence, beginning in 1878 when the first Hebrew settlement in the country, *Petah Tikvah*, was founded."⁽⁵⁾ (**Petah Tikvah** today is a flourishing industrial center of more than 50,000 near Tel Aviv, well known as the "mother" of Jewish colonies in Israel.)

The prophet Isaiah, taking a point of view that reached to the latter end of the age, wrote of the time when Israel's "mishneh" would be fulfilled. His message was especially addressed to those who would be taking heed to the prophecies and seeking to learn the Lord's will in respect to Israel:

"Comfort ye, comfort ye my people, saith your God. Speak ye (comfort) to the heart of Jerusalem, and call out unto her, that her time of sorrow [appointed time -- margin of King James] is accomplished, that her iniquity is atoned for; for she hath received from the hand of the Lord double for all her sins. --Isa. 40:1,2 (Leeser)

(4A) See *Encyclopedia Judaica*, "Berlin Congress of Nations," 1971 edit., p.655.

(4B) See *Jewish Almanac for 1987-88*. p. 246.

(5) *The Herald*, "Israel Marks Tenth Anniversary," Vol. XLI, No. 6, June 1958, p.95; see also *The New Jewish Encyclopedia*, "Petah Tikvah," p.375.

In this text, the Hebrew word "*mishneh*" is not used; it is "*kephel*" that is rendered "double." "*Kephel*" signifies double in the sense of a thing having been folded in the middle. Chronologically speaking, this fold point was reached with the death of Christ in 33 A.D., the exact center of the two *like* periods of 1845 years each.

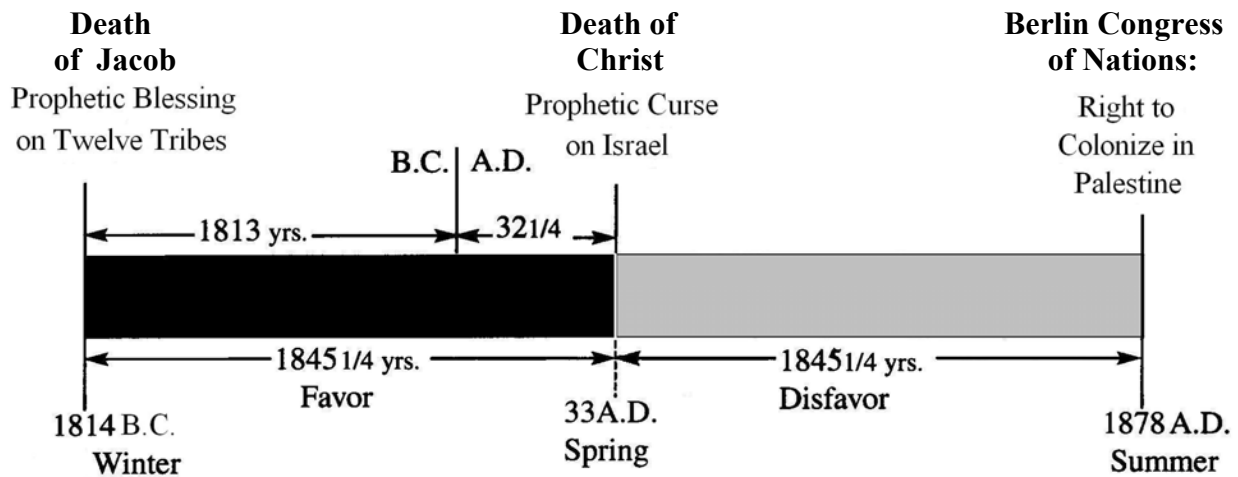
The student of the prophecies, enlightened by this *knowledge* of God's dealings with His typical people, can properly turn to those Jews who are vitally interested in these things, and proclaim the welcome message now due: "Comfort ye, comfort ye my people ... her appointed time is accomplished...for she hath received ... ***double for all her sins.***"

Not only is there corroborative evidence of the return of favor to the Jew in the year 1878, but the historical events since that time are also impressive. Though at times requiring the urging of the "fishers" and the persecution of the "hunters" to heed God's call to return to the land of promise (Jer. 16:16), the Jewish people overall have been blessed. ***Not in all the annals of history can precedent be found*** for the ***rebirth of a nation*** which seemingly had been annihilated and scattered into every corner of the earth. Notice how Jeremiah 16:14-18, previously alluded to, ties in God's re-gathering of His people to the land of Palestine with the ending of the "*mishneh*." It was this prophetic fulfillment of the ending of the double of punishment in 1878 which was the necessary prelude to all that has happened since.

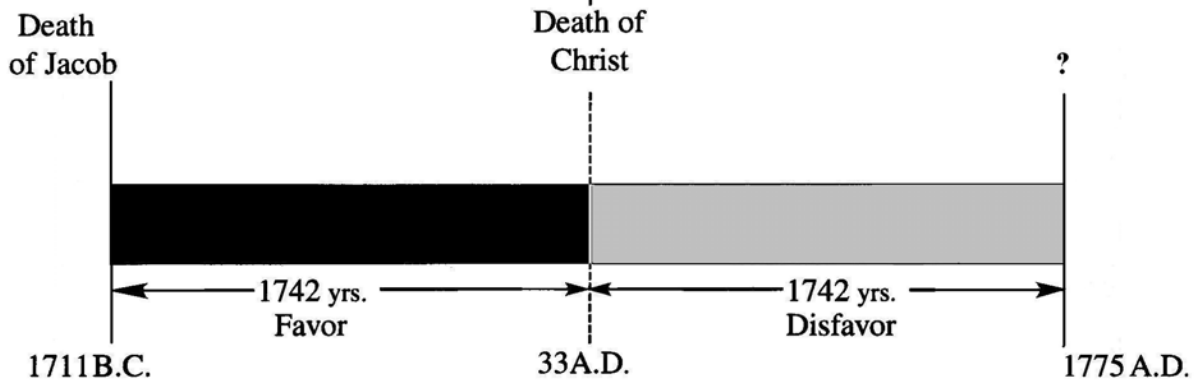
But what is the effect of the J. W. chronology upon this prophecy of the "Jewish Double?" (Refer again to **Exhibit D**, bottom diagram.) Through shortening the Period of the Judges (to be subsequently examined more fully), the death of Jacob is brought approximately 100 years closer to the Christian era. The effect of this is to shorten the period of favor from 1845 years to 1742 years; this in turn shortens the period of disfavor to a similar number of years, ending in 1775 A.D. But that year is of no consequence whatever in the historical rebirth of the nation of Israel: It is more than a hundred years prior to the time marked out by God for the restoration of blessings to Israel.

EXHIBIT D

EFFECT OF J. W. CHRONOLOGY UPON THE “JEWISH DOUBLE” PROPHECY



Jewish Double (According To C.T.Russell)



Jewish Double (Computed According to the J. W. Chronology)

Unfortunately, an understanding of *the "Jewish Double"* prophecy is *no longer of consequence to Jehovah's Witnesses*. As a group, they have cast aside their previous belief that God has a grand purpose to bless natural Israel and to restore her to the land of promise as an everlasting inheritance. Instead, *they have applied to themselves and to their Watchtower organization many of the blessings promised to the natural Jews*, a proposition which is *refuted both by Scripture and the rebirth of Israel in our day*.

We would certainly counsel all interested in this subject to examine thoroughly *the abundance* of Scriptural evidence setting forth *God's intention to bless His people of old*.⁽⁶⁾ In the New Testament, Romans the 11th chapter sheds considerable light on this, showing that "God hath not cast away his people which he foreknew," and that His overall purposes toward them remain unchanged. This is true *in spite of the fact* that the Israelites "killed [his] prophets and digged down [his] altars;" and in spite of the fact that Israel proved unworthy to obtain the chief favor of God--that of becoming heirs of the spiritual kingdom, to live and reign with Christ. --Rom. 11:2-3,7,25-29

To sum up, then, we note that the J. W. chronology *is out of step* with the prophecy of the "Jewish Double." Not only does it ignore the prophecy itself, but as we have seen, when an attempt is made to use the new reckoning as a basis for calculating its fulfillment, it forces an ending of the "double" about a hundred years too soon, thus destroying the validity of the prophecy altogether. We conclude that this is another one of the difficulties introduced by the new J. W. reckoning which needs to be given serious consideration in evaluating this chronology.

(6) For a more detailed study of Israel's place in the plan of God, we recommend reading: C. T. Russell, "The Restoration of Israel," Chapter 8 of *Thy Kingdom Come*; "God's Chosen People," *What Pastor Russell Wrote for the Overland Monthly*, pp. 63-72; the following articles from *Tower Reprints*: "The Gifts and Callings of God," pp. 3935-3938; "Responding to Divine Promises," pp. 3964-3966; and "The Three Great Covenants," pp. 4318-4322. (See also *Israel in History and Prophecy*, a booklet available from the Dawn Bible Students Assoc., 199 Railroad Ave., East Rutherford, NJ 07073.)

IV. LENGTH OF PERIOD OF JUDGES

The widest deviation of the J.W. chronology from that of C. T. Russell occurs in the Period of the Judges, which the Witnesses (and some others) believe should be shortened from 450 to 350 years. Some basis for this view is found in 1 Kings 6:1, where the length of the period from the Exodus to the start of the building of Solomon's Temple is given as "480" years:

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

If this text is correct in assigning 480 years to the period described, then the Period of the Judges of necessity would have to be only 350 years in length, since the other component periods which are included in the overall total are fixed and their lengths agreed upon. However, for many years scholars have pointed out the likelihood that an error was made in transcribing the numerals used, and that 1 Kings 6:1 apparently should read "580" years instead of "480" years.

Let us list the Biblical periods from the Exodus to the construction of the Temple to see how they fit into the two prevalent views of 1 Kings 6:1:

EXHIBIT E

TWO VIEWS OF 1 KINGS 6:1

	<u>According to C.T. Russell</u>	<u>According to J. W.'s</u>
Period from Exodus thru Division of Land	46 yrs.	46 yrs.
Period of Judges	450 yrs.	350 yrs.
King Saul's reign	40 yrs.	40 yrs.
King David's reign	40 yrs.	40 yrs.
King Solomon's fourth year	4 yrs.	4 yrs.
Total:	<hr style="width: 50%; margin: 0 auto;"/> 580 yrs.	<hr style="width: 50%; margin: 0 auto;"/> 480 yrs.

To show the overall effect of these two views on the 6,000 year Bible chronology, **Exhibit F** was constructed. For the sake of comparison, only the "480" or "580" years of 1 Kings 6:1 were considered as variables. For this reason, only a one hundred year difference in the chronology appears on this particular chart. **View "A"** is that of Pastor Russell; **View "B"** of the J. W.'s and others who accept the surface reading of 1 Kings 6:1. Note how a *reduction* of the period in question from 580 to 480 years allows for an additional one hundred years in the period from the start of Solomon's Temple to the ending of the 6,000 years. This would *prolong the chronology* by one hundred years, bringing the 6,000 years from Adam to a close in 1972 A.D. (An additional three year difference in the reign of the Kings is not shown in this particular chart; see **Exhibit B**.)

Possible Explanations of 1 Kings 6:1. Pastor Russell believed that *a transcription error* must have been made in 1 Kings 6:1 because, as this text stands, it does not harmonize with Acts 13:19-20, where Paul seems to define the length of the Period of the Judges as 450 years. Just how the error might have crept into the text is not certain. For the most part, the Hebrew scribes entrusted with the task of transcribing the Old Testament manuscripts were very careful and painstaking in their work. Nevertheless, some examples are to be found where *obvious errors* in the chronological record were made.

One such instance is found in comparing 2 Chronicles 36:9 with 2 Kings 24:8. Here 8 years and 18 years respectively are given for the age of King Jehoiachin when he began his reign. A similar discrepancy is found in comparing 2 Chronicles 22:2 with 2 Kings 8:26. In this case, 42 years and 22 years respectively are given for the age of King Ahaziah when he began to reign. If it was possible for such evident errors to have been made here, it seems quite plausible that a less obvious one could have crept into 1 Kings 6:1.

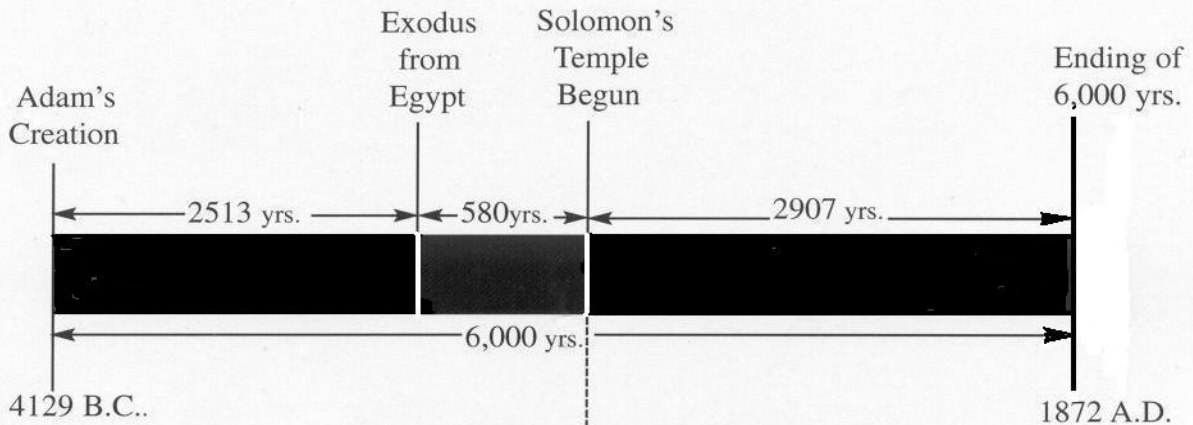
Benjamin Wilson in the *Diaglott* version, in a footnote on Acts 13:19, suggested that a copyist made the mistake of substituting the Hebrew character "four" for "five" in 1 Kings 6:1 due to their similar appearance. Other authorities have affirmed the fact that originally, in the Hebrew, numerals were formed by characters rather than being spelled out as words. If so, this practice would have contributed to the possibility of a transcription error in 1 Kings 6:1. However, this explanation is not deemed correct by yet other authorities, leaving the matter open for conjecture.^(6A)

Another possibility that has been advanced is that the clause in 1 Kings 6:1 that contains the numerical expression "480th year" is spurious and not a legitimate part of the sacred canon of Scripture. A strong case has been made for this by quoting from various Pagan, Jewish and Christian writers and chronologers. It is pointed out that: (a) The text is not found in Hebrew Bibles of the 1st century, (b) Josephus and Origen quote the verse directly without mentioning it, (c) Other early students of the chronology, such as Theophilus of Antioch and Clement of Alexandria, never refer to the text and contradict it in their own chronological outlines, and (d) Eusebius, the first Christian writer to allude to the 480 years as a Jewish tradition (in 310 A.D.), later changed his mind (in *Evangelica Preperatio*, about 325 A.D.) and adopted 600 years as the length of the period in question.^(6B)

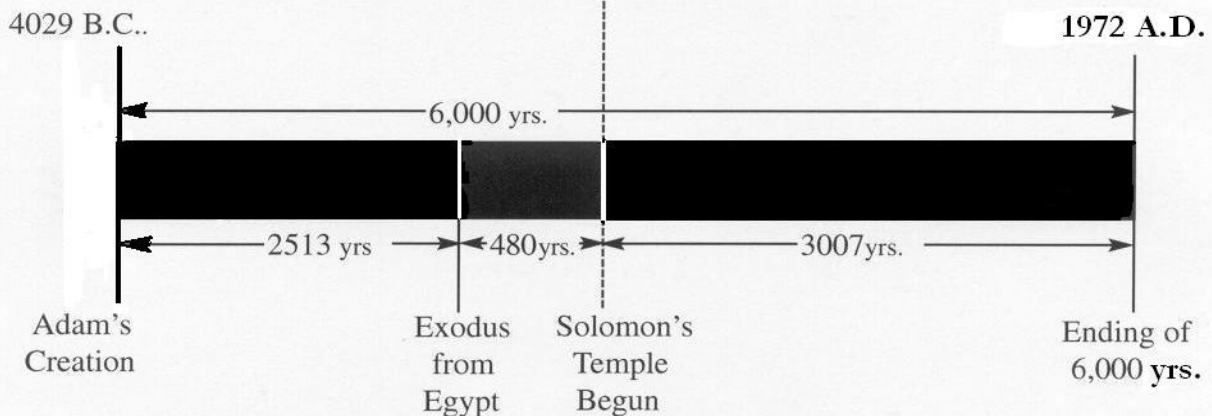
(6A) Eric Patterson, *Chronological Difficulties Answered*, pp. 3-4.

(6B) Patterson, *op. cit.*, pp. 1-3.

EXHIBIT F 1 KINGS 6:1 -- EFFECT OF DIFFERING VIEWS UPON THE BIBLE CHRONOLOGY



View "A": This period should be "580 yrs." to harmonize better with Acts 13:19-20 (C. T. Russell).



VIEW "B": This period should be "480 yrs."; text is considered correct as it stands. (J.W's)

Let us go on now to the New Testament Scripture, to see how it bears on the subject at hand.

Three Suggestions Regarding Acts 13:19-20. Many Bible students have felt that the Lord, in His providence, permitted the Apostle Paul to clarify this matter of the length of the Period of the Judges by his statement in Acts that it was "450" years. Let us begin with the King James version:

"And when he had destroyed seven nations in the land of Canaan, he 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

Because of admitted difficulties in translating this passage, controversy has arisen over the correct application of the 450 years. Some suppose that the 450 years refer to a much earlier period, beginning with the "choosing of the Fathers" mentioned in verse 17, and that the *King James* translation has beclouded this fact.

Let us examine these verses in some detail, to see if we can come to any conclusion, laying aside the questionable *King James* translation. *Rotherham*, *Marshall's Interlinear Greek-English N. T.*, the *American Standard Version*, and the *Revised Standard Version* are some of the translations that are more faithful to the older Greek manuscripts, and therefore should be more helpful here. For example, in the *American Standard Version* the passage reads as follows:

"And when he had destroyed seven nations in the land of Canaan, he gave [them] their land for an inheritance, for about four hundred and fifty years: and after these things he gave [them] judges until Samuel the prophet."

The proper order of the events mentioned by Paul, as shown in these more accurate translations, seems to be as follows:

- Choosing of the fathers.
- Leading the Israelites out of Egypt.
- Wandering for 40 years in the wilderness.
- Destruction of seven nations and division of Canaan.
- The 450 year period.
- Afterward God gave Judges.
- Afterward they desired a King.

As it stands, this listing is fairly loose. The key to this question seems to be to identify the event that the Judges are said to come after. Let us consider three suggestions in this regard:

(a) The first is that the Period of the Judges came after the 450 year period, which in turn followed the defeat of the seven nations. This view would necessitate the following order of events:

1. Seven nations destroyed.
2. Land given as an inheritance for 450 years.
3. After these things, judges were given.

But this represents an order of events that is clearly unacceptable to all students of the chronology. It would create an extra 450 year period which does not harmonize with any other Biblical data. For these reasons, such an interpretation of these verses has been universally rejected by Bible students and must be discarded here. This being the case, the remaining suggestions will have to concern themselves with just what the Apostle Paul had in mind when using the expression "after," since this first application is not plausible.

(b) The second suggestion is that Paul meant that the Judges followed the destruction of the seven nations; this would begin the 450 years after the conquering of the land and use the 450 years to define the length of the Period of the Judges. In this sense, the text reads:

"And when he had destroyed seven nations in the land of Canaan, he gave [them] their land for an inheritance for about 450 years: And after these things [after the exodus, the wandering in the wilderness, and the conquering of the land -- a reference to his thought in the preceding verses] he gave [them] judges until Samuel the prophet." --Acts 13:19-20

Here the order of events would be:

1. Seven nations destroyed.
2. Land given as an inheritance for 450 years.
3. Judges given, contemporaneous with this 450 year period.

Notice how logically this sequence harmonizes with the expression "after these things." It was after the exodus, after the wandering, and after the conquering of the land that the Judges were given, for 450 years. If the Period of the Judges followed the 450 years, as some would believe, it would seem likely the passage should read, "after this" (in the singular), Judges were given; that is, after the 450 years. But the Greek text reads in the plural, "after these things;" and the 450 years could not be included in this expression since it represents a duration of time, not a "thing."

Thus seen, the duration of the Period of the Inheritance, during which Judges were given, is understood to be 450 years. This is as Pastor Russell taught and as has been accepted by many Bible students. Notice that the justification for this view is no longer based upon the questionable King James expression, but it takes into account the more accurate translations as previously enumerated.

(c) A third suggestion is that the 450 years applied from the "choosing of the fathers" to the conquering of the land, after which the Judges were given. Such a view dissociates the 450 years from the Period of Judges altogether and makes possible the shortening of this period to 350 years. But does this square with what we already know to be true from the Bible chronology?

If the 450 years is considered to end at the time the land was conquered, its beginning falls into Abraham's day. Abraham, appropriately enough, was indeed selected as the first "father" of Israel. But when did this occur? What was the significant event in the life of Abraham when it could properly be said that he was "chosen" of God? Instinctively, we think of that momentous occasion when God revealed Himself to Abraham and requested him to leave his own country and his father Terah's house. It was at this point that God made the great covenant with him, assuring Abraham that his seed would become a great nation and bless all the families of the earth. --Gen. 12:1-4

Referring to **Exhibit C**, Dates of Major Biblical Events, it is seen that the Abrahamic Covenant is a fixed reference point in the chronology--2083 years from Creation--agreed upon by both C. T. Russell and the J. W. reckoning. Since the date that the land was fully conquered and received as an inheritance is also mutually agreed upon as the year 2559 A.M., a simple subtraction shows that 476 years elapsed from the choosing of Abraham to this point. Hence, the 450 years of Acts 13:19 could not readily apply to Abraham since they do not tie in with the mutually agreed upon date for the Abrahamic Covenant and his selection as the "father" of Israel.

Some might contend here that even though 476 years elapsed from the choosing of Abraham through the division of the land, Acts 13:19 merely specifies "about 450 years," and was not meant to be taken as an exact figure. But this argument appears very weak when we analyze similar Scriptures containing the same Greek word *hos* that is translated "about" in Acts 13:19. For example, in all of the following cases it is evident that an exact number of years was specified, even though the word "about" was used:

In Luke 2:37, Anna the prophetess was described as a widow of "about" (*hos*) fourscore and four years. In Luke 8:42, Jairus' daughter was said to be "about" (*hos*) twelve years of age. (Compare Mark 5:42, "for she was twelve years of age"--Rotherham.) And most conclusive of all, a reference in the very same chapter of Acts as that under discussion, in the preceding verse, Acts 13:18: Here the Israelites are said to have wandered in the wilderness "about" (*hos*) the time of forty years." Yet it is very clear from Acts 7:36 and Deuteronomy 1:1-3 that this period was exactly 40 years in length.

From this comparative study of the usage of the Greek word *hos*, it seems quite probable that the 450 years of Acts 13:19 was meant as a fairly accurate statement of the length of time involved, perhaps plus or minus a few months. Hence the hypothesis that the 450 years applies to the "choosing of the fathers" becomes a vague one indeed, without a demonstrable tie-in point with the Scriptures.

There is yet another fact so important to this discussion that it appears to overshadow all that has been said thus far: we must not overlook the correct sequence of events contained in the Greek text which relates the 450 years not to the choosing of the fathers but to the period following the conquering of the land.

This point should be carefully noted. Even though all the Bible versions true to the older Greek manuscripts place the 450 years at the end of verse 19 instead of in verse 20 as the King James indicates, ⁽⁷⁾ the placement of the 450 years in relation to the conquering of the land remains unchanged: it follows the overthrowing of the seven nations. Therefore, it would not at all appear proper to apply the 450 years way back to the choosing of the fathers. To do so would seem to be a flagrant disregard for the sequence shown: "When he had destroyed seven nations in the land of Canaan, he gave [them] their land for an inheritance for about 450 years." --Acts 13:19.

It appears that the only reasonable conclusion, then, is to accept the second of the three foregoing suggestions as the valid one, linking the Period of the Judges in verse 20 with the 450 years of verse 19. Fenton supports this view in his translation, which reads:

"Afterwards, when he had conquered seven nations in the land of Canaan, he entrusted them with the possession of their country for about 450 years; and, contemporary with these events, he gave Judges until the end of Samuel the prophet." --Acts 13:19-20

(7) The older Greek manuscripts that place the 450 years at the end of verse 19 instead of in verse 20 are the Sinaitic, Vatican 1209, Alexandrian, and Ephraemi. Most of the more recent (and hence less reliable) manuscripts lend support to the order as given in the King James.

Internal Evidence From Book of Judges. In addition to the foregoing, another line of reasoning should be pursued. Is it possible to ascertain the duration of the Period of the Judges from the book of Judges itself? Most authorities on this matter are of the opinion that it is not possible to do so, since the listings of the individual judges are too loosely stated. Pastor Russell describes the record given in the book of Judges as "disconnected, broken, lapped, and tangled so much that we could arrive at no definite conclusion." ⁽⁸⁾

Another commentator, Henry H. Halley in his *Bible Handbook*, lists periods of oppressions by enemies of Israel as totaling 111 years, with two periods omitted; and lists the periods of rest--that of the Judges--as totaling 299 years. Adding these together yields a grand total of 410 years, not counting the two periods which were omitted.⁽⁹⁾ However, these figures do not seem conclusive overall, since overlappings or omissions may have occurred.

A slightly different approach may shed some light on this issue. Jephthah, one of the last of the Judges, provided a direct link which spans the time from about the end of the Israelite wandering to his own day. In Judges 11:26 he identified this period as being 300 years in length. This eliminates the need for trying to reconstruct the "rule" of the earlier Judges and furnishes us with an accurate, connected time period which we can use as a starting point:

"When Israel came up from Egypt, and walked through the wilderness unto the Red Sea, and came to Kadesh...Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place. But Sihon trusted not Israel to pass through his coast: but ... fought against Israel. And the Lord God of Israel delivered Sihon and all his people into the hand of Israel...And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan ...while Israel dwelt in Heshbon and her towns... and in all the cities that be along by the coasts of Arnon, three hundred years." --Judges 11: 16,19-26.

(8) C. T. Russell, *Studies in the Scriptures Vol. 2, The Time Is At Hand*, p.49.

(9) Henry H. Halley, *Pocket Bible Handbook*, p.158.

It is the latter portion of this reference, Judges 11:26, which serves to identify the starting point of the 300 year period as the time when Israel dwelt in Heshbon. The Israelites captured Heshbon when they defeated Sihon, king of the Amorites that dwelt in that land. The original account of this battle is found in Deuteronomy 1:24-36. But specifically, when did it take place?

Just before his death, Moses summed up the forty years' wandering in a gathering before the people, reminding them of their sins, of the obstacles they had overcome, and exhorting them to obedience under the Law Covenant. In Deuteronomy 1:3,4, the timing aspect of this farewell address is given as the first day of the eleventh month of the fortieth year, "after he had slain Sihon the king of the Amorites, which dwelt in Heshbon." This suggests that King Sihon of Heshbon had just recently been defeated, perhaps the very year before the Israelites crossed into Canaan.

Since six years were then spent in conquering and dividing the land, we would therefore have to subtract seven years (these six plus the one back to the battle of Heshbon) from the 300 year period given by Jephthah; this gives us 293 years to be applied to the beginning part of the Period of the Judges. These 293 years now form the starting point of a modified listing of the Judges, as follows:

EXHIBIT G

CONDENSED LISTING OF JUDGES

Duration of Judges from Joshua to Jephthah	293 years (Judges 11:26, as adjusted above)
Jephthah's judgeship	6 years (Judges 12:7)
Ibzan's judgeship	7 years (Judges 12:9)
Elon's judgeship	10 years (Judges 12:11)
Abdon's judgeship	8 years (Judges 12:14)
Philistine oppression	40 years (Judges 13:1)
Samson's judgeship (20 years that may have fallen within the Philistine oppression)	0-20 years (Judges 15:20)
Total:	<hr/> 364-384 years

The above texts furnish us with a continuous time coverage reaching through Samson's judgeship and the Philistine oppression, totaling 364-384 years. There is no possibility of overlapping here, since not only is the length of each judgeship stated, but also the fact that each Judge assumed his office only after the death of the preceding one. The forty year Philistine oppression is shown to follow sometime after the death of Abdon, and this may have included Samson's judgeship of twenty years; the text at Judges 15:20 seems somewhat vague on this point.

But the list is not yet complete. Recall Paul's words in Acts 13:20 that God "gave them judges until Samuel the prophet." In addition to the judges already shown, it is the book of Samuel that calls our attention to the two remaining, Eli and Samuel.

Eli the Priest is said to have judged Israel for forty years (1 Sam. 4:18), and Samuel is said to have "judged Israel all the days of his life." (1 Sam. 7:15) Since Samuel anointed Saul as the first King, we are only concerned with the time accruing from Eli's death to the start of Saul's reign. Unfortunately, the length of this period is not stated definitely in the Scriptures, although we do know it includes at least the seven month period that the ark was captured by the Philistines (1 Sam. 4:15-18, 1 Sam. 6:1) and the twenty year period immediately following its return (1 Sam. 7:2). In addition, there were the years that Samuel judged in his circuit of the various cities of Israel, after the Philistines had been subdued, the length of which is not specifically stated in Scripture. -- 1Sam. 7:16-17

Summing up, then, we have the following:

Period from Joshua through Samson (as shown in Exhibit G)	--	364-384 years
Eli's judgeship	--	40 years
Samuel's judgeship	--	20-1/2+ unstated number of add'l years
Total:		<hr/> 424-1/2+ to 444-1/2+ yrs.

This gives us a grand total of at least 424-1/2 years for the Period of the Judges. Several possible uncertainties should be kept in mind:

- (a) The names of some Judges might have been omitted.
- (b) The lengths of some intervening time periods might have been omitted.
- (c) Samson's judgeship of twenty years may have fallen within the Philistine oppression; if not, the minimum total rises to 444-1/2 years.
- (d) The full length of Samuel's judgeship is not stated.

We believe that these factors explain why the total number of years (424-1/2 - 444-1/2) fall somewhat short of the 450 years of Acts 13:19-20. Nonetheless, it should be obvious to all that the total accounted for is well above the 350 years claimed by the J.W. reckoning for the entire length of the Period of the Judges.

Thus it has been demonstrated that a careful study of the internal evidence of the books of Judges and First Samuel reveals that at least 424-1/2 (and possibly at least 444-1/2) years are fully and uninterruptedly accounted for. Here is a chain of evidence which must be acknowledged by all putting forth a chronology for this period. Any theory which calls for less than this minimum is clearly out of harmony with the Scriptural testimony as above outlined. Since such is the case with the new J.W. chronology, it is clear why we are not impressed by it.

Length of Judges: Summary and Significance. We have now presented several lines of Scriptural evidence that have all pointed to the harmonious conclusion that the duration of the Period of the Judges was 450 years. An analysis of Acts 13:19-20 showed the unreasonableness of trying to associate the 450 years with the "choosing of the fathers." And an examination of the internal evidence of the books of Judges and Samuel revealed that a minimum of 424-1/2 - 444-1/2 years are readily accounted for, which is well above the 350 assigned to it by the J.W.'s and some others. Further, considering a "Fourth View" of Acts 13 as enumerated by Morton Edgar in his comprehensive study on this subject (see **Appendix D**), should leave no doubt in the mind of the earnest student of chronology as to the exactitude of this 450 year period.

With this background, it is quite evident that a transcription error must have been made in 1 Kings 6:1, where it is stated that the fourth year of King Solomon was the 480th year from the Exodus. If we add together the *component* Biblical events of this period, it is seen that 580 is the correct total: See **Exhibit E**, "Two Views of 1 Kings 6:1," under the C. T. Russell column, at the beginning of this section.

V. LENGTH OF PERIOD OF KINGS

We come now to a brief examination of the period of the Hebrew monarchy. For more than five hundred years, God permitted the Israelites to be ruled by a succession of Kings under a theocratic kingdom arrangement whereby it was said of these monarchs that they "sat upon the throne of the Lord." (2 Chron. 29:23) After 120 of these years had elapsed, at the death of Solomon, the kingdom became divided into northern (ten tribes of Israel) and southern (two tribes of Judah) portions. The kingdom of Judah is of more interest to us for two reasons:

Not only was the promise of the mighty Messiah and deliverer to be realized through the line of Judah (Gen. 49:10), but chronologically speaking, the kingdom of Judah endured more than a hundred years beyond the defeat of its counterpart. Judah's last king, the wicked Zedekiah, was finally defeated by Nebuchadnezzar and the *remaining* Jews taken captive to Babylon. This event brings us to within seventy years of a well authenticated date in secular history--the first year of Cyrus' reign in Babylon, 537 B.C., when the Jews were permitted to return to Jerusalem. (See discussion in Section IX of this presentation, "*The Biblical and Secular Chronologies Linked.*")

It has already been shown in **Exhibit B**, "*Chronology Comparison--Length of Biblical Periods*," that there is a three year difference in the overall length that is assigned to the period from the death of Solomon to Zedekiah's overthrow, in the J.W. and C.T. Russell chronologies. We will now see the reason for this difference.

Turning attention first to **Exhibit H**, "*Chronology Comparison--Period of Kings (Part One)*," notice that all of the kings through Judah's line have been listed in order. The dates that each king began his reign have been shown, both in the J.W. and C. T. Russell chronologies. Both the B.C. and A.M. dates are given. The B.C. dates in the two systems of reckoning are very close to each other, varying only from 0-7 years for a given king. But the A.M. dates show a much wider deviation, ranging from 99-110 years. The reason for this is that in this comparison, the B.C. dating system runs backwards from the B.C.-A.D. dividing point to the beginning of the Period of the Kings, and does not include that portion of the time scale which covers the Period of the Judges. (It will be recalled that the major difference in the J.W. and C.T. Russell chronologies -- one hundred years -- occurs in the Period of the Judges.) By contrast, the A.M. system counts forward from the creation and, before reaching the Period of the Kings, must run through the Period of the Judges where the large discrepancy takes place.

EXHIBIT H

CHRONOLOGY COMPARISON--PERIOD OF KINGS

PART ONE

Kings (thru line of Judah)	<u>Year Reign Began</u>			
	<u>According to J. W.'s^(a)</u>		<u>According to Russell^(b)</u>	
	<u>B. C.</u>	<u>A. M.</u>	<u>B. C.</u>	<u>A.M.</u>
Saul	1117	2909	1120	3009
David	1077	2949	1080	3049
Solomon	1037	2989	1040	3089
Rehoboam	997	3029	1000	3129
Abijam (Abijah)	980	3046	983	3146
Asa	978	3048	980	3149
Jehoshaphat	938	3088	939	3190
Jehoram	917	3109	914	3215
Ahaziah	910	3116	906	3223
Athaliah (Mother of Ahaziah)	-	-	905	3224
Jehoash	903	3123	899	3230
Amaziah	866	3160	859	3270
Uzziah (Azariah)	826	3200	830	3299
Jotham	774	3252	778	3351
Ahaz	759	3267	762	3367
Hezekiah	745	3281	746	3383
Manasseh	716	3310	717	3412
Amon	661	3365	662	3467
Josiah	659	3367	660	3469
Jehoahaz	628	3398	(reigned only 3 mos.)	
Jehoiakim	628	3398	629	3500
Jehoiachin	618	3408	(reigned only 3 mos.)	
Zedekiah	617	3409	618	3511
Zedekiah's overthrow & destruction of Jerusalem	607	3419	607	3522

(a) Based on *All Scripture is Inspired of God and Beneficial*, pp.294-295.

(b) Based on C. T. Russell, *Tower Reprints*, p.1980.

The next table is **Exhibit I**, "*Chronology Comparison— Period of Kings (Part Two)*." Here the length of the reign of each king has been shown according to the Books of Kings and Chronicles and according to three systems of chronology: the J.W., C.T. Russell, and P. Mauro. This arrangement brings out some surprising facts, as we will now see.

First of all, it is very gratifying to note that the Books of Kings and Chronicles are perfectly harmonious with one another, in terms of the stated lengths of the reign of the kings. In every case (and there are twenty-two kings or alternates so listed) there is complete agreement in the lengths of the reigns.

Next we note that the J.W. system of chronology does not agree with these Scriptural statements of Kings and Chronicles. In eleven instances, the J.W. listing is at variance with the Scriptures, the differences ranging from 1-11 years. The widest deviation is found in the reign of King Amaziah: The Scriptures in 2 Kings 14:2 and 2 Chron. 25:1 attribute 29 years to his rulership; but the J.W.'s show 40 years. Even with wide individual variations such as this, however, the total difference in the overall length of the Period of the Kings balances out to only three years, with respect to the Bible (or C.T. Russell) total.

Such an unexpected deviation of the J.W. listing from direct statements of Scripture, as brought out in Exhibit I, naturally raises the question of why, and what source might have been used to obtain such results. Since no basis other than the Scriptures is given in the sourcebook listing the J.W. chronology, we can only surmise what might have been done. In the past, some commentators on Kings and Chronicles have given more weight to what is known as the synchronization of the reigns of the kings of Judah with those of Israel. This method was followed by Philip Mauro, whose tabulation was included in Exhibit I to provide a comparison with the J. W. listing. ^(9A) In this procedure, an effort is made to harmonize the cross references to the Kings of Judah and of Israel with the actual number of years stated for the length of the reigns. It seems probable that this kind of reasoning was also employed by the J. W.'s in compiling their listing.

Whereas we must commend the sincerity of such an effort to strike harmony from seeming conflicting statements of Scripture by such a method of synchronization, it seems to us that there

(9A) Mr. Mauro's treatise on Bible chronology is a condensation of Dr. Martin Anstey's, *The Romance of Bible Chronology*, an exhaustive work in two volumes published by Marshall Bros., London, in 1913.

EXHIBIT I

CHRONOLOGY COMPARISON--PERIOD OF KINGS

PART TWO

Kings (thru line of Judah) **Length of Reign**
 According to Scriptures According to Commentators
Kings^(a) and Chronicles J.W.'s^(b) Russell^(c) Mauro^(d)

Saul		40yrs	(Acts 13:21)	40yrs	40yrs	40yrs
David	1Kings 2:11	40yrs	1Chr. 29:27	40yrs	40yrs	40yrs
<u>Solomon</u>	<u>1Kings 11:42</u>	<u>40yrs</u>	<u>2Chr. 9:30</u>	<u>40yrs</u>	<u>40yrs</u>	<u>40yrs</u>
Rehoboam	1Kings 14:21	17yrs	2Chr. 12:13	17yrs	17yrs	17yrs
Abijam	1Kings 15:2	3yrs	2Chr. 13:2	2yrs	3yrs	2yrs
Asa	1Kings 15:10	41yrs	2Chr. 16:13	40yrs	41yrs	41yrs
Jehoshaphat	1Kings 22:42	25yrs	2Chr. 20:31	21yrs	25yrs	26yrs
Jehoram	2Kings 8:17	8yrs	2Chr. 21:20	7yrs	8yrs	3yrs
Ahaziah	2Kings 8:26	1yr	2Chr. 22:2)	1yr	1yr
<u>Athaliah</u>	<u>2Kings 11:3</u>	<u>6yrs</u>	<u>2Chr. 22:12</u>	<u>) 7yrs</u>	<u>6yrs</u>	<u>7yrs</u>
Jehoash	2Kings 12:1	40yrs	2Chr. 24:1	37yrs	40yrs	40yrs
Amaziah	2Kings 14:2	29yrs	2Chr. 25:1	40yrs	29yrs	40yrs
Uzziah	2Kings 15:2	52yrs	2Chr. 26:3	52yrs	52yrs	52yrs
Jotham	2Kings 15:33	16yrs	2Chr. 27:1	15yrs	16yrs	15yrs
Ahaz	2Kings 16:2	16yrs	2Chr. 28:1	14yrs	16yrs	15yrs
Hezekiah	2Kings 18:2	29yrs	2Chr. 29:1	29yrs	29yrs	28yrs
<u>Manasseh</u>	<u>2Kings 21:1</u>	<u>55yrs</u>	<u>2Chr. 33:1</u>	<u>55yrs</u>	<u>55yrs</u>	<u>55yrs</u>
Amon	2Kings 21:19	2yrs	2Chr. 33:21	2yrs	2yrs	2yrs
Josiah	2Kings 22:1	31yrs	2Chr. 34:1	31yrs	31yrs	31yrs
Jehoahaz	2Kings 23:31	3mos	2Chr. 36:2	0yrs	0yrs	0yrs
Jehoiakim	2Kings 23:36	11yrs	2Chr. 36:5	10yrs	11yrs	11yrs
Jehoiachin	2Kings 24:8	3mos	2Chr. 36:9	1yr	0yrs	0yrs
Zedekiah	2Kings 24:18	11yrs	2Chr. 36:11	10yrs	11yrs	11yrs

Total length, Period of Kings 513yrs 510yrs 513yrs 516yrs^(e)

(a) In every instance, there is perfect agreement between the listings of the Books of Kings and Chronicles; hence, the one figure shown represents both books. (This is true only for the direct listings of the individual reigns and does not hold for cross references between the kings of Judah and Israel.)

(b) Based on *All Scripture is Inspired of God and Beneficial*, pp.294-295.

(c) Based on C. T. Russell, *Tower Reprints*, p.1980.

(d) Based on Philip Mauro, *The Wonders of Bible Chronology*, pp.43-73. (See footnote 9A on page 37.)

(e) Although total of column shown is actually 517 yrs., Mr. Mauro indicates 516 yrs. to be the correct length of the Period of the Kings.

are basic faults entailed in this practice in this particular instance: First, secondary testimony relating to the reigns of the kings of Judah is being permitted to override direct statements of Scripture attesting the length of these periods. And second, the overall result of such a method is highly subjective, as indicated by the differences between the J.W. and Mauro listings, both of which seemingly followed the same procedure. The J.W. total for the ***Period of the Kings is 510*** years; Mauro obtains *516* years. (It is interesting to note that Pastor Russell's total, which agrees with the direct Scriptural statements of Kings and Chronicles, falls in the middle of these results, yielding *513* years.)^(9B)

Overall, there is thus a three year difference demonstrated in the chronologies of the Witnesses and C.T. Russell in the Period of the Kings. At first thought, this might appear very minor and of little consequence. But again, as we apply the significance of this three year difference to other aspects of prophecy that depend upon the chronology, we gain an appreciation of how vital even these few years become. Notice, for example, the effect of accepting the J.W. total of 510 years for the Period of the Kings ***upon the "Jewish Double"*** prophecy:

Shortening the reign of the Kings ***from 513 to 510 years*** causes a corresponding ***reduction*** in the period from Jacob's death to Jesus' death (the Period of Favor upon the Israelites). A three year reduction in the Period of Favor in turn shortens the Period of Disfavor (the "double" of punishment) ***by three years also***, ending the "Jewish Double" in *1875*, instead of *1878*. But we have already seen how well authenticated the year *1878* is in the resettling of the land of Palestine by the Jews, leading eventually to the rebirth of Israel in *1948*.

Here, then, ***is a unique method of checking the value of any system of Bible chronology***. The year *1878* appears as a God-given touchstone: If a given chronology can arrive at that year as the ending of the "double" of punishment upon Israel, it would commend itself as worthy of further ***examination***. If not, it would seem to ***fall seriously short of the mark***. The latter is clearly the case with respect to the J.W. chronology under consideration.

(9B) See page 40 for this footnote.

SUPPLEMENTARY FOOTNOTES INCLUDED IN PART ONE:

(3A) It should be noted that the concept of Christ's return and second coming was radically redefined by the Witnesses. Instead of a return to the earthly realms, Christ's return was interpreted as meaning that he entered into God's kingdom which *officially had been set up in heaven in 1914*. Then and there Jesus *was enthroned as king and began to rule*, which constituted his second "coming." Incidentally, it is also believed that the first work of his reign in heaven was to make war with Satan, the great Adversary, and cast him and all his angels out of heaven and down to earth. See *From Paradise Lost to Paradise Restored*, pp. 174-176.

(9B) In addition, it should be noted that some scholars have concluded that the "synchronisms" are not a part of the original Bible text at all:

John and Morton Edgar, in *Great Pyramid Passages, Vol. 2*, pp.23-26, comment, "Chronologers (as Ussher) who have attempted to base this period of Bible Chronology upon the synchronisms 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. It is now generally agreed that these synchronisms were added...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 Israel (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."

Julian Gray, in *Which Is the True Chronology*, p.29, writes, "The Christian whose mind has been enlightened in the deep things of God and who understands something of the marvelous consistency, reasonableness, and mathematical precision with which the Creator has constructed His 'Plan of the Ages,' would know that God is not the author of this confusion, and so would have been led to suspect an interpolation in the case of these conflicting synchronisms."

VI. SUMMARY OF PART ONE

(a) Essentially, the J. W. chronology deviates from the true Bible chronology in two component periods, amounting to ***an overall difference of 103 years***. This prolongs the ending of the 6,000 years from creation *until 1975 A.D.*

(b) An analysis of the main differences shows the following:

The largest change occurs ***in the Period of the Judges***, which was ***shortened to 350 years*** in place of the 450 years of Acts 13:19-20. This necessitates accepting the reading of 1 Kings 6:1 as it stands ("480" years) ***instead of the "580" years many scholars believe it should read***. This change ***prolongs the chronology by 100 years***.

A smaller change occurs in the period from Solomon's death to Zedekiah's overthrow, which was shortened to 390 years in place of the former 393 years. The effect of this is to prolong the chronology ***by 3 more years***.

(c) As an intended clarification of Bible time features, the J.W. chronology ***falls short of the mark*** for the following reasons:

It ***no longer ties in*** the ending of the 6,000 years with the return of Christ ***nor harmonizes*** with the 1,335 day prophecy of Daniel.

It ***shortens the length*** of the Period of the Judges ***by 100 years***, yet offers no new justification for doing so other than in repeating arguments that have been repudiated for many years by students of the chronology.

By ***shortening*** the Period of the Judges, it ***destroys the validity of the "Jewish Double"*** prophecy of Zech. 9:9-12, ending it about 100 years ***before*** the due time for the return of God's favor to Israel.

It shortens the length of the ***Period of the Kings by three years***, seemingly in open contradiction to direct Scripture statements defining the length of the individual reigns of the Kings.

PART TWO -- ANALYZING THE TRUE CHRONOLOGY

VII. LIMITS OF THE 6,000 YEAR SPAN

In any chronology of the first 6,000 years of man's history upon earth, there must be fixed beginning and ending points. Since Pastor Russell has become the leading spokesman of what we have termed the "true" chronology, we are especially interested in knowing what he taught in this respect. As mentioned earlier, it was Christopher Bowen who first worked out the chronology which was adopted by the Pastor; the fact that it was based exclusively upon the Scriptures and was independent of secular records of time appealed strongly to him.

This section will concern itself only with establishing the exact dates that were set forth for the creation of Adam and the ending of the 6,000 years. The underlying basis for accepting these dates will be considered subsequently.

Let us begin with the ending point of the 6,000 year span, Sometimes it is not clear from the writings of Pastor Russell whether 1872 or 1873 A.D. was specified. ⁽¹⁰⁾ However, it appears he must have concluded that this period ended in October 1872 A.D., for he spoke of this as the date indicated by "the exact Bible chronology." In *confirmation* of this, the following extracts from his writings are submitted, with their dates of publication:

***"So, then, whereas Usher dates A.D. 1 as the year 4005 from the creation of Adam, it really was, as we have shown, the year 4129, according to the Bible record, thus showing the year 1872 A.D. to be the year of the world 6000, and 1873 A.D. the commencement of the seventh thousand-year period, the seventh millennium, or thousand-year day of earth's history ... The chronology as just given ... shows that the six thousand years from the creation of Adam ended with A.D. 1872. "* ⁽¹¹⁾**

***"The exact Bible Chronology points to October 1872 as the beginning of the seventh thousand year or Millennium. "* ⁽¹²⁾**

(10) The year 1873 is mentioned in *Volume 2, pp. 39, 40, 41, 42, and 51*. There is some question whether in these instances the author meant the 6,000 years extended "to and including" 1873 or simply "to but not including" 1873.

(11) C. T. Russell, *The Time Is At Hand*, (1889), pp. 53-54.

(12) C. T. Russell, *Thy Kingdom Come*, (1890), p.127.

"To complete 6,000 years would require 1872 years (to October 1872 A.D.). Hence, the year ending October, A.D. 1872, was the year 6000 A.M." ⁽¹³⁾

The selection of the autumn as the season of the year in which the 6,000 years end seems quite plausible. It is commonly thought that the act of creating man occurred in the autumn since it was in that season that the year began on the most ancient calendars. Hence, exactly 6,000 years later would again fall in the autumn season.

Although perhaps merely coincidental, an autumn beginning and ending permit a ready calculation of the exact number of full years (without a fraction) to certain key Biblical and historical events: It was in the seventh Jewish month (about October 1st) that the Jews returned from the Babylonian captivity to rebuild the Temple. And seventy years earlier, it was again in the seventh month (just three months after Zedekiah's defeat) that the Jews had fled to Egypt, leaving their land desolate.

What about the beginning point of this period: Can the exact year of Adam's creation be determined? As mentioned earlier, nowhere in the writings of the Pastor is this year^(13A) actually stated. Hence it must be derived by calculating back 6,000 years from the ending point. Assuming now that Pastor Russell's belief that the 6,000 years ended in October 1872 A.D. is correct, they must have begun in October 4129 B.C. This is determined by taking into account ***the fact that no zero year exists between A.D. 1 and B.C. 1.*** Since the ***lack of a zero*** year and its effect upon chronological calculations that span the A.D. – B.C. point is a matter that can be quite confusing, we should stop to examine it in detail.

It is a surprising fact that inattention to the lack of the zero year has occasionally led even chronologists to err in their calculations. One source lists "most prophetic expositors" of the past, Hales, William Miller, and the compiler of standard Biblical marginal dates as examples of those who "stumbled into this technical pitfall." ^(13B) To avoid this common mistake, and to clearly show the length of the periods involved, it is extremely helpful to illustrate by means of diagrams, which we will employ as the discussion proceeds.

(13) C. T. Russell, *Tower Reprints*, "True Chronology Stated A.M.," (1896), p.1980.

(13A) See page 55 for this footnote.

(13B) LeRoy E. Froom, *The Prophetic Faith of Our Fathers, IV.*, p.791.

To restate this matter for clarity, we must realize that the year immediately before A.D. 1 is B.C. 1, with no zero year intervening.⁽¹⁴⁾ Because of this fact, a simple subtraction cannot be used in reckoning from A.D. to B.C. years in chronology.^(14A) Let us take an example to illustrate:

Suppose we have a 6,000 year period with a known ending point in October 1872 A.D. How do we calculate the starting point of this period? If we simply subtract 1872 years from 6,000, we obtain the year 4128 B.C. But this is actually one year shy of the true starting point, and would only represent a period of 5,999 years. To obtain the correct view of this matter, turn to **Exhibit A**, "The J.W. Vs. the True Chronology," in Part One of this presentation, using the bottom diagram labeled "True Bible Chronology."

Note that from the B.C.--A.D. point, it is 1871-3/4 years to the autumn of 1872 A.D. and 4128-1/4 years back to the creation of Adam in the autumn of 4129 B.C. Adding these B.C. and A.D. portions together yields the correct total of 6,000 years.^(14B) This is only true when creation is assigned to the autumn of 4129 B.C.; for if the autumn of 4128 B.C. were selected, the 6,000 years could not end until the autumn of 1873 A.D.

This method of calculation is so basic that we urge our readers to reflect upon this matter until it is understood. Such a study will be well rewarded in comprehending other vital Biblical calculations that span the B.C.-- A.D. dividing point.^(14C)

In summarizing this portion, we note the following:

- (a) It was Pastor Russell's express belief that the 6,000 years from Adam's creation ended in October 1872 A.D. (as depicted by *Bowen's chronology*).
- (b) Based on this assumption (to be examined subsequently), the act of creation must have occurred in the autumn of the year 4129 B.C. This calculation *takes into account* the *absence* of a zero year between B.C. and A.D. years.^(14D)

(14) Note that whereas there is no zero year between the years 1 B. C. and 1 A. D., there is a zero point between them.

(14A) See page 55 for this footnote.

(14B) See page 56 for this footnote.

(14C) See *Appendix B* for a suggested procedure which compensates for the lack of a zero year in calculations that span the B.C. -- A.D. dividing point.

(14D) See footnote (14A).

VIII. THE RECKONINGS OF VOLUME TWO AND THE REPRINTS

In a footnote in Part One of this presentation, we indicated that there was some question whether the death of Jacob occurred in 1813 B.C. or 1814 B.C., depending on whether the chronology of *Volume Two* or that of *Reprints* page 1980 is followed. Such an uncertainty also exists for the dates of other Biblical events because of a one year variation in the method of reckoning. By the chronology of the Reprints, all events prior to Zedekiah's defeat are dated one year older than by the chronology of *Volume Two*. For example:

EXHIBIT J

COMPARISON OF DATES FOR SELECTED BIBLICAL EVENTS -- VOLUME TWO VS. REPRINTS (Derived Dates)

	<u>Volume Two:</u>	<u>Reprints, p.1980:</u>
Creation	4128 B.C.	4129 B.C.
Abrahamic Covenant	2045 B.C.	2046 B.C.
Death of Jacob	1813 B.C.	1814 B.C.
Exodus	1615 B.C.	1616 B.C.
Zedekiah's Defeat	606 B.C.	607 B.C.

The reason for this slight difference in reckoning is accounted for as follows:

In *Volume Two* on page 42, there is a listing of nine Biblical periods, the total of which is 6,000 years. In *Reprints* page 1980 another period, consisting of a one year interval between Zedekiah's overthrow and the seventy years' desolation of the land, was added. Consequently, as shown in the *Reprint* listing (**Exhibit K**), in order to retain 6,000 years as the total of all the periods, it is necessary to shorten one of the other nine periods by a corresponding amount, i.e., one year. Since all periods from Creation to the Restoration (at the end of the seventy years' desolation) are Scripturally accounted for, and since the *Reprint* article specifically states, "to complete 6,000 years would require 1872 years (to October 1872 A.D.)," there was but one period remaining which could be shortened: That was from the Restoration to A.D. 1, which was shortened from 536 to 535 years, as the apparent intent of the author.

The listing of Biblical periods can then be compared as follows:

EXHIBIT K COMPARISON OF BIBLICAL PERIODS --VOLUME TWO VS. REPRINTS

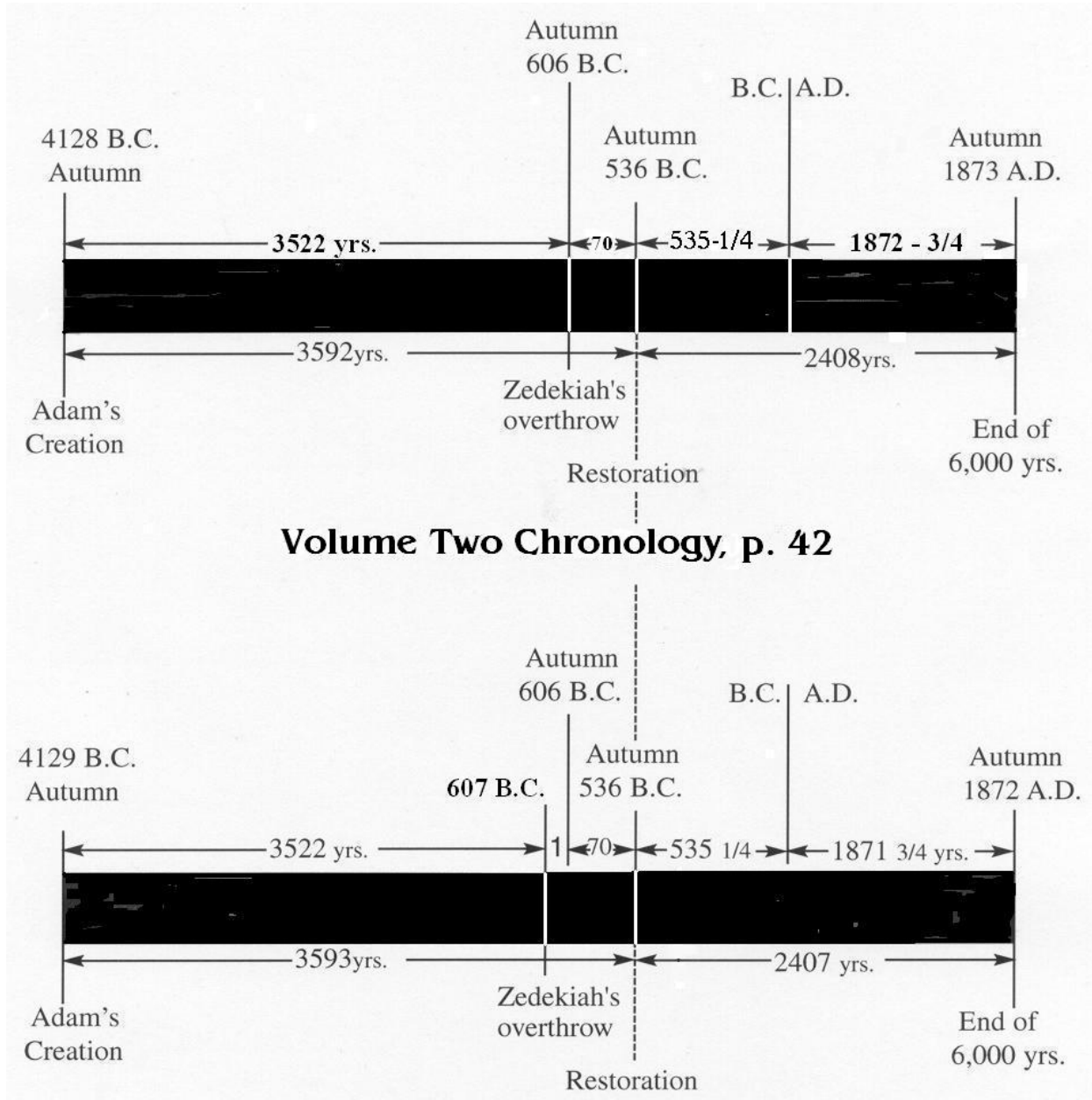
<u>Volume Two, p.42</u>	<u>Reprints, p.1980</u>
(Exact listing of years)	(Years derived from A.M. dates)
1656 yrs. to end of Flood	1656 yrs. to end of Flood
427 yrs. to Abrahamic Cov.	427 yrs. to Abrahamic Cov.
430 yrs. to Exodus	430 yrs. to Exodus
46 yrs. to Judges	46 yrs. to Judges
450 yrs. Period of Judges	450 yrs. Period of Judges
513 yrs. Rule of Kings	513 yrs. Rule of Kings
--	1 yr. Interval
70 yrs. Desolation of Land	70 yrs. Desolation of Land
536 yrs. to A.D. 1	535 yrs. to A.D. 1
1872 yrs. to A.D. 1873	1872 yrs. to October, A.D.1872
6000 yrs.	6000 yrs.

In column one above (taken from *Volume Two*), 536 years have been shown for the period from the Restoration (at end of seventy years' desolation) to A.D. 1. However, the diagram of the 6,000 years of this reckoning, which is more precise, shows that it is *only* 535-1/4 years to A.D.1, Jan. 1: See **Exhibit L**, "Comparison of 6,000 Year Bible Chronology -- *Volume Two*," which follows. This leaves a balance of 1872-3/4 years to A.D. 1873, autumn. (This calculation takes into account the absence of a *zero year* between the B.C. and A.D. dividing point.)

In the next section, the Scriptural justification (or lack of it) for including the one year interval will be evaluated. Also, a satisfactory method for harmonizing these two reckonings will be offered. But for now, we desire to continue this analysis of the chronologies of *Volume Two* and the *Reprints*, in order to explain the effect of the one year variation of Biblical dates which they produce. We will do this by employing diagrams to assist us in our thinking.

EXHIBIT L

COMPARISON OF 6000 YEAR BIBLE CHRONOLOGY -- VOLUME TWO VS. REPRINTS



Reprints Chronology, p. 1980

As a preliminary, let us note two points in *connection* with the listings above: First, the total of the periods from Creation to the Restoration (at the end of the seventy years' desolation) is 3,592 years in *Volume Two*, and 3,593 years in *Reprints* (due to the added one year interval). And second, basic to both reckonings is the selection of 536 B.C. as the year of the Restoration. With this *information*, it is possible to draw diagrams that summarize the 6,000 year span of the two chronologies as shown in **Exhibit L**.

When the 6,000 years are illustrated in this manner, it brings the minor problems associated with each reckoning into clear focus. Starting with *Volume Two*, note that a period of 2,408 years after the date of the restoration is required to complete the 6,000 years, which ends in the autumn of 1873 A.D. However, we have already determined that such was not the conclusion of Pastor Russell in regard to the ending of the 6,000 years, since he favored the October 1872 A.D. date.

The above fact may have figured in Pastor Russell's decision to include the one year interval between Zedekiah's overthrow and the start of the Desolation, as shown in *Reprints*, p.1980. This shifts the ending point of the 6,000 years back by one year; i.e., from 1873 to 1872, as illustrated in the second diagram of **Exhibit L**. It does this by increasing the period before the Restoration from 3592 to 3593 years, which shortens the period after the Restoration from 2408 to 2407 years. However, as will be shown in the next section, the Scriptural justification for the additional one year interval appears to be lacking.

Nevertheless, there is a happy solution to these minor problems *which* results in reconciling the two reckonings: As will be shown subsequently, this is accomplished by a slight correction to the date for the Restoration of Israel to her land. A close study of the diagrams in **Exhibit L** will reveal why *Volume Two* and *Reprints* p.1980 yield two sets of dates, varying by one year from each other, for Biblical events from Creation to Zedekiah's defeat. The effect of the added one year interval of the Reprint chronology is to add one year to any date that falls within this period (prior to 606 B.C.); i.e., it adds one year to the B.C. date which the chronology of *Volume Two* assigns to it, as illustrated by **Exhibit J** at the beginning of this section.

The overall length of the entire period from Creation to Zedekiah's defeat is not altered, nor the length of individual periods within it. There is merely a one year difference in the dates (B.C. or A.M.) of any events falling within this span.

IX. THE BIBLICAL AND SECULAR CHRONOLOGIES LINKED

Unless our interest in Bible chronology is merely academic, it is imperative that we find a way to relate it with the historical events of modern times. Without such a clearly established linkage of the Biblical and secular chronologies, it would not be possible to trace the continuous course of time from the Creation to the ending of the 6,000 years, since the latter event falls into our modern era.

Fortunately, the Bible furnishes us with several cross links. One example is Jeremiah 25:1, where it states that "the fourth year of Jehoiakim...was the first year of Nebuchadnezzar." Another is in Ezra 1:1-3 and 3:1, where it states that the Israelites were restored from their captivity in Babylon in the first year of Cyrus, king of Persia. Such links are valuable because they clearly set forth a datable event in secular history that occurred simultaneously with one already marked out in the true Bible chronology.

It is the second Scripture mentioned above, Ezra 1:1-3 (repeated in 2 Chronicles 36:19-23), which has proven especially helpful. The first year of Cyrus, in which the seventy year Jewish captivity came to an end, is a clearly marked date about which there is general agreement by most historians. In Pastor Russell's day, 536 B.C. was commonly accepted for this event. Today's scholars favor the years 538 or 537 B.C., of which 537 B.C. seems the most likely date for the issuance of Cyrus' decree that permitted the Jews to return to Jerusalem. This is adduced as follows:

Modern authorities have set the date for the fall of Babylon as October, 539 B.C. ⁽¹⁵⁾ So strong is the evidence for this date that there is almost complete unanimity on this point. But there is some question as to how soon afterward Cyrus acceded to the Babylonian throne, since the Bible indicates that Darius the Mede succeeded to the kingdom: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." (Dan. 5:30-31) In Dan. 9:1, the "first year of Darius...of the seed of the Medes, which was made king over the realm of the Chaldeans," is mentioned, implying that he reigned for at least one year. But this king does not seem to be mentioned in the ancient secular records.

It may be that Darius' reign was omitted because of its short duration. Or it may be that he was merely a subordinate (or possibly co-regent for the time). In any event, Cyrus appears to have

(15) Parker and Dubberstein, *Babylonian Chronology.*, pp.13-14; Jack Finegan, *Light From the Ancient Past*, p. 29.

acceded to the throne in Babylon by 538 B.C. Probably in the spring of 537 B.C., which was still during the first year of his Babylonian reign, Cyrus issued his favorable decree to the Jews. And by autumn of that same year – 537 B. C. – **exactly 70 years after the fall of Jerusalem** according to Bible chronology, the Jews had returned to their land. ^(15A)

The Scriptural account of these events is found in Ezra 1:1-3, where it states that Cyrus permitted the Jews to "go up to Jerusalem...and build the house of the LORD." By the seventh month of that same year (about October 1st), the Israelites had returned to the various cities from which they had been removed seventy years earlier by King Nebuchadnezzar, and were gathered in Jerusalem to lay the foundations of the Temple.--Ezra 3:1

If the foregoing sequence of events and its associated reasoning is correct, it makes possible a harmonious reconciling of the chronologies of *Volume Two* and the *Reprints*. The key change is the adoption of 537 B.C. as the correct date for the first year of Cyrus, which permits eliminating the one year interval between Zedekiah's overthrow and the beginning of the desolation of the land. This is illustrated in the accompanying table, "Adjusted Listing of Biblical Periods," and chart, "Adjusted 6,000 Year Bible Chronology," **Exhibit M** and **Exhibit N**.

The one year interval between Zedekiah's defeat and the start of the seventy years' desolation, as shown in *Reprints* p. 1980, was eliminated, since there does not appear to be adequate Scriptural authorization for it. The book of 2 Kings, chapter 25, bears directly on the time features of events at the overthrow of Zedekiah and allows only a three month interval from the time of his defeat to the desolation of the land. In particular, this Scripture mentions three significant events that transpired in the 19th year of the reign of King Nebuchadnezzar of Babylon, setting forth their exact occurrence by day and month according to the religious sequence of the calendar:

On the ninth day of the fourth month (in July), Zedekiah, the last king of Judah, was overthrown; on the seventh day of the fifth month (in August), the Temple at Jerusalem was burned and many inhabitants taken captive; and in the seventh month (no day given – either in September or October) of the same year, Gedaliah, the puppet governor of the Jews, was slain, with the remaining Jews fleeing to Egypt. (2 Kings 25:3, 8-9, 25-26) This would indicate that, from about three months after Zedekiah's defeat, about October 1st onward, the land was left desolate to fulfill the seventy years. (See also 2 Chron. 36:20,21.)

(15A) See page 56 for this footnote.

EXHIBIT M

ADJUSTED LISTING OF BIBLICAL PERIODS

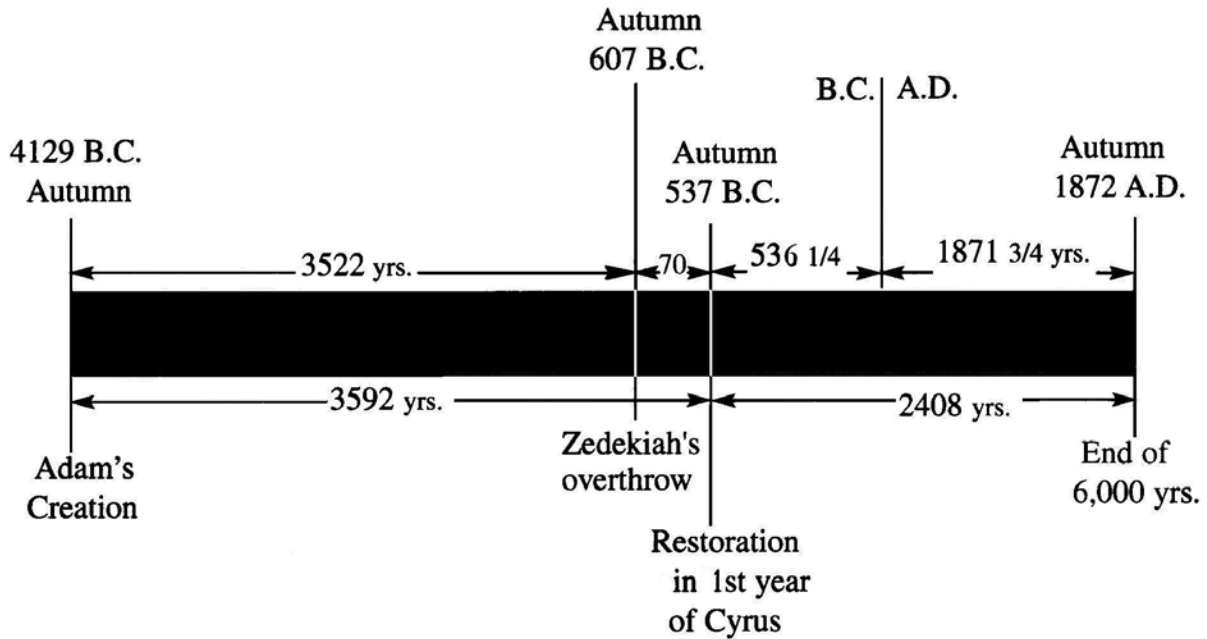
(Composite of Volume Two, p.42 and Reprints, p.1980)

1656 yrs.	to the Flood ^(15B)
427 yrs.	to the Abrahamic Covenant
430 yrs.	to the Exodus
46 yrs.	to the Judges
450 yrs.	Period of the Judges
513 yrs.	Rule of the Kings
70 yrs.	Desolation of the Land
536 yrs.	to A.D. 1, Jan. 1
<u>1872 yrs.</u>	to A.D. 1872, October
6000 yrs.	

EXHIBIT N

ADJUSTED 6,000 YEAR BIBLE CHRONOLOGY

(Composite of Volume Two, p.42 and Reprints, p.1980)



(15B) See Page 56 for this footnote.

As noted in the previous section, it may be that Pastor Russell realized, shortly after completing the chronology of *Volume Two*, that the acceptance of 536 B.C. as the date of the Restoration, coupled with the listing of Biblical periods shown on page 42 of that work, necessitated an ending point for the 6,000 years in October 1873, instead of October 1872. To correct this to the October 1872 ending indicated by Bowen's chronology, required reducing the period from the Restoration to the ending of the 6,000 years from 2408 years to 2407. This in turn provided a one year surplus which he apparently accounted for by assuming there was a one year interval between Zedekiah's defeat and the start of the seventy years captivity. All of this necessitated adopting 607 B.C. as the year of Zedekiah's defeat, one year earlier than the 606 B.C. date assumed in *Volume Two*, the *Question Book*, etc.; see *Reprints*, page 1980.

This entire difficulty, as minor as it is since only a one year difference is involved, is solved by the acceptance of 537 B.C. as the date of Cyrus' decree. This eliminates the need for the one year interval and terminates the 6,000 years in October 1872. Fortunately, a 537 B.C. date for the restoration of the Jews is in good agreement with the historical and Biblical evidence, as just shown.

For a moment, let us analyze the significance of the 537 B.C. date in relation to the true Bible chronology, as illustrated in the accompanying chart, "*Adjusted 6,000 Year Bible Chronology*," (**Exhibit N**). If we accept Pastor Russell's calculation that 3,592 years is the correct total of all the Biblical periods from Creation to the Restoration (as outlined in *Volume Two*), and if we also accept his conclusion that the 6,000 years ended in October 1872 (as documented earlier), there is no possibility of accepting any date other than 537 B.C. for the Restoration. Stating this another way for clarity, if the date of the Restoration were changed in either direction from 537 B.C., it would alter the October 1872 ending point of the 6,000 years by a corresponding number of years. Hence, in order to harmonize Pastor Russell's statements that the first 6,000 years of man's existence ended in October 1872, it is necessary to adopt the 537 B.C. date for the Restoration. Such is the true significance of this cross link between the Biblical and secular chronologies.

The adoption of the "Adjusted Chronology" shown above also settles the question raised earlier regarding the one year difference of dating Biblical events. With 537 B.C. as the first year of Cyrus, Zedekiah's overthrow seventy years earlier must have been 607 B.C. Hence, the "Adjusted Chronology" agrees with the *Reprints* in favoring the older dates. Even though it dispenses with the one year interval, the acceptance of 537 B.C. as the true date of the Restoration adds one year to the dating of each event prior to that time. This indicates that the dates of Biblical events listed in **Exhibit C** (*Chronology Comparison -Dates of Major Biblical Events*) in Part One of this presentation (under the C.T. Russell column) is substantially correct, with the following modifications:

EXHIBIT O

REVISED DATES OF MAJOR BIBLICAL EVENTS

	<u>Exhibit C Listing</u>	<u>Corrected Date</u>
Start of Desolation of Land:	3523 A.M. 606 B.C.	3522 A.M. 607 B.C.
Restoration to Land:	3593 A.M. 536 B.C.	3592 A.M. 537 B.C.

It also indicates that the dates for the kings of Judah, as listed earlier in **Exhibit H** (*Chronology Comparison -- Period of the Kings, I.*) in Part One of this presentation, are correct as shown.

In summarizing this portion, we will point out the minor clarifications which the "Adjusted Chronology" offers, as it reconciles the reckonings of *Volume Two* and the *Reprints*:

- (a) The year 537 *B.C.* was accepted as the first year of Cyrus, instead of 536 *B. C.*
- (b) The year 607 *B.C.* was accepted as the start of the seventy years' desolation of the land, instead of 606 *B.C.* ⁽¹⁶⁾
- (c) The one year interval between Zedekiah's overthrow and the start of the desolation of the land was omitted, since there appeared to be inadequate Scriptural justification for it.

(16) The acceptance of autumn 607 *B.C.* as the date for the overthrow of Zedekiah and the remaining vestiges of Jewish power agrees perfectly with the Bible Students' understanding of the "Times of the Gentiles" prophecy, covering that 2,520 year period of Gentile supremacy over the Israelites: From the autumn of 607 *B.C.* to January 1, A.D. 1 is 606 1/4 years, leaving a balance of 1913 3/4 years, ending in October 1914. If 606 *B.C.* were selected as the date of Zedekiah's overthrow, the 2,520 years would not have ended until October 1915. (These calculations take into account the absence of a zero year between *B.C.* 1 and A.D. 1.)

SUPPLEMENTARY FOOTNOTES INCLUDED IN PART TWO:

(13A) An article in *Tower Reprints*, pp. 3459-3460, entitled "Further Confirmation of Our Chronology," comes closest to giving the actual year of Adam's creation. Four diagrams are reproduced by Pastor Russell which had been submitted by three different students of the chronology. Each diagram sets forth a time parallel which harmonizes in general with the true chronology, yet highlights a particular feature of it. Two of them, based upon the chronological listing of *Studies in the Scriptures, Volume Two*, give the year 4128 B.C. for the creation of Adam. But this is one year short of that which can be deduced from *Tower Reprints*, p. 1980, (i.e., 4129 B.C.) or from an acceptance of the true date of Zedekiah's overthrow, 607 B.C. See discussion of this matter in **Sections VIII. and IX.**

(14A) Early in his ministry, Pastor Russell was well aware of the absence of the zero year and compensated for this fact in his computations which spanned the B.C.--A.D. dividing point; note a clear example of this in the derivation of the date of Jesus' birth, shown in *Studies in the Scriptures, The Time Is At Hand, Vol. 2 p.60*. But later, due to an ambiguous statement in the *Encyclopedia Britannica*, it became an open question to him whether the year before our Christian era should be denoted *as the year zero* or the year B.C. 1. (See his discussion of this point and the quotation in question in *Tower Reprints*, pp. 5141-5142, written in 1912.)

The excerpt from the *Britannica* article reads as follows: "Astronomers denote the year which preceded the first of our era as 0 and the year previous to that as B.C. 1 -- the previous year B.C. 2, and so on." At first glance, this appears to be a misleading statement, since no such zero year is allowable between the B.C.--A.D. dividing point. But it should be noted that the method outlined in the *Britannica* article applies only to astronomers and is adopted by them merely as an accommodation to simplify calculations. Whenever a correct B.C. or A.D. year is needed, the result must be converted to the *conventional* designation which does not recognize a zero year. This procedure has not been adopted by chronologers (as distinguished from astronomers), who consistently use the conventional designation and omit the zero year. (See Ptolemy's "Almagest," *Great Books of the Western World*, Vol. 16, Appendix A, p.467.)

In order to clear up any lingering doubts upon this matter, we will quote from a more recent article in the *Encyclopedia Britannica*, (1967 edition), which plainly states the facts of the case:

"The Christian era is the era now in general use throughout the world. Its epoch, or commencement, is *Jan.1, 754 A.U.C., ANNO URBIS CONDITAE*, 'from the foundation of the city (of Rome)'; Christ's birth was at first believed to have occurred on the Dec. 25 immediately preceding. Years are reckoned as before or after the Nativity,

SUPPLEMENTARY FOOTNOTES (*Cont'd.*)

those before being denoted by the letters B. C. (before Christ) and those after by A.D. (ANNO DOMINI, 'in the year of the Lord'). Chronologers admit no zero year between 1 B.C. and A.D. 1." (From "*Christian Chronology*," V., p.728.)

(14B) Edgar in *Great Pyramid Passages, Vol. 2*, p.34, states: "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, *4128-1/4* 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 *1871-3/4* years after 1st Jan. A.D. 1. ($4128-1/4 + 1871-3/4 = 6,000$)."

(15A) It is interesting to note that Edgar, *op. cit.*, in a footnote on p.32, states that the 70 years' desolation began in 607 B.C. and ended in 537 B.C., although in the body of his work he retains the usual 606 B.C.--536 B.C. dating.

(15B) There appears to be a strong possibility that the period of 1656 years reaches to the flood's beginning, instead of to the flood's end. The key text supporting this is Gen. 7:6, which states that "Noah was 600 years old when the flood of waters was upon the earth." Adding Noah's 600 years to the accumulated portions of the earlier patriarchs yields 1656 elapsed years (see *Watch Tower Reprints (1895)*, p.1980), which should be to the start of the flood. The first 1656 years of man's history had thus already expired when the flood was upon the earth. (Many Bible chronologists are in agreement on this point.)

Two related Scriptures need to be considered together with the foregoing, because they appear to be at variance with the statement of the first text: These are Gen. 7:11 and Gen. 8:13, which relate the start of the flood and the drying of its waters to certain years of Noah's life. One possible method of harmonizing these is by comparing the manner in which the number of years of a patriarch's life was used for time reckoning, with the accession year system of the kings, which was in common use at a later period. The practice consisted of commencing the official years of a king's reign with the day designated as New Year's Day on the local calendar. From the time a king ascended the throne until the first New Year's Day was considered a zero (or accession) year and was not counted as part of his reign. From the first New Year's Day to the next New Year's day would be his first official year, even though he had actually reigned longer than this period.

If a similar usage were employed in the two texts under question, it would permit harmonizing them with the statement of Gen. 7:6 that Noah was 600 years old when the flood was upon the

SUPPLEMENTARY FOOTNOTES (*Cont' d.*)

earth. Thus when Gen. 7:11 states that the waters began to fall "in the 600th year of Noah's life, on the 17th day of the 2nd month," it would mean between the 600th and 601st New Year's day of Noah's life, and not that he was only 599 years old throughout the period of the flood. And when Gen. 8:13 states, "The waters were dried up on the 1st day of the 1st month of [Noah's] 601st year," it would mean on the 601st New Year's Day of Noah's life, not his 600th birthday. This line of ***reasoning*** would allow for the possibility that Noah was already 600 years old in the year of the flood, and was approaching the age of 601 when it dried up, as seems suggested by Gen. 7:6.

This clarification would not alter the length of the next period in the chronology, the 427 years from the flood to the Abrahamic Covenant (at the death of Terah). The starting point of this period is calculated from the text in Gen. 11:10, "Shem...begat Arphaxad two years after the flood." Since the Scripture does not specify whether the two years followed the beginning or the end of the flood, we could assume it means two years after the floodwaters started. (Usher, Hales, and others also make this assumption.) Such an understanding would shift the placement of the flood from the end of the first period of the chronology (the 1656 years) to the beginning of the second period (the 427 years), but does not alter the individual length of either period.

X. SUMMARY OF PART TWO

(a) In all calculations that span the B.C.-- A.D. dividing point, it is necessary to realize that chronologers allow no zero year between B.C. 1 and A.D. 1. Hence, if it can be shown that the first 6,000 years of man's existence terminated in the autumn of 1872 A.D., it follows mathematically that his creation must have occurred in the autumn of 4129 B.C., exactly 6,000 years earlier.

(b) In comparing the Bible chronology of Pastor Russell in *Volume Two* with his chronology in *Tower Reprints*, it is noted that there is a one year variation in the methods of reckoning. This has the effect of producing a one year difference in the dating of events that occurred in the period from Creation to King Zedekiah's defeat, depending on which system of reckoning is employed. This difference is accounted for by noting that in the *Reprint* chronology, a one year interval between Zedekiah's defeat and the start of the seventy years' desolation was added.

(c) There appears to be a simple method of reconciling the chronologies of *Volume Two* and the *Reprints*, by accepting 537 B.C. as the true date for the first year of Cyrus and 607 B.C. for the start of the Desolation of the Land. Fortunately, these dates are in good agreement with the historical evidence and harmonize perfectly with the Scriptural record.

The acceptance of these dates eliminates the minor problems associated with the chronologies of *Volume Two* and the *Reprints*: In the first instance, it takes into account the lack of a zero year, permitting a proper ending of the 6,000 years in 1872 A.D.; and in the second, it obviates the need for the one year interval which was added in the *Reprint* reckoning.

PART THREE -- CONFIRMING THE TRUE CHRONOLOGY

XI. EVIDENCE FROM HISTORY AND ASTRONOMY

In seeking confirmation for the Bible chronology, we can approach it from two standpoints: First, what evidence apart from Sacred Writ can be found to substantiate the approximate 6,000 year history of man as is indicated by chronologers adhering to the Hebrew text? And second, what evidence, if any, can be pointed to that confirms the exact Bible chronology (i.e., 6,000 years from the creation of man ending in 1872 A.D.) as promulgated by Pastor Russell and others?^(16A)

Because of the abundance of evidence that can now be brought forth along scientific lines in confirmation of the general Bible chronology, we think it best to separate such a study from the present endeavor. This is not to imply that finding such corroboration of the Bible chronology from outside sources is easy; nevertheless, it can be done in spite of the general opposition to it from conventional anthropology, biology, and archeology, to the satisfaction of the reasonable inquirer.

The effort to find support for the true Bible chronology is considerably more confined and difficult. In such an endeavor, we should not expect to be able to uncover absolute proof for the length of every component period or for the date of every major event. If such were the case, there would be no longer any need for exercising faith in these matters. But as things now stand, the issues have not been settled so completely that all doubt and uncertainty have been removed. The exercise of faith as a necessary adjunct to the chronology probably will remain a requirement until absolute truths are revealed in the Kingdom.

Nevertheless, by the providences of our God, it has become possible to find satisfactory substantiation for certain portions of the true Bible chronology. It is in these selected areas that our efforts will be concentrated. We think the investigation along these lines is well worth the effort, since any verification of the Biblical chronology should serve also to strengthen our faith in the overall inspiration of the Scriptures as the Divine Record for man.

Events in Early History of Israel (2045 B.C.--1200 B.C.). In the past several decades, due to uncovering of much new material by researchers, progress has been made in reconstructing portions of the chronology of the Near East. There has been considerable narrowing down of the wide gulfs of knowledge that existed earlier due to the paucity and unreliable nature of the records and the resulting conflicting conclusions of scholars in the field. The result has been a closer correlation of the secular records with those of the Hebrew Scriptures, though the significance of this fact has escaped the attention of most authorities.

(16A) The true Bible Chronology in this presentation is referred to as either the C. T. Russell chronology or the Bowen/Russell chronology.

A recent study has shown that good correlation exists between the C.T. Russell chronology and evidence uncovered by archeologists for certain key events transpiring in the period from 2045 B.C. to 1200 B.C., as summarized in **Exhibit P** that follows. ⁽¹⁷⁾

The correlations of the Biblical and secular chronologies seem remarkable for the periods indicated. In some cases, the links appear positive and in others, the chronologies dovetail together with circumstantial nicety although not with complete historical certainty. The maximum inconsistency found was of the order of 15 years, which could hardly be considered serious, especially since it is in a period of Egyptian history in which all authorities concede too little evidence is available for precise dating.

Destruction of Jericho by Joshua (1576 B.C.). In a breakthrough of historic proportions, in 1996 researchers from Cornell University announced the application of a tree-ring chronology technique to the dating of ancient events in the Middle East. The accuracy of the method was confirmed by correlating it with a major volcanic eruption on the island of Thera in the Aegean Sea (pinpointed to 1628 B.C.) and another eruption in Iceland (in 1159 B.C.). Combining the technique with high-precision radiocarbon testing has given new insight into the dating of events and ancient kingdoms stretching from 2220 B.C. to 718 B.C.

For some years, radiocarbon testing has provided fairly objective dating of many materials with carbon in their chemical makeup. By clocking the levels of radioactive carbon-14 remaining in a sample, it was possible to come up with a meaningful measurement of its age. Despite a number of limitations and assumptions inherent in the method, it has proved of great value, especially when an overall cluster of results are considered. Recent high precision techniques have extended its accuracy to within a few decades. Combining it with tree-ring dating (called dendrochronology) for a specific region now raises the hope of attaining close to absolute results.

The application of this combination technique to the Middle East produced some immediate surprising results. It has required reassessing long-held conventional timelines for the late Bronze Age, including Egypt, Assyria and pre-Greek civilizations, and moving their dates back by 100 years or more. Scientists from Ben-Gurion University in Israel and the University of Groningen in the Netherlands used it to come up with new findings for the fall of Jericho, when Joshua began the campaign of conquering the land of Canaan. The new date that was pinpointed was the year 1583 B.C. ^(17A)

(17) Parkinson, *Chronological Studies*.

(17A) Computed from data contained in the *L.A. Times* article, "Time Keepers," Aug. 29, 1996.

EXHIBIT P

BIBLICAL AND SECULAR CHRONOLOGICAL CORRELATIONS: 2045 B.C.--1200 B. C.

Biblical Event

**(C.T. Russell Chronology,
Volume 2)**

**Recent Archeological Confirmation
(Civil Dating)**

Slaughter of Amraphel, King of Shinar, by Abraham's army, between Abraham's departure from Haran in 2045 B.C. and Ishmael's birth in 2034 B.C.	Amraphel, King of Shinar, appears to be Ur-Nammu, <i>King of Sumer</i> , who reigned 2052-2035 B.C.
Joseph in Egypt, 1852-1759 B.C.; exalted 1839 B.C.	It seems likely that Amenemhet III. (1842-1797 B.C.) was the Pharaoh who made Joseph vice-ruler of Egypt.
Moses' flight from Egypt, 1656 B.C.	This date appears compatible with circumstances surrounding reign of Pharaoh Khian (c. 1647-1607 B.C.), with about a 15 year uncertainty in dating the Hyksos dynasty.
The Plagues upon Egypt and the Exodus, 1616-1615 B.C.	These events appear compatible with the short reign of the next Hyksos king. The extreme national unpopularity of the Hyksos in later times was probably due to the plagues destroying Egypt. They were driven from Egypt c. 1570 B.C.
Deliverance of Israel from Canaanites during judgeship of Deborah, 1378 B.C.	This date harmonizes with the Tell el-Amarna letters telling of Habirus (Hebrews) threatening Canaan c. 1375-1355 B.C.

This date comes to within just 7 years of the 1576 B. C. date indicated in the Bowen/Russell chronology for this event -- a rather amazing correlation. (Whereas the chronologies of H. Fynes Clinton and Anstey/Mauro also show close correlation -- see **Exhibit Q-1** -- both of these demonstrate marked deviations in other links of the chronology.) Heretofore, there was a difference of 200 years or more between the date advanced by the civil historians and that of the Bowen/Russell chronology for Jericho's downfall. This is indeed a most encouraging development. It serves to bring the late Bronze Age dates closer and closer to those established by the Bowen/Russell timeline, a system accepted by Bible Students for well over a century. ^(17B)

Astronomical Confirmation of Eclipse (763 B.C.). In the Book of Amos, there is an interesting account of Amos, a herdsman who lived close to Bethlehem in the Kingdom of Judah during Uzziah's reign, who was called of God to become His prophet. His mission took him to Bethel, the official state shrine of the northern Kingdom of Israel, where he pronounced doom on the nation and on the royal house. The divine displeasure had been invoked by the unfaithfulness of the people there and the magnitude of sin and social injustices which prevailed: the nation had fallen into idolatry and the worship of false gods; immorality was rampant; and wide gaps between the wealthy and poor classes had developed, with the rich taking every advantage of the less fortunate.

Amos' message was one of authoritative finality:

"Thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line and Israel shall surely go into captivity;" (Amos 7:8) and again, "Shall not the land tremble for this, and every one mourn that dwelleth therein?...And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation." --Amos 8:8-10

(17B) *Beauties of the Truth*, "Historic Confirmation of Bible Student Chronology," Feb. 1997.

EXHIBIT Q-1

YEAR OF JERICHO'S DESTRUCTION BY JOSHUA IN SELECTED SYSTEMS OF CHRONOLOGY

Bible chronologists:	B. C. Year
Usher ^(a)	1450
Hales ^(b)	1608
Bowen/Russell ^(c)	1576
H. Fynes Clinton ^(d)	1585
Anstey/Mauro ^(e)	1572
 Secular historians/archeologists:	
J. Garstang ^(f)	1385
A. Hyma ^(g)	1150
O. Whitehouse ^(h)	1280
 Reference date based on 1996 dendrochronology (tree ring)/ high precision radiocarbon findings by Hendrik J. Bruins (Ben-Gurion University in Israel) and Johannes van der Plicht (University of Groningen in Netherlands) ⁽ⁱ⁾	 1583

(a) James Lee, ed., *New Self-Interpreting Bible Library, I.*, pp. 65, 99.

(b) *Ibid.*

(c) Derived from C. T. Russell, *Tower Reprints*, "True Chronology Stated A.M.," p. 1980.

(d) H. Fynes Clinton, *Fasti Hellenici*.

(e) Philip Mauro, *The Wonders of Bible Chronology*.

(f) G. Ernest Wright, *Biblical Archaeology*, pp. 78-79. (Whereas the author cites the results of Prof. John Garstang's 1930-1936 expedition, he concurs with Kathleen Kenyon's conclusion regarding her 1952-1957 efforts that insufficient evidence remains to permit precise dating of the Jericho site in Joshua's day.)

(g) Albert Hyma, *Ancient History*, p.215.

(h) Joseph Angus, *The Bible Handbook*, p.770. (Historical dates attributed to Principal Owen C. Whitehouse.)

(i) *L.A. Times*, "Time Keepers," Aug. 29, 1996; *Nature*, "The Exodus Enigma," July 18, 1996, p.213.

Bible students believe that the reference to the darkening of the sun in the latter passage has both a literal and symbolic meaning. Symbolically, the sovereignty of the ten tribe Kingdom of Israel was about to be eclipsed as it fell victim to the advancing might of the Assyrian Empire in an expression of the Lord's judgment. In the literal sense, it is believed that reference was being made to a solar eclipse in the land of Samaria at the time of the defeat of the northern Kingdom. Incidentally, this Scripture may be the only one found in the Bible which appears to describe a solar eclipse. The language used seems to indicate that a total eclipse was meant, since the sun was darkened at noon on a clear day.

In a detailed study of this prophecy, Julian Gray points out that a total solar eclipse has been identified as having occurred on June 15, in the year 763 B.C.⁽¹⁸⁾ The astronomical documentation for this is cited in his work. Calculations bear out that it was a total eclipse in the land of Samaria, where it had been predicted by the prophet Amos. Evidence is presented showing that the year of King Pekah's defeat at the hands of King Tiglath-pileser III. of Assyria occurred chronologically in the 15th year of the reign of King Jotham, of the southern Kingdom of Judah. It is then pointed out that the C. T. Russell chronology is the only one known which equates the 15th year of King Jotham with the year 763 B.C., the date of the eclipse according to astronomical calculation.

Shown in **Exhibit Q-2** which follows are several views of the reign of King Jotham, according to selected chronologists.

The Restoration to Palestine (537 B.C.). As already shown in **pages 49-53** of this presentation, the year 537 B.C. is provided by the adjusted C.T. Russell chronology as the date of the restoration of the Jews to their land after their seventy years' captivity. This date ties in well with the findings of secular researchers that Babylon fell in the autumn of 539 B.C. and was followed by the reign of King Cyrus of Persia, who granted the Jews their release.⁽¹⁹⁾

(18) Gray, *op. cit.*, pp.9-18.

(19) Parker and Dubberstein, *loc. cit.*

EXHIBIT Q-2

YEAR OF BIBLICAL ECLIPSE

IN SELECTED SYSTEMS OF CHRONOLOGY

(As compared to 763 B. C., reference date for eclipse, ascertained by astronomical calculation)

<u>Chronologist</u>	<u>1st Year of King Jotham (2 Chron. 27:1)</u>		<u>15th Year of King Jotham (Equated with solar eclipse of Amos 8:9)</u>	
	<u>A.M.</u>	<u>B. C.</u>	<u>A. M.</u>	<u>B. C.</u>
Usher (a)	3246	758	3260	744
Hales (b)	4654	757	4668	743
C. T. Russell (c)	3352	777	3366	763
Anstey/Mauro (d)	3371	675	3385	661
Jehovah's Witnesses (e)	3252	774	3266	760
E. R. Thiele (f)	--	750	--	736

(a) James Lee, ed., *New Self-Interpreting Bible Library, I.*, pp. 65, 101-102.

(b) Ibid.

(c) Based on Russell, *Volume 2* chronology; the data furnished by Gray ties in with the chronology of *Volume 2* rather than that of the *Reprints* which yields 764 B.C.

(d) Mauro, *op.cit.*, p. 56.

(e) *All Scripture Is Inspired of God and Beneficial*, p. 295.

(f) Edwin R. Thiele, *Mysterious Numbers of the Hebrew Kings*, p. 11.

The correlation seems to be almost perfect when the brief accession of Darius the Mede to the throne in the city of Babylon is taken into account, as indicated in the Old Testament records of Daniel 5:31 and 9:1. Darius' brief reign (only one year is mentioned directly in the Biblical account) **evidently delayed** Cyrus' recognition as king in Babylon. (They may have reigned together as co-regents for a short time.) Cyrus' first year over Babylon is now generally taken as 538-537 B. C. It was apparently in the spring of 537 B.C. that Cyrus issued his favorable decree granting the Jews permission to return to their own land and begin rebuilding the temple at Jerusalem.

Shown below in **Exhibit R** are varying views of this date in selected systems of Biblical chronologies:

EXHIBIT R

DATE OF RESTORATION TO LAND IN SELECTED SYSTEMS OF CHRONOLOGY

<u>Chronologist</u>	<u>Date of Restoration</u>	
Usher (a)	3468 A.M.	536 B.C.
Hales (b)	4895 A.M.	516 B. C.
C. T. Russell (c)	3592 A.M.	537 B.C.
Anstey/Mauro (d)	3589 A.M.	457 B. C.
Jehovah's Witnesses (e)	3489 A.M.	537 B. C.

(a) Lee, *op. cit.*, pp.65, 101-102.

(b) *Ibid.*

(c) Russell, adjusted per discussion in pp. 45-50 of this presentation.

(d) Mauro, *op. cit.*, p.82.

(e) *All Scripture Is Inspired of God and Beneficial*, p.295.

The "Jewish Double" Prophecy. In most instances, it is not possible to use the fulfillment of Bible prophecy as verification of a particular chronological arrangement. Most time prophecies are based upon *independent* reckonings not related to the main chronological stream of the Scriptures. For example, the "Times of the Gentiles" prophecy, so well known to Bible students, covers that 2,520 year period from 607 B.C. to 1914 A.D.⁽²⁰⁾ Yet the basis for this prophecy rests on data that is **entirely separate** from the 6,000 year chronological framework of the Bible, and hence could not be used as direct confirmation of it. The best proof of this statement is the illustration of it in the Jehovah's Witnesses chronology, as already shown: although their basic chronology differs by 103 years from that of C. T. Russell, they are able to provide the correct understanding of the "Times of the Gentiles" prophecy.

The "Jewish Double" prophecy, however, **is an exception** to this rule. Because of two direct tie-ins with the basic 6,000 year chronology, its correct computation is entirely dependent upon a knowledge of that true chronology. For this reason, the marked agreement of the ending of the "Jewish Double" in 1878 with the historical facts of the first resettlement of the land at that time, allows it to be used as a means of verifying the accuracy of any given system of Bible chronology.

At this point, we would suggest a review of the facts pertaining to the "Jewish Double" prophecy, as outlined in pages 18-23 of this presentation. The two tie-in points with the main 6,000 year chronology of the Scriptures are the dates of Jacob's death and the death of Christ, **which fix the limits** of the "Period of Favor" upon the Jews. The repetition or double of this period, extended from the point of Jesus' death onward, provides the length of the "Period of Disfavor," ending, as already shown, in the year 1878. This is the year for which we have **remarkable confirmation**, in the first resettlements that were established in Petah Tikvah, and to which no less an authority than David BenGurion, the first Prime Minister of the new state of Israel, lends his assent.⁽²¹⁾

To our knowledge, the C. T. Russell chronology **is the only one** permitting a computation which ends the "Jewish Double" prophecy **in the year 1878**. Notice the wide variations produced by other chronological schemes, as shown in **Exhibit S** which follows:

(20) The starting date for this period was adjusted to 607 B.C. as explained in pp. 49-53 of this presentation, and especially in the footnote on p.53.

(21) See page 20 for documentation of the significance of the year 1878 according to Jewish authorities.

EXHIBIT S

FULFILLMENT OF "JEWISH DOUBLE" PROPHECY IN SELECTED SYSTEMS OF CHRONOLOGY

<u>Chronologist</u>	<u>Year in Which "Double" of Punishment Would End</u>	
Usher (a)	5756 A.M.	1753 A.D.
Hales (b)	7325 A.M.	1910 A.D.
C. T. Russell (c)	6006 A.M.	1878 A.D.
Anstey/Mauro (d)	5835 A.M.	1790 A.D.
Jehovah's Witnesses (e)	5800 A.M.	1775 A.D.

(a) Based on Lee, *op. cit.*, pp.65, 98-104.

(b) Based on Lee, *op. cit.*, p.65.

(c) Russell, *The Time Is At Hand*, pp. 209-233; see also pp. 14-19 of this presentation.

(d) Based on Mauro, *op. cit.*

(e) Based on *All Scripture Is Inspired of God and Beneficial*, pp. 293 and 296.

XII. WITNESS OF THE GREAT PYRAMID

As a result of long and painstaking labors by a few eminent investigators,⁽²²⁾ the secrets of "the chief wonder of the ancient world" have largely been unveiled. The intricacies of construction and design of the Great Pyramid of Egypt, long enshrouded in mystery, are now much more fully understood. Measurements of its overall features and internal passageways have shown that the Pyramid portrays an amazing amount of both scientific and religious truth.⁽²³⁾

Along scientific lines, the Pyramid depicts many basic astronomical and geometric constants--quantities and values of our earth and solar system that are fixed and unalterable. Among those shown are: the lengths of the solar year and *precessional cycle*; the distances to the sun and moon; the dimensions and weight of the earth; the mass of the sun; and the value of "Pi" (π), the ratio of the circumference of a circle to its diameter.⁽²⁴⁾

An intriguing aspect of this discovery is that it has required the advanced scientific knowledge of our day to confirm the fact that such constants are depicted in the Pyramid. How remarkable that the refined measuring techniques of the 19th and 20th century astronomer were needed to verify the accuracy of the scientific knowledge which was "locked" into the dimensions of the Pyramid over 4,000 years ago! This seems to be strong evidence for the belief that the Pyramid is beyond mere human origin and design; for it is difficult if not impossible to conceive of such knowledge being available to the ancient architects of the Pyramid to allow them to weave it into the very framework of that monument.

(22) Outstanding names in the investigation of the Great Pyramid are John Greaves, 1637; Howard Vyse, 1837; John Taylor, 1859; C. Piazzi Smyth, 1865; W. M. Flinders Petrie, 1881; and John and Morton Edgar, 1912.

(23) See C. P. Smyth, *Life and Work at the Great Pyramid*, 1865; W. M. F. Petrie, *The Pyramids and Temples of Gizeh*, 1881; John and Morton Edgar, *The Great Pyramid Passages and Chambers*, 1924; and Julian T. Gray, *The Authorship and Message of the Great Pyramid*, 1953.

(24) These constants, as well as the chronological periods subsequently to be mentioned, are not indicated directly so that they would be obvious to anyone investigating the dimensions of the Great Pyramid. In many cases, the measurements must be converted to Pyramid inches, also known as sacred inches, a unit which was used not only by (Continued on bottom of page 66)

Even more important to a discussion of the Great Pyramid is the discovery that it is also a storehouse of human history and divine prophecy, serving to corroborate Gods plan of salvation as revealed in the Scriptures. This might appear to be a sweeping assertion until it is realized that outstanding men of God have come to this conclusion, and for good reasons. Robert Menzies of Scotland, in the late 19th century, seemingly was the first to recognize this truth. In 1890, Pastor Charles T. Russell acclaimed the testimony of the Great Pyramid as follows:

"We now find [it] to be *a most full and complete corroboration of the plan of the ages* and the times and seasons therewith associated, as taught in the Scriptures and presented in this and the preceding volumes of the *Scripture Studies* series...It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition. But it is a strong corroborative witness to God's plan; and few

(24) CONT'D:

the architects of the Great Pyramid but apparently by Moses in the Tabernacle, Solomon in his magnificent Temple, and Noah in the ark. The sacred inch is believed to be precisely the 25th part of the original, **God-given cubit** of the Bible; Sir Isaac Newton, Piazzzi Smyth, and others who have investigated the matter have concluded that the **sacred cubit is precisely the ten-millionth part of the polar radius of the earth**, and hence 25 sacred inches (one cubit) are equivalent to 25.027 of our common inches.

A Pyramid measurement is evaluated for possible usefulness as a scientific constant by comparing it with the **actual numerical value** for the phenomenon in question, as shown by the latest scientific computation or measurement, converting to the same units. If the Pyramid measurement **does indeed** represent the constant, it need merely be **multiplied** (or divided) by **the correct** power of ten to equal the true numerical value.

For example, the value for the distance of the earth to the sun **is shown in the height** of the Pyramid, which in Pyramid inches is 5813.235565376+ inches, or .0918488169 statute miles. The knowledge of the actual distance of the earth to the sun, as shown by modern astronomical measurement, is then utilized to determine the correct power of ten needed to raise the basic dimension to the correct distance. In this instance, the basic measurement must be multiplied **by the ninth power of ten** (one billion) to yield the actual distance figure, 91,848,816.9 miles. See Gray, *The Authorship and Message of the Great Pyramid*, pp.6-8, 18.

students can carefully examine it, marking the harmony of its testimony with that of the written Word, without feeling impressed that its construction was planned and directed by the same divine wisdom, and that it is the pillar of witness referred to by the prophet in [Isaiah 19:19,20]."⁽²⁵⁾

A **most convincing** aspect of the Pyramid's teaching is that **both the symbols** which are employed--the **various chambers** and passageways--and the **measurements** of their lengths, coincide **in detail** with the overall features of the divine plan as portrayed on "The Chart of the Ages," so familiar to Bible Students. This is brought out most strikingly by placing a cross-sectional diagram of the passageways of the Pyramid alongside the Divine Plan Chart, as shown in Edgars' work, *Great Pyramid Passages, Vol. 2*, pp. 46-47, and reproduced in **Exhibit T** which follows. Incidentally, this work sets forth a very clear, detailed exposition of the Pyramid's teachings and particularly shows its harmony with the time features and true chronology of the Bible.

The complexities of the Pyramid's construction are such that it is difficult to show briefly how they offer corroboration of the Bible chronology. Nevertheless, to provide some insight into the kind of **verification** that is furnished, **Exhibit U** was prepared.⁽²⁶⁾ This table summarizes a portion of the material presented by John and Morton Edgar, of which they wrote:

"The corroborative testimony of the time measurements of the Great Pyramid of Gizeh, as set forth in this volume, place(s) [the truth of the Biblical chronology] 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 cooperate with Him in the outworking of His grand Plan of the Ages."⁽²⁷⁾

(25) Russell, *Studies in the Scriptures, Thy Kingdom Come, Vol. 3*, pp. 320,315.

(26) Those interested in a more detailed presentation are directed especially to Russell, "The Testimony of God's Stone Witness and Prophet, The Great Pyramid in Egypt," *Thy Kingdom Come, Volume 3*, pp.313-379; and Edgar, *Great Pyramid Passages, Vol. 2*, which is entirely devoted to the prophetic and chronological **significance** of the measurements of the Pyramid.

(27) Edgar, *op. cit.*, p.16.

Turning first to **Exhibit T**, "*Comparison of Divine Plan Chart with Great Pyramid Passages*," let us note some of the overall correspondencies. In the *Divine Plan Chart*, the time line runs from left to right, with the semicircles representing the ages and dispensations. **Adam's creation** is shown at the extreme left and the ending of the 6,000 years (from the fall of man, as it is assumed) at the beginning of the Gospel Age Harvest.

In the *Great Pyramid Chart*, the time line runs from right to left, because of the particular drawing elevation which was selected, with the observer facing West. Here the ages and dispensations are represented by linear dimensions in Pyramid Inches, or distances between various construction features. The **Old World** (before the Flood) is represented to the right of the roof commencement of the Descending Passage; the **Patriarchal Age** is shown in the forepart of the Descending Passage; the **Jewish Age** by the First Ascending Passage; the **Gospel Age** by the length of the Grand Gallery; and the **Millennial Age** by the Horizontal Passage.⁽²⁸⁾

It is also interesting to note that the various levels of attainment in the plan of God are shown in both of these charts. The **Plane of Human Depravity** or Condemnation is at the bottom of the Divine Plan Chart and at the level of the Pit in the Pyramid Chart. The **Plane of Human Perfection**, part way up on the "Plan" Chart, is at the level of the Queen's Chamber in its counterpart. And the **Plane of Spirit Birth**, well up on the "Plan" Chart, is at the level of the King's Chamber. What amazing and exact correspondencies are thus shown!

(28) Of these passageways, **only the Horizontal Passage** *does not* conform to the usual inch--year pattern of time representation. Hence, whereas its position marks it as symbolizing human perfection and the *Millennial Age*, its *length cannot be used* to corroborate the duration of that age. This characterizes the Millennium as the **only major age** depicted **in the Pyramid** whose **duration is not shown** by direct measurement of the passageway system by which it is represented.

This peculiarity **does not detract** from the completeness of the Pyramid's role in **corroborating** the **Bible chronology**, since the Millennial Age is not a part of the first 6,000 years of man's history. Further, the inability of using the dimensions of the Horizontal Passage to numerically represent the duration of the Millennium serves but to **highlight the remarkable way** in which the other passageways **do precisely** depict the duration of the various ages which they represent.

EXHIBIT T

COMPARISON OF DIVINE PLAN CHART WITH GREAT PYRAMID PASSAGES

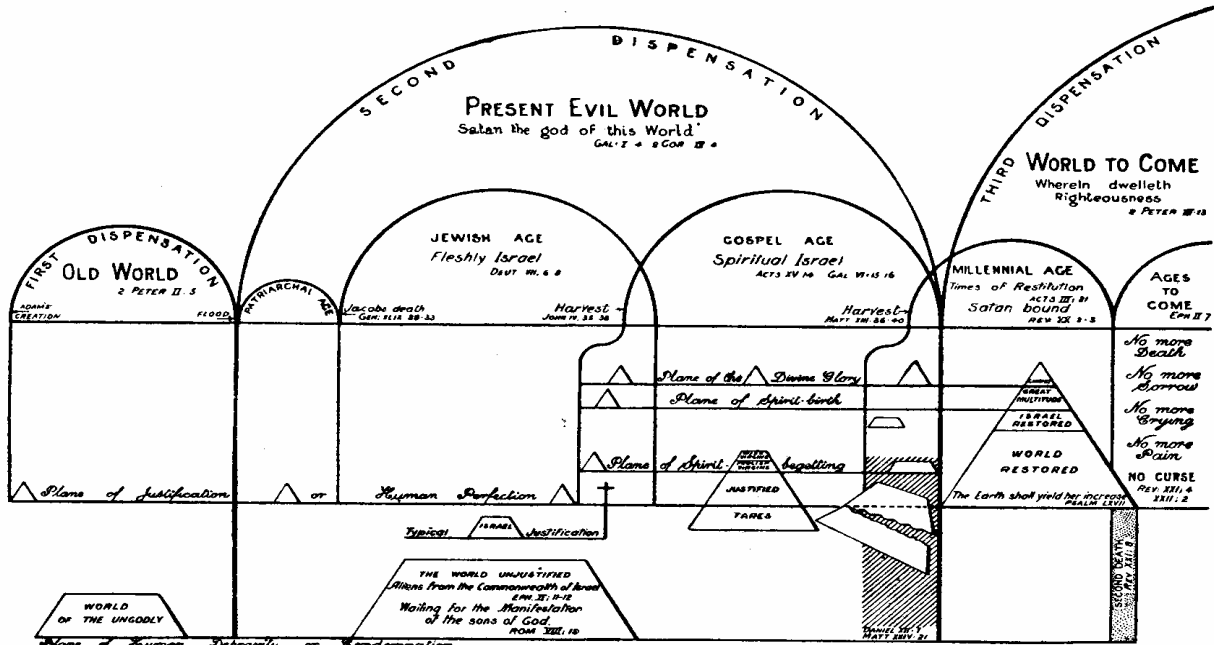
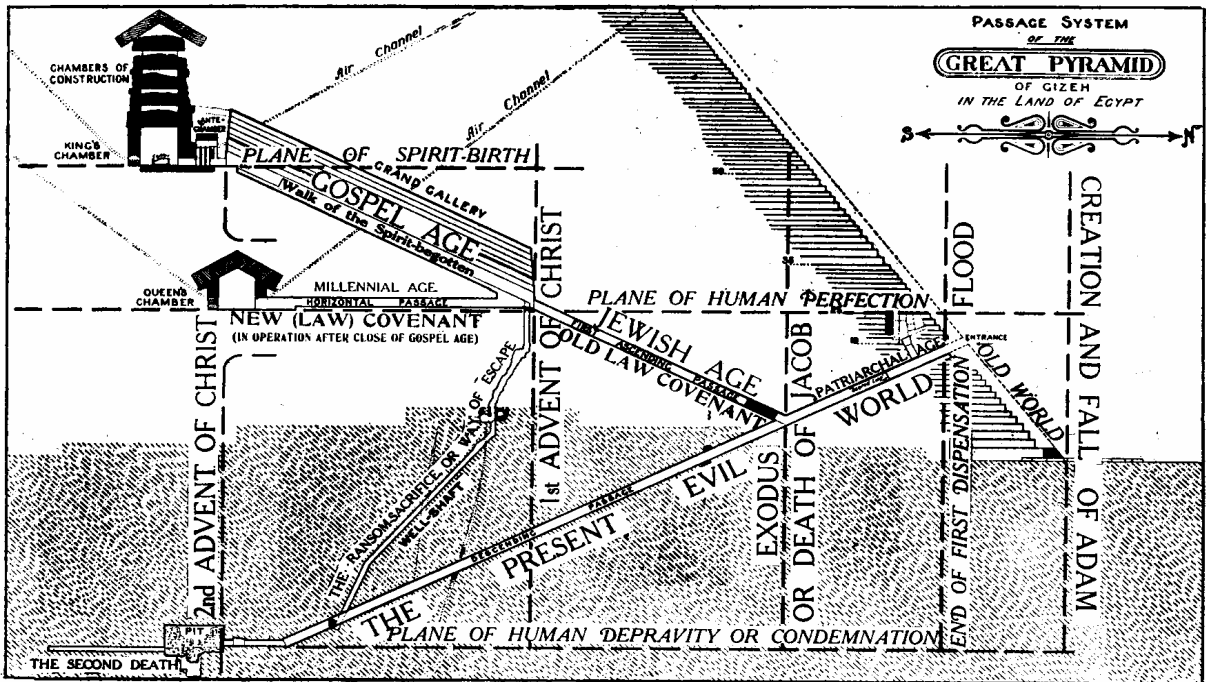


CHART OF THE AGES



THE GREAT PYRAMID CHART OF THE AGES

EXHIBIT U

SELECTED CHRONOLOGICAL AND PROPHETIC CORROBORATIONS IN MEASUREMENTS OF THE GREAT PYRAMID

<u>Location of Date-Point in Pyramid and Measurement Description</u>	<u>Total Distance in Pyramid Inches and Corresponding Time Period</u>	<u>Date (B.C. or A.D.)</u>	<u>Event</u>
<i>1. <u>THE OLD WORLD</u> (pp.155-156)*</i>			
Point on Platform level in line vertically with Roof-commencement of Descending Passage.	--	4126 B.C.	Fall of Adam
Horizontal distance along Platform to lower front edge of casing stones, plus distance up inclined face of casing stones to the Entrance, plus distance down the Descending Passage floor to point vertically in line with Roof-commencement of Descending Passage.	657.02 849.26 <u>+147.76</u> 1654.04 inches or 1654 years	2472 B.C.	Flood dried up

* Page numbers refer to Edgar, *Great Pyramid Passages, Vol. 2*; the enlarged diagrams provided in their work are necessary to a full understanding of the descriptions in this table.

EXHIBIT U (Cont'd)

Location of Date-Point in Pyramid and <u>Measurement Description</u>	Total Distance in Pyramid Inches and Corresponding <u>Time Period</u>	Date (B.C. or <u>A.D.</u>)	<u>Event</u>
2. <u>THE FLOOD TO CHRIST'S BAPTISM</u> (pp.137-140)*			
Point on floor of Descending Passage, vertically in line with the Roof-commencement.	--	2473-1/4 B.C.	Flood began
Distance to intersection of Descending Passage with First Ascending Passage, plus distance up Ascending Passage to point of intersection of floor level of Queen's Chamber with floor of First Ascending Passage, plus horizontal distance southward on floor level of Queen's Chamber to point vertically in line with north wall of Grand Gallery.	961.90 1510.01 <u>+ 30.00</u> 2501.91 inches or 2502 years	29 A.D.	Baptism of Jesus
3. <u>THE LAW DISPENSATION</u> (pp.58-60)*			
Lower end of Granite Plug in First Ascending Passage.	--	1615 B.C.	Exodus from Egypt and 1st Passover
Distance to upper end of Granite Plug plus entire length of First Ascending Passage (including the Granite Plug).	178.19 <u>+1469.14</u> 1647.33 inches or 1647-1/3 years	33 A.D.	Death of Christ

* Page numbers refer to Edgar, *Great Pyramid Passages, Vol. 2*; the enlarged diagrams provided in their work are necessary to a full understanding of the descriptions in this table.

EXHIBIT U (Cont'd)

Location of Date-Point in Pyramid and <u>Measurement Description</u>	Total Distance in Pyramid Inches and Corresponding <u>Time Period</u>	Date (B.C. or <u>A.D.</u>)	<u>Event</u>
4. <u>JESUS' BIRTH, BAPTISM, AND RESURRECTION</u> (pp.54-57)*			
Intersection of Queen's Chamber floor line with First Ascending Passage.	--	2 B.C.	Birth of Jesus
Horizontal distance to north wall line of Grand Gallery.	29.99 inches or 30 years	29 A.D.	Baptism of Jesus
Inclined distance to north wall line of Grand Gallery.	33.46 inches or 33-1/2 years	33 A.D.	Crucifixion and Resurrection of Jesus
5. <u>THE GOSPEL AGE</u> (pp.61-64)*			
North wall line (the beginning) of Grand Gallery.	--	33 A.D.	Death of Christ
Distance to south wall line (the end) of Grand Gallery, including extension of Grand Gallery floor line through the Step.	1813.60 <u>+ 68.00</u> 1881.60 inches or 1881-1/2 years	1914 A.D.	Ending of "Times of Gentiles"

* Page numbers refer to Edgar, *Great Pyramid Passages, Vol. 2*; the enlarged diagrams provided in their work are necessary to a full understanding of the descriptions in this table.

EXHIBIT U (Cont'd)

Location of Date-Point in Pyramid and <u>Measurement Description</u>	Total Distance in Pyramid Inches and Corresponding <u>Time Period</u>	Date (B.C. or <u>A.D.</u>)	<u>Event</u>
6. <u>THE RETURN OF CHRIST</u> (pp. 80-82)*			
Intersection of First Ascending Passage with Descending Passage.	--	1813 B.C.	Death of Jacob
Distance to north wall (the entrance) of King's Chamber, representing the combined lengths of First Ascending Passage and Grand Gallery (omitting the riser), plus distance from north edge of Step to north wall of King's Chamber.	1543.46 1813.60 <u>+330.04</u> 3687.10 inches or 3687 years	1874 A.D.	Start of invisible presence of Christ
7. <u>PARALLEL OF FAVOR AND PUNISHMENT UPON ISRAEL</u> (pp. 83-87)*			
Lower end of Granite Plug.	--	1813 B.C.	Death of Jacob
Distance to upper end of Granite Plug, plus entire length of First Ascending Passage (including the Granite Plug), plus Grand Gallery length (omitting the riser), plus distance from north edge of Step to south wall of Ante-chamber.	178.19 1469.14 1813.60 <u>+229.20</u> 3690.13 inches or 3690 years	1878 A.D. --	Ending of "Jewish Double"

* Page numbers refer to Edgar, Great Pyramid Passages, Vol. 2; the enlarged diagrams provided in their work are necessary to a full understanding of the descriptions in this table.

In **Exhibit U**, "Selected Chronological and Prophetic Corroborations in Measurements of the Great Pyramid," an effort was made to select some of the basic passageway measurements and relate them to the Bible chronology. As explained in the table footnote, for a full grasp of the somewhat technical description of the Pyramid measurements, it is necessary to refer to the enlarged diagrams which are provided in Edgars' work; **Exhibit T** is not sufficiently detailed to be satisfactory in this respect. Nevertheless, we trust that the tables will suffice to point out the many exact correspondencies which do exist between the Pyramid dimensions and the time features of God's plan. As such, there does indeed *appear to be* strong corroboration of the true Bible chronology.

Before leaving this subject of the testimony of the Great Pyramid, perhaps a note of caution is advisable. Because of the close correlation of the Pyramid's symbolic teachings with those of the Bible, there exists the *very real danger* of its being regarded as an **independent** source of chronological and prophetic truth, *of parallel value* to the Bible. Under such a false premise, the dimensions of the Pyramid could be extrapolated beyond the 1914 date of Bible prophecy and possibly be manipulated to the detriment and delusion of the believer. We believe that such a use of the Pyramid to go beyond that which is clearly taught in the Scriptures with a "thus saith the Lord" represents *a misuse* of its function and a lack of discernment of the *supreme position* of the Bible as the *only true source of spiritual truth*. In the words of the Apostle Paul:

"The Holy Scriptures [alone] are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture, given by inspiration of God, is profitable for doctrine ... for instruction in righteousness; that the man of God might be perfect, thoroughly furnished unto all good works." --2 Tim. 3:14-17

In closing this portion, let us be reminded that the data of the Pyramid should be used *only to substantiate* that which is already known from a study of the Bible. Only in this way will the Great Pyramid of Gizeh be carrying out its proper role as:

"a sign and a witness unto Jehovah of hosts ... an altar unto Jehovah, in the midst of the land of Egypt, and a pillar near the boundary thereof." -- Isa.19:19,20 (Rotherham)

XIII. SUMMARY OF PART THREE

Satisfactory substantiation of certain portions of the true Bible chronology is now available from several sources:

(a) Recent *archeological discoveries* show excellent corroboration for selected key events occurring during the period 2045 B.C. to 1200 B.C. These include the accounts of Abraham, Joseph in Egypt, Moses and the Exodus, and the deliverance of Israel from the Canaanites under the Judges. The date for the restoration of the Jews to Palestine (537 B.C.) is also in very close agreement with the findings of secular researchers regarding the fall of Babylon and the resulting accession of King Cyrus of Persia, who then issued the proclamation of release.

(b) The recently released new date for the destruction of Jericho, based on a combination *tree-ring and high-precision radiocarbon* technique, provides amazing correlation with the Bowen/Russell chronology (1583 B. C. vs. 1576 B. C.). Additional findings by this method are bringing late Bronze Age dates much closer to the Bowen/Russell timeline.

(c) The *astronomical record* of a total solar eclipse in Samaria which occurred in 763 B.C. has been tied in with the 15th year of the reign of King Jotham of Judah. The C.T. Russell chronology is the *only one known* which is compatible with this particular finding.

(d) The *prophecy of the "Jewish Double,"* because of its dependence upon the true chronology for an accurate computation of its *fulfillment in 1878*, provides a unique method for judging the reliability of a chronological system. The C.T. Russell timeline is the *only one known that produces this date*, with all others showing very wide margins of error.

(e) Investigation into the *credibility of the passageway system of the Great Pyramid* of Egypt offering corroboration of the major time prophecies and chronological teachings of the Bible *proved remarkably affirmative*. The overall arrangement of the passageways resembles the layout of the "Chart of the Ages" with its clear portrayal of the time features in the plan of God. The measurement of the passageway lengths, in *"Pyramid inches,"* matches almost exactly the duration in years of the major Biblical time periods which are components of the chronological chain. Such precision seems to *weigh against their being merely coincidence*, and to support the *interpretation* of the Pyramid as being *God's witness in stone of His plan of salvation*.

PART FOUR -- APPLYING THE TRUE CHRONOLOGY

XIV. CORRELATION WITH PROPHECY

Thus far the true chronology has been compared with other systems, portions of it have been subjected to particular analysis, and evidence of its confirmation has been found from various sources. But little has been said of the value of such knowledge or of the significance of the ending of the 6,000 years in 1872 A.D. Here it seems appropriate to raise the question, is this simply another date in the unfolding of the history of the world or does it mark the beginning of a special era?

Gradual Unfolding of the Prophecies. The chronology of the Bible must be considered in the context of its relationship to prophecy in order for it to become fully meaningful to us. We believe the Lord designed the chronology as an indicator of a special prophetic period in the history of the world--a day in which vast changes would take place, culminating in God's promises to restore and bless mankind. This was the general expectation of godly students of the chronology from the days of the early church onward; and such a hope seems strongly supported in the Scriptures as well as confirmed by the prophetic fulfillments since 1872.

The ending of the first 6,000 years appears to mark the beginning of that era to which the hopeful eyes of the prophets and sages of the past were directed. It is well authenticated that the early church Fathers commonly looked for the second advent to take place at that time.⁽²⁹⁾ Not that it was to be expected that these early believers could grasp the exact manner in which these prophecies would be fulfilled; no, that would remain for the faithful at the end of the age to appreciate, particularly in terms of their gradual unfolding.

(29) *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, "Millennium," Vol. 7, p.376.

Let us list some of the events which might have been expected to occur at the end of the age:

- (a) The return of Christ.
- (b) The harvesting and rewarding of the saints.
- (c) The restoration of Israel.
- (d) The binding of Satan and the restraint of evil.
- (e) The Thousand Year reign of righteousness.

With the advantage of actually living in this period, we are able to appreciate the gradual outworking of many of these prophecies, in contrast with the *earlier conception* of instantaneous fulfillments. Perhaps the best example of this can be seen in the return of Christ: Beginning with the invisible return in 1874, the presence has been progressing through various stages of development. These include blessings and special guidance upon the Household of Faith; the preliminaries of setting up the Kingdom as evidenced in worldwide increase of knowledge and a corresponding disintegration of the present social order; and, yet future, the revealing of Christ in power and glory to all the world.

We share the view that *none* of the above-mentioned prophecies could be fulfilled until mankind had received a **full 6,000 year experience with sin and death**, in the antitypical (thousand year day) workweek called for in the plan of God. We are given to understand that such a minimum time was required for the race to multiply and fill the earth, while undergoing the difficult experience with evil and learning the consequences of disobeying God. But how could it be known when this 6,000 year period would be drawing to a close and the antitypical rest day be near at hand? This, we believe, was the **chief purpose of providing the Bible chronology**, which extends in an orderly and traceable manner from Creation to the present day.

Thus, in the providences of God, **the true chronology** was first comprehended early in the 19th century, with Christopher Bowen of England apparently being the first to recognize it as such. Within short order, it drew the attention of other sincere students of the prophecies, whose excitement grew in the realization that the first 6,000 years of man's history were about to close and that a new era was soon to dawn. Pastor Russell was among the first to grasp the significance of this chronology and to note its close correlation with 1874--the date indicated from other lines of prophetic evidence for the return of Christ. **In 1876** he began proclaiming Christ's invisible presence and the attendant blessings and responsibilities then due upon the Church.

Accumulated errors of past centuries rapidly began to give way to the flood of light then revealed. The understanding of the divine plan of the ages began to open up, with its insights into the ransom for all, the two salvations, and the blessings of restitution. ***The return of Christ*** was thus evidenced by an ***outpouring of blessings*** upon the Church, ***the likes of which had not been realized since the days of the Apostles***; it was indeed a time of blessedness, in fulfillment of the Father's promise in Daniel 12:12 and Luke 12:37. In retrospect, the ministry of that "*wise and faithful servant*" and the inauguration of the "*truth movement*" under his leadership, in themselves appear to be good ***indicators of the correctness of the chronology*** and of the events to be expected at the close of the 6,000 years.^(29A)

The understanding of the true chronology and the awareness of ***Christ's invisible return*** as "***Lord of the harvest***" led quickly to the truth of related events: the beginning of the harvest period with its work of separating the "wheat" from the "tares," the time for the raising of the sleeping saints, the ending of Israel's "double" of punishment, and the nearness of the ending of the "Times of the Gentiles" in 1914.

Other unique prophetic fulfillments have continued into our own generation. All of them would seem *strongly to corroborate* the ***ending*** of the 6,000 years and Christ's taking charge in the affairs of the new day:

- (a) The return of the Israelites to their land.
- (b) The spasmodic worsening of the time of trouble, in massive social, political, and economic crises.
- (c) The wave of violence, moral decay, and anarchy sweeping across the earth.
- (d) The rise of the ecumenical church movement.
- (e) The relentless building toward the climactic "Battle of Armageddon."

The increasing global stresses of our day remind us that our Lord Jesus has begun the "conquering phase" of his presence, with the nations of the earth entrenching themselves in opposition to the "*General of Jehovah.*" (Psalm 2) With each ensuing decade, the clash intensifies, until the powers of this world are finally shaken as our Mighty King asserts his authority and overthrows all that is out of harmony with truth and righteousness. (Isa. 2:10-21; Heb. 12:25-27) Not until these initial enemies of the Kingdom are thus put down can the "blessing phase" of Christ's reign begin. (Psalm 72) Many Bible students believe that we are now close to that time, as evidenced by the magnitude of trouble present in the earth today. If so, we have already entered the closing years of the Church's earthly sojourn.

(29A) See Russell, *Thy Kingdom Come, Vol. 3*, pp.88-89, for a vivid description of this "time of blessedness."

In summing up this portion, we would say that the true chronology and the ending of the 6,000 years have shown close correlation with the amazing prophetic fulfillments of our time. The evidence is strong that we are living in the beginning of the new day, that Christ has returned and is even now taking charge of the affairs of this world. There is every reason to believe in the *accuracy of such a chronology* and in the near consummation of our hopes in the full establishment of Christ's Kingdom.

The Thousand Years. The question of whether The Thousand Year Reign of Christ and the Church (as described *in Rev. 20*) has already begun and whether or not the year 1874 marked its start is appropriate here, though not vital to this discussion. It is the author's belief that the preponderance of evidence bearing upon this subject, including a consistent interpretation of the prophecies already mentioned in their relationship to the return of Christ and the ending of the 6,000 years, seems to favor the long-standing view of many Bible students that this period has already begun. With 1874 and Christ's return as the starting point, it permits the period of Christ's "*parousia*" to run concurrently with "The Thousand Years." This view appears to be the simplest, with just one thousand year period in which all the prophecies pertaining to the new day are fulfilled; and yet it is not without problems.

One obvious difficulty is that the "Mediatorial Reign" or blessing phase of the Kingdom is still future, which would *of necessity limit the reign* of those saints who have not yet completed their earthly course to less than a thousand years. Whether such a prospect would be *out of harmony* with the teaching of Revelation 20 is a matter that requires considerable discussion and even then might not be resolved satisfactorily. It is not our intention here to consider the various facets of this and related *questions* or the many Scriptures bearing upon them. The entire subject certainly merits *a separate study in itself*.

Our objective here is simply to point out that the Scriptural evidence in regard to this matter, while sufficient to many minds, is not of the same order and clarity as on other doctrinal matters. There appears to be a considerable measure of uncertainty for which some allowance would have to be made. Regarding such matters of chronology and those subjects based largely upon it, the Pastor wrote:

"We may not read the time features with the same absolute certainty as doctrinal features; for time is not so definitely stated in the Scriptures as are the basic

doctrines. We are still walking by faith and not by sight. We are, however, not faithless and unbelieving, but faithful and waiting." ⁽³⁰⁾

"Whether you or we have the date correct we must all agree that the signs of the times as we read them indicate clearly that the Master is nigh... and that his kingdom is soon due to begin to take control. This means that, whether within one year or within ten or twenty years, the things which we are expecting will surely be accomplished. The church will be gathered, the Messianic reign of righteousness will begin, preceded, as foretold, by the great time of trouble.

"The general facts are much more valuable and important than merely the day or the year respecting these facts ... Suffer not any dispute over a day or a year to break the most precious bond of love which binds us to the Lord and to all who are truly his. Be specially careful on this point when the subject of discussion is one respecting which we have no positive knowledge. The rupture of fellowship may sometimes be necessary, when we 'contend earnestly for the faith once delivered unto the saints'--faith in the divine plan, in the Redeemer, in the efficacy of his death, etc. These matters are positively stated in the Bible--not left to deduction, as is the case of chronology and all matters based upon chronology." ⁽³¹⁾

Whereas the above statements were made in the context of the expectations of 1914, we believe they also hold for identifying the start of The Thousand Year Reign of Christ, otherwise known as the Millennium. The following excerpt deals specifically with the beginning and ending of this time period:

"The Lord has evidently arranged for the gradual closing of the Gospel age and opening of the Millennial age, in such a manner that the one laps upon the other ... Apparently this matter of when the thousand-year period should be reckoned as fully beginning and fully ending will be an open question until the close of the Millennial age. It is our expectation, from Rev. 20:8,9, that the obscurity of this question will have something to do with the final test of loyalty and obedience to God, which will come upon the whole world of mankind...The indefiniteness of the end of the period would appear to be an important feature of their testing." ⁽³²⁾

(30) Russell, "The Days Are at Hand," *Tower Reprints*, (1914), p.5374.

(31) Russell, "What Course Should We Take?," *Tower Reprints*, (1913), p.5348.

(32) Russell, "The Beginning and Ending of the Millennium," *Tower Reprints*, (1900), p.2739.

In 1904, under the title "Further Confirmation of Our Chronology," Pastor Russell reproduced four diagrams which had been submitted by three different students of the chronology. Diagram No. 3 depicted the Millennium as beginning with the end of the "Gentile Times" in October 1914 and running for a thousand years to 2914 A.D. Diagram No. 4 depicted the Millennium as beginning at the "end of 1874" and extending for a thousand years until 2874 A.D., completing 7,000 years from the fall of Adam. In the accompanying discussion of these diagrams, the Pastor made it clear that each one had some merit in confirming the true chronology and in highlighting a particular feature of the plan of God. Hence, he was endorsing both views of the matter: "How meaningful and soul-cheering [are these diagrams] to us who believe and appreciate their significance." ⁽³³⁾

We note from these and other quotations from the Pastor's writings that he employed such terms as "obscure," "indefinite," based upon "induction," lacking "absolute certainty," and "of faith and not of knowledge," when describing time features in general and the start of the Millennium in particular. Without specific information from the Scriptures to settle the matter beyond any reasonable doubt, he was willing to leave it as an open question. But even at that, he found ways to harmonize seemingly conflicting views by advancing the concept of the overlapping nature of the ages, ^(33A) a view which continues to appeal strongly to us. In this we see the Gospel and Millennial Ages overlapping one another, with the harvest between the two, permitting a gradual phasing out of the one and a merging into the other. This would allow for a considerable leeway in *reckoning* the Thousand Years, with perhaps different starting points to emphasize different features of God's plan which would be accomplished therein.

(33) Russell, "Further Confirmation of Our Chronology," *Tower Reprints*, (1904), p.3460.

(33A) Russell, "The Plan of the Ages," *Tower Reprints*, (1881), p.272; and *The Divine Plan of the Ages*, (1886), p. 224.

In any event, who to this day can fail to appreciate the largeness of heart and beneficence of the Pastor in all his relationships with the brethren? Recognizing that certain details of prophecy, such as the exact start of the Thousand Years, are not stated positively and clearly in the Scriptures, he made no effort to be dogmatic on this point. He consistently maintained a loving and tolerant attitude toward all who disagreed on time features. What a wonderful example in all this he left for us! Let us therefore strive to exhibit the same qualities of patience, love, and tolerance toward all our brethren today who are likewise studying the Scriptures and endeavoring to relate them to the events about us, even though their conclusions may differ somewhat from our own.

Again we would like to quote the words of the Pastor, whose sentiments seem especially appropriate at the present time:

"We should not denounce those who in a proper spirit express their dissent in respect to the date mentioned [1914] and what may be there expected; nor should we feel aggrieved toward them. We should recognize the individual rights of all, and treat everybody according to the Golden Rule. Nor should we feel at liberty to express our views more dogmatically than we would think right for others to do in expressing their views. The fact is that, notwithstanding the strength of our position and our hope that it may be true, it is nevertheless of faith and not of knowledge ... We must admit that there are possibilities of our having made a mistake in respect to the chronology, even though we do not see where any mistake has been made...

"The special point we are now emphasizing is that ... we should feel and act most kindly and tolerantly toward others of the brethren ... who think that they see flaws in our chronological views. 'Let brotherly love continue.' 'Abhor that which is evil. Cleave to that which is good.' Thus will the grace of God be with us, to guide us, to bless us, to cause all of our experiences to work for good, even though some of those experiences should be disappointments in respect to fulfillments of prophecy within the next few months." ⁽³⁴⁾

(34) Russell, "What Course Should We Take?," *Tower Reprints*, (1913), pp.5348-5350.

XV. PROBLEMS RELATED TO THE CHRONOLOGY

Disappointment of 1914. At this point, there are certain objections to the C.T. Russell chronology which have been raised that should be considered. One is the date 1914 and the high expectations that accompanied the approach of that year. We recall that not only was 1914 considered to be the end of the "Times of the Gentiles" prophecy, but that many Bible students were also convinced that the fruition of the Church's hope would likewise be realized in that year. This thought had been advanced in *Studies in the Scriptures, The Time Is At Hand, Vol. 2*, first published 25 years *prior* to 1914, and thus became the general expectation of the Bible students.

It is interesting in looking back to note the charitable attitude that Pastor Russell himself adopted toward the 1914 date. In the closing years of his ministry, he began to realize that certain prophecies had not yet fully unfolded and that more time would be required for the culmination of these events.⁽³⁵⁾ Whereas he seemed convinced that the "Times of the Gentiles" would end in 1914, early in that year he suggested that it might take a period of time of unknown duration to actually evict the nations after their lease of power expired; and further, that there was a possibility that the Church would *not* be changed immediately, but for a brief interval of unknown length would remain on this side of the veil to engage in Kingdom work.⁽³⁶⁾

Unfortunately, this note of caution expressed by the Pastor went largely unheeded. It was unable to prevent widespread disappointment among the Bible students when the Church was not glorified in 1914 as originally expected. Today, we are prone to compare this difficult experience with one borne by other ardent students of the prophecies almost a century earlier, when the Adventists under William Miller were led to believe that Christ would return visibly in October of 1844.

What is the lesson accruing to us now, living near the close of the 20th century? We think it is simply that we must not allow our surmisings on Bible prophecy or our strong desire for the culmination of the Kingdom rule, to outweigh the Scriptural evidence regarding it. Particularly in relation to time features, we must be careful not to reach unwarranted conclusions, realizing that there exists a margin of uncertainty for which due allowance must be made. And hopefully, we

(35) See Russell, *Tower Reprints*, pp. 5329, 5348-5350, 5373, 5449; *What Pastor Russell Said* (The Question Book), p.90; and *Thy Kingdom Come, Vol. 3*, Forward, (1916), p.ii.

(36) See *What Pastor Russell Said* (The Question Book), pp. 85-86, 88-90, 99; and *Tower Reprints*, pp.5449-5451.

trust that we have learned that the practice of setting dates or of speculating on the details of prophetic fulfillments is ill-advised and lacking in wisdom.

We think it helpful to make a clear distinction between the 6,000 year Bible chronology on the one hand and any surmisings regarding the timing of the prophetic events of our day on the other. There is a clear and connected chain of Biblical and secular history that traces the first 6,000 years of man's existence to the year 1872. But apart from the "Jewish Double" prophecy, no later prophetic events are tied in as an integral part of this 6,000 year chronology. Hence, the failure of an expectation in regard to a later prophetic event in no way reflects upon the accuracy of the true Bible chronology.

Regarding 1914, that year was indeed the fulfillment of the "Times of the Gentiles" prophecy and we are all familiar with the abundance of evidence showing that the World War which began in that year marked a turning point in the affairs of the nations. It has been truly noted that the world has never been the same since. But there was no Scriptural support for the belief that 1914 would also usher in the earthly rule of Christ's Kingdom. This was merely a human deduction which time proved incorrect.

Let us note carefully that the year 1914 could not be said to be a part of the 6,000 year Bible chronology, even though it harmonizes with it. This is well demonstrated by the fact that the Jehovah's Witnesses are able to make a correct application of the "Times of the Gentiles" prophecy, although their basic chronology differs by 103 years, as shown earlier in this presentation. Therefore, in summary, the fact that the glorification of the Church did not come to pass in 1914 ***in no way casts disrepute upon the accuracy or reliability of the true Bible chronology***, which is entirely separate and distinct.

Early in 1915, while conceding the necessity for some minor changes in the 6 volumes of *Studies in the Scriptures* where the year 1914 and its expectations had been mentioned, Pastor Russell reiterated his faith in the soundness of the chronology:

"So far from the events of our time disproving the chronology, they seem to confirm it. The gathering of the nations to the Valley of Jehoshaphat ('valley of graves') is evidently in progress. They are gradually realizing it to be a life and death struggle that will be awfully costly. They do not see, as we do, that it means their destruction--'grinding to powder.'

“Nevertheless, they are apprehensive of what we see coming; viz., the *earthquake* of revolution, to be followed by the *fire* of anarchy, which will utterly consume them and prepare the earth for Messiah's Kingdom...

"The present is a time of testing, we believe, to many of the Lord's people. Have we in the past been active merely because we hoped for our glorious change in A.D. 1914, or have we been active because of our love and loyalty to the Lord and his message and the brethren!... Let us see to it that we testify to the Lord by our faithfulness in letting our light shine more and more, demonstrating our loyalty to him even unto death...⁽³⁷⁾

Lengthening of the Harvest. There is another consequence of the true chronology which should be discussed--the length of the harvest period. If indeed the first 6,000 years ended in 1872 and Christ's *parousia* began in 1874, already more than a hundred years have elapsed since that date. It goes without saying that the harvest has extended far longer than was originally anticipated. Certainly the parallel to the forty year Jewish harvest did not materialize and has been far exceeded, with respect to the overall length of the periods.^(37A) And to this day, no clear Scriptural statement defining the length of the Christian harvest has been uncovered. Evidently it is not the Lord's will for His people to have this knowledge while yet in the flesh:

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand...But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only ...Take ye heed, watch and pray: for ye know not when the time is." --Luke 21:31, Mat. 24:36, Mark 13:33

Should the *prolonging* of the harvest period be permitted *to lessen* our confidence in the 6,000 year chronology as promulgated by Pastor Russell? ***We think not.*** We are living in that transition period spanning the Gospel and Millennial Ages in which an old world must be brought to an end and a new order established. Inherent in this process are many behind-the-scene activities in the spiritual realm, involving a confrontation of forces of tremendous proportion. Evidently we are not to expect an immediate favorable outcome in such an encounter.

(37) Russell, "Changes in 'Scripture Studies'," *Tower Reprints*, (1915), p.5649.

(37A) See Russell, *The Divine Plan of the Ages*, p. 238, for statement of original expectation respecting length of the Gospel harvest.

From the moment of our Lord's return in 1874, this power struggle ensued between the forces of Satan, the "god of this world," and those of Christ, who began to exercise his kingly rights. Today on every hand we see evidences of the crumbling of Satan's Empire and the near collapse of this present evil order. Upon the heaps of ashes and rubble remaining from this great time of trouble upon the nations, Messiah will establish his Kingdom in full power and glory, to accomplish the great work of blessing and uplifting mankind from sin and death. Time is a vital factor in this change of rulership: now we realize that it is taking considerably longer to accomplish than once had been anticipated.

If the lengthening of the harvest period beyond original expectations weighs against the accuracy of the chronology, then consistency would require that it should also detract from the belief that Christ returned in 1874. But, this is where the "signs of the times" and the prophetic fulfillments of our day come to our aid by **substantiating with overwhelming force** the **fact of his return** and his taking charge of earth's affairs. As noted in Part One under "Relationship to Return of Christ," we see the logic of Christ returning **as Lord of the Harvest** at the very beginning of this period. Further, the "1335 days" prophecy of Daniel and the "Jubilee cycles" would seem **to pinpoint the very year--1874.**

Consequently, we view Christ's return and the beginning of the harvest period in that year as mutually supporting doctrines which must stand or fall together. This in turn leads to the inescapable conclusion that Pastor Russell's 6,000 year chronology **ending in 1872 is indeed correct** and worthy of our continued acceptance.

A Reassuring Prophecy. The prophecy of Habakkuk comes to mind as being most helpful and appropriate to this discussion. It is reassuring to know that the Scriptures predicted a delay in the fulfillment of the hopes of the Lord's faithful ones living at the end of the age:

"I will stand upon my watch, and will set my foot upon the tower and will watch to see what He will say unto me, and what answer I shall make to them that oppose me. Then the Lord answered me, saying:

"Write down the vision, and make it plain upon tables, that every one may read it fluently. For there is yet a vision for the appointed time, and it speaketh of the end, and it will not deceive: though it [seem to] tarry, wait for it; because it will surely come, it will not delay."--Hab.2:1-3 (Composite trans.)

As Bible students, we are glad to acknowledge that it was the Pastor who was placed upon the "watch" and upon the "tower." At the time of Christ's return, he was already busily engaged in studying God's word, preliminary to actively serving the household of faith with "meat in due season." ⁽³⁸⁾ (Mat. 24: 44-46) It was the Pastor who was privileged to "write down the vision and make it plain upon tables": *Studies in the Scriptures, The Divine Plan of the Ages, Vol. 1*, with its illuminating chart and explanation of ages and dispensations, serves as a veritable key for unlocking the Bible and presenting God's loving plan of salvation. *This work* has reached a circulation of many millions (over six million at last count) -- an astounding total for a religious publication. Written in plain language and devoid of the high sounding phrases of the philosopher and theologian, the truth was presented so "that everyone (might) read it fluently."

The second volume in this *Studies in the Scriptures* series, *The Time Is At Hand*, also widely distributed, presented the true 6,000 year chronology of the Bible. Now it is clear to us that this chronology was designed by the Lord **as an alarm clock to signal the approach of the new day** in earth's history and **the proximity of the blessings associated with Christ's Kingdom**. It was **not intended** as an exact indicator of the time of the Church's glorification nor of the start of Kingdom blessings.

Evidently Habakkuk's prophecy has reference to a time error that would be made with respect to the fulfillment of the vision. With the benefit of hindsight, now we can see that the expectation that the Harvest would end in 1914 was merely a supposition not founded upon clear Scripture. But despite the fact that this experience served to discredit the concept of an earthly kingdom in the minds of the worldly-wise, and many of the Lord's people suffered disappointment thereby, **the vision remains true**. God's timetable **has not been altered**: "(The vision) speaks of the end, and it will not deceive: though it [seem to] tarry, wait for it; because it will surely come, **it will not be delayed**." Praise God for this assurance!

(38) See Russell, "Harvest Gatherings and Siftings," *Tower Reprints*, (1906), pp.3820-3826, for a very vivid account of the early days of the Bible Student movement. According to the Pastor, present truth was revealed "especially since 1870 and particularly since 1880."

In commenting on this text in Habakkuk, the Pastor wrote:

"The divine plan of the ages is to be made plain upon tables. It will be made so very plain to us that he who runs may read. He who is asleep may not read; he who is drunken with the wine of false doctrine may not read; he who is standing in the way of sinners may not read. But he who runs may read, if his heart be teachable and pure...

"We believe that the chronology is a blessing. If it should wake us a few minutes earlier or a few hours earlier in the morning than we would otherwise have waked, well and good! It is those who are awake who get the blessing...

"We remember that we are not infallible, and that our judgment is not infallible; but the wonderful inventions of today, and the light that is dawning in every direction, as well as the universal unrest, seem in corroboration of the chronology -- that we are in the dawning of the new age. But just how far along we are we do not positively know. We are waiting for the Sun of Righteousness to appear."⁽³⁹⁾

(39) Russell, "The Days Are At Hand," *Tower Reprints*, (1914), pp.5374-5375.

XVI. SUMMARY OF PART FOUR

One of the primary purposes for which the chronology of the Bible was given appears to be to identify the seventh thousand year day in the history of mankind, when the major prophecies pertaining to the day of Christ are fulfilled:

(a) The ending of the 6,000 years has shown close correlation with the amazing prophetic fulfillments of our time, including the return of Christ, the beginning of the harvest period, the restoration of Israel, and the undermining of the present evil social order preparatory to the full establishment of the Kingdom.

(b) The question of whether *The Thousand Year Reign of Christ and the Church* (Rev. 20) began in 1874 is deemed not vital to this discussion; its resolution necessitates a thorough, separate study which seldom is satisfactory to all concerned, since the Scriptural evidence is not as clear as compared with other doctrinal areas.

(c) Two problems related to the chronology are the disappointment over the year 1914 and the ever-lengthening period of the harvest. In the first instance, it should be understood that the expectation that the church would be glorified in 1914 *was merely a surmising* and was not based upon direct Scriptural statements; the failure of this expectation does not weigh against the accuracy of the chronology, since it never was a link or integral part of that chronology.

Regarding the harvest time, its beginning seems inseparably related to the return of Christ as chief reaper in 1874; we have witnessed the steady crumbling of Satan's Empire since then, although admittedly this period has been prolonged beyond all original expectations. It is reassuring to note that the prophecy of Habakkuk predicted such a delay in the fulfillment of the hopes of the Lord's people in the end time: "Though it [seem to] tarry, wait for it; because it will surely come, it will not delay." (Hab. 2:1-3) Hence, faith in the outworking of God's timetable is still necessary to the Christian walk. The present length of the harvest does not seem unreasonable in consideration of God's method of counting time: "One day with the Lord [is] as a thousand years, and a thousand years as one day." -- 2 Pet.3:8

CLOSING THOUGHTS

It has been remarked that the subject of chronology is responsible for creating wide differences of opinion among Bible students and that we would all be better off without it. We think this conclusion is an over-simplification which does not stand the test of careful scrutiny. Foremost should be the realization that evidently it is by God's design and *intention* that the chronology is interwoven throughout the pages of the Sacred Word and that every historical event is measured by it. The very fact that it relates in logical sequence so many aspects of the divine plan suggests that its true understanding was intended to be a blessing and encouragement to the Lord's people. Especially should this be true for us, "upon whom the ends of the ages are come," living in the period of the special "blessedness" resulting from our Lord's return.

Let us be reminded also that it is the chronology which furnishes us with a definite and connected line of events which enables us to span the period from Adam's creation in the obscure past to our own modern era. Only those who have accepted this Biblical testimony have been enabled to *avoid the wide-ranging guesses* usually offered for this period of man's existence upon earth. In this respect we cannot help noting that the wisdom of the Almighty is putting to shame even the most advanced thinking of many of our scientists today.

Admittedly, God has not seen fit to reveal the true knowledge of the chronology to everyone, even those who acknowledge him as the Creator and who recognize the Scriptures as a reliable, inspired source in this area. Literally scores of systems of chronology have been advanced, all based upon the Bible, many differing widely from each other. **Exhibit V** which follows, entitled "First 6,000 Years of Man's Existence in Selected Systems of Bible Chronology," takes note of some of these.

Most of the chronologists listed in **Exhibit V** are advocates of the "Short System" of Biblical chronology, which is based upon the Hebrew text of the Old Testament. This group is in relatively close agreement on the overall dates for man's first 6,000 years. William Hales is the only exception shown in the table; he and others follow the "Long System," which adopts the somewhat longer intervals for the patriarchal generations found in the Septuagint version. Many authorities believe the Septuagint is not a reliable guide here, and that its text was tampered with in order to make it compare more favorably with the greater antiquity claimed by secular historians, notably Berosus of Babylon and Manetho of Egypt.

EXHIBIT V

FIRST 6,000 YEARS OF MAN'S EXISTENCE IN SELECTED SYSTEMS OF BIBLE CHRONOLOGY

<u>Source:</u>	<u>First 6,000Years:</u>
Jewish Calendar (a)	3761 B.C. -- 2240 A.D.
Dionysius Petavius (b) 1628	3983 B.C. -- 2018 A.D.
James Usher (c) 1654	4004 B.C. -- 1997 A.D.
William Hales (d) 1809	5411 B.C. -- 590 A.D.
Henry Fynes Clinton (e) 1824	4138 B.C. -- 1862 A.D.
William Miller (f) 1831	4157 B.C. -- 1843 A.D.
C. Bowen/C. T. Russell (g) ca. 1830	4129 B.C. -- 1872 A.D.
Dimbleby/Totten (h) ca. 1890	3999 B.C. -- 2002 A.D.
Martin Anstey/Philip Mauro (i) 1913	4046 B.C. -- 1955 A.D.
Lawrence Danhoff (j) 1919	4073 B.C. -- 1927 A.D.
Jehovah's Witnesses (k) 1963	4026 B.C. -- 1975 A.D.

(a) Zinberg, *Jewish Calendar Mystery Dispelled*, p.112.

(b) *Smith's Comprehensive Dictionary of the Bible*, p.174.

(c) Lee, ed., *New Self-Interpreting Bible Library*, I., pp.65, 98-106; Usher's *Annales Veteris Et Novi Testamenti*, 1650-54.

(d) Lee, *op. cit.* p.65.

(e) Based upon date of deluge (2482 B.C.) given in Elliott's *Horae Apocalypticæ*; Clinton's *Fasti Romani*, 1824-1851.

(f) Miller, *A Dissertation on Prophetic Chronology*.

(g) Russell, *The Time Is At Hand*, pp. 33-54.

(h) Russell, *Tower Reprints*, 1896 article, p.1977.

(i) Mauro, *The Wonders of Bible Chronology*.

(j) Danhoff, *A Comprehensive Bible Chronology*.

(k) Watchtower Bible & Tract Society, *All Scripture Is Inspired of God and Beneficial*, pp.292-296, 286.

We consider it providential that the attention of the Lord's people has been directed to the true chronology--first set forth by Christopher Bowen of England and later widely promulgated by Pastor C.T. Russell--and that sufficient Scriptural and historical data was provided to enable them to recognize it as such. Among all the competing systems, it *alone* has stood the test of close examination. Both the testimony of the Bible and the undisputed facts of secular history harmonize completely with it. The J.W. chronology, more recently advanced, has afforded us the opportunity of noting how even a closely related system of reckoning demonstrates *some areas of conflict* with the Scriptures, as well as evidencing *internal disharmony*. It is our hope that this presentation will have a part in underscoring the merits of the Bowen/Russell chronology and in justifying its acceptance as the true chronology of the Bible.

Undoubtedly *one of the main purposes* of the chronology was to point the Lord's people to *the ending of the 6,000 years* and to prepare them for this turning point in God's dealings with men. As a result, some alert students of God's Word were awakened very early in the new day, even before the darkness of the night had been dispelled. Today, about a hundred years later, while it could be said that darkness still lingers over the world as a whole, the chronology and prophecies of the Bible have enabled the Lord's people to be fully aware of the *significance of the distressing events about them*. Surely this insight into the purposes of God and recognition of our position along the stream of time amounts to a wonderful blessing!

Amidst the clouds and gloominess of this "day of the Lord," the early light of the morning has begun to spread upon the mountains, and can be discerned by those who are awake. (Joel 2:2) The inhabitants of the world *do not yet realize fully what is happening*, though the increase of knowledge is awakening them to an awareness of their rights in a social order characterized by selfishness, injustice, and inhumanity to fellow man. The result can only be as prophesied by Daniel and Jesus: "A time of trouble such as never was since there was a nation, even to that same time." --Dan. 12:1, Mat. 24:21-22

Let us rejoice for the knowledge of the chronology which has pointed us unerringly to this new day in earth's history, as well as given us the understanding that Michael ("who is like

unto God"--a symbolic name for our Lord Jesus) has stood up and is even now engaged in the behind-the-scenes activity which eventually will lead to the full establishment of his kingdom. While waiting for the accomplishment of Habakkuk's vision, let us not become weary or lulled back to sleep. We must remain up and about the Father's business. There is much work to be done. ***The Lord has given us a message to proclaim and the means for doing so has been placed in our hands!***

During this interim period, what a unique opportunity we have of ***spreading the true gospel of the kingdom*** into all the world ***for a witness*** and as ***a word of comfort to those who are fearful or perplexed*** by the present distresses upon the nations. Surely this is what the Lord would have us do:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." (Mat. 24:14) "The Lord has anointed me to preach good tidings unto the meek; to bind up the broken-hearted, to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn." --Isaiah 61:1-2

Let us be grateful also for the ***additional time*** the Lord has granted us to better prepare ourselves as fitting servants of Him. May we use it to grow together in grace and in knowledge, striving for the unity of the faith, and the measure of the stature of the fullness of Christ. --Eph. 4:13

The Lord's people as a whole have been entrusted with the legacy of God's prophetic message for our day -- especially the understanding that we are living in the harvest (end) of the age and are on the verge of the full establishment of the Kingdom. ***Such knowledge is vital*** since it shapes the course and activities of our consecrated lives. But such is the case ***only if we make these truths our own*** and interpret their relevance in our own lives, for it is ***only as individuals before the Lord*** that we are deemed worthy as overcomers.

We believe that the ***alarm clock of chronology*** has sounded at the proper time. It awakened a small but earnest group of students of the prophecies to the realities of the new day. It established their faith in the invisible return of Christ and in the time of "blessedness" to be experienced as he ministered unto them. And in large measure, it provided the ***inspiration*** for setting in motion the ways and means for ***bringing*** to the Household of Faith the details of the Harvest Message in all of its beauty and completeness -- the "meat in due season." -- Luke 12:42

If any of the Lord's people have not yet been aroused to the realities of the new day, we urge them to give earnest consideration to the true chronology of the Bible and the related time prophecies.⁽⁴⁰⁾ These are matters which have largely been kept hidden for centuries, and have now been revealed especially for the encouragement of the believer at the end of the age. And may all of us heed the voice of the Lord as He speaks to us through His Word:

"Awake thou that sleepest, and arise from the dead, and Christ will make day dawn upon you."... "Arise, be enlightened, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." ..."It is high time for you to wake out of your sleep. For salvation is nearer to us now than when we first believed. The night is far spent and the day is at hand." --Eph. 5:14, Isa. 60:1-2, Rom. 13:11-12 (K.J. and composite trans.)

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night ... But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and the children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep, as do others, but let us watch and be sober." --1 Thess. 5:1-2, 4-6

"The words are closed up and sealed to the time of the end ... None of the wicked shall understand; but the wise shall understand... Blessed is he that waiteth and cometh to the 1335 days...Blessed are those servants whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to recline, and coming near, will minister unto them." --Dan. 12:9-10, 12; Luke 12:37 (K.J. and Rotherham trans.)

More than ever, we are convinced that God has established the chronology as a strong support for our faith. He has used it to inspire and guide the feet members of the body of Christ through all the harvest period. And we believe that it continues solid and sure for those remaining today.

(40) See Russell, *Studies in the Scriptures, The Time Is At Hand, Vol. 2*, especially chapter on "Bible Chronology," pp.33-54; also, *Studies in the Scriptures, Thy Kingdom Come, Vol. 3*.

ALMOST THERE!

The church set sail on stormy seas,
With expectations strong
To reach the Kingdom's promised shore
And join her Lord ere long.

It mattered not that clouds were dark.
She had her Saviour's word
That He'd be with her all the way;
She need not be afraid.

As passing years, and earth's allure,
Caused some to go astray;
The faithful church, of lesser size,
Continued in the way.

Alas, but fiercer grew the storms
With waves of awful height,
Till e'en the Book that charts the way
Was lost and out of sight.

Although it seemed the mighty foe
Had all within his grip;
The Heav'nly Guide was still in charge,
So naught could sink the ship.

A calmer stretch of seas prevailed;
The Guidebook then was found.
Expectantly, with thanks and praise,
Did joyous hearts abound.

For, Hark! A Watchman then was raised
To herald forth the cry
That God's great time chart indicates
At last the Kingdom's nigh.

Earth's rightful Ruler has returned;
The new day has begun!
Soon clouds and darkness will give way
To radiant beams of sun.

The eye of faith e'en now can see
The glorious port in view.
'Tis not the time to start to doubt:
The prophecies are true.

The time is short, the hour is nigh,
The trip will soon be o'er.
Press on in faithfulness and zeal
Unto the heav'nly shore!

E.L.R.

A P P E N D I X

	Page
Appendix A -- A PROCEDURE FOR CONVERTING A.M. YEARS TO B.C. . . .	97
Appendix B -- A PROCEDURE FOR COMPENSATING FOR THE LACK OF A ZERO YEAR IN CALCULATIONS SPANNING THE B.C. - A. D. DIVIDING POINT.	101
Appendix C -- UNIQUE HARMONY OF THE DIVINE PLAN CHRONOLOGY. A study based on selected chronological charts of John and Morton Edgar.	104
Appendix D -- THE 450 YEAR PERIOD OF THE JUDGES. A critical analogy to C. T. Russell's <i>The Time Is At Hand</i>, by Morton Edgar (1948).	110

APPENDIX A

A PROCEDURE FOR CONVERTING A.M. YEARS TO B. C.

A consecutive system of dating lends itself well to working with the Bible chronology. Such a system begins with the year of Adam's creation and counts all succeeding years from this point. Some chronologists have chosen to identify this method of dating by the term "A.M.," which is the abbreviation for the Latin "Anno Mundi," or year of the world. Others prefer the term "A.H.," for "Anno Hominis," or year of man.⁽⁴¹⁾ The latter expression seems preferable, since the Bible chronology does not begin with the creation of earth, but with man. Nonetheless, we have retained the "A.M." designation in this presentation, since it is more commonly used and hence is more readily understood.

For convenience, it is well to have a simple method for producing a rapid conversion of the A.M. years (or A.H.) to the more familiar B.C. years. Adopting the chronology of C. T. Russell as our basis, we find:

"The year ending Oct. 1872 was the year 6000 A.M." (*Reprints*, p.1980)

"A.D. 1 was the year 4129 from the creation of Adam." (*Vol. 2*, p.53)

"The year B.C. 1 was the year 4128 A.M." (*Reprints*, p.1980)

By definition, therefore:

- (a) Year A.M. 6000 = 1872 A.D.
- (b) Year A.M. 4129 = 1 A.D.
- (c) Year A.M. 4128 = 1 B.C.
- (d) Year A.M. 0000 = 4129 B.C.

Assuming now that we have a given year expressed in the A.M. system, how can we convert this to a B.C. date? Let us take a practical problem to illustrate the procedure involved:

(41) Philip Mauro, *The Wonders of Bible Chronology*, p.13.

Problem: Convert the year 2513 A.M. (the Exodus) to B.C. years.

Solution: Subtract the A.M. date from 4129. The difference represents *the* B.C. date.

$$\begin{array}{r} 4129 \\ - 2513 \text{ A.M.} \\ \hline 1616 \text{ B. C.} \end{array}$$

Checks: (1) When the B. C. date and *the* A.M.. date are added together, their sum should equal 4129 years.

$$\begin{array}{r} 2513 \text{ A.M} \\ + 1616 \text{ B. C.} \\ \hline 4129 \end{array}$$

(2) There should be an odd-even relationship of the dates (explained below).

Note in **Exhibit C** (C.T. Russell column) that for any given equivalency, such as 2513 A.M. = 1616 B.C., the A.M. and B.C. years will always be opposite each other in terms of odd and even numbers. If the A.M. years are odd (such as in this example), the B.C. years will be even; if the A.M. years are even, the B.C. years will be odd. They will never be both odd or both even together.

The reason for this phenomenon is simply that the year of Adam's creation, 4129, an odd number in the B.C. system, was assigned the even number 0000 in the A.M. system. Thus, every year thereafter (to the year 1 B.C.) will continue with an odd-even or even-odd relationship. As simple a truth as this is, it provides a very rapid partial check of the accuracy of any given A.M. to B.C. conversion.

Verification of Method. To establish the accuracy of this conversion procedure, it is but necessary to select several dates for which the equivalencies are already *known*, either by definition or by common knowledge. If by subtracting from 4129, the correct equivalent date is produced, the method will have been shown to be accurate and therefore reliable for computing equivalencies that are *not known*.

For each example worked out, the solution can be checked (as already shown) by adding the A.M. and B.C. dates together to produce the sum of 4129 and by noting the existence of an

odd-even relationship of the equivalent dates. We will begin with two basic dates that are known by definition:

(a) Convert the year 0000 A.M. to B.C. years.

$$\begin{array}{r} \textbf{Solution:} \quad 4129 \\ \quad - 0000 \text{ A.M.} \\ \hline \quad 4129 \text{ B.C.} \end{array}$$

Note that this solution agrees with the definition that 4129 B. C. = 0000 A.M.

(b) Convert the year 4128 A.M. to B.C. years.

$$\begin{array}{r} \textbf{Solution:} \quad 4129 \\ \quad - 4128 \text{ A.M.} \\ \hline \quad 1 \text{ B.C.} \end{array}$$

Note that this solution agrees with the definition that 1 B.C. = 4128 A.M.

It has now been shown that this method of conversion from A.M. to B.C. dates is reliable over the whole range of years from creation to the Christian era, since it has produced the appropriate years established by the original definitions at both ends of this period.

To further verify this procedure, two other examples were selected that consisted of dates generally agreed upon by those holding to the true Bible chronology. In these cases, we will begin with known B.C. dates and convert to A.M. dates, illustrating the interchangeability of the method:

(c) Convert the year 4127 B.C. (the year Adam is thought to have disobeyed God in the Garden of Eden) to A.M. years.

$$\begin{array}{r} \textbf{Solution:} \quad 4129 \\ \quad - 4127 \text{ B.C.} \\ \hline \quad 0002 \text{ A.M.} \end{array}$$

Note that this solution is the same that would be produced by adding two years to the date of creation. (That is, 0000 A.M. plus 2 years equals 0002 A.M.)

(d) Convert the year 2 B.C. (*the* year of Jesus' birth) to A.M. years.

Solution: 4129
 - 2 B.C.

 4127 A.M.

Note that this solution is consistent with the knowledge *by definition* that 4128 A.M. = 1 B.C. If one year prior to the year 1 B.C. is 2 B.C., then obviously 1 year prior to 4128 A.M. must be 4127 A.M.

APPENDIX B

A PROCEDURE FOR COMPENSATING FOR THE LACK OF A ZERO YEAR IN CALCULATIONS SPANNING THE B.C.—A.D. DIVIDING POINT

In a given problem where the length of the period and one of the dates is known (B.C. or A.D.), the unknown date can be obtained by the following rule:

$$\begin{array}{r r r r r} \text{LENGTH OF} & & \text{KNOWN DATE} & & \text{UNKNOWN} \\ \text{PERIOD} & - & \text{(in years)} & + 1 = & \text{DATE} \end{array}$$

The following examples are provided to illustrate the use of this procedure:

(a) Example One. The length of the period of Gentile supremacy is 2,520 years. Assuming it begins in 607 B.C., when does it end?

Solution:	Reversing known date:
2520 years	2520 years
<u>- 607 years</u>	<u>- 1914 years</u>
1913	606
+ 1	+ 1
<hr/> 1914 A.D.	<hr/> 607 B.C.

(b) Example Two. The length of a period is known to be 6,000 years. Assuming it ends in 1872 A.D., when does it begin?

Solution:	Reversing known date:
6000 years	6000 years
<u>- 1872 years</u>	<u>- 4129 years</u>
4128	1871
+ 1	+ 1
<hr/> 4129 B.C.	<hr/> 1872 A.D.

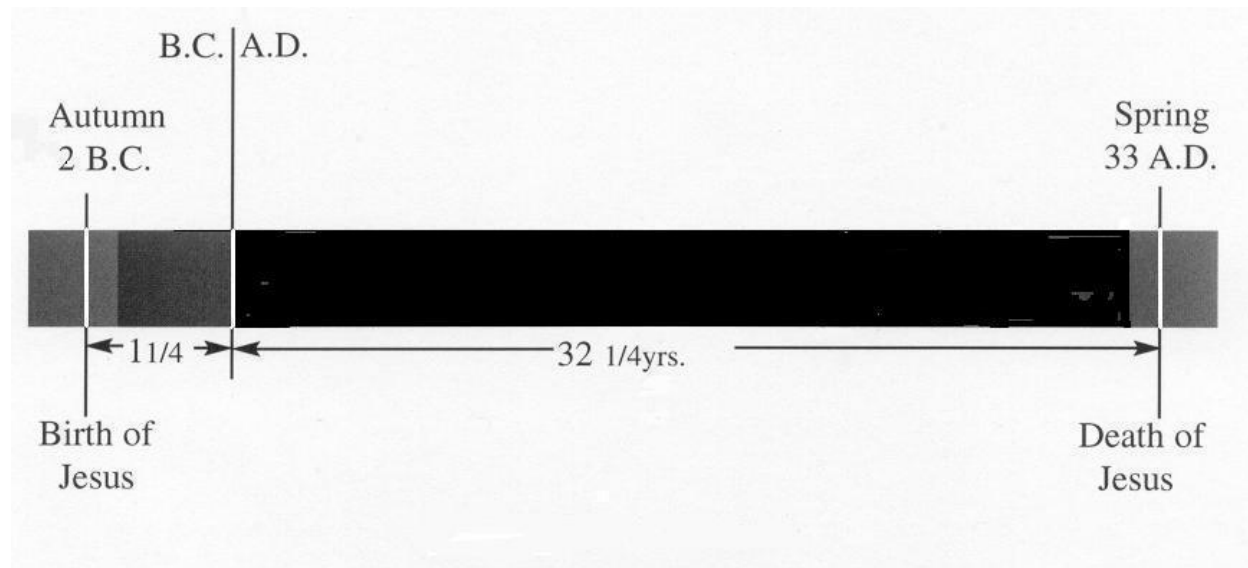
(e) Example Five. If Jesus died in the Spring of 33 A.D. at the age of 33-1/2 years (30 years of manhood + 3-1/2 years of public ministry), *when was he born?*

Solution:

The usual mathematical procedure will not yield the true solution in this instance (Autumn of B.C. 2), because a fraction of a year is involved in the length of the period. Since the basis for making the appropriate correction is somewhat complicated, the simplest procedure to follow and the easiest to understand is to sketch the periods involved. The diagram below shows that if there are 32-1/4 years in the A.D. portion of Jesus' life, there are 1-1/4 years in the B.C. portion; and 1-1/4 years prior to A.D. 1 indicate that *Jesus' birth occurred in the autumn of B.C. 2.*

EXHIBIT W

LIFESPAN OF JESUS



APPENDIX C

UNIQUE HARMONY OF THE DIVINE PLAN CHRONOLOGY

A study by C. F. Redeker based on
selected chronological charts of John and Morton Edgar

Introduction

Throughout the Harvest period, the chronology of God's plan as promulgated by Pastor Russell in his "*Scripture Studies*" series has received wide acceptance among Bible Students. Many have also been impressed with the chronological charts of Bros. John and Morton Edgar, which illustrated the harmony, balance and precision of the interrelationships of various aspects of this chronology. The whole system with its patterns and parallels is so exacting and intricate as to stagger the mind when contemplating such matters.

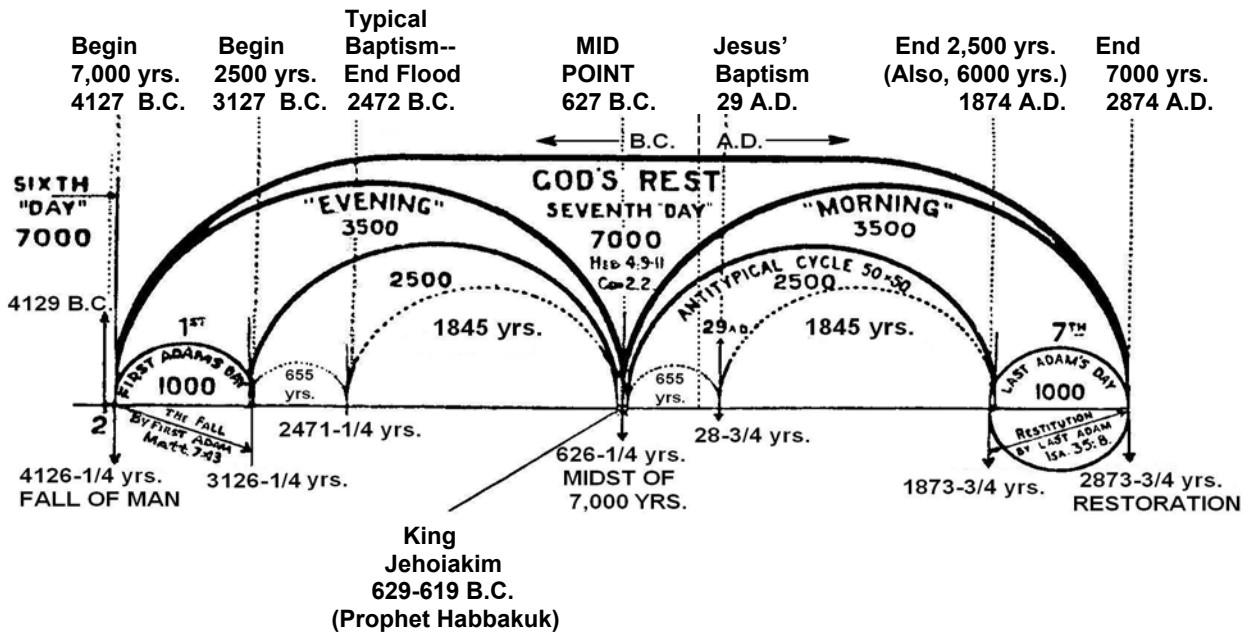
As evidence of the above and to illustrate some of the amazing parallels and intricacies involved, we will select just two examples from the Edgars' work, each with some minor modifications for present emphasis. In these chronological diagrams, major semicircles are drawn about a central point, which are mirror images of each other. Within these major circles are yet smaller semicircles, not mirror images but exacting parallels to each other, from which the lessons are drawn. Mathematically, in order to represent accurately the time spans, whole years frequently had to be shown with the correct fraction appended to them. For example, in **Exhibit X** the ending of the 6,000 years from the fall of man, normally considered to be 1874 A.D., was shown mathematically to be 1873-3/4 years, which also identifies it as the autumn of the year 1874. Similarly, in **Exhibit Y** the ending of the "Times of the Gentiles," normally considered to be 1914 A.D., was shown as 1913-3/4 years.

To dramatize the exacting nature of these parallels and their interdependence upon accurate historical dates (either independently known or derived from Scripture), the discussion following both diagrams will consider the date for the destruction of Jerusalem⁽⁴²⁾ as a test example. If this date were to be varied by as little as one year from the Biblically derived 606-607 B.C. point, all of the beautiful parallels shown would be broken. The acceptance of the civil historian date 586-587 B.C. would simply invalidate the correspondencies yet further. Surely there is much cause for thought here to the careful student of the chronology!

(42) For a detailed study of the date of Jerusalem's destruction by Nebuchadnezzar, see *The Biblical 70 Years*, by C. F. Redeker (also published by Zion's Tower of the Morning).

EXHIBIT X

CHRONOLOGICAL PATTERN DEPICTING THE FLOOD, JESUS' BAPTISM, AND MIDST OF YEARS (Type and Antitype)



Based upon:

1 Pet. 3:20, 21 – Noah's Flood in type, baptism of Christ in the antitype.

Hab. 3:2 – "In the midst of the years...in wrath remember mercy"
(by ushering in the morning of the antitypes).

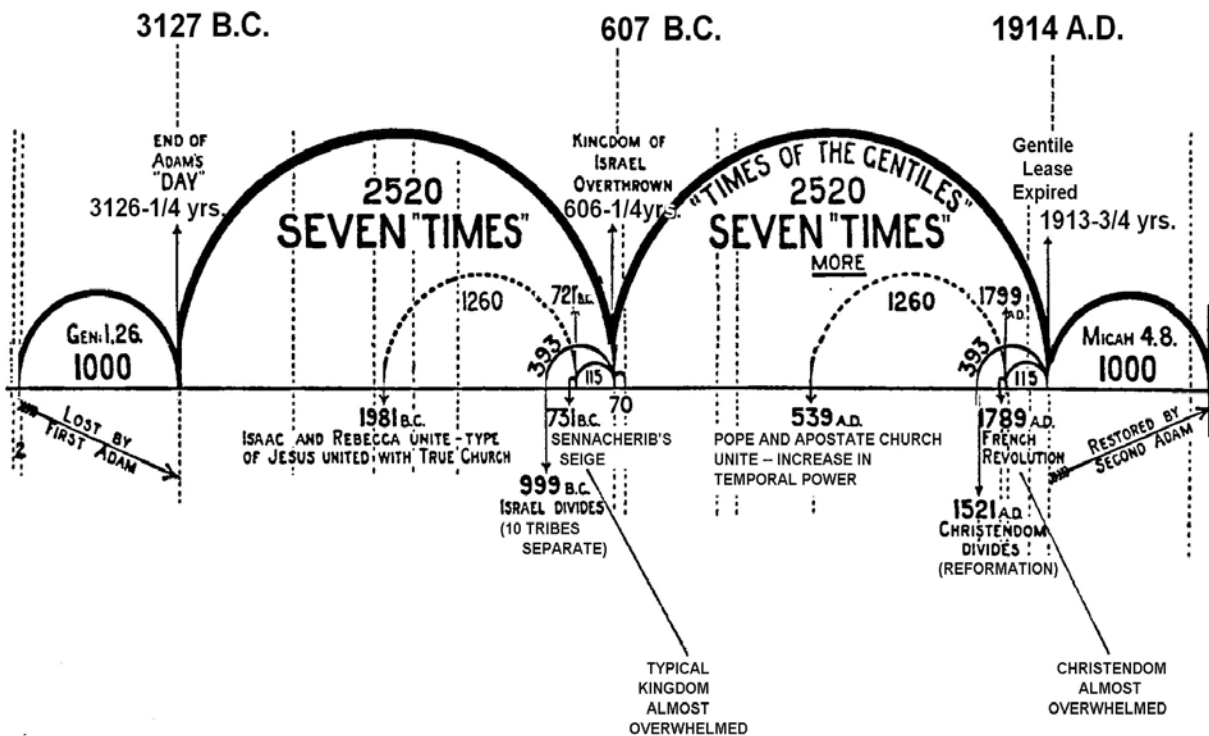
See Edgars' chart, "The Parallels Connected with the Jubilee in Type and Antitype,"
Great Pyramid Passages, Vol. 2, p.118.

EXPLANATION OF EXHIBIT X

1. In this slightly modified version of Edgars' original parallels, two 2,500 yr. and 3,500 yr. cycles are constructed as true mirror images extending from the mid point of the 7,000 yrs.
2. In the "morning" period, Jesus' baptism in the autumn of 29 A.D. (28-3/4 yrs.) occurs 1,845 yrs. before the ending of the 6,000 yrs. (1874 A.D. or 1873-3/4 yrs.).
3. In the "evening" period, the end of the flood (2472 B.C. or 2471-1/4 yrs.) occurs 1,845 yrs. before the mid point (627 B.C. or 626-1/4 yrs.), thus depicting an exact parallel.
4. There are also twin 655 yr. periods, from Jesus' baptism to the mid point, and from the end of the flood to the end of the 1st Adam's 1,000 yr. day.
5. Both of these parallels between Jesus' baptism and the flood are contingent upon the Bowen/Russell chronology's placement of the captivity/desolation and date of Jerusalem's destruction in the year 607 B.C.
6. **NOTE:** If the date of Jerusalem's fall is changed to 587 B.C.:
 - (a) Both the flood and mid-point dates would shift to the right (toward the B.C.-A.D. dividing point) by 20 yrs., retaining the 1,845 yr. relationship.
 - (b) But since this dating would also extend the 6,000 yrs. to 1894, the fixed date of 29 A.D. for Jesus' baptism would increase the 1,845 yr. span to 1,865 yrs., thus destroying the correspondency.
 - (c) The 655 yr. parallel would similarly be invalidated by being reduced to 635 yrs. in the antitype .
 - (d) Actually, a change of *even 1 year* in the date of Jerusalem's fall would destroy these very exacting parallels, demonstrating how critical and vital the year 607 B.C. is to this pattern.
7. **UNIQUE CONFIRMATION:** Even more significant in corroborating this outline as the correct chronology of the Bible is the following unique feature shown in the same chart:
 - (a) Only the Bowen/Russell chronology locates the reign of King Jehoiakim in the years from 629 to 619 B.C. It is early in this period that the prophet Habakkuk's ministry is generally placed, which falls at the very mid point of the 7,000 years from Adam's fall to the restoration of the human race.
 - (b) Thus in the very midst of these 7,000 years, when God's wrath was upon the condemned race, He provided a preview of His boundless mercy as requested by His prophet, "In the midst of the years...in wrath remember mercy." (Hab. 3:2) He did this by giving Habakkuk a vision of the Kingdom (Hab. 2:2,3) and of the role of the Anointed One (3:13), and by ushering in the morning of antitypes -- a period of 3,500 years.
 - (c) Any alteration of the chronology here would result in removing this crucial tie-in to the mid point and lose the impact of Habakkuk's words, "in the midst of the years" -- a matter that seems of considerable weight in identifying and confirming the true chronology.

EXHIBIT Y

CHRONOLOGICAL PATTERN DEPICTING THE DOMINION PARALLELS



Based upon:

Lev. 26:18 – “Seven (times)” of punishment against Israel foretold.

Luke 21:24 – Jesus’ confirming prophecy of the “Times of the Gentiles.”

See Edgars’ “Chart of the Dominion Parallels,” *Great Pyramid Passages*, Vol. 2, p.128.

EXPLANATION OF EXHIBIT Y

1. In this chart, the unmistakable *center of attention is 607 B.C.* (606-1/4 yrs.), the year of the destruction of Jerusalem and overthrow of Judah. The pattern is based upon twin 2,520 yr. cycles constructed as true mirror images extending from the mid point of the chart.
2. One such cycle prior to this date extends to the end of Adam's "day" (3127 B.C. or 3126-1/4 yrs.) and one cycle after this date extends to the ending of the "Times of the Gentiles" prophecy (1913-3/4 yrs., the mathematical representation for the autumn of 1914).
3. Other significant parallels in church history are drawn backward from 607 B.C. and 1914 A.D. respectively, and seem quite impressive:
 - (a) 1,260 plus 115 yrs. back from 607 B.C. yields the date of the union of Isaac and Rebecca, with an antitypical counterfeit in the union of the pope with the apostate church, 1,260 plus 115 yrs. back from 1914 A.D.
 - (b) 115 plus 10 yrs. back from 607 B.C. yields the date of Sennacherib's siege which almost overwhelmed the typical kingdom (Israel), with a parallel in the French Revolution which almost overwhelmed Christendom, 115 plus 10 yrs. back from 1914 A.D.
 - (c) 393 yrs. back from 607 B.C. yields the date that the ten tribes separated from the two tribes, with its antitypical counterpart in the division of Christendom at the start of the Reformation, 393 yrs. back from 1914 A.D.
4. **NOTE:** If the date of Jerusalem's fall is changed to 587 B.C.:
 - (a) All B.C. dates on the left side of the chart would be displaced to the right (toward the B.C.- A.D. dividing point) by 20 yrs. Since none of these events can be dated absolutely, this cannot be disproven.
 - (b) However, on the right side of the chart, the *Times of the Gentiles would end in 1934* and parallel circles would have to be drawn back from this date. This would invalidate all the dated events shown there, since these are known events in recent history (French Revolution, Luther's withdrawal from the Catholic Church, and Papacy's assumption of temporal power at start of the 1,260 days).
 - (c) It would also, of course, *invalidate the significant date of 1914*, the turning point from an old world order and dominion to that of our modern day.
 - (d) Such losses in the unique harmony and parallels of the divine plan chronology loudly demonstrate again how critical and vital the year 607 B.C. (606-1/4 yrs.) is to the Bible Student prophetic/chronological arrangement.

Conclusion

We have examined merely two charts in an almost endless variety of such that could be constructed to display the amazing correlation and interplay of Bible prophecy, historical fulfillment and key events that transpire in the 7,000-year chronology of the Divine Plan. As noted, even a minor alteration of a single date has the effect of nullifying the harmony and exact parallel of the arrangement.

Such harmony and precision in the chronology of the ages and related events can only speak of Divine foreknowledge, intention and overruling. Further, such an integrated system offers the necessary internal evidence that it is based on the correct Bible chronology and may confidently be relied upon as such. Let us continue then to hold fast to that which has been revealed as an integral part of the Harvest message, and appreciate the beauties and harmonies of the Plan of the Ages which it displays.⁽⁴³⁾

(43) If it can be shown that such harmonies and intricacies are indeed of Divine overruling, then a secondary and even deeper application opens up for the New Creation. If such precision of design can be seen in an inanimate, abstract area such as chronology, does it not suggest that God's dealings with His people would be no less remarkable? Each of the lives of the consecrated in a very special way reflects God's calling, guiding and perfecting through all of the myriad experiences of the Christian life. When this pattern of life is unveiled and traced, might not each one of the called class manifest no less a harmony of forces that have combined in a unique way to shape their makeup as a member of the body of Christ, tailored for God's specific use? -- Rom. 8:28; Matt. 10:29-31; Psa. 139:1-17,24; Psa. 32:8

APPENDIX D

THE 450 YEAR PERIOD OF THE JUDGES

A CRITICAL ANALOGY TO "THE TIME IS AT HAND"

By Morton Edgar

(With introduction by the publisher, Zion's Tower of the Morning)

*"The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm He brought them out of it. And about the time of 40 years suffered He their manners in the wilderness. And when He had destroyed 7 nations in the land of Canaan, He divided their land unto them by lot. **And after that** He gave unto them judges about **the space of 450 years**, until (the time of - Phillips and Lamsda Trans.) Samuel the prophet." Acts 13:17-20. **Note Isaiah 1:26.***

INTRODUCTION: A correct understanding of this subject is essential in the determination of the 6000 plus years of the true Bible chronology of man's existence and in answer to the **disputed time-link** in the period of the Judges. We believe that the following provides a critical examination of chronology to what had heretofore been thought a tangled and twisted time-line. (Vol.2, pg.49) This analogy shows that the period of Judges in question **can be most clearly defined with the most exacting accuracy** very evident in the Word itself, so as not to leave a veritable shadow of a doubt concerning those 450 years.

Having this time-line thus **additionally sealed** by the great Apostle Paul and also by the Word itself, as shall be shown, gives **added emphasis** to the fact that we have already entered upon the "Great Sabbath Day." That "Day" of itself is **1,000 years long** and concludes the "Great Creative Day" which, chronologically, is **7,000 years in length**. Creation of humankind will find completion at the end of that "Great Creative Day" and will be found perfect, in harmony with their God and His will completely done on Earth.

Fully 6,000 years have now passed, **called man's work-week in the struggle against sin and death**, according to Bible chronology, and we have entered little more than 100 years into the Millennial Age. The curse of God on man **continues** to roll away. Time awaits Christ's long promised **reign with his completed church** and God's establishment of that Kingdom to bless and restore man **on Earth**. We trust that this analytical study will be most helpful to the reader as an adjunct of truth in providing a very satisfactory answer to the matter in question -- that this 450 year period of time **is both specific and EXACT**. – ZTM, Editor.

Now to Brother Morton Edgar:

Here is a problem in Bible Chronology which, in some measure, should exercise the minds of all students. The Apostle Paul declares that God gave judges to Israel:

“He gave unto them judges about [during] the space of four hundred fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul...forty years.” Acts 13:20, 21.

Did the Apostle speak solely by inspiration when he gave us this important chronological information? Or could he also have been **guided by the records of the Old Testament**? In other words, is it possible to find in the ancient Hebrew Scriptures the **chronological records** which **prove that judges ruled Israel during four hundred and fifty years**?

It is possible. And this fact shows that the inspired Apostle Paul spoke according to the scriptures in this matter of the period of the judges, and of the reign of Saul, as he did in the preaching of the doctrines of Christ. I Cor. 15:1-4. But we shall not find in the Old Testament, a statement such as that of the Apostle, that the judges ruled during four hundred and fifty years. Close study is necessary, also attention to the original Hebrew text in some important passages.

We have been much helped in this study by our dear Brother in the Lord, Hugo Karlen, whom we mentioned in our booklet *“The Great Pyramid, Its Scientific Features”* – page 37, second paragraph. What follows is largely the result of his investigations made some years ago.

In connection with this period of the judges, Pastor C.T. Russell wrote in *Studies in the Scriptures, The Time is at Hand, Volume 2*, page 49, “the records given in the book of judges and 1 Samuel mention 19 periods, approximating a total of 450 years.” He adds, however, “that they are disconnected, broken, lapped and tangled *so much that we could arrive at no definite conclusion* from them, and should be obliged to conclude as others have, nothing positive could be known of the subject were it not that the New Testament supplies the deficiency...” Acts 13:19-21.

Pastor Russell did not attempt to define the 19 periods to which he calls attention. But **other students of the Word have made the attempt**. We recently presented a list of 19 periods, with scriptural texts for references which add up to 450 years. This list appeared to be conclusive, but we invited examination and comments. Most of those who received the list expressed themselves as satisfied. But a few were critical and pointed out certain scriptural statements which seemed irreconcilable with the list, even though the nineteen periods summed up to the desired 450 years.

Let us repeat the list as given, and then we can consider the irreconcilable Scriptures referred to:

EXHIBIT Z

A LIST OF 19 PERIODS WITH SCRIPTURE TEXTS WHICH ADD UP TO 450 YEARS

Period No.	No. Years	Identity	Scripture Reference
1.	8	Servitude to Mesopotamia	Judges3:8
2.	40	Judgeship of Othniel	Judges 3:9-11

Period No.	No. Years	Identity	Scripture Reference
3.	18	Servitude to Moab	Judges 3:4
4.	80	Rest under Ehud	Judges 3:15-30
5.	20	Servitude to Jabin	Judges 4:1-3
6.	40	Rest under Deborah	Judges 5:31
7.	7	Bondage under Midian	Judges 6:1
8.	40	Rest under Gideon	Judges 8:28
9.	3	Reign of Abimelech	Judges 9:1-22
10.	23	Judgeship of Tola	Judges 10:1, 2
11.	22	Judgeship of Jair	Judges 10:3
<hr/>			
301 Sub-Total Judges 11:26			
12.	18	Oppression of Ammon	Judges 10:8
13.	6	Judgeship of Jephthah	Judges 12:7
14.	7	Judgeship of Ibzan	Judges 12:8, 9
15.	10	Judgeship of Elon	Judges 12:10, 11
16.	8	Judgeship of Abdon	Judges 12:12-15
17.*	40	Oppression of the Philistines	Judges 13:1
18.	40	Judgeship of Eli	1 Sam. 4:12-18
19.**	20	Judgeship of Samuel	1 Sam. 8:5; Acts 13:20, 21
<hr/>			
450 Years Total			

Notes: * During the last 20 of this 40 years, Sampson judges Israel...Judges 15:20; 16:30, 31.

** Until Israel asked for a King. It was during Samuel's judgeship that the ark remained in Kirjath-jearim...1 Sam. 7:2.

The above nineteen periods appear to be the identical list which Pastor C.T. Russell had in mind when he wrote page 49 of his 2nd volume of “*Studies in the Scriptures.*” Nevertheless we can quote Scriptures which prove **that the list cannot be accepted as it stands.**

For instance, the 8 years of servitude to Mesopotamia is the first period of the list. But a **punishment of servitude could not follow immediately** after the end of the wilderness journey when Joshua led the people into the land of promise. For the scripture declares:

“and the people served the Lord (not the king of Mesopotamia) all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel” ...Judges 2:7.

Before the punishment of servitude because of unfaithfulness could be due, that faithful generation which served the Lord under the **elders that outlived Joshua must have died out**, and an unbelieving generation have taken its place. On this evil generation would come the punishment of servitude. This is what we read:

“And Joshua the son of Nun, the servant of the Lord, died, being 110 years old, and also all the (faithful) generation were gathered unto their fathers: And there arose another generation after them, which knew not the Lord nor yet the works which he had done for Israel” ...Judges 2:8-10.

To allow for the passing away of a generation which served the Lord, the rising of another, evil generation **which merited the punishment** of servitude to the king of Mesopotamia, **an interval of many years was required.** (We shall speak of this interval presently).

Jephthah, a prominent judge in Israel, speaks *of a period of 300 years.* See Judges 11:26. The Scriptures show that this period of 300 years began to count from the **end of the wilderness journey, and terminated when Jephthah began his judgeship.** Jephthah, was that judge who vowed a vow unto the Lord, and said:

“If thou shalt without fail deliver the children of Ammon into my hands, then it shall be, that whosoever cometh forth from the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord’s, and I will offer it up for a burnt offering,...” Judges 11:30-40.

And it was his only daughter that came out to meet him. Note: It is pointed out in the *Emphatic Diaglott* that the Authorized Version gives a faulty translation of the original Hebrew – see the alphabetical appendix under the heading **Jephthah, page 22**, for the correct understanding of this text.

THE 300 YEARS

It was during his contention with the king of the children of Ammon that Jephthah made mention of the period of 300 years. When judge Jair died and Jephthah took over the judgeship of Israel, the Ammonites determined to “crush” into complete subjection the children of Israel. (See margin reading of Judges 10:28).

Jephthah tried to reason with the Ammonite king, and asked him why he fought against Israel. The king replied:

*“Because Israel took away my land when they came up out of the land of Egypt.”
Judges 11:12,13.*

Jephthah then reminded the king that for **300 years** the children of Ammon **had made no attempt to regain their lost land**, saying:

“While Israel dwelt in Heshbon and in her towns, and Aroer and her towns, and in all the cities that be by the coasts of Arnon, 300 years, why therefore did ye not recover them within that time?” Judges 11:26.

The **terminal** of the **300 years** spoken of by Jephthah, which coincides **with the death of Judge Jair** and the beginning of the judgeship of Jephthah, is a **definite “time point”** in the history of Israel. From this time point we can then reckon backward to the days of Joshua, and forward to the time when Samuel the prophet anointed Saul as king over Israel.

RECKONING BACKWARD TO JOSHUA

First, let us reckon backward: From the list on page 2 [**Exhibit Z** of this study], we note that Jair judged Israel for 22 years, and Tola before him for 23 years. Abimelech had a brief reign of 3 years, after Israel had enjoyed a rest of 40 years under Gideon. Before Gideon’s deliverance Israel had suffered bondage to Midian for a period of 7 years. These **five periods total 95 years**, and all are easily to be followed in the Scriptural record.

But the preceding times of Deborah, Jabin, and Ehud call for careful consideration. For **it was a mistake to assume that the 80 years** referred to in Judges 3:30 **were entirely** under the deliverer Ehud. Ehud delivered Israel after their 18 years servitude to Moab – Judges 3:13-29. But the Scriptures neither say nor imply that the 80 years rest which the land then enjoyed were all under the deliverer Ehud. The judgeship of **Shamgar**, who followed on the death of Ehud, and **of Deborah** the prophetess who judged after Shamgar, **are included** in this 80 year period. **Also**, the oppressor **Jabin, with his captain Sisera** were conquered within this time period.

The Philistines tried to break the rest which Ehud had won for the land, but they were immediately overthrown by Shamgar. Judges 3:31.

The “20 years” spoken of in Judges 4:3 **can also be read “twentieth” year**, according to the Hebrew original for there are no ordinals in the Hebrew above 10, and the context and the sense of the passage must determine which is correct in any particular text. (**Ordinals** are: first, second, third, etc. **Cardinals** are: one, two, three, etc.).

After the death of Ehud during the time of Shamgar, the children of Israel again did evil in the Lord’s sight (Judges 4:1) and in punishment the Lord sold them into the hand of Jabin, king of Canaan, that reigned in Hazor. The captain of his host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord for “he had **nine hundred** chariots of iron, and twenty years he mightily oppressed the children of Israel.” Judges 4:1-3

But as pointed out we can read:

*“and in the twentieth year he (Jabin) mightily oppressed the children of Israel.”
Judges 4:1-3*

It was in **the twentieth, and last year** of Shamgar that Jabin oppressed Israel. The Hebrew of the word translated “oppressed” in this text does not necessarily imply that Jabin subjected Israel, but rather, that **he troubled them**, and this in the northern part of the country only. (See margin note of Judges 4:2).

Shamgar, as a judge, appeared to have exercised complete control of the land, and thus we read:

“in the days of Shamgar, the son of Anath, in the days of Jaal, the highways were unoccupied, and the travelers walked through the ‘byways’ or ‘crooked ways’.” Judges 5:6 marginal reading.

Although the land had rest during this time (no active wars), yet, owing to the weakness of judge Shamgar there was a feeling of insecurity -- the people **were afraid** to walk openly along the highways.

In the **last (the twentieth year)** of Shamgar, Jabin determined to subject Israel wholly to his yoke, and his oppression was at that time so great, that the children of Israel cried unto the Lord, with the result that Deborah, with Berek, put an end to Jabin and Sisera. (See song of Deborah and Berek. Judges chapter 5).

From the Hebrew text it is clear that from the times of Ehud, Shamgar (Jabin), and Deborah **are included in the 80 years** spoken of in Judges 3:30.

Immediately **preceding the eighty years** Israel had been in servitude to Moab for 18 years. Judges 3:14. Previous to the 18 years, others had judged Israel for 40 years. Judges 3:9-11 Othniel had delivered Israel from their 8 years of servitude to Chushan-rishathaim, king of Mesopotamia. Judges 3:8-10

This trouble of servitude had come upon the erring children of Israel **when all that faithful generation** which served the Lord during the days of Joshua **and of the elders that had outlived him had died out**. How many years in the interval between then of the wilderness journey and the beginning of the 8 years of servitude to Mesopotamia? We can ascertain this by first summing up the periods backwards from the death of Jair, and then deducting this total from the overall period of 300 years referred to by Jephthah.

EXHIBIT AA

YEARS MEASURED BY 241 YEARS BACKWARD – JAIR THRU SERVITUDE TO MESOPOTAMIA

22	Jair	
23	Tola	
3	Abimelech	
40	Gideon	
7	Midian	Judges 6:1
80	Ehud, Shamgar (Jabin), Deborah	Judges 3:30
18	Moab	
40	Othniel	
<u>8</u>	<u>Mesopotamia</u>	
241	Total years	

This total of 241 deducted from 300 **equals 59 years**. The Lord had caused Israel to wander for 40 years in the wilderness, until **all men from 20 years old and upward**, who had come out of Egypt, **had been consumed in the wilderness**. Numbers 13:11-32.

Therefore the **oldest of the “elders** who had outlived Joshua” **would be 60** when he had entered Canaan and even if he had lived to the extreme age of Joshua, 110 years, his death would still be **9 years short** of the Mesopotamia servitude.

Turning again to the list of 19 periods referred to by Pastor Russell, we find that the **twelfth period, the oppression of Ammon requires our attention**. Let us read Judges 10:8 which speaks of this oppression from the text of the Authorized Version.

*“The anger of the Lord was hot against Israel, and he sold them into the hand of the Philistines, and into the hand of the children of Ammon. And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side of the Jordan, in the land of the Amorites, which is Gilead. Moreover the children of Ammon passed over the Jordan to fight against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore distressed.”
Judges 10:7-9*

It is pointed out that the above English translation does not convey the meaning of the Hebrew original. One can see that, as it stands, the English text requires some explanation:

“that year...eighteen years...”

The **word eighteen should properly be rendered eighteenth** to get the true sense of the passage. This is determined by the context. The correct translation is:

“And that year they (the Ammonites) vexed and crushed the children of Israel this, the eighteenth year.”

Note that the word oppressed is in the marginal reading **“crushed,”** which is a truer translation of the Hebrew word and **suggests a different thought**.

The Ammonites did not succeed in dominating Israel as a whole. They **troubled and vexed part of Israel for 17 years** during the time of Jair’s judgeship. But **that year, when Jair died**, which **was the eighteenth year of their hostility** to Israel, they thought now that Jair was removed in death they would have success in dominating the whole of Israel. And accordingly they attacked Israel **dreadfully, crushingly**, but they were **stopped and defeated by Jephthah**, “mighty man of valor.” Judges 11:1

And in the 11th chapter of Judges we read how Jephthah was made the leader of Israel and how the Lord delivered the children of Ammon into his hands.

“He smote them from Aroer...with a very great slaughter.”

Thus the children of Ammon were subdued before the children of Israel. Judges 11:32,33

Wherefore, **we are not to reckon a period of 18 years oppression from Jair’s death**. The Ammonites did not crush Israel for 18 years, but **rather it was in the 18th year** of their trouble-making that they **crushed Israel**, thus calling forth that special effort of Israel under Jephthah which defeated and subdued them.

RECKONING FORWARD THROUGH SAMUEL'S JUDGESHIP

The 6 years of Jephthah's judgeship **began at the death of Jair**, the **end of the 300 years** spoken of by Jephthah. Judges 11:26. From this time point we count forward in Israel's history to the time of Samuel's judgeship, and his anointing of Saul as king.

Ibzan followed Jephthah and judges Israel 7 years. Then Elon judged for 10 years, and Abdon for 8 years. The 40 years oppression of the Philistines followed on the last 20 of which Sampson judged Israel. Judges 13:1; 15:20; 16:30,31. Eli followed, with a judgeship of 40 years. I Sam. 4:12,18 Finally, the prophet Samuel **acted as judge** until the people asked for a king and God gave them Saul.

SAMUEL JUDGED ISRAEL 45 YEARS

In the **list of 19 periods** Samuel is entered as having judged Israel for 20 years, on the assumption that the 20 years spoken of in I Samuel 7:2 had reference to the duration of Samuel's judgeship. But I Samuel 7:2 **does not state** that Samuel **judged Israel for 20 years**. The Scriptures show that up to the time when Saul was anointed to be king of Israel, Samuel must have acted as judge **much longer than 20 years**.

Ferrar Fenton says 45 years, while other chronologers reckon Samuel's judgeship to have been between 40 and 50 years. The Scriptures show that Samuel was a child at the time when Eli's eyes were growing dim for age. I Sam. 3:1,2. But Samuel is said to be old and gray-headed when he anointed Saul as King. I Sam. 12:1,2 This implies **a considerable number of years** between the death of Eli when Samuel replaced him as a judge and his anointing of Saul. (See also I Sam. 8:1,5 and 12:2).

When we take the literal translation of the Hebrew of I Sam. 7:2, we read:

“and it came to pass from the time the ark remained in Kirjathjearim that the days were multiplied, and it was the 20th year and all the houses of Israel lamented after the Lord,” or “assembled before the Lord.”

In the Latin Vulgate translation it reads:

“it was **not** the 20th year...”

Most translators and commentators consider that the Philistines, after the death of Eli, continued to have a certain power over Israel **during** 20 years. In the meantime, however, Samuel was judge in Israel.

But in the 20 years **from the arrival of the Ark in Kirjathjearim**, Israel had enough of the Philistines oppressive power and had turned to the Lord for help. We read that Samuel prayed to the Lord on behalf of the children of Israel in their distress, after admonishing them to:

“...put away the strange gods and **Ashtaroth** from among you and prepare your hearts unto the Lord [Jehovah] and serve him only; and he shall deliver you out of the hands of the Philistines.” I Sam. 7:3

When the Philistines sought to do battle against the now repentant children of Israel, the Lord...

“...thundered with a great thunder on that day upon the Philistines and discomfited them; and they were smitten before Israel...so the Philistines were subdued and they came no more unto the coasts of Israel...” I Sam 7:4-15

After these 20 years, in the first of which the Philistines were finally subdued, Samuel judged Israel for 25 years until he anointed Saul to be king, making therefore 45 years in all for the judgeship of Samuel. The number of years for Samuel as judge...is in agreement with the Scriptures.

Commencing with the end of the wilderness journey our amended list now reads:

EXHIBIT BB

456 YEARS FROM WILDERNESS (450 + 6)

JOURNEY’S END THRU THE

JUDGESHIP OF SAMUEL

59 Judgeship of Joshua and the elders that outlived him, etc.
8 Mesopotamian servitude.
40 Othniel
18 Moab
80 Ehud, Shamgar (Jabin in 20th year) Deborah and Barak.
7 Midian
40 Gideon
3 Abimelech
23 Tola
22 Jair

300 YEARS (Judges 11:26)

6 Jephthah
7 Ibzan
10 Elon
8 Abdon
40 Philistines (Last 20yrs Sampson)
40 Eli
45 Samuel

456 Years Total from end of wilderness journey.

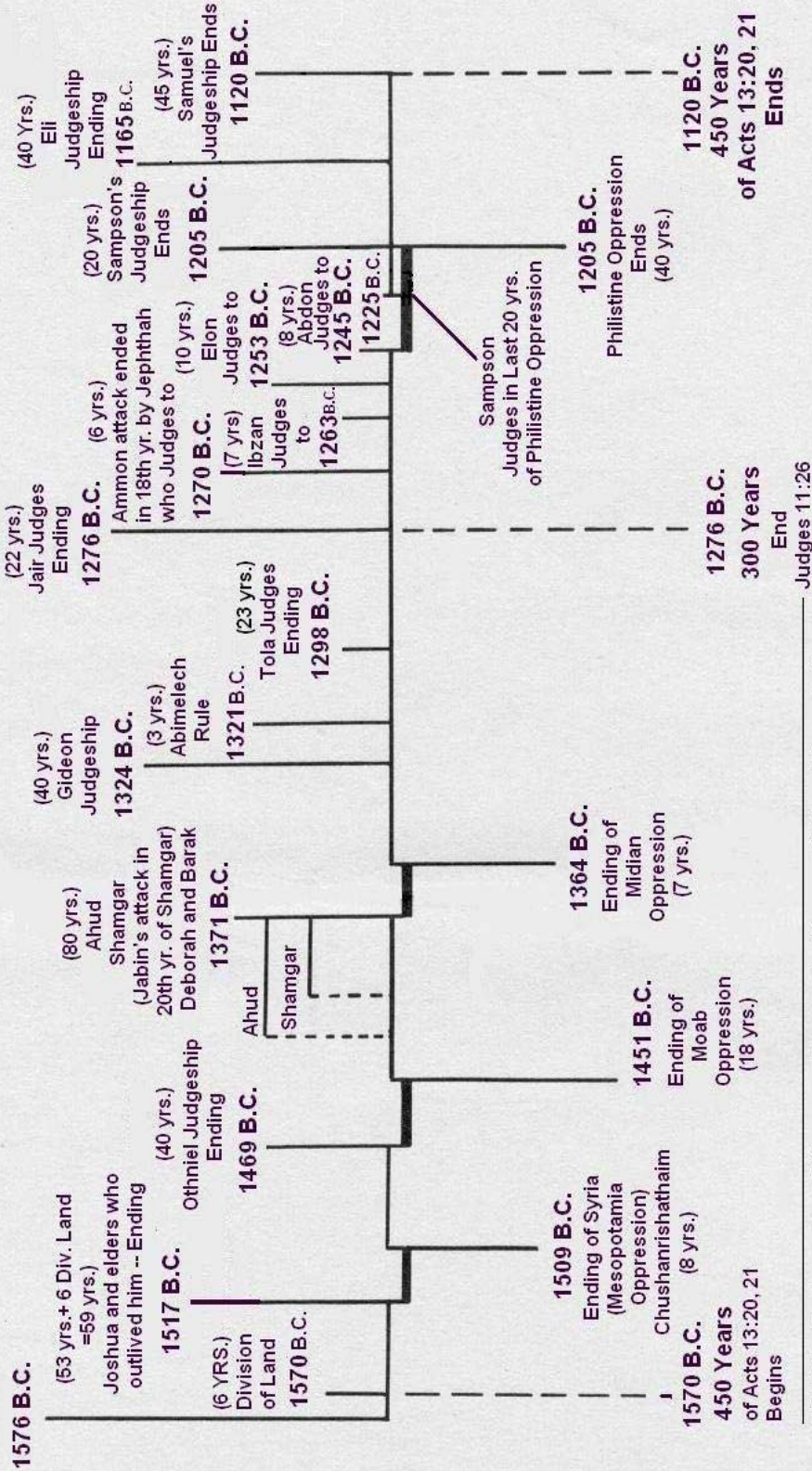
As the final total of 456 years dates from the **end** of the wilderness journey, and whereas the Apostle dates his 450 years **from the division of the land** among the tribes of Israel, **we deduct 6 years from the 456 total. The remainder of the 450 years being that period spoken of by the Apostle in Acts 13:20.**

That it took 6 years to divide the land is pointed out and fully discussed by C.T. Russell in *Studies in the Scriptures, "The Time is at Hand," Volume 2*, pages 47,48.

Although the above **amended list** appears to be comprised of 17 periods, it must be remembered that the 80 years is the sum of three periods, namely: 20 years for Ahud, 20 for Shamgar, and 40 for Deborah. Thus we still have 19 periods in all for the time the judges ruled in Israel. 456 years **from the end of the wilderness journey** and 450 years **from the dividing of the land.** ■

Appendix D was written by Morton Edgar,
December 3, 1948

EXHIBIT CC
CHART OF THE 450 YEAR PERIOD OF THE JUDGES
FROM START OF CONQUEST OF CANAAN TO THE REIGN OF SAUL



NOTE: For the time period of Shamgar and Ammon, the 20 years of Judges 4:3 can also be read "twentieth" year for there are no ordinals in the Hebrew above 10, and the context and the sense of the passage must determine which is correct in any particular text. From the Hebrew text it is clear that the 80 years of continuous judgment included the time of the specific attack of Jabin. Concerning Ammon, it says (Judges 10:7-9) "that year".... "eighteen years..."; this, by reason of its context should be rendered "eighteenth" which presents the true sense of the passage, for the word in the marginal reading for "oppressed" is "crushed." -- See study by Morton Edgar.

CHART prepared by publisher from an in-depth study titled:
The 450 Year Period of the Judges, by Morton Edgar,
 December 3, 1948

-- ZTM, 3-13-1976

REFERENCES

- Angus, Joseph.** *The Bible Handbook*. London: Marshall, Morgan & Scott, 1952.
- Beauties of the Truth.** "Historic Confirmation of Bible Student Chronology," Feb. 1997.
- Bridger, David** (ed.). *The New Jewish Encyclopedia*. New York: Behrman House, Inc., 1962.
- Danhoff, Lawrence.** *A Comprehensive Bible Chronology*. Los Angeles: Published by author, 1919.
- Dawn Bible Students Assoc.** *Dawn Magazine*. East Rutherford, N. J.
"Times and Seasons," Nov. 1948, pp. 40-49.
_____. *Israel in History and Prophecy*. East Rutherford, N. J. Second edit., 1961.
- Edgar, John and Edgar, Morton.** *Great Pyramid Passages*. Vol. II. Glasgow: Bone and Hulley, 1924.
- Edgar, Morton.** *The 450 Year Period of the Judges*. Scotland: Published by author, 1948.
- Elliott, Edward B.** *Horae Apocalypticæ*. (A Commentary on the Apocalypse). London: Seeley, Jackson, and Halliday, Fifth edit., 1862.
- Encyclopedia Britannica.** Chicago, London, etc.: William Benton, 1967.
"Chronology, Christian," V., p.728.
- Encyclopedia Judaica.** Jerusalem: Keter Publishing House Jerusalem Ltd., 1971.
"Berlin Congress of Nations," p.655.
- Finegan, Jack.** *Light From the Ancient Past*. Princeton, N. J.: Princeton University Press, 1959 edit.
- Froom, LeRoy E.** *The Prophetic Faith of Our Fathers*. Washington, D. C.: Review and Herald Publishing Assoc., 1954.
- Gray, Julian T.** *The Authorship and Message of the Great Pyramid*. Cincinnati: E. Steinmann and Co., 1973.
_____. *Which is the True Chronology?* Cincinnati: Published by author, 1934.
- Halley, Henry H.** *Pocket Bible Handbook*. Rev. edit. Chicago: Published by author, 1952 edit.
- Hyma, Albert.** *Ancient History*. New York: Barnes & Noble, Inc., 1940.
- Jackson, Samuel M.** (ed.). *The New Schaff-Herzog Encyclopedia of Religious Knowledge*. Grand Rapids, Mich.: Baker Book House, 1963.
"Millennium," VII., p.376.
- Lee, James W.** (ed.). *New Self-Interpreting Bible Library*. St. Louis: The Bible Educational Society, 1917.
_____. "A Comparative Chronological Table," I., p.65.
_____. "Chronological Index of Scripture History," I., pp.98-106.
- Loeb Classical Library No. 24.** *The Apostolic Fathers*, I. English trans. by Kirsopp Lake. London: William Heinemann, Ltd., 1912.
- Los Angeles Times.** "Time Keepers," by Thomas H. Maugh, II., Aug. 29, 1996.
- Mauro, Philip.** *The Wonders of Bible Chronology*. Swengel, Penna.: Bible Truth Depot, 1961.
- Miller, William.** *A Dissertation on Prophetic Chronology*. (Second Advent Tract No. V.), ca. 1835.

Parker, R. A. and Dubberstein, W. H. *Babylonian Chronology*. Providence, R. I.: Brown University Press, 1956.

Parkinson, James B. *The Bible Student Movement in the Days of C. T. Russell*. Los Angeles: Published by author, 1965.

_____. *Chronological Studies*. Los Angeles: Published by author, 1963

Pastoral Bible Institute, Inc. *The Herald Magazine*. Brooklyn, N. Y.: "Israel Marks Tenth Anniversary," June 1958, p.95.

Patterson, Eric. *Chronological Difficulties Answered*. Paterson, N. J. Published by author, 1995.

Prosser, C. E. *Interesting Data on Biblical Subjects*. (Excerpts of writings published prior to 1880). Los Gatos, Cal.: Published by author, 1965.

Russell, Charles T. *Thy Kingdom Come. Studies in the Scriptures*, III. East Rutherford, N.J.: Dawn Bible Students Assoc., 1949 edit. (Originally published in 1890).

_____. *The Time Is at Hand. Studies in the Scriptures*, II. East Rutherford, N. J.: Dawn Bible Students Assoc., 1950 edit. (Originally published in 1889).

_____. *Tower Reprints*. Chicago: Chicago Bible Students Book Republishing Committee, 1967.

"And the Door Was Shut," 1881, p.289.

"The Beginning and Ending of the Millennium," 1900, p.2739.

"Changes in 'Scripture Studies'," 1915, p.5649.

"The Days Are at Hand," 1914, pp. 5374-5375.

"The Ending of the Gentile Times," 1912, pp. 5141-5142.

"Erroneous Chronology," etc., 1896, p.1977.

"Further Confirmation of Our Chronology," 1904, pp. 3459-3460.

"The Gifts and Callings of God," 1907, pp. 3935-3938.

"Harvest Gatherings and Siftings," 1906, pp. 3820-3826.

"Now is Our Salvation Nearer," 1914, pp. 5450-5451.

"The Plan of the Ages," 1881, pp. 271-272.

"Responding to Divine Promises," 1907, pp. 3964-3966.

"Resume of the Ending of the Times of the Gentiles," 1913, pp. 5328-5329.

"The Three Great Covenants," 1909, pp. 4318-4322.

"True Bible Chronology Stated A. M.," 1896, p. 1980-1981.

"Views From the Tower," 1914, pp. 5373 and 5449.

"What Course Should We Take?," 1913, pp. 5348-5350.

_____. *What Pastor Russell Said*. (The Question Book). Chicago: Chicago Bible Students Book Republishing Committee, 1968.

"Chronology--October, 1914, Re. the High Calling," pp. 89-99.

"Chronology--Sealing Saints Re. 1914," pp. 79-89.

"Science – Primitive State of the Human Race," pp.828-829.

_____. *What Pastor Russell Wrote for the Overland Monthly*. Chicago: Chicago Bible Students Book Republishing Committee, 1969.

"God's Chosen People," pp. 63-72.

Shallieu, Frank. *Pastor Russell's Chronology Confirmed*. New York: Published by author, 1968.

Smith, William (ed.). *Smith's Comprehensive Dictionary of the Bible*. New York: D. Appleton and Co., 1890.

Tenney, Merrill C. (ed.). *Pictorial Bible Dictionary*. Grand Rapids, Mich.: Zondervan Publishing House, 1967.

"Jericho," pp 413-415.

Thiele, Edwin R. *Mysterious Numbers of the Hebrew Kings*. Grand Rapids, Mich.: Zondervan Publishing House, 1983.

Watchtower Bible and Tract Society. *All Scripture Is Inspired of God and Beneficial*. Brooklyn, N. Y.: 1963.

_____. *The Approaching Peace of a Thousand Years*. Brooklyn, N. Y.: 1969.

_____. *From Paradise Lost to Paradise Regained*. Brooklyn, N.Y.: 1958.

Wright, G. Ernest. *Biblical Archaeology*. Philadelphia: The Westminster Press, 1957.

Zinberg, George. *Jewish Calendar Mystery Dispelled*. N. Y., Washington, etc.: Vantage Press, Inc., 1963.