

# THE TRUE BIBLE CHRONOLOGY



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# The True Bible Chronology

Dear Brethren, as we all know the purpose of this meeting is to discuss about the establishment of the Kingdom of God; whether the 1000 year reign of Christ has begun or not. Many brethren amidst us have varied opinion and believe that 1000 year reign has not yet started in 1874, which means 6000 years is not yet complete. So we have another chronology to prove that the 6000 years has not yet ended. Thus the new chronology tells that 6000 yrs would end in the year 2043 A.D., and only then the 1000 yr reign of Christ would begin. We all on the other hand agree that our Lord's second coming started in 1874. We also know that this Kingdom reign or the 1000 year reign would begin only when the 6000 years would end. So the question now is among these 2 chronologies which is the truth? 1874 A.D. or 2043 A.D.? And how do we calculate the end of 6000 years? Yes, it is only through chronology, not just any chronology but Bible chronology because being Bible students our faith should be on the Bible & only on the chronology the Bible gives us. We need to believe the truth, and to believe the truth we need to know the truth. And the truth should be a proven one, because the Bible tells in *I Thes 5:21* "to prove all things and to hold fast to that which is good". Therefore as Bible students it becomes our duty to prove all things. If 1874 is true then how do we prove it?

We know the chronology suggested by Br. Russell which is in the second volume. And it has 9 sectors or divisions:-

- |   |                |
|---|----------------|
| 1. From creation of Adam till the flood         | 1656 yrs       |
| 2. From the flood till the promise to Abraham   | 427 yrs        |
| 3. From the promise till the law or Exodus      | 430 yrs        |
| 4. Wilderness experiences                       | 40 yrs         |
| 5. Conquering and Division of the promised land | 6 yrs          |
| 6. The period of judges                         | 450 yrs        |
| 7. The period of kings                          | 513 yrs        |
| 8. The period of Desolation                     | 70 yrs         |
| 9. From the end of desolation to A.D. 1 it is   | <u>536 yrs</u> |

Therefore from creation of Adam to A.D. 1 it is 4128 yrs

Please see the list below for its break up:-

THE TRUE BIBLE CHRONOLOGY		
Chronology of the Period from the Creation of Adam to the Day the Flood was Dried Up	Verse	Yrs
Adam lived 130 years and begat a son and called his name Seth	Gen. 5:3	130
Seth lived 105 years and begat Enos.	Gen. 5:6	105
Enos lived 90 years and begat Cainan.	Gen. 5:9	90
Cainan lived 70 years and begat Mahalaleel.	Gen. 5:12	70
Mahalaleel lived 65 years and begat Jared.	Gen. 5:15	65
Jared lived 162 years and begat Enoch.	Gen. 5:18	162
Enoch lived 65 years and begat Methuselah.	Gen. 5:21	65
Methuselah lived 187 years and begat Lamech.	Gen. 5:25	187
Lamech lived 182 years and begat a son and called his name Noah.	Gen. 5:28	182
Noah was 600 years old when the flood of waters was upon the earth.	Gen. 7:6	600
<b>Total from the creation of Adam to the day the flood was dried up.</b>	<b>Gen. 8:13</b>	<b>1656</b>

II	The Period from the Flood to the Covenant with Abraham, at the Death of Terah, his Father	Verse	Yrs
	Shem--begat Arphaxad 2 years after the flood.	Gen. 11:10	2
	Arphaxad lived 35 years and begat Salah.	Gen. 11:12	35
	Salah lived 30 years and begat Eber.	Gen. 11:14	30
	Eber lived 34 years and begat Peleg.	Gen. 11:16	34
	Peleg lived 30 years and begat Reu.	Gen. 11:18	30
	Reu lived 32 years and begat Serug.	Gen. 11:20	32
	Serug lived 30 years and begat Nahor.	Gen. 11:22	30
	Nahor lived 29 years and begat Terah.	Gen. 11:24	29
	The days of Terah were 205 years and he died.	Gen. 11:32	205
	<b>Total</b>		<b>427</b>

III	The Period from the Covenant with Abraham to the Giving of the Law	Gal 3:17	430
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III	The period from Exodus to the division of the land		46
	Heb. 3:8,9; Num. 33:3; 10:11-13; Num. 13:3-26; 32:8-13; (Joshua 11:23; 10:42; 14:7,10.		

IV	The Period of the Judges	Acts 13:19-21	450
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V	The Period of the Kings	Verse	Yrs
	Saul	Acts 13:21	40
	David	1 Chron. 29:27 40	40
	Solomon	2 Chron. 9:30 40	40
	Rehoboam	2 Chron. 12:13	17
	Abijah	2 Chron. 13:2	3
	Asa	2 Chron. 16:13	41
	Jehoshaphat	2 Chron. 20:31	25
	Jehoram	2 Chron. 21:20	8
	Ahaziah	2 Chron. 22:2	1
	Athaliah	2 Chron. 22:12	6
	Jehoash	2 Chron. 24:1	40
	Amaziah	2 Chron. 25:1	29
	Uzziah	2 Chron. 26:3	52
	Jotham	2 Chron. 27:1	16
	Ahaz	2 Chron. 28:1	16
	Hezekiah	2 Chron. 29:1	29
	Manasseh	2 Chron. 33:1	55
	Amon	2 Chron. 33:21	2
	Josiah	Chron. 34:1	31
	Jehoiakim	2 Chron. 36:5	11
	Zedekiah	2 Chron. 36:11	11
	<b>Total years</b>		<b>513</b>

VI	The Period of Desolation	2 Chron. 36:20,21	70
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VII	From end of Desolation to A.D. 1		536
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	TOTAL YEARS FROM CREATION OF ADAM TILL A.D. 1		4128
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As per the new chronology 6000 yrs end in  
 But as per the old chronology 6000 yrs end in  
 There is a huge difference of

2043 A.D.  
 1874 A.D.  
 169 yrs

In the new chronology everything is the same, but the difference is found in the calculations of the period of Judges, Kings, Desolation and one year adjustment between A.D. and B.C. According to it: -

1. The period of judges is 349 and not 450 therefore a difference of 101 years.
2. The period of kings is 463 and not 513 therefore a difference of 50 years.
3. The 70 year period of Desolation is not a period of Desolation, but the period of captivity, which is 51 yrs therefore a difference of 19 years.
4. Apart from this there is one year formula used every time while crossing over from B.C. to A.D.

SI No.	PERIOD	NC	OC	DIFF
1	The Period of the Judges	349	450	101
2	The Period of the Kings	463	513	50
3	The Period of Captivity	51	70	19
4	One year adjustment between B.C. & A.D.	1	0	1
	<b>TOTAL DIFFERENCE BETWEEN NEW &amp; OLD CHRONOLOGY</b>			<b>171</b>

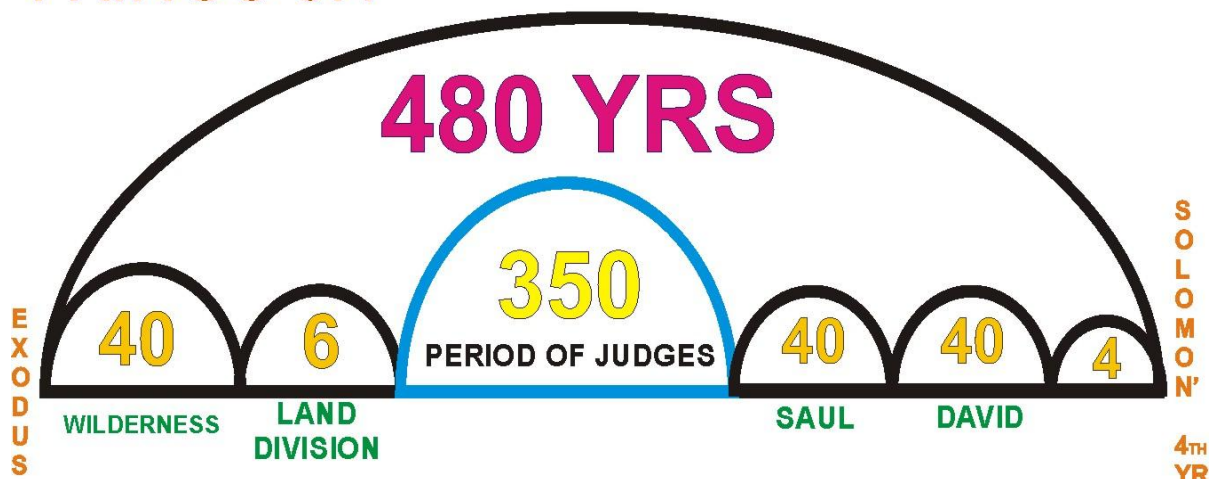
According to this calculations the total difference between chronology suggested by Bro. Russell and the new chronology is not 169 yrs but 171 years, why this difference of 2 years? We will study this in the end. But first let us study these above differences one by one. For this study you are the judge & you all need to solve the case before you on the basis of scriptures. First let us study about the period of judges:-

## THE PERIOD OF JUDGES

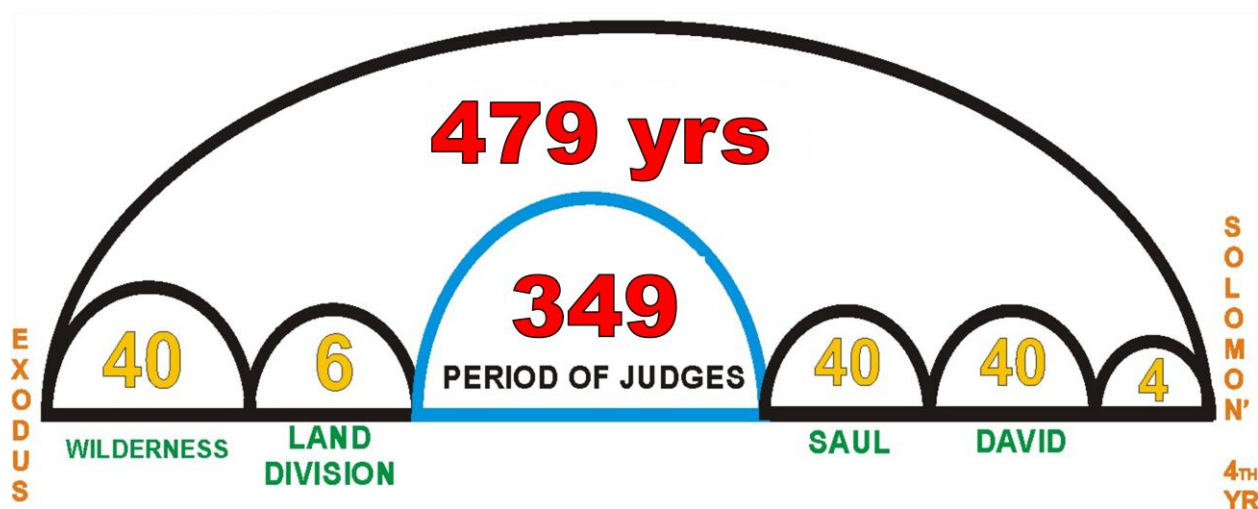
Br. Russell tells that the period of judges is 450 yrs as per Act 13:20, therefore let us read Acts 13:20 *“And after that he gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet”*. Here Apostle Paul tells that the period of judges is 450 yrs. Then how does the new chronology get it as 350 yrs? There is one scripture in I King 6:1 because of which they get this idea. *“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.”*

It tells that *“from the day Israel left Egypt till the 4<sup>th</sup> yr of Solomon is 480 yrs”*. In this 480 yrs if we deduct Saul’s 40 yrs, David’s 40 yrs, Solomon’s 4 yrs, 40 yr in wilderness and 6 yrs for division of the promised land it adds up to 130 yrs in total & then we are left over with 350 yrs for the period of judges.

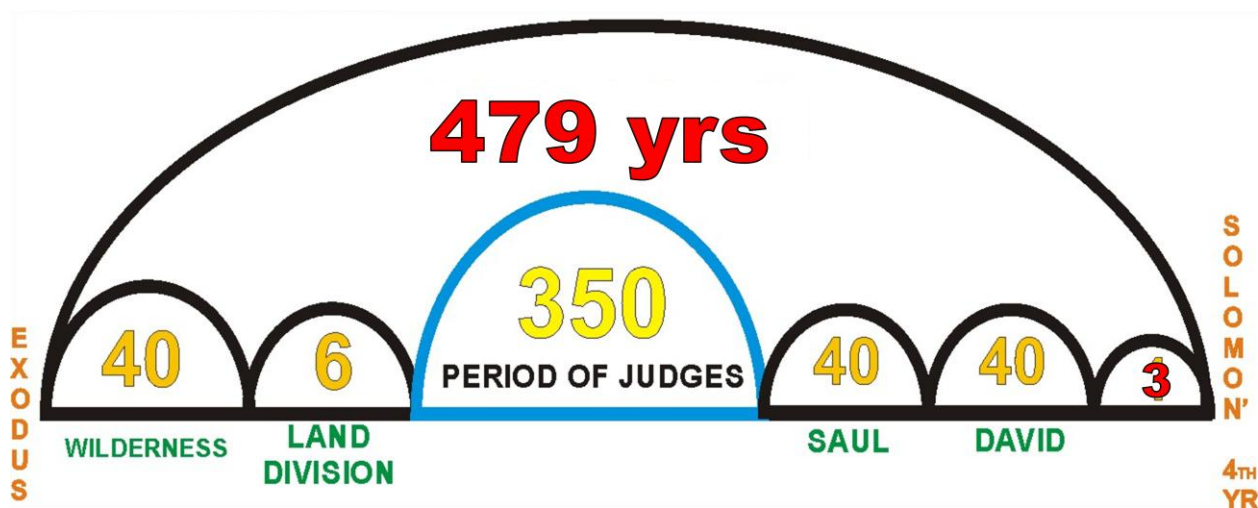
## PERIOD OF JUDGES HOW 350 ? I KINGS 6:1



But even in this, the new chronology claims that only completed years has to be considered & thus 480 years is reduced to 479 years. This is how new chronology gets the judges period to be 349 yrs ( $479 - 40 - 6 - 40 - 40 - 3 = 349$ ). Thus the above chart will look like this:-



But even this would be wrong because if only completed years has to be considered then why only reduce in 480? Reduce even the 4<sup>th</sup> year of Solomon to 3 yrs as only completed years are considered. And why reduce the years in between in the Judges period rather than in the end? If the reduction is done as above then the above chart will look this:-



The Judges period would be 350 years instead of 349 years, but anyway for study sake we will consider the period of Judges to be 349 years as per new chronology.

If this is so then why did Apostle Paul tell that the period of judges is 450 yrs? Did apostle Paul who learnt at the feet of Gamaliel and later taught by Jesus Christ through revelations could not add up the years properly or is it because Jesus Christ did not teach him properly? (Acts 22:3, Gal 1:12). The great Apostle Paul the Pharisees of the Pharisee, did he not know how to do simple mathematical calculations? In Acts 20:27 Apostle Paul says that "For I have not shunned to declare unto you all the counsel of God". Is this the way he declared the whole council of God telling 450 yrs while it is 350 yrs?

Generally the answer given to this is- “brother don’t you know even that much? just read Acts 13:20 properly, Apostle Paul did not say that it was exactly 450 yrs but said that it is approximately 450 yrs therefore he said it is “*about the space of 450 yrs*” meaning 350 yrs.

We also use some exaggeration to tell approximate values - like, while telling some body’s age we say he/she is 30-35 yrs or while speaking about an event we say, 120 yrs-130 yrs ago that such and such a thing happened. But we never use such a huge difference of nearly 100 yrs to tell any approximate value. Then would the great apostle Paul use such approximate value? Surely no! Actually apostle Paul never meant it to be approximate, but rather meant it to be exactly 450 yrs because the same apostle Paul used the same word “*about the space of*” in two more instance and that too in the same chapter see *Acts 13:18* “*And about the time of forty years suffered he their manners in the wilderness.*” Does this suggest that they were in the wilderness for approximately 40 yrs that is between 30 or 60 yrs? No! We clearly know that they were in wilderness for 40 yrs. Similarly read also vs. 21 “*And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.*” This means Saul ruled for 40 years. Can we assume that King Saul ruled for 30 or 60 yrs? No, he ruled exactly 40 yrs, but even then Apostle Paul tells that it was for the *space of 40 yrs* that Israel were in the wilderness & it was for the *space of 40 yrs* that king Saul ruled. If the space of 40 yrs is exactly 40 yrs then why not about the space of 450 yrs mean exactly 450 yrs? Actually it is exactly 450 yrs and not approximately 450 yrs.

The word “*about*” used here is from the Greek word “*hos*” and this same word is also used by Apostle Peter in *II Pet 3:8* with reference to 1000 years, *See vs. 8* “*But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day*”. The word “*as a*” used here is from the same Greek word “*hos*” used by Apostle Paul in Acts 13: 18, 20 & 21. Does it mean that thousand years is approximate thousand years? No! It means exactly thousand years, similarly in Acts 13:20 it means exactly 450 yrs and not approximately 450 yrs.

We can even go through the book of judges and calculate and see that it is exactly 450 yrs until the people desire for a king (Act 13:21). Below is a list of calculation of the period of judges from the book of judges:-

8 years	servitude to king of Mesopotamia	Judges 3:8
40 years	judgeship of Othniel	Judges 3:9-11
18 years	servitude to Moab	Judges 3:14
80 years	rest under Ehud	Judges 3:15-30
20 years	servitude to Jabin	Judges 4:1-3
40 years	rest under Deborah	Judges 4:4; to 5:31
7 years	bondage under Midian	Judges 6:1
40 years	rest under Gideon	Judges 6:11-14; 8:28
3 years	reign of Abimelech	Judges 9:1-22
23 years	judgeship of Tola	Judges 10:1, 2
22 years	judgeship of Jair	Judges 10:3
18 years	period of oppression of Ammon	Judges 10:8
6 years	judgeship of Jephthah	Judges 12:7
7 years	judgeship of Ibzan	Judges 12:8, 9
10 years	judgeship of Elon	Judges 12:10, 11
8 years	judgeship of Abdon	Judges 12: 12-15

40 years oppression by the Philistines Judges 13:1  
 It was during the last 20 years of these 40 years of oppression that Samson's judgeship ran (Judges 15:20; 16:30, 31)

40 years judgeship of Eli I Sam. 4: 12-18

20 years judgeship of Samuel the prophet, until Israel desired a king (1 Sam. 8:5; Acts 13:21).  
 During Samuel's judgeship the Ark remained in Kirjath-Jearim (1 Sam. 7:2)

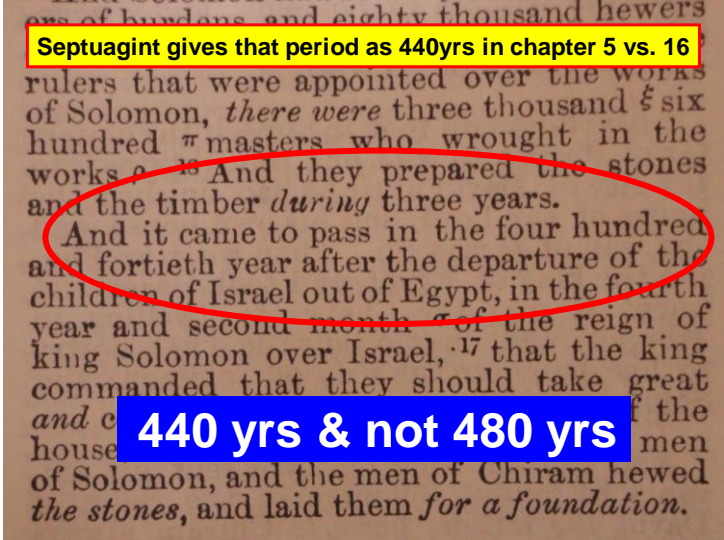
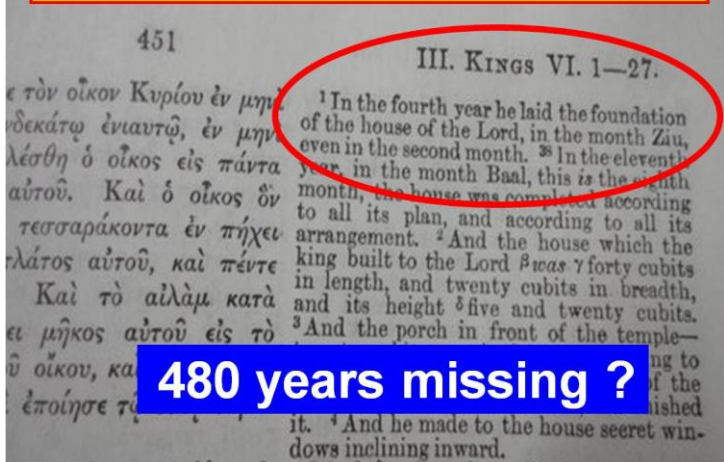
450 years in all.

Apostle Paul speaks about 4 periods in chronology namely:-

1. 40 years of Israel's period in wilderness (Acts 13:18).
2. 430 years from covenant with Abraham to the Law (Gal 3:17).
3. 450 years of Judges (Acts 13:20).
4. 40 years of king Saul's reign (Acts 13: 21).

Out of these four, there is no direct reference in the Old Testament to period from covenant with Abraham to the Law (we need to calculate using different scriptures) neither is there any reference that king Saul ruled for 40 yrs. The uncertainty of these periods is cleared by Apostle Paul in Gal 3:17 & Acts 13:21. And we take Apostle Paul's words for these periods. Then why not take the same Apostle Paul's words for the period of Judges? If we neglect Apostle Paul regarding period of Judges then we should also neglect him regarding 430 yrs of Gal 3:17 & 40 yrs of Acts 13:21. The Pharisee of Pharisee of the tribe of Benjamin kept record of their tribes & genealogy when not many kept it & traced back its origin to king Saul. Hence without any mistake he knew about Saul's 40 yrs reign which is nowhere recorded in the Old Testament. So there is no possibility that Apostle Paul could make such a mistake regarding the period of Judges as 450 years while it being 349 years as per I Kings 6:1. If I Kings 6:1 was actually 480 yrs wouldn't it be unwise & foolish for him to mention it as 580 or if he ever had doubts regarding I Kings 6:1 then he could have skipped the period of Judges, but he didn't, why? Because I Kings wasn't 480 yrs as it is today. This is the reason that none of the early chronologist like Josephus, Theophilus, Clement, Barnes, H.F. Clinton & Jackson refer to the period mentioned in I Kings 6:1 because this verse is not found in any of the early Manu Scripts before 3<sup>rd</sup> century A.D. (*Alexandria, Siniatic & Septuagint are the only 3 ancient reliable ancient manuscripts available*). In Septuagint translation it is given as 440 yrs & not 480 yrs. Please find below the copy of the Septuagint and James Moffat translation for reference. The same verse found in II Chr 3:2 doesn't speak of 480 yrs which is another proof that this verse might be spurious.

**Septuagint – I Kings 6:1 or III Kings 6:1**



## James Moffat – I Kings 6:1

[[It was in the four hundred and eightieth year after the Israelites left Egypt, in the fourth year of Solomon's reign, and in the second month of that year, the month Ziv, that he began to build the temple of the Eternal.]] The temple which

**verse in square brackets**

## James Moffat - Preface

story, as in the narrative originating in Northern Israel (E), which have been drawn upon in the Pentateuch. Wherever it has been necessary to mark an extract from the former, it is printed in italics, while any material from the latter appears within single square brackets ([ ]). When a passage occurs both in italics and also within these brackets, as for example in the case of Exodus iv. 13-16, this denotes an extract from the combined edition of J and E, prepared a century or two after they had begun to circulate separately. All the rest of the text I have left in ordinary type, without making any attempt to indicate the various sources from which it has been derived. The only other mark which requires a word of explanation is the double square brackets ([[ ]]). This denotes, throughout the entire Old Testament, passages which are either editorial additions or later interpolations. Occasionally, as in Genesis ii. 11 and x. 3, Job ii. 11, and Daniel i. 7, I have marked the correct pronunciation of a proper name.

Even if we consider 349 yrs as the period of Judges as per the new chronology, there needs to be a lot of adjustment done to the list of judges period, as follows:-

8 years	servitude to king of Mesopotamia	Judges 3:8
40 years	judgeship of Othniel	Judges 3:9-11
18 years	servitude to Moab	Judges 3:14
80 years	rest under Ehud	Judges 3:15-30
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40 years	rest under Gideon	Judges 6:11-14; 8:28
3 years	reign of Abimelech	Judges 9:1-22
23 years	judgeship of Tola	Judges 10:1, 2
<u>22 years</u>	judgeship of Jair	Judges 10:3

**301 years TOTAL**

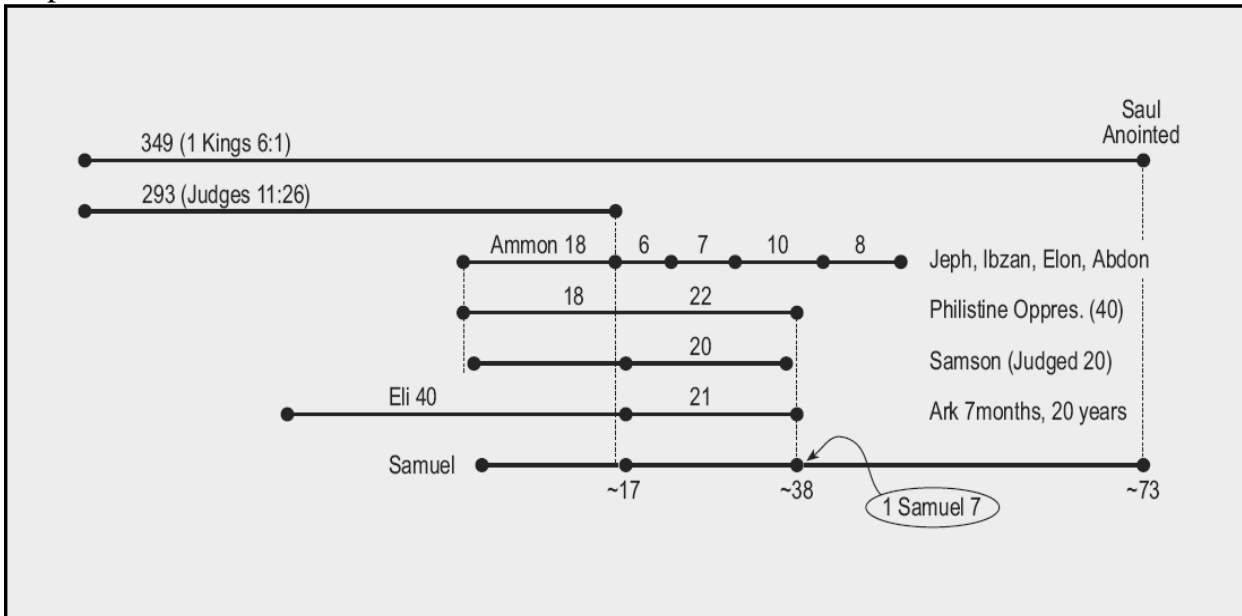
***Judges 11:26***

In the 301st year the Ammonites began to oppress Israel for a period of 18 years (Judges 10:8). Jephthah, who delivered Israel, asked the king of the Ammonites why he fought against his land, and the king answered: *"Because Israel took away my land when they came out of Egypt....now therefore restore those lands again peaceably"* (Judges 11:12,13). But Jephthah replied: *"While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coast of Arnon **three hundred years?** Why therefore did ye not recover them within that time?"* (Judges 11:26). By causing this argument between Jephthah and the king of the Ammonites, in which the three hundred years to the oppression of the Ammonites is mentioned, the Lord indicates that the calculation of period of the Judges till here is correct. This means that the further period also needs to be calculated the same way.

Till here there is no difference in calculation but thereafter the computing differs as per the new chronology. The claim is that as Israelites continued to sin the Lord permitted two oppressions at the same time — one from Philistines on the southwest another from the Ammonites towards the east, See Judges 10:7 *"The anger of the LORD was hot against Israel, and **he sold them into the hands of the Philistines, and into the hands of the children of Ammon**"*. The remainder of chapter 10, 11 & 12 are consumed with explaining how the 18-year Ammonite oppression was relieved by Jephthah, and recording the judgeships of Ibzan, Elon and Abdon who followed him. While this was taking place in the east, Philistines were oppressing Israel on the southwest as explained in Judges



13:1. During this period Samson was born, grew and began to deliver Israel from the Philistines for 20 years until he died (Judges 15:20, 16:31). However, this did not end the oppression, even as the angel foretold during the birth of Samson that “*he shall only **begin** to deliver Israel out of the hand of the Philistines,*” but would not end the oppression (Judges 13:5). Thus the new chronology brings this thread of Philistines oppression to the days of Samuel during which it end as mentioned in I Sam 7: 13. So the claim is made that Samuel was contemporary with Samson & Eli but fails to explain all these points clearly from the scriptures & instead uses this chart to make one understand this unscriptural view.



Thus the above chart compresses the balance, below mentioned period of 149 yrs into a mere period of 48 yrs:-

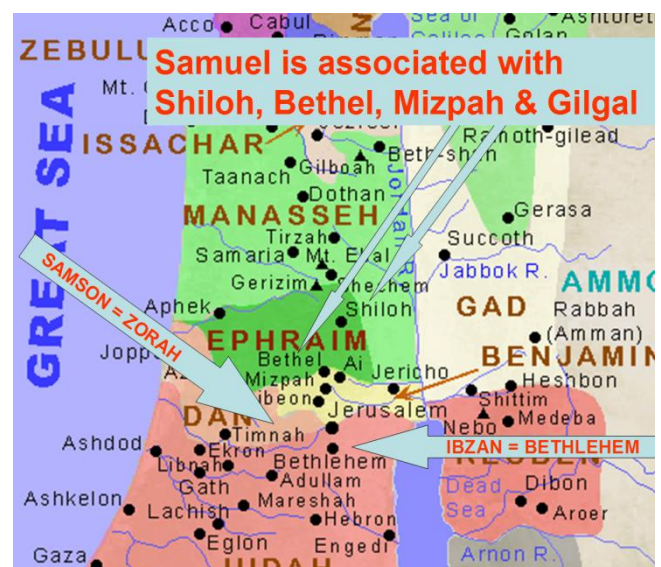
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|-----------------|---|------------------|
| 18 years        | period of oppression of Ammon   | Judges 10:8      |
| 6 years         | judgeship of Jephthah   | Judges 12:7      |
| 7 years         | judgeship of Ibzan  | Judges 12:8, 9   |
| 10 years        | judgeship of Elon   | Judges 12:10, 11 |
| 8 years         | judgeship of Abdon  | Judges 12: 12-15 |
| 40 years        | oppression by the Philistines   | Judges 13:1      |
|                 | It was during the last 20 years of these 40 years of oppression that Samson's judgeship ran (Judges 15:20; 16:30, 31) |                  |
| 40 years        | judgeship of Eli  | I Sam. 4: 12-18  |
| <u>20 years</u> | judgeship of Samuel the prophet, until Israel desired a king (1 Sam. 8:5; Acts 13:21).                                |                  |
|                 | During Samuel's judgeship the Ark remained in Kirjath-Jearim (1 Sam. 7:2)   |                  |
- 149 years in all.

If we have to consider this view right then there are lots of questions which need reasonable explanation, like:-

1. The two different oppressions of the Philistines & Ammonites are considered to have occurred at the same time based on *Judges 10: 7* “*And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines and into the hands of the children of Ammon*”. But if we continue reading vs. 8 & 9 we come to know that Ammonites “*oppressed the children of Israel on the other side **(EAST)** of Jordan in the land of the Amorites & passed over Jordan **(WEST)** to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that **ALL** Israel was sore distressed*”.

There is no indication whatsoever in this verse saying that Ammonites oppressed only the eastern part of Israel & the Philistines only on the south western side, for it clearly states in vs. 9 that the Ammonites crossed over Jordan & oppressed **ALL** of Israel so that **ALL** Israel were sore distressed. Again in chapter 13 vs. 1 it tells that *“the children of Israel did evil AGAIN in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.”* The people of Israel did evil **AGAIN** because of which God delivered them into the hands of the Philistines. It does not say that this is the same oppression that began in chapter 10.

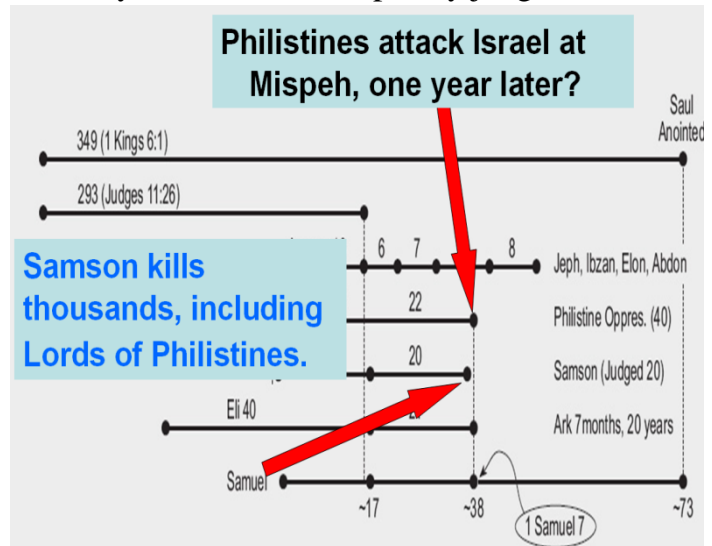
2. How can Israel be divided into 2 parts while the scriptures clearly tell that Israel was divided into 2 only after the death of Solomon (I Kings 11:11)?
3. It was God who was actually ruling over Israel and how could God have 2 thrones at same time one on the West & other on the East? (I Sam 8:7 & I Chr 29:23). For this some say how can a judge from South or West travel so far to North or East & solve problems? Therefore God appointed multiple judges at the same time. When God can rule over all Israel through one king why not through one Judge? Actually Samuel did this as a judge in his yearly circuit, he was in Shiloh & was famous from Dan to Beersheba (west to east) & addressed whole house of Israel instead of a particular area thus showing that his judgeship was not limited to the south (I Sam 3:20, 7:3,15-17) so there was one Judge over all Israel & not multiple Judges.
4. The scriptures give the length of each judge & tell that one judge ruled only after the death of previous judge? (Compare Othniel - Judges 3:10; Ehud - Judges 3:15; Deborah - Judges 4:4; Gideon - Judges 6:14; Tola - Judges 10:2; Jair - Judges 10:3; Jephthah - Judges 12:7; Ibzan, Elon, and Abdon - Judges 12:8-14, Samson - Judges 15:20 & 16:31; Eli - 1 Samuel 4:8; Samuel - 1 Samuel 7:15-17). Then how can we claim that they were contemporary judges?
5. Even if Israel was truly divided into west & east, then why didn't any judge rule after Jephthah on Eastern side?
6. If the periods of judges were overlapping then why not apply the same for the judges before Jephthah? Why is it applied only to the last 49 years of the Judges period? If it was God's plan then it should have been the same all through the age.
7. Notice from the map and arrows that three supposedly contemporaneous judges Samson, Samuel & Ibzan are all in the same area of Northern Judah and Ephraim. If different Judges were judging different areas at the same time why three Judges ruled on the same side, rather than spread throughout Israel? And how come four judges ruled on one side while only one judge on other side of Israel?
8. If Jephthah, Ibzan, Samson, Eli, & Samuel were contemporary what were these doing without attempting to drive out the Philistines and support Samson in his struggle? Ibzan



was from Bethlehem (Judges 12:8) just 15 miles from the place where Samson lived. Why didn't he help Samson being a Judge? Isn't it for this very purpose that the judges were raised, to deliver people from the hands of their enemies? (Judges 2:16).

9. Jephthah was from Gilead (Judges 11:1) & judged from Mizpeh of Gilead, and he passed over unto the children of Ammon (Judges 11:29) the same town in which Samuel circuted yearly, does it mean that both of them judged Mizpeh at the same time? If so then why didn't Samuel join hands with Jephthah in his campaign against Ammon? Samuel directed Saul to destroy philistines then wouldn't he have guided the powerful Samson, Jephthah, Elon or Abdon to do so? Why didn't he do so? Because they were not contemporary judges.

10. According to the New Chronology, Samuel (not Samson) ended the 40-year oppression when the Philistines attacked Israel at Mizpeh (1 Samuel 7:13), supposedly one year after Samson collapsed the temple killing thousands of Philistines. (See chart). Is it credible to believe that the Philistines would have recovered in just one year in such a way that they were capable of attacking Israel after their devastating defeat at the hands of Samson? We think this is extremely unlikely, for *Judges 16: 24 & 27* says that "And when the people saw him.....

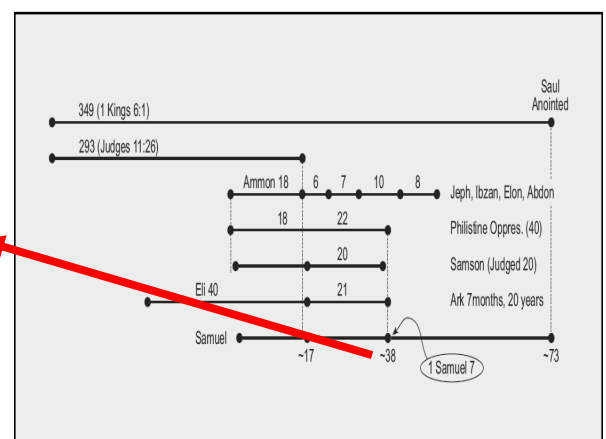


*they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us..... Now the house was FULL of men and women; and ALL the lords of the Philistines were there; and there were upon the roof about three thousand men and women that beheld while Samson made sport."* All the Philistine's top military officers, top government leaders and businessmen were there. And vs. 30 says that "...Samson ... bowed himself with [all his] might; and the house fell upon the lords, and upon ALL the people that [were] therein. So the dead which he slew at his death were more than [they] which he slew in his life." ALL the people who came to the ceremony died & those that died were more than which he slew in his life This would have been a major blow & a devastating strike against the Philistine's civil, military and financial structures, so damaging that it would have taken them years to fully recover, rebuild and reestablish their governmental & military bases, a impossible task to recover in just one year's time & attack back Israel.

11. Moreover all oppression were counted as oppression over all Israel, instead on a part of Israel, for example,

- The Servitude to Mesopotamia is not specific as to limited areas in Israel (Judges 3:8).
- The Moab oppression is not specific as well but indicates taking the City of Palms near Jericho (Judges 3:12-14).
- Jabin likely oppressed the whole of Israel (Judges 4:1-3).
- Similarly the Midian oppression (Judges 6:4-6).

12. In the chart we see approximate mark being used which shows that its chronology is can't be exact. Eli coming before several Judges like Tola & Jair



& the Ammonite oppression though we do not see him appear on the scene until the book of Samuel. How is this possible? The new chronology fails to give a clear scriptural explanation for these & many more questions.

Regarding the compressing of period of Judges **McClintock & Strong** say in Volume IV, page 1078 under the subject "JUDGES, BOOK OF" and section IX. *Chronological Difficulties that "1 Kings... is generally adopted, partly on account of its agreement with Egyptian chronology. Most of the systems therefore shorten the time of the judges by reckoning the dates as inclusive or contemporary. **But all these combinations are arbitrary.** ..... reckoning the dates successively as far as Jair, but makes Jephthah and the three following judges contemporary with the 40 years of the Philistine oppression (comp. 10:6-13:1) and by compressing the period between the Philistine wars to the death of Saul into 39, & ultimately arriving at the 480 years. Ewald and Bertheau have proposed ingenious **but unsatisfactory explanations — differing in details, ... But the whole theory of the parallel or contemporaneous rule of two or more judges, upon which all these shortenings of the period in question proceed, is purely arbitrary....** Ibzan belonged to Bethlehem, and was buried there; Elon stood in the same relation to the tribe of Zebulun, and Abdon to Pirathon in the land of Ephraim. So far as we know .... there is no ground for restricting the rule of one of them more than that of another to a part of the land. We are pretty sure that this was not the case with Deborah and Barak, nor with Gideon, nor, certainly, with Samuel; why imagine it with any of the rest?"*

Even after giving so many proofs some may quote from Br C.T. Russell's comments in 2<sup>nd</sup> Volume Page 49 as follows - *"The record given in the books of Judges and 1 Samuel mentions nineteen periods, approximating a total of four hundred and fifty years; **but 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 done, that nothing positive could be known on the subject, were it not that the New Testament supplies the deficiency.** Paul states that after God divided their land to them by lot, "He gave unto them Judges about [during] the space of four hundred and fifty years, until Samuel the Prophet. Afterward they desired a king, and God gave unto them Saul." Acts 13:19-21". And come to a conclusion that Br C.T. Russell himself said not to trust the overall period of Judges mentioned in book of Judges. Therefore no need for us to consider the period of Judges listed in the book of Judges. Let us not be hasty to come to a conclusion, if one reads the above comments properly we discern that Br C.T. Russell never tells **NOT** to believe the Judges period mention in book of Judges but says that **they are disconnected, broken, lapped and tangled** & that the deficiency is supplied in the New Testament by Apostle Paul as 450 yrs. If one is so bent on believing these words of Br C.T. Russell, he should also be bent on believing his word about 450 yrs period of Judges.*

Still others say that the KJV translation of Acts 13:17-20 itself is wrong. And that apart from **KJV, DIAGLOTT & TAMIL BIBLE** all the other translations give a different picture of these verse that these 450 yrs are not a period of Judges but a period from choosing forefathers till God gave Judges. Below is a list of different translations:-

1. *"The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. 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.**" (KJV).*
2. *"The God of the people this chose the fathers of you; and the people exalted in the sojourning in land of Egypt, and with an arm lifted up be brought them out of her; and about forty years*

time he nourished them in the desert; and having cast out nations seven in land of Canaan, he distributed by lot to them the land of them. **And after these things about years four hundred and fifty he gave judges, till Samuel the prophet.**” (Diaglott)

3. “<sup>17</sup> The God of this people Israel chose our fathers and <sup>[b]</sup>made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. <sup>18</sup> For a period of about forty years He put up with them in the wilderness. <sup>19</sup> When He had destroyed seven nations in the land of Canaan, **He distributed their land as an inheritance—all of which took about four hundred and fifty years.** <sup>20</sup> After these things He gave them judges until Samuel the prophet.” (NASB)
4. “The God of this people Israel, chose our fathers, and, the people, he exalted, by their sojourn in the land of Egypt,—and, with a high arm, brought he them out of it; And, for the time of about forty years, bare with their manners in the desert; And, overthrowing seven nations in the land of Canaan, **gave them their land as an inheritance—about four hundred and fifty years. And, after these things, he gave them judges, until Samuel the prophet.**” (Rotherham)
5. “<sup>17</sup> The God of the people of Israel chose our ancestors; he made the people prosper during their stay in Egypt; with mighty power he led them out of that country; <sup>18</sup> for about forty years he endured their conduct<sup>[a]</sup> in the wilderness; <sup>19</sup> and he overthrew seven nations in Canaan, giving their land to his people as their inheritance. <sup>20</sup> **All this took about 450 years.**” (NIV)
6. “The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. And for about forty years he put up with them in the wilderness. And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. **All this took about 450 years.** And after that he gave them judges until Samuel the prophet.” (Acts 13:17-20) (ESV)

Based on the above and many other translations the thought is that 450 yrs is not the period of judges but the period from choosing forefathers till God gave judges. If this is true then these verses should at least speak of this period from choosing Abraham till the judges’ period. For Abraham was the father of Israel, Compare – Luke 1:55, 73; John 8:39; Act 3:25, 7: 2, 32; Rom 4: 1; Jam 2:21. Let us examine & see if this is true, we know that:-

1. Period from Covenant with Abraham till Exodus	- 430 yrs
2. Period of wandering in wilderness	- 40 yrs
3. Period of Land division	<u>- 6 yrs</u>
<b>TOTAL</b>	<b><u>- 476 yrs</u></b>

We get 476 yrs instead of 450 yrs. A difference of 26 yrs. Mind it, let no one say that what Apostle Paul said was approximate 450 yrs & 476 yrs is what actually he meant. For we have already proven that about 450 yrs means exactly 450 yrs & not approximate 450 yrs.

However few may say that the forefather referred here is Isaac the promised seed & not Abraham & so this period has to be calculated from birth of Isaac. Let us examine this & see if this is true, but before going forward let us keep one thing in mind that Apostle Paul never meant approximate 450 yrs but exact 450 yrs, so there shouldn’t be even 1 yr difference. We know that Isaac the promised seed was born when Abraham was 100 yrs old, 25 yrs after the promise. So from the above calculation if we deduct 25 yrs we get the period from Isaac till the beginning of period of judges i.e. 476 yrs – 25 yrs = 451 yrs. Still we get a difference of 1 yr. So the only conclusion we can come is that all the above translation can’t be true.

There is one more translation which gives a different picture altogether, as we are examining everything let us check this translation also which is from ASV Acts 13:17-20 “<sup>17</sup>The God of this

people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. <sup>18</sup>And for about the time of forty years as a nursing-father bare he them in the wilderness <sup>19</sup>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: <sup>20</sup>and after these things he gave them judges until Samuel the prophet**". This translation gives an idea that God gave the land of Canaan for inheritance for a period of 450 yrs & after this God gave them Judges. If this is true then we need to add another 450 yrs for over all chronology which would bring back the end of 6000 yrs to 1424 A.D. This can be calculated as follows:-

From Adam till A.D. 1	- 4128 yrs
Additional period of dwelling in Canaan as per the above translation	- 450 yrs
<b>Total</b>	<b>- 4578 yrs</b>
From thence to end of 6000 yrs (6000-4578)	- 1422 yrs

This can't be true because this would bring the end of 6000 yrs down to 1424 A.D. which is much within the period of Anti Christ. And how can Christ second coming happen when Anti Christ period itself is not over & the beast having not yet received a wound unto death? Even if we consider this to be true we see no fulfillment of prophesies of Mat 24; Dan 12; Acts 3:19-21; Rev 2, 3, 12, 13, 17, 18 & 20 regarding our Lord's second coming in 1424 A.D. Therefore this ASV translation is beyond consideration.

In the above translations Apostle Paul spoke about 40 yrs in wilderness & 40 yrs of king Saul, but doesn't speak about the period of Judges, why would he tell about the before & after period & miss this in between 450 yrs of judges period? Was there any problem for him to speak on it? No! The chosen vessel of our Lord had not doubts about the integrity of the scriptures. It is just a matter of understanding the manner of writings of Apostle Paul. How are his writings? see what Apostle Peter has to say in *II Pet 3:15, 16* ".... our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all [his] epistles, speaking in them of these things; **in which are some things hard to be understood**, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction."

Instead of twisting & turning the scriptures just to prove one verse right (I Kings 6:1) it is better to trust the words of Apostle Paul on Acts 13:17-20 to be correct. Any way we consider that king Saul ruled for 40 yrs from Acts 13: 21, as it is not given anywhere in Old Testament. Then why not take judges period as 450 yrs as this is also not clearly given in Old Testament? Why simply make all these adjustments & create such scores of confusion?

Another evidence used to prove that the period of judges is 349 yrs is from the genealogy mentioned in the book of *Ruth 4: 18-22* "Now these [are] the generations of Pharez: Pharez begat Hezron, And Hezron begat Ram, and Ram begat Amminadab, And Amminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David." Salmon the husband of Rahab begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David. There are four generations from Rahab to David & whatever be the judges period it should come within these generations. The new chronology claims that if period of judges is 349 yrs then the average age of giving birth during these four generations is 108 yrs. But if it is 450 yrs the average age of giving birth would be more. Thus the conclusion is made that the period of judges must be 349 yrs & not more. This is calculated as follows:-

1. Period of Land division	–	6 yrs
2. Period of Judges (as per new chronology)	–	349 yrs
3. Period from reign of king Saul till birth of David [King Saul ruled for 40 yrs after which David became king at 30 yrs of age, so David must be born during Saul's 10 <sup>th</sup> yr reign (40 yrs of Saul – 30 yrs age of David- II Sam 5:4)].	–	10 yrs
	Total -	<u>365 yrs</u>

The new chronology assumes that Rahab must have given birth to Boaz when she was 40 yrs old, so we are left over with 325 yrs (365 yrs – 40 yrs = 325 yrs) for rest of the 3 generations. This means that on an average (325 yrs / 3 = 108yrs) Boaz, Obed & Jesse gave birth at an age of 108 yrs. Is this possible? The New chronology claims that this is possible & this is what happened. But let's pause for a moment & examine if scriptures support this theory? It was difficult for Abraham to have child at 100 yrs of age as his body being dead, were it not for the promise (Rom 4: 19). The average life span during those days was 70 – 80 yrs as David said in Ps 90:10. Then is it possible to give birth to their first children at 108 yrs? Surely no! Then there must be some reasoning behind this, What is it? We know that Jesse really was the father of David; Boaz really was the father of Obed & Salmon really the father of Boaz, for there are direct scriptures proving this. But there is no proof that Obed was really the father of Jesse, so there must be some missing generations between Obed and Jesse. This is not uncommon in Biblical genealogies. For example in I Chr 1:17-18 it says that Arphaxad begot Shelah - "*The sons of Shem were Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech. **Arphaxad begot Shelah** and Shelah begot Eber.*" But when the same list appears in Luke 3:35, 36 it says that Shelah was the son of Cainan, who was the son of Arphaxad, See vs. 35, 36 "*the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of **Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, ...***" This is an indication that genealogies mentioned are not always exclusively father to son relationships but there are some missing generations in between. See other such examples:-

(1) First, Matthew 1:8-9 states, "*and Jehoram begat Uzziah....*" However, in 1 Chronicles 3:11-12 it says that "*Joram his son, **Ahaziah** his son, **Joash** his son, **Amaziah** his son, Azariah (**Uzziah**) his son.....*" Between Jehoram and Uzziah or Azariah, **Ahaziah, Joash & Amaziah** are recorded showing that in Matthew's genealogy Jehoram was not the immediate father of Uzziah (Azariah) but an ancestor.

(2) Second, Matthew 1:11 states "*Josiah begat Jeconiah,*" but 1 Chronicles 3:15, 16 includes "Jehoiakim" between Josiah and Jeconiah, thus we know that Josiah was not the immediate father of Jeconiah.

Similarly Ruth 4:18-22 adopts a similar method by applying five generations before the entering of the land and five generations after. This doesn't mean that these were the only four generations, but more than four.

Therefore Acts 13: 17-20 is correct & the period of judges is 450 yrs. Then what is the meaning of I King 6:1. Actually in this verse there is a small translation mistake, instead of 480 yrs it should be 580 yrs. And to understand this we need to understand the system of numbering in the Hebrew language. In Ancient Hebrew language there were no numerical, as in our English language where we have 1, 2, 3, etc. Then what method did they use to number them? They used to substitute Hebrew alphabets for numerical. Much similarly to our Roman system, where V represents 5, I represent one, X represents 10, etc...

As we have today the CGS system & SI system of measurement similarly there were different numbering system in Hebrew for example:-

Standard Method

Mispar Gadol Method

Mispar Katan Method

Ordinal Value Method, etc... (Refer to [http://en.wikipedia.org/wiki/Hebrew\\_numerals](http://en.wikipedia.org/wiki/Hebrew_numerals))

In Standard method the 22 Hebrew alphabets were used to represent each number. Now you may tell “*brother where will we go and learn Hebrew at this age?*” Let us learn from the Bible itself which is very simple and easy for our understanding. Open your Bible to Psalms 119. All the 22 alphabets are given there in order; just before the beginning of verse 1 the first Hebrew letter **Aleph** is given, and before vs. 9 the second letter **Beth** is given and so on. Therefore in Standard method these 22 Hebrew Alphabets were used to represent each number as shown below:-

The first Hebrew Alphabet	א <b>Aleph</b>	would represent	1
The second Hebrew Alphabet	ב <b>Beth</b>	would represent	2
The third Hebrew Alphabet	ג <b>Gimel</b>	would represent	3
The fourth Hebrew Alphabet	ד <b>Daleth</b>	would represent	4
The fifth Hebrew Alphabet	ה <b>He</b>	would represent	5
The sixth Hebrew Alphabet	ו <b>Vou</b>	would represent	6
The seventh Hebrew Alphabet	ז <b>Zayin</b>	would represent	7
The eighth Hebrew Alphabet	ח <b>Het</b>	would represent	8
The ninth Hebrew Alphabet	ט <b>Tet</b>	would represent	9
The tenth Hebrew Alphabet	י <b>Yod</b>	would represent	10
The eleventh Hebrew Alphabet	כ <b>Kof</b>	would not represent 11 but would represent number 20. It jumps directly from 10 to 20 instead of continuing as 11, 12, 13, etc because in Hebrew there were only 22 Alphabets and if the numbering system would continue like 11, 12, 13, etc then it would stop at 22 and would be difficult to calculate bigger & ascending numbers therefore.	
The 11 <sup>th</sup> Hebrew Alphabet	כ <b>Kof</b>	would represent	20
The 12 <sup>th</sup> Hebrew Alphabet	ל <b>Lamed</b>	would represent	30
The 13 <sup>th</sup> Hebrew Alphabet	מ <b>Mem</b>	would represent	40
The 14 <sup>th</sup> Hebrew Alphabet	נ <b>Nun</b>	would represent	50
The 15 <sup>th</sup> Hebrew Alphabet	ס <b>Samech</b>	would represent	60
The 16 <sup>th</sup> Hebrew Alphabet	ע <b>Ain</b>	would represent	70
The 17 <sup>th</sup> Hebrew Alphabet	פ <b>Pe</b>	would represent	80
The 18 <sup>th</sup> Hebrew Alphabet	צ <b>Tzaddi</b>	would represent	90
The 19 <sup>th</sup> Hebrew Alphabet	ק <b>Koph</b>	would represent	100
The 20 <sup>th</sup> Hebrew Alphabet	ר <b>Resh</b>	would represent	200 and not 110 because of limited Hebrew alphabets.
The 21 <sup>st</sup> Hebrew Alphabet	ש <b>Schin</b>	would represent	300
The last 22 <sup>nd</sup> Hebrew Alphabet	ת <b>Tau</b>	would represent	400

And after this there was no Hebrew Alphabets to continue to substitute them for counting the numerical. But in Hebrew numbering system there was another system called as Mispar Gadol Method, in which the Hebrew alphabets were sometimes extended by additional 5 Hebrew



Alphabets called as “*Sofit*” or “*final form*” of Hebrew letters, to generate number from 500 and above till 900. Therefore:-

The number 500 would be represented by	𐤊	<b>Kof Sofit</b>	the 23 <sup>rd</sup> extended Hebrew Alphabet
The number 600 would be represented by	𐤌	<b>Mem Sofit</b>	the 24 <sup>th</sup> extended Hebrew Alphabet
The number 700 would be represented by	𐤎	<b>Nun Sofit</b>	the 25 <sup>th</sup> extended Hebrew Alphabet
The number 800 would be represented by	𐤏	<b>Pe sofit</b>	the 26 <sup>th</sup> extended Hebrew Alphabet
The number 900 would be represented by	𐤐	<b>Tsdik sofit</b>	the 27 <sup>th</sup> extended Hebrew Alphabet

And in Hebrew, the writings were not from left to right as we write in other languages but were written from right to left. Therefore if they had to write 480 they would write as 80 + 400 and not like us 400 + 80. And to write 480 (80+ 400) they would use the 17<sup>th</sup> Hebrew alphabet **Pe** 𐤏 for 80 and use the 22<sup>nd</sup> Hebrew alphabet **Tau** 𐤓 for 400. i.e. it would look **Pe +Tau = 480** (𐤏 + 𐤓). And if they had to write 580 (80+500) they would use the 17<sup>th</sup> Hebrew alphabet **Pe** 𐤏 for 80 and use the 23<sup>rd</sup> extended Hebrew alphabets (The Sofit or final form) **Kof Sofit** 𐤊 for 500. i.e. it would look like **Pe + Kof Sofit = 580** (𐤏 + 𐤊). And in 480 and 580 the only difference is the letter 400 (**Tau** 𐤓) and 500 (**Kof Sofit** 𐤊). 400 (**Tau** 𐤓) looks much like 500 (**Kof Sofit** 𐤊) and the only difference between both is just a small line. A small line seems to be missing in 500 or **Kof sofit** 𐤊. And due to the much use of the manuscript, which in those days were written on parchments, the letter would have got smudged and 500 𐤊 would seem to be 400 𐤓. And hence the translators would have concluded it to be 480 yrs instead of 580 yrs.

This is what Br. Russell tells in his commentary on I Kings 6:1. But whatever mistake the translators have done, we have a strong proof of Apostle Paul telling that it is 450 yrs in Acts 13:20.

## THE PERIOD OF KINGS

Now let us move on to the second difference which is the period of kings. Br. Russell tells that the period of Kings from Saul till 11<sup>th</sup> yr of Zedekiah king of Judah is 513yrs while the new chronology tells that the period of Kings is 463, therefore a difference of 50 years.



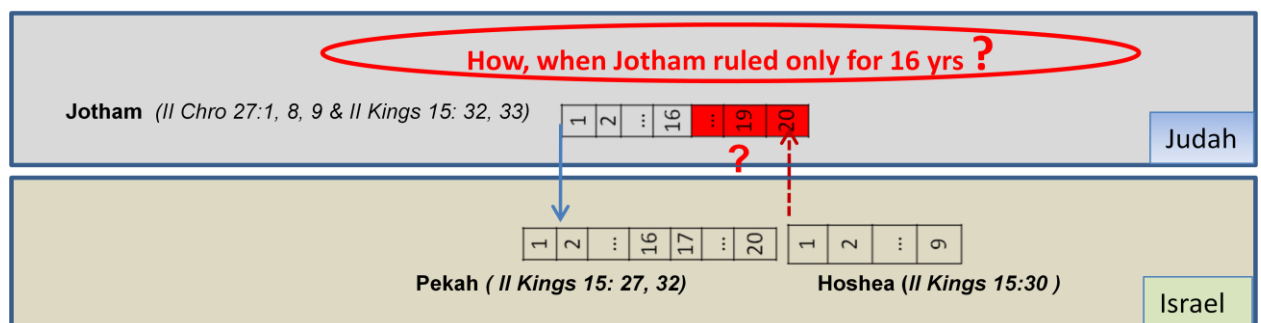
They get this difference of 50 yrs when they synchronize the period of kings of Judah with the period of kings of Israel. Now is it necessary that we should synchronize the kings of Israel with kings of Judah? No! It is not at all necessary because God never choose the kings of Israel and when God Himself did not choose the kings of Israel how can we expect their years to match with the years of kings of Judah. The kingdom which God had given to Solomon was a conditional one that he should remain faithful to God or else his kingdom will be divided. But yet God would not rend the kingdom completely but would choose one tribe for David’s sake See I Kings 11:11 – 13, 32, and 36. “Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, **I will surely rend the**

*kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: [but] I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; [but] will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.....(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:.) And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there."* After the death of Solomon this was literally fulfilled. The 10 tribe kingdom was separated from the 2 tribe Judah and Benjamin.

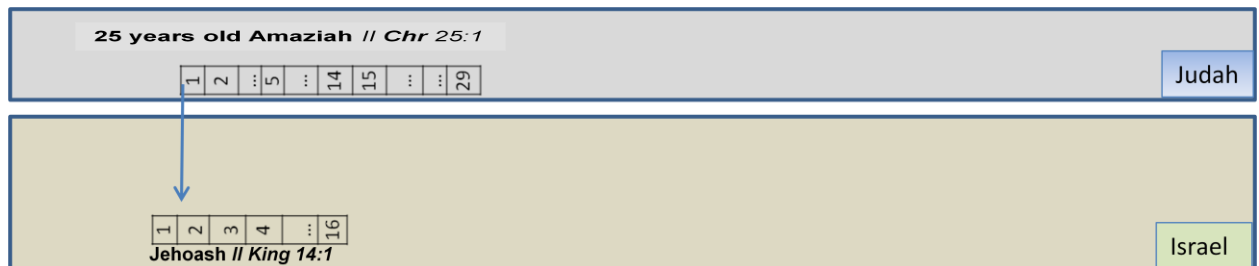
We find a double proof of the years of kings of Judah in that they are recorded both in the book of kings as well as in the book of chronicles. But about the years of kings of Israel it is mentioned only in the book of kings. As Jesus said, for anything to stand we need 2 or 3 witnesses, so we have 2 witnesses, the book of kings & book of chronicles certifying the period of kings of Judah. Therefore there is no need for us to consider the period of kings of Israel.

Even in the genealogy of Jesus Christ found in the book of Mathew the names of the king of Israel are not mentioned but only of kings of Judah is mentioned. The reason Jews kept such an apt record about the kings of Judah is that they knew that the promised Messiah was through that tribe. They were greatly interested in kings of Judah but relatively had little interest in other tribes. This is an adequate proof that we need to consider only the kings of Judah. Therefore the genealogy from Adam to Seth is complete while the genealogies of Adam through other descendents are incomplete (Compare Gen 4:16-24, 10:1-20, 25: 1-4, 25: 12-18, 36: 1-43). Over the centuries many chronologist have attempted to synchronise the dates of Israel kings with those of Judah, but none has ever done it convincingly & it must be admitted that this procedure raises questions which have no conclusive answers as yet. Even the father of synchronizing Prof. Thiele in his own CONCLUSION states that for his chronology to be the true arrangement, certain PREMISES (*assumptions*) must be accepted. Surely we can't build our faith on assumptions for it would not stand the test of time. In current chronological controversy many assumptions & synchronizing are made which doesn't work properly & are difficult to swallow. See for example:-

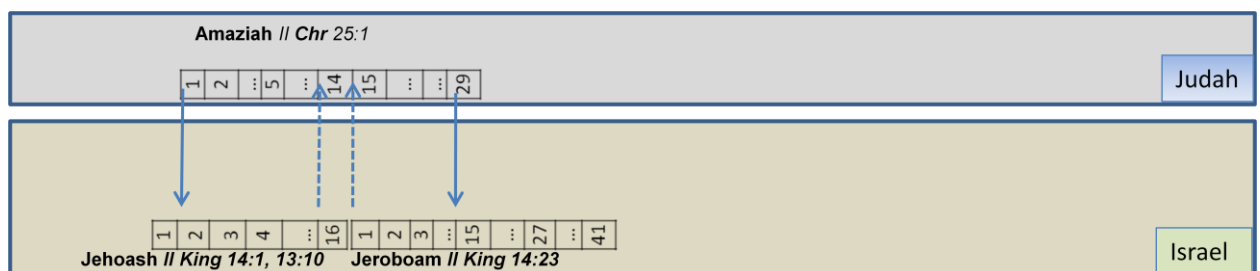
1. Read *II Kings 15:30* "And **Hoshea** the son of Elah made a *conspiracy against Pekah* the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the *twentieth year of Jotham* the son of Uzziah." And *II Chron 27:1* "**Jotham** .... *Reigned sixteen years in Jerusalem....*" How can Hosea kill Pekah in the 20<sup>th</sup> year of Jotham while Jotham ruled only for 16 years? (*II Chro 27:1, 8, 9* & *II Kings 15: 32, 33*). See below chart:-



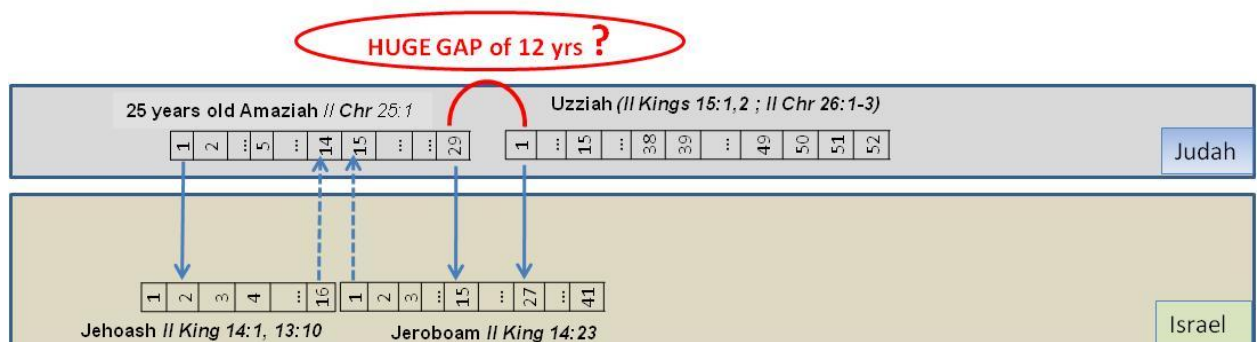
2. The new chronology claims that there is coregency of Uzziah with his father Amaziah which reduces his sole reign to 24 years. As per *II Chr 25:1* “Amaziah king of Judah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem.” This was in the second year of Jehoash king of Israel, who ruled for 16yrs, See *II Kings 13:10, 14:1* “In the second year of Joash.... king of Israel reigned Amaziah the son of Joash king of Judah.” This is how it looks on a time line:-



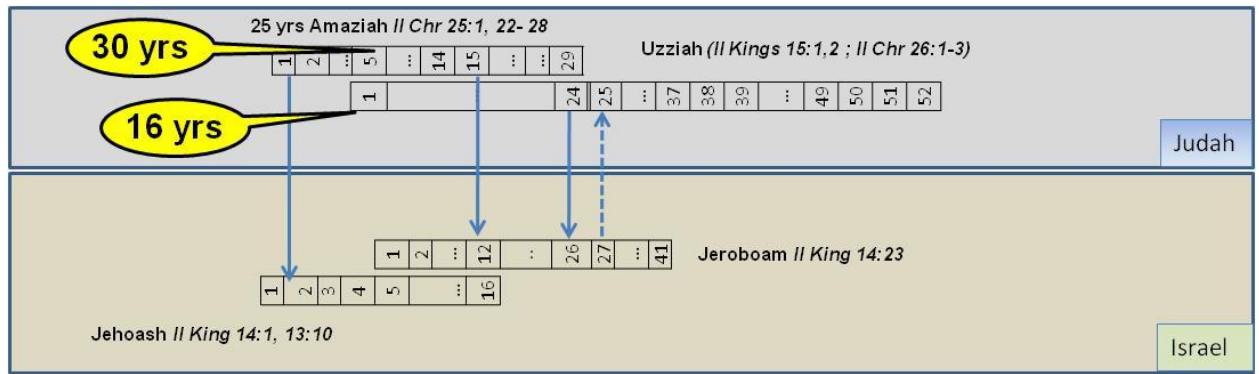
After the death of Jehoash king of Israel his son Jeroboam began to rule for 41 yrs, this was in the 15<sup>th</sup> yr of Amaziah (*II Kings 14: 23*). Further on the time line this would look like this:-



After the death of Amaziah king of Judah at his 29<sup>th</sup> yr of reign, which falls in the 15<sup>th</sup> year of Jeroboam king of Israel, his son Uzziah also known as Azzariah who was 16yrs old ruled for 52 yrs. But the scriptures say that this was during the 27<sup>th</sup> yr of Jeroboam king of Israel (*II Kings 15:1, 2; II Chr 26:1-3*). Thus there arises a huge gap of 12 yrs between the deaths of Amaziah & Uzziah's reign. Further on the time line this would look like this:-

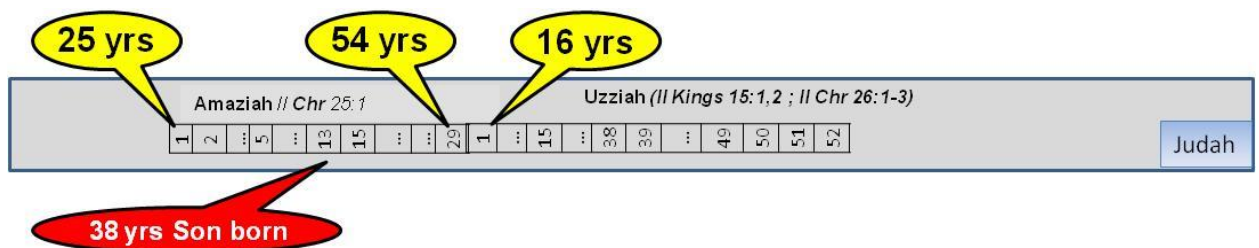


The new chronology answers this question saying that there exists a coregency of Uzziah with his father Amaziah, when he lost the war against Jehoash & was taken captive to Samaria, his son Uzziah ruled over Judah. Thus the above time line would somewhat appear like this:-



But does the scripture support this theory saying that Amaziah was taken captive & Uzziah ruled during this period? Please read *II Chr 25: 22- 28* & *II Chr 26: 1-3* “*And Judah was put to the worse before Israel, and they fled every man to his tent. And Joash the king of Israel took Amaziah king of Judah..... and brought him to Jerusalem (but never took him to captivity), and brake down the wall of Jerusalem ... And [he took] all the gold and the silver, and all the vessels that were found in the house of God ....and the treasures of the king's house, the hostages also, and returned to Samaria (but not with Amaziah). And Amaziah ... king of Judah lived after the death of Joash .... King of Israel fifteen years..... After the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah. Then (only after killing Amaziah, the people made Uzziah as king & not along with Amaziah) all the people of Judah took Uzziah, who [was] sixteen years old, and made him king in the room of his father Amaziah... he reigned fifty and two years in Jerusalem...*” The scriptures are very clear & don’t support coregency theory at all. The above scriptures clearly tell that the people killed Amaziah, if the people hated him so much why would they wait till his 29<sup>th</sup> yr of reign to kill him? They could have killed him as soon as they made Uzziah as king or when he returned from losing the war, why allow him to live additional 15 yrs?

As per the above chart Uzziah’s coregent rule with his father was in his father’s 5<sup>th</sup> yr at which his age was 16yrs and his father’s age 30 yrs (*II Chr 26:1* & *II Chr 25:1*) which means that Uzziah must have been born when his father was just 14rs old (30 yrs -16 yrs = 14 yrs). If son has to be born at 14 yrs then he should have got married at 13 yrs of age. One comes to maturity only in his *teens*, how can one come to maturity immediately at *thirteen* & get married so as to give birth? Does the scripture support this? No! God who had given so strict a law, would have surely given a law which forbade any to marry at such a young age. The scriptures say that Amaziah began to rule at the age of 25 yrs & ruled for 29 yrs, which mean that he died at 54 yrs of age (25 yrs + 29 yrs = 54 yrs). During this Uzziah was 16 yrs old, so if we go back 16yrs from 54 yrs we get the age of Amaziah during which his son Uzziah was born at 38 yrs & not at 13yrs of age (54 yrs - 16 yrs = 38 yrs).



Therefore all this synchronizing doesn’t work properly & not even required to calculate because the scriptures says that it is after the death of the previous king that the next king *reigned in*

*his room* or *in his stead*, meaning *instead*, as we use it today to mean *in its place*, See II Chr 12: 16; 14:1; 17: 1; 21:1; 22:1; 24:27; 26:1, 23; 27:9; 28: 27; 32:33; 33: 20, 25 & 36:1. When the Bible tells that the son *ruled in place* of his father, if we change the meaning saying they *ruled with* their father, then we will be adding or subtracting from the scriptures as revelator said in Rev 22: 18, 19. Let us beware of doing such a mistake.

If there were 2 kings trying to rule at a time then God could have clearly mentioned it as he did in *I Kings 16: 21* “*Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.*”

Moreover God is not a God of confusion, for He would not give us such important details in such a complicated way so difficult to understand.

Another argument used to prove contemporary ruling is that Jehoram the son of Jeshophath ruled while his father was alive Based on II King 8:16 says “*And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat [being] then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.*” Jehoram began to reign while his father was still the king of Judah at the age of 32 yrs & ruled for 8 yrs (vs. 17). Reading this one will surely come to a conclusion that both the father & son reigned together. But let us pause for a moment & look into the scriptures about what went on the background.

Let us read this is II Chr 21:1 “*Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.*” This verse & II King 22:42 clearly lets that Jehoram began to reign only after the death of his father. Now read vs2. “*And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these [were] the sons of Jehoshaphat king of Israel.*” He had several brothers.

Now read vs. 3 “*And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he [was] the firstborn.*” How did his father give them these gifts & the kingdom to his sons after his death in vs. 1, so this is speaking about a incident which would have taken place few days before his father’s death during which he would had divided the property & that is the time that his son Jehoram given the kingdom as a king, but surely his father being alive he wouldn’t have taken the power to rule. It is after his father’s death that he assumed his power. It is much like David being anointed as king even while Saul ruled, but didn’t assume its power until Saul death & this is what next verse tells us.

Read vs. “*4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and [divers] also of the princes of Israel.*” That when Jehoram was risen up to the kingdom of his father – meaning he was a king but when he was risen up, assumed kingship, after his father’s death that he killed his brethren. Though he was a king (only name same) He could not do this while his father was alive (for he was the king & Jehoram an Heir), for if he had done it then his father would have taken the kingdom out of his hands. vs. 20 gives the confirmation as in II Kings 8: 17 that his age was same 32 yrs - “*Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.*” And vs. 7 gives us a beautiful confirmation about God’s chosen tribe as Judah “*Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons forever.*” I think this is how we need to understand the scriptures “*here a little there a little*”

Bible in basic English gives a correct translation of II King 8:16 <sup>16</sup> *"In the fifth year of Joram, the son of Ahab, king of Israel, Jehoram, the son of Jehoshaphat, king of Judah, became king."*

The last king of Israel was Hosea while the last king of Judah was Zedekiah and what did God prophesize through prophet Ezekiel in *Ezekiel 21: 25, 26* *"And thou, profane wicked prince of Israel, whose day is come, when iniquity [shall have] an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown:"* Crown means kingship, Diadem indicates the authority to rule why did not God prophesize the same to the last king of Israel, Hosea? It is because God never recognized it as His kingdom, and if God Himself did not take it into account then why should we get into confusion and try to synchronize? And doing so is violating God's command and mere waste of consecrated time. One more important point to be observed in this prophecy is that God summons Zedekiah as *prince of Israel* while he was truly the king of Judah (for by this time Israel were under captivity for 133 yrs), How can this be? It is because God recognized Israel's king ship as a whole in Judah lineage than in the ten tribe kingdom.

One difference in the calculation of the periods of kings of Judah & kings of Israel is that one used the ascension year system & the other used the non- ascension year system. The difference between them is one year. Compare & see *Dan 1:1* *"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it."* & *Jer 46:2* *"Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah."* Daniel says that *in the 3<sup>rd</sup> yr of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it,* but Jeremiah recording the same period tells it as *4<sup>th</sup> yr of Jehoiakim,* because one recorded ascension year system & the other used the non- ascension year system & the difference between them is one year. We can see this implemented in the below mentioned chart of comparison between the period of kings of Israel & period of king of Judah: -

PERIOD OF KINGS		
Saul	40	Acts 13:21
David	40	II Sam 5:4
Solomon	40	I Kings 11:42
<b>TOTAL 120 YRS</b>		

KINGS OF ISRAEL			
Sl. No.	Name	Yrs	Book of Kings
1	Jeroboam	22	I Kings 14:20
2	Nadab	2	I Kings 15:25
3	Baasha	24	I Kings 15: 33
4	Elah	2	I Kings 16:8
5	Zimri	7d	I Kings 16:15
6	Omri	12	I Kings 16:23
7	Ahab	22	I Kings 16:29
8	Ahaziah	2	I Kings 22:51
9	Joram	12	II Kings 3:1
10	Jehu	28	II Kings 10:36
11	Jehoahaz	17	II Kings 13:1
12	Jehoash	16	II Kings 13:10
13	Jeroboam	41	II Kings 14:23
14	Zachariah	6m	II Kings 15:8
15	Shallum	1m	II Kings 15:13
16	Menahem	10	II Kings 15:17
17	Pekahiah	2	II Kings 15:23
18	Pekah	20	II Kings 15:27
19	Hoshea	9	II Kings 17:1,6
	<b>Total</b>	<b>241</b>	

KINGS OF JUDAH				
Sl. No.	Name	Yrs	Book of Chronicles	Book of Kings
1	Rehoboam	17	2 Chron. 12:13	I Kings 14:21
2	Abijah	3	2 Chron. 13:1, 2	I Kings 15:2
3	Asa	41	2 Chron. 16:13	I Kings 15:10
4	Jehoshaphat	25	2 Chron. 20:31	I Kings 22:42
5	Jehoram	8	2 Chron. 21:20	II Kings 8:17
6	Ahaziah	1	2 Chron. 22:2	II Kings 8:26
7	Athaliah	6	2 Chron. 22:12	II Kings 11:3
8	Joash	40	2 Chron. 24:1	II Kings 12:1
9	Amaziah	29	2 Chron. 25:1	II Kings 14:2
10	Uzziah	52	2 Chron. 26:3	II Kings 15:2
11	Jotham	16	2 Chron. 27:1	II Kings 15:33
12	Ahaz	16	2 Chron. 28:1	II Kings 16:2
13	Hezekiah	6	2 Chron. 29:1	II Kings 18:10
	<b>Total</b>	<b>260</b>		

After the death of Solomon there were 19 kings in Israel totaling to 241 yrs, after which Israel went into captivity during the 6<sup>th</sup> year of Hezekiah (II Kings 18:10). Similarly in Judah there were 13 kings till Hezekiah's 6<sup>th</sup> year, totaling to 260 yrs. Whatever be the synchronization of kings of Israel with kings of Judah it should take place only within these period & definitely not after this because after this Israel went into captivity & didn't exist, neither could it be before because Israel was still not divided into 2 parts. As shown above the difference between the either was that one calculated using ascension year system & the other using the non- ascension year system & the difference between them is one year. The difference between these period of kings of Israel & period of kings of Judah is 19 yrs (260 yrs – 241 yrs = 19 yrs), and we can see that there were 19 kings in Israel. Assuming the difference of one year between ascension year system & non-ascension year system if we add 19 yrs for each 19 kings of Israel we get 260 yrs which is equal to the period of kings of Judah. This is one of the proofs to prove that there is no need of synchronization.

There is one more proof that the period of kings is 513 yrs and that is found in the book of Ezekiel 4<sup>th</sup> chapter. Ezekiel was told to portray Jerusalem city on a tile and to lay siege against it and more over God asked him to set an Iron pan between himself and the city and to set his face against it, see vs. 3 *“Moreover take thou unto thee an iron pan, and set it [for] a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This [shall be] a sign to the house of Israel”*. This signifies that the siege would be strong like iron and there would be no way of escape. And this was to be a sign to Israel.

Then Ezekiel was also told to lie on his left side for 390 days. See vs. 5 *“For I have laid upon thee **the years of their iniquity**, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel”*. What was the reason for him to lie on one side for 390 days and what was the reason that God would allow the enemies to besiege Jerusalem? The answer is in vs 5 *“it is because of the years of iniquity of Israel”*. It is because of the 390 yrs of Israel's iniquity that God decided to hand them over to their enemies.

And what would happen when Jerusalem is besieged is given in vs. 9-11 *“Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, [according] to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat [shall be] by weight, twenty shekels a day: from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink.”* Ezekiel was told to eat bread made of mixed cereals which was considered as defiled and unclean food and that too it should be eaten with measure and even water also drunk with measure (Lev 19:19).

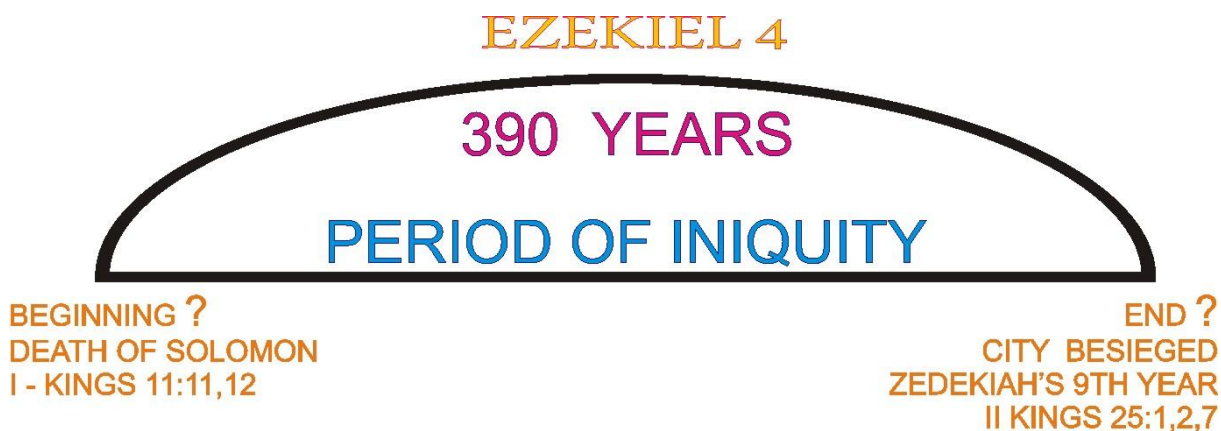
So what does this represent? This represents severe famine that would be in Jerusalem because of the siege such that they would have to eat food and drink water by measure. See vs. 16 *“Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment.”*

And once they are taken captive they would have to eat defiled food in their enemies land. See vs. 13 *“And the LORD said, even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.”* Therefore we see that Daniel and his associates were offered defiled food when captive in Babylon (Daniel 1:8).

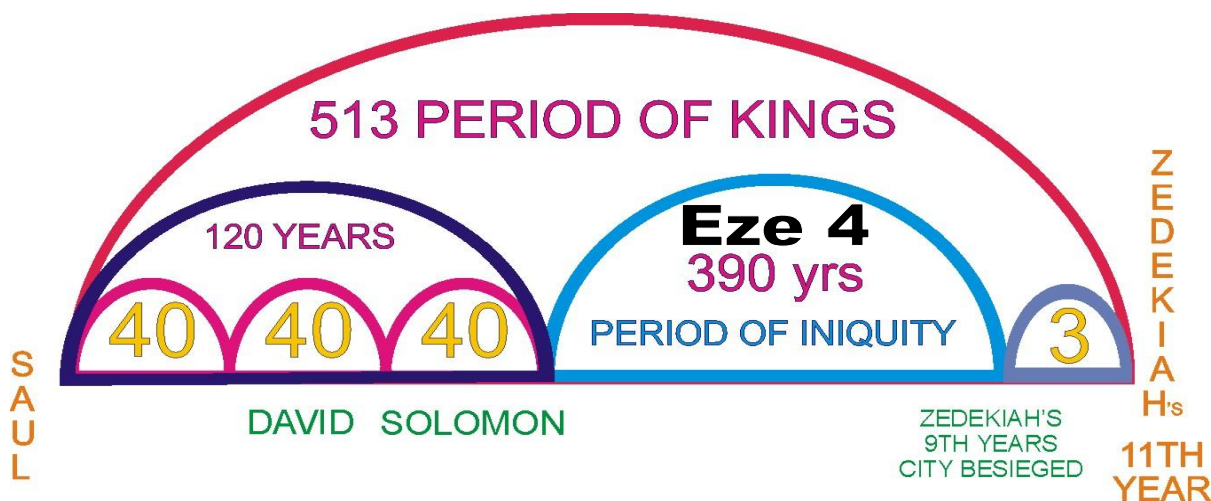
So what is this 390 yrs iniquity of Israel? From when did it begin and when did it end? The clue is given there itself that the 390 yrs are the years of iniquity which end at the siege of Jerusalem vs. 5 “For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days”

And when was Jerusalem besieged such that there was a severe famine? It was in the **9<sup>th</sup> year of Zedekiah**. See II Kings 25:1-2 “And it came to pass in the **ninth year** of his reign, in the tenth month, in the tenth [day] of the month, [that] Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it: and they built forts against it round about. And the city was **besieged unto the eleventh year** of King Zedekiah.” This was to the 11<sup>th</sup> year of Zedekiah; therefore the siege was for 3 yrs – 9<sup>th</sup> yr, 10<sup>th</sup> yr & 11<sup>th</sup> yr. And the famine was so severe that there was no bread to eat see vs. 3 “And on the ninth [day] of the [fourth] month the **famine prevailed in the city, and there was no bread for the people of the land.**”

Therefore when did it begin? It began at the death of Solomon, See I Kings 11: 11, 12. “Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. **Notwithstanding in thy days I will not do it for David thy father's sake: [but] I will rend it out of the hand of thy son**”. God punished his sons after his death; it is since then that God began to count their iniquity.



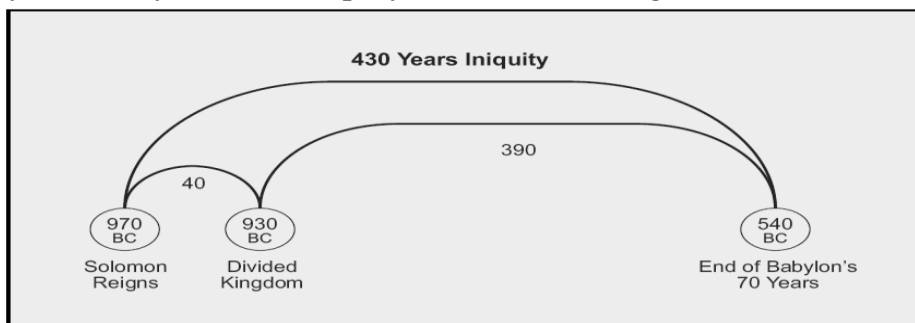
Therefore we have Saul, David and Solomon each ruling for 40 yrs totaling 120 yrs and since then 390 yrs of iniquity would bring us to 510 yrs and the 3yr of siege would bring us to 513 yrs the exact period of the kings of Judah.



**120 + 390 + 3 = 513 YRS PERIOD OF KINGS**



Even in this there seems to be a controversy. The concept of Ezekiel 4<sup>th</sup> chapter is calculated as 40 yrs + 390 yrs = 430 yrs as the iniquity of Israel counting from Solomon's reign to the end of 70 years.



Let us look into the scriptures if Eze: 4 says so, See vs. 5- 6 *“For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.”* The scriptures are very clear in telling that 390 yrs are the years of iniquity of Israel & after which follows the iniquity of Judah. Then how can one apply the 40 yrs of iniquity of Judah to Solomon's reign, when there was absolute peace? If the total years of iniquity of Israel were 430 years why did God say in vs. 9 to eat defiled food only for 390 days? See vs.9 *“Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, [according] to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.”* This clearly shows to us what God had in His mind, an overall 390 yrs of iniquity of Israel which included 40 yrs of iniquity of Judah in its later part. If the period were separate then God would have mentioned something else for 40 days.

*The period pertaining to the 40 year*

21st year Reign of King Josiah (2 Kings 22:1)	21
Reign of King Jehoiakim (2 Chr 36 :5)	11
Reign of King Zedekiah till the city was seiged (2 Kings 25:1,2,7)	8
<b>Total</b>	<b>40</b>

As shown above 40 years of Judah began with the days of Joisah. Why 40 yrs & not 50 or 60? Because 40 in the Bible is a sign of trouble, testing's, trails & judgments. It was during these 40 years that God gave Judah the trail & an opportunity to repent, and the people had the example of the ten-tribe kingdom, who were taken captive for disobedience. However, the people of Judah just could not accept Jeremiah's message and considered him to be a false prophet of doom & did not repent therefore the city and the temple were destroyed after the 40-year period had expired. Thus we see how this 40 year period applied with in the period of 390 yrs.

**THE PERIOD OF DESOLATION**

Now let us come to our last part the period of captivity or desolation. First let us examine the verses used to prove that the period of captivity is 51 yrs, See Jer 25: 11 *“And this whole land shall be desolation, [and] an astonishment; and these nations shall serve the king of Babylon seventy*

*years.*” & Jer 29:10 “*For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.*” Based on these verses the new chronology claims that 70 yrs were for Babylon & not for Israel & it began with the reign of king Nebuchadnezzar, 19 yrs before he took Zedekiah to captivity (II King 25:8, so 70 -19 = 51). But if we read Jer 25: 9 & 11 we come to know that it is speaking about Babylon utterly destroying Jerusalem, and make it an astonishment, and an hissing, and perpetual desolations and that during its desolation they shall serve Babylon for 70 yrs rather than saying about 70 yrs for Babylon. It is from this prophecy of Jeremiah that Daniel understood about the 70 yrs of desolation of Jerusalem, See Dan 9: 2 “*In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*” This is confirmed by one more prophecy in II Chr 36: 19-22 “*And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: [for] as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years. Now in the first year of Cyrus king of Persia, that the word of the LORD [spoken] by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,*” The house of God was totally destroyed and people were taken as captives to Babylon until the reign of king Cyrus. This was done to fulfill the words of the Lord by the mouth of prophet Jeremiah so that the land may be desolate and enjoy her Sabbaths for 70 yrs. Therefore the 70 yrs is a period of desolation of the land and not the period of captivity during which the land rested. This began when Zedekiah was taken to Babylon and ended at the first year of Cyrus in 536 B.C. Who gave the decree that all devotee Jews may go back and build the temple of the Lord. If 70 yrs were for Babylon why 3 prophets Jeremiah, Daniel & Chronicler would make a mistake of telling it as period of desolation of Jerusalem?

The next verse quoted to disprove 70 yrs of desolation is from Zec 1: 1, 12 “*In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah..... Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?*” If the desolation ended in 1<sup>st</sup> year of Cyrus why should Zechariah mention it as **these 70 yrs** during the 2<sup>nd</sup> year of Darius? So the conclusion is made that the 70 were not ended even during 2<sup>nd</sup> yr of Darius.

After the verdict of Cyrus the Jews had returned to Jerusalem & the foundation of the temple was laid nevertheless unfinished & it’s surrounding cities & walls in ruins. So the angels question was to know how much longer it would take God to return His full mercy upon Jerusalem, upon whom He had been angry these 70 years. With this argument 4 points are confirmed by the angel of the Lord:-

1. First is that the 70 yrs punishment upon Israel was already over.
2. Second is that the punishment upon Israel was 70 yrs and not 51 yrs is confirmed.
3. Third is that the 70 yrs is not a period of captivity but a period of desolation.
4. Fourth is that the 70 years is for Israel & not Babylon.

Another verse used is Zec 7:1-5 “*And it came to pass in the fourth year of king Darius, [that] the word of the LORD came unto Zechariah in the fourth [day] of the ninth month, [even] in Chisleu; When they had sent unto the house of God Sherezer and Regemmelech, and their men, to*

pray before the LORD, [And] to speak unto the priests which [were] in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years? Then came the word of the LORD of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh [month], **even those seventy years**, did ye at all fast unto me, [even] to me?" Just because the 70 yrs reference is given it is claimed that the 70 yrs didn't end even in 4<sup>th</sup> year of Darius-I, at 516 B.C. If we read the 5<sup>th</sup> verse carefully we come to know that the reference is **to those 70 yrs** which is past. Just because a reference is made in the verse regarding a past event one can't claim that event to be a present one. If this was true then why would have God prophesized wrongly through Jeremiah? (Compare II Chr 36: 21& Jer 25: 11).

More evidence for the 70 yrs desolation is given by *Daniel in 9: 2* "... I Daniel understood by **books** the number of the years....that he would accomplish seventy years in the desolations of Jerusalem." Daniel mentions that he understood about 70 yrs of desolation through **books**, which **books** did Daniel refer to? He is obviously talking about Jer. 25:11; 29:10 and 2 Chron. 36:21, where all relate to the 70 years of desolation. But there is also another book which relates to the same 70 years Jeremiah spoke of. That clue is given in by Daniel in *verse 13* "As [it is] written in the Law of Moses, all this evil is come upon us: ...." Daniel refers to the books of Moses, Where did Moses write about "all this evil" that came over them? It is given in Leviticus 26<sup>th</sup> chapter where God mentions 4 times about 7 time's punishment if disobedient & goes on to tell what will that punishment be like in *Lev 26:33-36* "And **I will scatter you among the heathen**, and will draw out a sword after you: **and your land shall be desolate**, and your cities waste. **Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye [be] in your enemies' land; [even] then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left [alive] of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.**" The point to be noted in these verses is, those who survive will be in enemies land & no Israelite will be left in land & the land will rest during this period of desolation, long enough to enjoy its Sabbaths. Therefore from so many above references it is very clear that the land would have to rest for 70 years. And this 70 year rest could not have begun 19 years earlier in the 3rd year of Jehoiakim since most of the people still remained in Judah, and the land had no rest during this time. If 70 yrs had begun with Jehoiakim, then why didn't God prophecy this through any of the prophets & why didn't God say to take off the crown & remove the royal diadem as He said to Zedekiah? This only happened when Zedekiah was taken captive & none left in Israel, See *II Kings 25: 2 Kings 25:11,12,22,25,26*: "Then the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon and the rest of the multitude, Nebzaradan the captain of the guard carried away into exile. But the captain of the guard left some of the poorest of the land to be vinedressers and plowmen... Now as for the people who were left in the land of Judah, whom Nebuchadnezzar king of Babylon had left, he appointed Gedaliah... over them... But it came about... that Ishmael... came with ten men and struck Gedaliah down so that he died along with the Jews and the Chaldeans who were with him at Mizpah. Then **ALL THE PEOPLE**, both small and great, and the captains of the forces arose and went to Egypt; for they were afraid of the Chaldeans." If you look up **all** these scriptures, it becomes clear that **ALL THE PEOPLE** left Israel & the land was **desolate**. If in spite of the clear scriptures, some want to argue that there must have been some Jews remaining in Israel. Let's follow that logic to its ultimate. If there was never a day when there wasn't at least one Jew in Israel during the 70 years desolation, you would have to conclude that there never was a period of desolation, not even for 51 years. That conclusion, no one can accept.

The Bible gives its own interpretation regarding the difference between captivity & desolation, See *Eze 40:1* “*In the five and twentieth year of our captivity, in the beginning of the year, in the tenth [day] of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.*” This verse clearly tells about the 25<sup>th</sup> year of captivity & in the 14<sup>th</sup> year that the city was smitten, which clearly proves that both the captivity & desolation were not one & the same but a different event taking place at 2 different periods. Therefore the conclusion is that 70 years is the period of desolation & not 51 yrs of captivity which ended in the 1st year of Cyrus at 536 B.C. A date which is referred in Smith’s dictionary & other dictionaries has been listed below.

At length the seventy years were fulfilled, and **Cyrus, in the first year of his reign at Babylon, B. C. 536,** made a proclamation throughout his empire permitting the people of God to return to their country, and rebuild the temple AMERICAN TRACT SOCIETY BIBLE DICTIONARY

In the **first year of his reign as king of Babylon (B.C. 536),** **Cyrus** issued a decree liberating the Jewish captives, and permitting them to return to Jerusalem and rebuild the city and the temple (2 Chr. 36:22, 23; Ezra 1; 2). Easton's Bible Dictionary

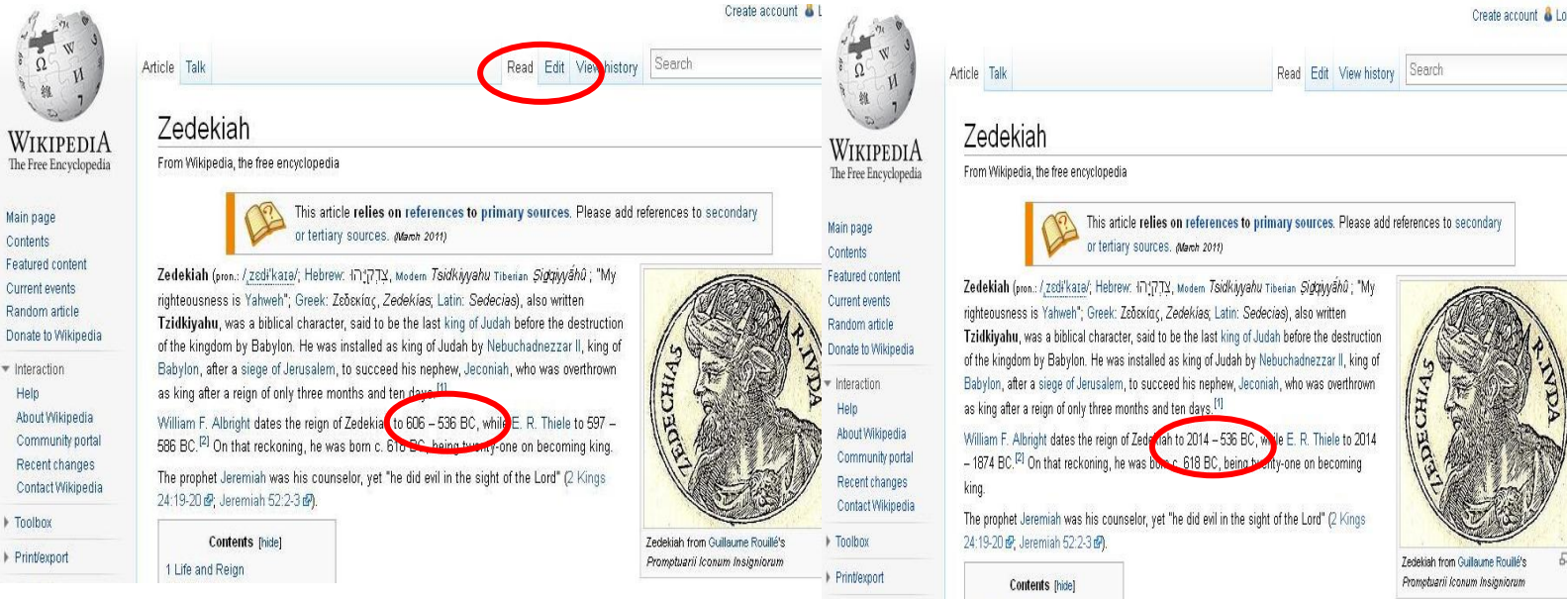
At this time only **(B.C. 536) Cyrus became actual king** over Palestine, which became a part of his Babylonian empire. The edict of Cyrus for the rebuilding of Jerusalem marked a great epoch in the history of the Jewish people (2 Chr. 36:22, 23; Ezra 1:1-4; 4:3; 5:13-17; 6:3-5). Easton's Bible Dictionary

#### **Rebuilding of the Temple, 536 BC** INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA

Some may tell “Now a day we have modern tablets and astronomers, Lunar and Solar eclipse details, etc & internet encyclopedias which give a different date for 1<sup>st</sup> yr reign of Cyrus & 19<sup>th</sup> year reign of Nebuchadnezzar”. If God really wanted us to give any information through scientist then why would He give us His Bible or prophets and saints? But God would have used Astronomers and Geologists to fix dates for us. But God is against all this. See- *Jer 10:2* “*Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.*” Therefore let us not be dismayed at the details of lunar eclipse, solar eclipse, etc. But look into the more sure word of prophecy - *II Pe 1:19* “*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts*”.

Secular history, internet encyclopedias & various chronologist gives various dates, even Br C.T. Russell mentions this in Vol 2 pg 67. These internet encyclopedias can’t be trusted, these can be easily edited & any one can fix any date as seen below (edited from 606 to 2014).

We need to consider only that which coincides with the plan of God & consider secular history only from where the Bible is silent not beyond this. Bible carries the chain of chronology till 1st yr reign of Cyrus & we need to consider Bible till here for Bible is our sole authority & thence consider secular history



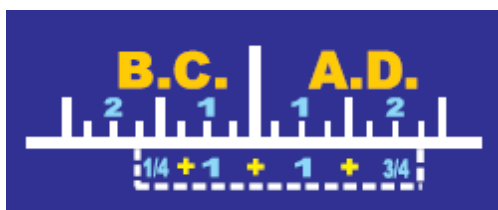
## THE ONE YEAR ADJUSTMENT BETWEEN A.D. & B.C.

Regarding the 1 yr adjustment between AD and BC the new chronology claims that whenever one cross from B.C. to A.D. 1yr adjustment has to be made and suggests a formula for the same as B.C. + A.D. year - 1. It is not at all required when we are calculating the chronology; it is required only while calculating the age. This can be better understood from below Example:-

**For EXAMPLE :-**  
**From Aug/1/1946 To May/1/2006**  
**= 59 Yrs Or 59 3/4 Yrs**  
**& Not 60 Yrs,**  
**But On Aug/1/2006**  
**It Will Be 60 Yrs.**

If one is born on Aug 1<sup>st</sup> 1946 his age as on May 1<sup>st</sup> 2006 is 59 yrs & not 60 yrs, he will be 60 only on Aug 1<sup>st</sup> 2006 because we are taking months into consideration.

Similarly this can be seen in the example of our Lord's birth.



Jesus was born on Oct 2 B.C, from 2 B.C to 2 A.D as per simple mathematical calculation it is 4 yrs (2+2 = 4), but our Lord was not 4 yrs old but only 3yrs because we are calculating from the month of Oct 2 B.C to month of Oct 2 A.D, and we need to eliminate Jan to Sep months in the year 2<sup>nd</sup> B.C & Oct to Dec months in the year 2<sup>nd</sup> A.D. & we get only 3 yrs & not 4 yrs. Br. Russell

understood this when he said Jesus was born on October 2 B.C. and was 30 years old in October A.D. 29, not 31-years old.

When we are calculating the basic years a simple mathematical calculation doesn't make any difference, but when we are calculating one's age it surely makes a difference of 1 year because while calculating ones age we also take months into consideration.

Therefore there is not special formula to be used whenever one cross from B.C. to A.D. If there was really any formula to be used then why wouldn't the new chronology use this formula whenever crossing over from B.C to A.D, while calculating Jubilee cycles or Gentile times or 2300 days of Daniel or while calculating Christ 1<sup>st</sup> advent or for Jewish double? Why only for calculating 6000 yrs? The only reason is it will spoil the entire calculation of 2043 yrs.

## PERIOD IN GARDEN OF EDEN

In the beginning of this study we saw that the difference between the chronology suggested by Bro. Russell and the new chronology is not 169 yrs but 171 years, and there was a difference of 2 years. Let us study how we get this difference of 2 years now.

We all know that God created Adam on the end of 6<sup>th</sup> day & that 7<sup>th</sup> day began when sin entered into this world. To know when thousand year reign of Christ would begin it is necessary to know when sin entered into the world, in other words we must know how long Adam was in Eden before he sinned, because the chronology begins with the creation of Adam & not from his fall. Br. Russell's chronology gives this period from the creation of Adam to his fall as 2 yrs. How can we exactly say that it is 2 years? God first created only Adam & appointed him to take care of the Garden of Eden & name all the animals (Gen 2: 15, 19, 20). How did Adam name all the animals? He didn't just blindly name them, but would have observed all their behavior & habits based on which he would have named them, See vs. 19 *"And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof."* This would have taken a cycle of one year, for in one year all seasons would be there & thus God would have made all types of animals to appear before Adam so that he may observe them & name them. While observing all the animals in pairs, loving & caring each other Adam would have got the feeling of loneliness & a desire for a mate, See vs. 20 *"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him."* It is then that God created Eve as a companion for Adam (vs. 21-25). When God gave the law to Israel God had informed not to disturb a newly wedded couple for one year, See Deut 24: 5 *"When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: [but] he shall be free at home one year, and shall cheer up his wife which he hath taken."* If God Himself had said not to disturb them for one year then would have God disturbed the first & new wedded couple for one year? Surely no! It would only be after one year that they would have sinned by eating the forbidden fruit. This is how 2 years of Adam in Eden is seen scripturally & this is what Br. C. T. Russell calls it a 2 year period before the fall. If the new chronology is so apt why is it silent regarding this important period in the Bible? There are no answers to these questions? This is one of the basic errors of this latest chronology.

As per the new chronology 6000 yrs would end in 2043. If 6000 yrs is still further then how can they claim that the Lord has already arrived in 1874? The new chronology just claims that our Lord returned in the 7<sup>th</sup> phase of the church but restitution is not yet taken place, but will take place in 2043 when the church is complete. If 6000 yrs is not yet complete, is there one good reason as to why our Lord's Parousia should come some 170 yrs before? And why are we asked to accept a concept of a 7<sup>th</sup> stage of the church as a new interpretation of the 1000 year day? And why choose

only 1874, why not 1800 or 1829 or 1844 or 1870. Because any other date would prove that Br. Russell is not the 7<sup>th</sup> angel. If denied the message of the 7<sup>th</sup> angel, Br. Russell to such an extent, then why not boldly confess that even the 7<sup>th</sup> church is not yet begun & that Br. Russell is not the 7<sup>th</sup> angel?

If the chronology has failed altogether the only other way to prove that our Lord returned in 1874 is through 1260, 1290 & 1335 days of Dan 12. Some translations claim that Dan 12<sup>th</sup> chapter itself is spurious, so based on this translation 1874 would be wrong. If we keep on trusting the translators, historians, archeologist for everything then the only conclusion we get is that the entire chronology is wrong. We should trust only that which coincides with prophesies of the Divine plan and that which increases our faith. The whole world believes in Darwin's theory of evolution of man, but we don't believe it though they use many methods & give scientific reason to prove it, why? Because it doesn't harmonize with the Bible. Similarly anything out of the scriptures are to be scrutinized. There is bright sun outside which lights the whole world, but we are living in the Holy of the tabernacle where the only light is from the candle stick, let us trust this though it small, it is grand than the brighter sun, for it glitters & sparkles when it falls on the golden walls of the Holy which the sun doesn't do.

All these are evidence that there is nothing wrong in 1874 chronology that we should look for a new chronology just to prove our concept of the kingdom. Regarding Scoffers there is a beautiful type in the Old Testament. See *II Pet 3: 3* "*Knowing this first, that there shall come in the **last days scoffers**, walking after their own lusts*". Before believing false chronology first we should know this one thing that scoffers shall come. And what would they say? See vs. 4 "*And saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as [they were] from the beginning of the creation*" vs. 5 "*For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:*" These scoffers are ignorant of one thing that the same event happened during the days of Noah, when everybody came and mocked Noah while he built the ark saying where is the rain? Since during those days there was no rain at all. Noah was in the ark for 7 days & there was no rain till the 7<sup>th</sup> day - 11<sup>th</sup> hr (Gen 7:4). Similarly it will be now also there will be no signs of the end of the age till the last moment of the seventh Laodicea church. During the days of Noah the people would have come and banged the door and tempted him to come out, similarly these days' science and inventions would knock at our hearts door & tempt us to come out of our covenant of sacrifice. Let us not lose faith but wait till the last moment when the rain will surely come and surprise all. Though it seems to tarry let us wait.

***Hab 2:3 "For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."***

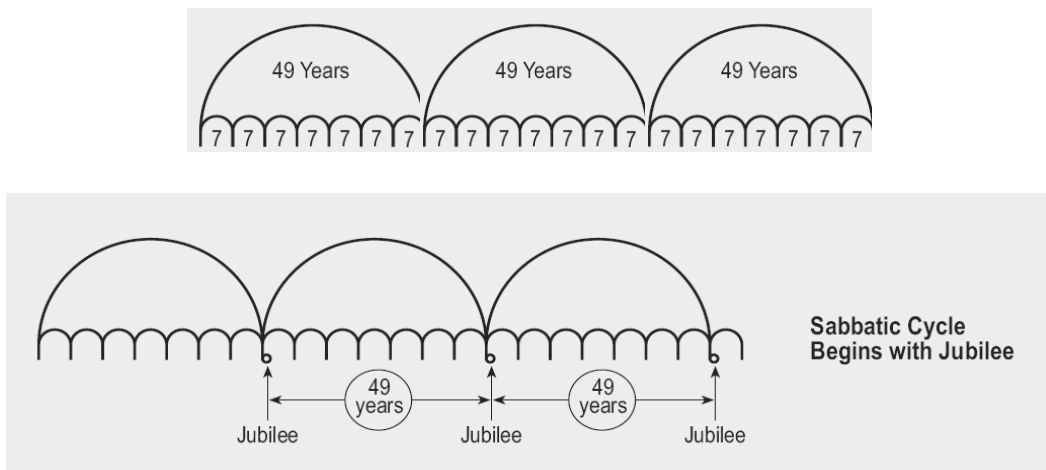
Therefore Christ said *The kingdom of God cometh not with observation* (because Christ will 1<sup>st</sup> set up invisible kingdom & later a visible one, even as Satan did in the 1<sup>st</sup> world, none knew what was happening in the spiritual heavens, it is later through the fallen angels that he set up his visible ruler ship on earth): *Neither shall they say, Lo here! Or, lo there!* (The estd. of which has to be 1<sup>st</sup> recognized only by signs) *for, behold, the kingdom of God is within you* (by the time it will be completely estd. you will be already in the kingdom, but the people like those who questioned our Lord could not recognize, similarly some will not be able to recognize its power) *Luke 17:20,21*. The first to recognize His visible earthly rule will be Israel & next the whole world (*Zec 12:10, Mat 25:31, Rev 1:7*). What did God promise to Abraham? "*I will multiply thy seed as the stars of the heaven, and as the sand which [is] upon the sea shore....*" Why did God mention 1<sup>st</sup> the stars of the heaven? Because Christ will first set up the invisible kingdom & later visible kingdom, for they without us should not be made perfect (*Heb 11: 40*).

If the kingdom reign has to begin only when the church is complete then indirectly we are predicting the date of the closing of the door as 2043. Which we believe that the Lord nowhere has revealed in the scriptures & will not do until the last member finishes their course. A beautiful type regarding this is suggested by Br Russell in reprint no.5772 based on II Kings 2:1-15.

Now let us come to other time prophecies like the Jubilee cycles, 7 times, 70 weeks, etc...

## JUBILEE

The new chronology claims that Jubilee cycles started with Jubilee year. i.e. the 50<sup>th</sup> year or the jubilee year is the 1<sup>st</sup> year for the next jubilee cycle, as illustrated below.



Let us read the scriptures & see if this is true, See *Lev 25: 11, 12, 20 - 22* “A jubilee shall that **fiftieth year be unto you: ye shall not sow, neither reap** that which groweth of itself in it, nor gather [the grapes] in it of thy vine undressed. For it [is] the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. ....And if ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, **and it shall bring forth fruit for three years.** ....and eat [yet] of old fruit until the ninth year; until her fruits come in ye shall eat [of] the old [store].” The scriptures are very clear that the 50<sup>th</sup> year is the Jubilee year & that they are not supposed to sow or reap in them as it is the year of Jubilee. If this 50<sup>th</sup> year is the 1<sup>st</sup> year of the next jubilee cycle then surely they have to sow in that year so that they can reap the next year. If this is done by anyone then it is a strict violation of the Jubilee law which said **not to sow, neither reap... For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.** Further verse 20-22 clearly tells that God will command the blessing upon the sixth year **that it shall bring forth fruit for three years [i.e. the seventh, eight (jubilee year) & the ninth year (1<sup>st</sup> year of the next cycle)].....and eat yet of old fruit until the ninth year; until her fruits come in [sow in the ninth year (1<sup>st</sup> year of the next cycle) & wait for its yield in the 10<sup>th</sup> year].** This can be clearly understood by seeing at the table below:-

1	8	15	22	29	36	43		
2	9	16	23	30	37	44		
3	10	17	24	31	38	45		
4	11	18	25	32	39	46		
5	12	19	26	33	40	47		
6	13	20	27	34	41	48		
<b>Sabbath or 7th year</b>	<b>7</b>	<b>14</b>	<b>21</b>	<b>28</b>	<b>35</b>	<b>42</b>	<b>49</b>	<b>1st yr blessing</b>
				<b>8th Year - Jubilee</b>			<b>50</b>	<b>2nd yr blessing</b>
				<b>9th year - 1st year of next cycle</b>			<b>51</b>	<b>3rd yr blessing</b>



This clearly proves that the claim of new chronology is unscriptural.

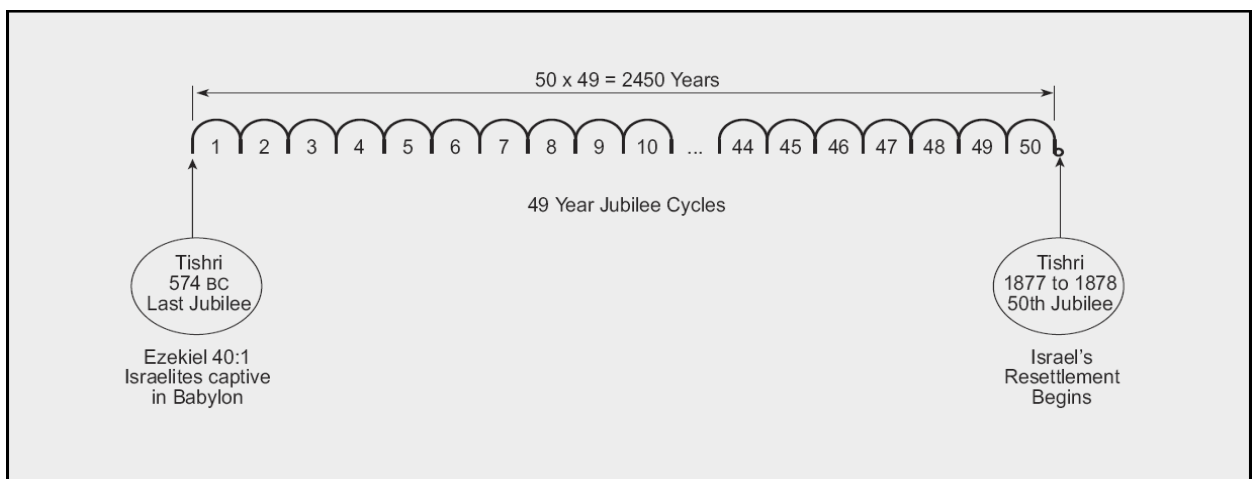
While considering the Jubilee cycles we have no need to worry about breaking of the 7 cycle because here we are not taking days into consideration as we do while calculating the Sabbath days after Pentecost or the 50<sup>th</sup> day. For Pentecost the 50<sup>th</sup> day has to be the 1<sup>st</sup> day for the next cycle or else the Sabbath cycle will fail & wouldn't fall on the multiples of 7 & the 7 day cycle would break, See the table below for illustration:-

								50 th day & 1st day of next cycle									50								
Sunday	1	8	15	22	29	36	43		8	15	22	29	36	43	50	7	14	21	28	35	42	49			
Monday	2	9	16	23	30	37	44	2	9	16	23	30	37	44	1	8	15	22	29	36	43	50			
Tuesday	3	10	17	24	31	38	45	3	10	17	24	31	38	45	2	9	16	23	30	37	44				
Wednesday	4	11	18	25	32	39	46	4	11	18	25	32	39	46	3	10	17	24	31	38	45				
Thursday	5	12	19	26	33	40	47	5	12	19	26	33	40	47	4	11	18	25	32	39	46				
Friday	6	13	20	27	34	41	48	6	13	20	27	34	41	48	5	12	19	26	33	40	47				
Sabbath or 7th day	7	14	21	28	35	42	49	7	14	21	28	35	42	49	6	13	20	27	34	41	48				

Read *Eze 1:1, 2* “Now it came to pass in the **thirtieth year**, in the fourth [month], in the fifth [day] of the month, as I [was] among the captives by the river of Chebar, [that] the heavens were opened, and I saw visions of God. In the fifth [day] of the month, **which [was] the fifth year of king Jehoiachin's captivity**”. Based on this verse the claim of the new chronology is that 30 yrs are the countdown of next Jubilee cycle by prophet Ezekiel in *fifth year of king Jehoiachin's captivity* & that God through Ezekiel was saying that Israel would not be able to celebrate Jubilee while they were in Babylon, See *Eze 7:13* that “**For the seller shall not return to that which is sold, although they were yet alive: for the vision (OF JUBILEE) is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.**”

If God was telling through Ezekiel that they would not be able to celebrate Jubilee when they were in captivity, then what was the necessity that Ezekiel should keep a track of next Jubilee cycle? Ezekiel, Jeremiah & Daniel were contemporary prophets. If Daniel knew about Jeremiahs prophecy of 70 yrs desolation, then surely would have Ezekiel, then it would be of no use for Ezekiel to keep track of Jubilee cycles, which neither Daniel nor Jeremiah kept. As per *II Chr 36:21* the 70 yrs of desolation was permitted by God because Israel didn't keep any of the Jubilees. If Israel never kept any Jubilee while they were in the Promised Land then what is the use of keeping its track while they are in captivity?

The difficult thing to digest in the new chronology is that how it claims the Grand Jubilee Cycle Calculation to be of 50 cycles of 49 yrs each (50 x 49 =2450yrs). They just claim it to be 50 because their calculations would come to 1878.



Did God mention about celebrating 50 jubilees so that only 50 are considered for the countdown of antitypical Jubilee? If so why not deduct this with the Jubilees celebrated by Israel when they were in the Promised Land? Any how the new chronology claims that Israel kept their Jubilees promptly and so Ezekiel kept its Jubilee years calculation even while in captivity. Why doesn't it do it? Because it would prove their entire calculation to be wrong, as it would come to 1093 A.D. a period with in the dark ages, See: -

Period of land conquering	6 yrs
Period of Judges	349 yrs
Period of Kings	463 yrs
<b>Total</b>	<b>818 yrs</b>

Jubilees celebrated in 818 yrs is (818 / 50)	16 jubilee
Balance Jubilees to be celebrated (50 -16)	34 jubilee
Total yrs to the antitypical Jubilee (34 X 49 yrs)	1666 yrs
1666 yrs from the last Jubilee in 574 B.C. = 1666-574 B.C.	1092 A.D
<b>adjustment while crossing from A.D to B.C. + 1 yr</b>	<b>1093 A.D</b>

Apparently the Lord through the prophet in II Chr 36: 21 intended 70 years for a specific purpose **“to fulfill”** Sabbaths. Which are these Sabbaths? Does it speak about Sabbath year which comes once in 7 years? Israel had been in the land 969 yrs so there would have been 138 Sabbath years (969/7 = 138). Obviously this 70 yrs prophecy is not about these Sabbath years for 70 years is too short **“to fulfill”** them. Likewise, there had been 19 Jubilees in 969 yrs (969/50 = 19) so 70 yrs would be TOO LONG **“to fulfill”** them. Thus the Lord was prophesying something else, when Israel spied the Promised Land for 40 days & sinned God punished them for 40 years, a year for a day. Similarly God had appointed Israel to celebrate 70 Jubilees as they failed to observe it God punished them for 70 years with the entire number of 70 Jubilee Sabbaths which He intended to have fulfilled before the antitype begins in 1874. This is calculated as follows:-

Period of land conquering	6 yrs
Period of Judges	450 yrs
Period of Kings	513 yrs
<b>Total</b>	<b>969 yrs</b>

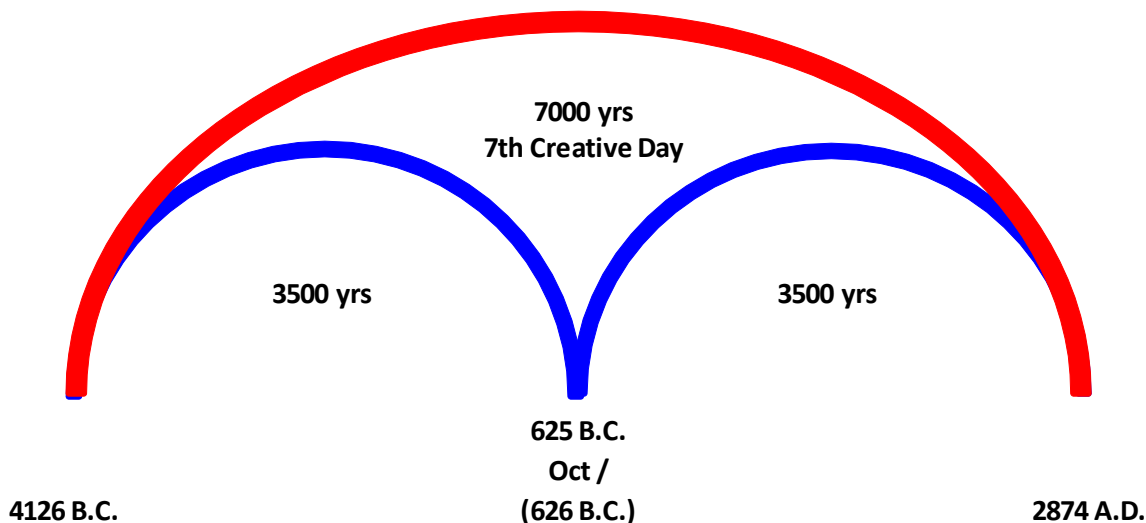
Jubilees celebrated in 969 yrs is (969 / 50)	19 jubilee
Balance Jubilees to be celebrated (70 -19)	51 jubilee
Total yrs to the antitypical Jubilee (51 bal Jubilee X 49 jubilee cycle, without the Jubilee or 50th yr)	2499 yrs
<b>2499 yrs from the last Jubilee in 625 B.C. = 2499 - 625 B.C.</b>	<b>1874 A.D</b>

This would also mean that Israel must have celebrated its last Jubilee in 625 B.C. 19 yrs before Zedekiah was dethroned in 606 B.C. The specialty about this 625 B.C. is that it exactly bisects the 7<sup>th</sup> creative day into 2 equal parts of 3500 yrs each. 3500 yrs from the fall of Adam through the last type & 3500 yrs following the last type through the 1000 yrs.

From Fall of Adam till A.D. 1	4126	626	From Last Jubilee celebrated by Israel 625 B.C. Oct or 626 B.C. to A.D. 1
Minus Last Jubilee celebrated by Israel 625 B.C. Oct or 626 B.C.	626	2874	From A.D. 1 to end of 1000 years
<b>Total years from From Fall of Adam till the last Jubilee</b>	<b>3500</b>	<b>3500</b>	<b>Total years From the last Jubilee to the end of 1000 years</b>
	<b>7000</b>		

Moreover 70 Jubilees are 3500 yrs & it is almost as if God is saying “I will now end the type & allow 70 Jubilees cycles to pass at the end of which man will have been restored”. All chronologies come up with attractive charts & parallels drawn to impress us. But all of them cannot be right, so this bisection of the 7<sup>th</sup> creative day by Jubilee type could not be a coincidence.

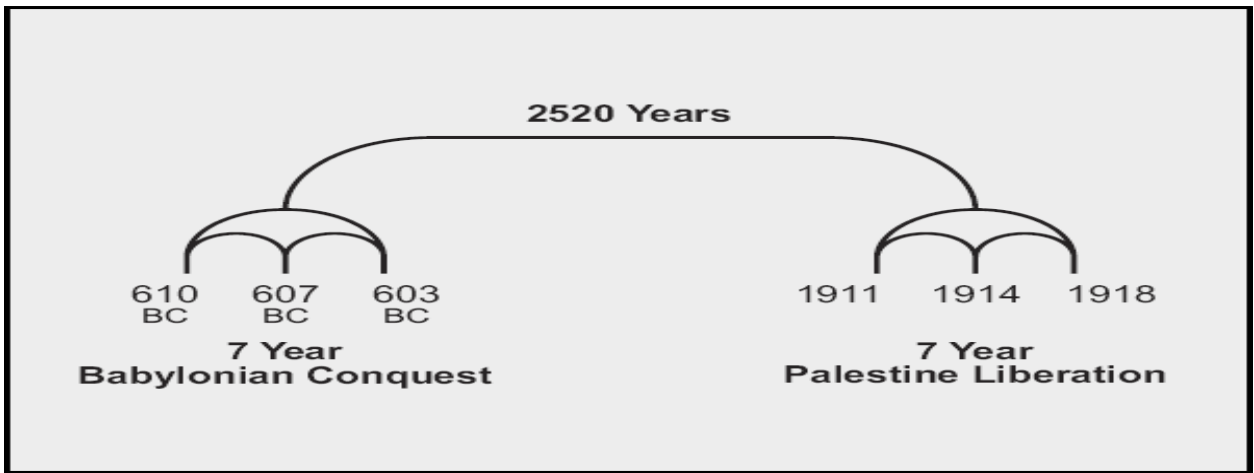
***"O LORD, I have heard thy speech, [and] was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" Hab 3:2***



The flaw with the new chronology is that it does not have 70 Jubilees as prophesized by the Lord. Next flaw is that it claims that restoration has begun to Israel in 1878 but yet at the same time claim that the time of restitution has not begun & that it will only take place after 2043 & thus directly violates Acts 3:21 which places the times of restitution immediately after the Lord’s return in 1874.

## **GENTILE TIMES**

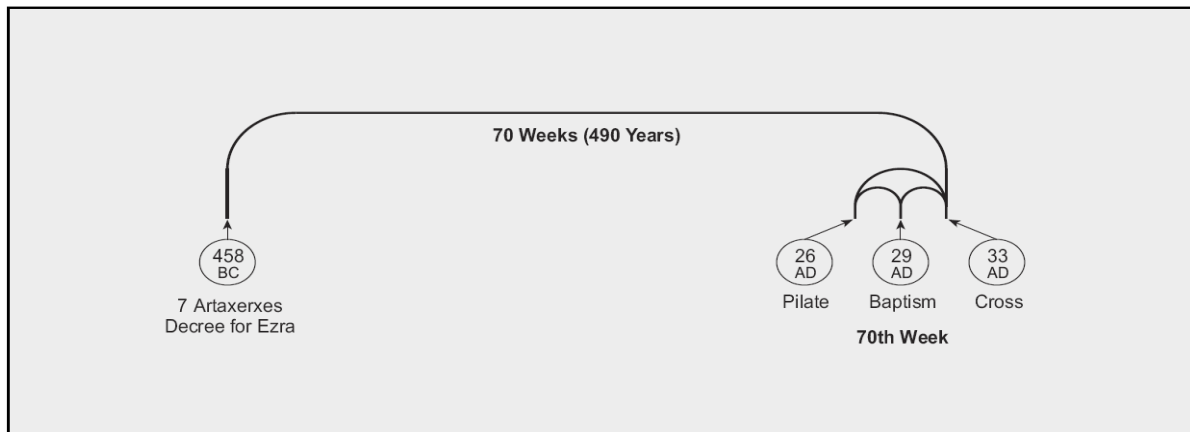
Based on the B.C & A.D. formula the new chronology claims that whenever one cross from B.C. to A.D. 1yr adjustment has to be made and so while calculating this 2520 years to 1914 we need to add one more year for adjustment & so it would end in 1915 A.D. Here again 1 yr adjustment is done, why only here the adjustment is done, why not the same formula is applied to Jubilee cycles while crossing over from B.C to A.D? The beginning of the gentile times is considered from the fall of Zedekiah by the new chronology. The new chronology claims that there was never a period of desolation but only a period of captivity & that it started during Jehoiakim’s rule & that it is the beginning of the down fall of Israel. If so then why start the beginning of gentile times or the punishment on Israel at the fall of Zedekiah? Why not consider the beginning of gentile times from the fall of Jehoiakim? Because it would not come to 1914 but to 1903 during which nothing happened. And more over if we see their chart we come to know that they never speak of a fixed time as the times of gentiles but speculate it to be beginning & ending during a period of 6 yrs.



As we have already seen that this one year adjustment is not required & there exists no formula for the same. Thus there is no changes in Gentile times ending at 1914. Because in 1914 the World War I took place & the stone struck the feet of the image under which Israel was trodden down as prophesized by Daniel in 2:44.

## 70 WEEK PROPHECY

The new chronology claims that 70 week prophecy began with the decree given to Ezra in 7:9, 7 in the year 458 B.C. & ends with the death of Christ on the cross in 33 A.D.

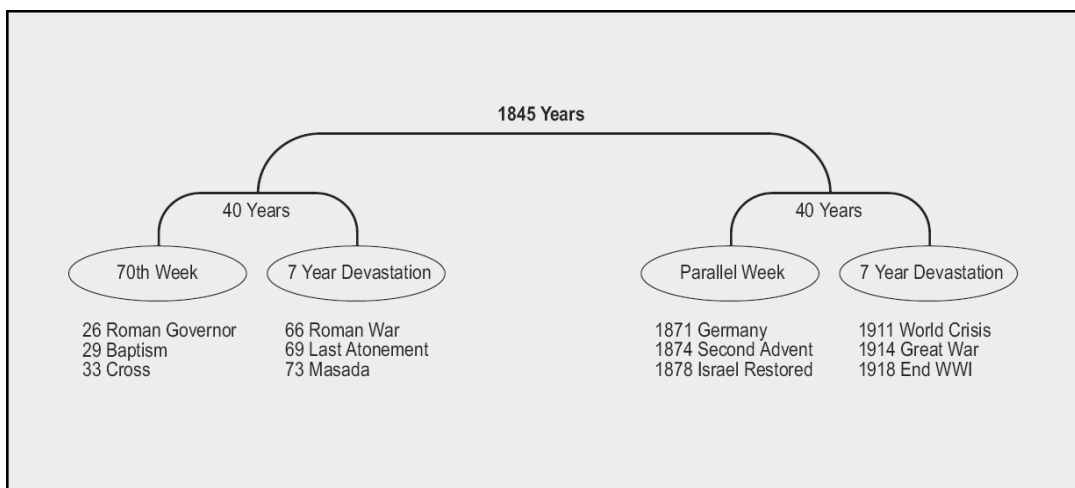
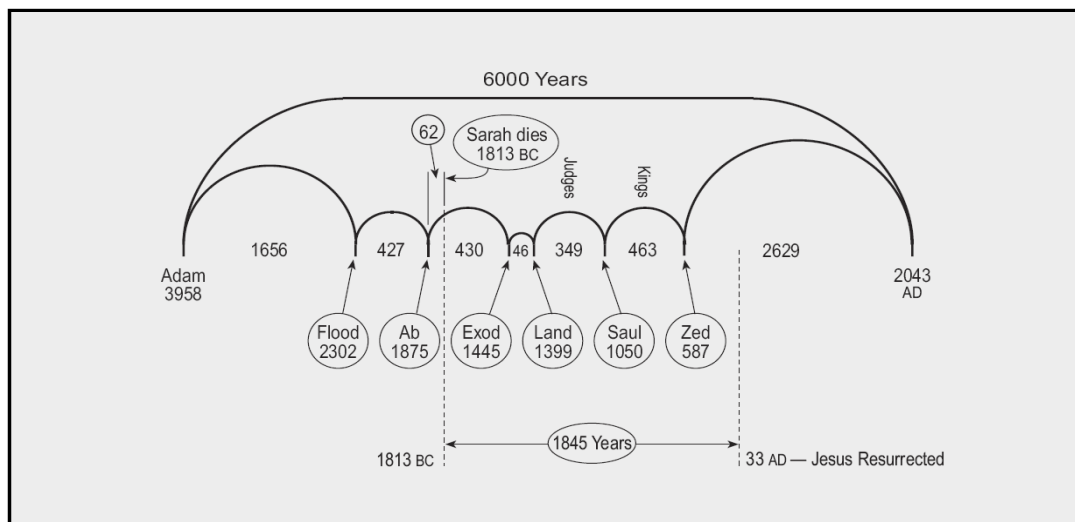


Let us read Dan 9:24-27 & understand if it is so “*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks* (till Messiah it is 69 weeks & not unto Pilate as claimed by the new chronology) *the street shall be built again, and the wall, even in troublous times*. (The decree to be considered here is the one which includes the building of the wall & that too in troublous times, this only applies to the one given to Nehemiah by Artaxerxes in his twentieth year) *And after threescore and two weeks shall Messiah be cut off, but not for himself... And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease.....*” To our understanding the correct beginning of the 70<sup>th</sup> week is unto the Messiah not to Pontius Pilate 3½ yrs earlier or anyone else except the Messiah! This is wholly unacceptable. Any one reading the above scriptures will clearly identify that the

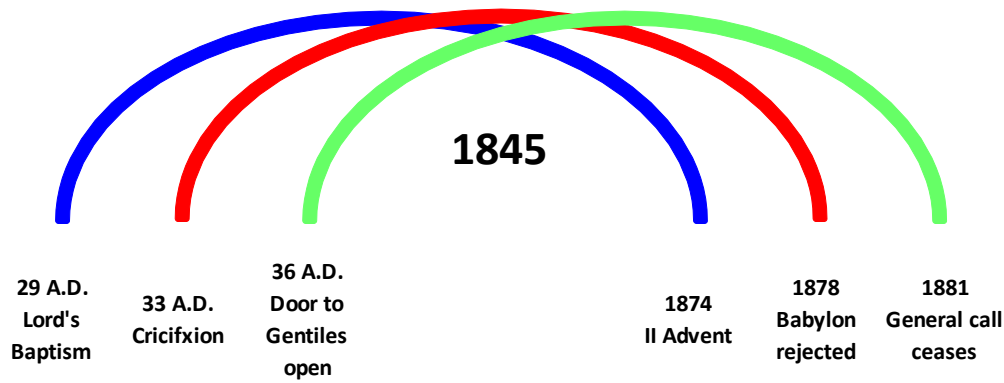
claim of the new chronology is unreasonable. Therefore there are no changes in the 70 week prophecy. One more point to be noted in the chart above is that new chronology stresses on the one year adjustment formula while crossing over from B.C to A.D, but fails to use the same formula in this case, Why?

## JEWISH DOUBLE

As a whole chronology is reduced by 171 yrs it is of necessity that one shift the parallels to fit their idea of 1845 yrs & this is what the new chronology does, it claims that the Jewish double began at the death of Sarah in 1813 B.C. & end at 33 A.D. at the resurrection of our Lord & from thence to 1878 A.D. a period of 1845 yrs.



We all know that this double began with the Jewish nation of Israel. And none of the wise will ever accept the concept that the Jewish nation was formed with the death of Sarah rather than at the death of Jacob during which the nation of Israel was called as the tribe & considered as a nation for the first time (Gen 49:28). The shifting of the parallel totally erases the patriarchal age & destroys the concept of twin ages (Jewish & Gospel) and makes the parallel, unparallel such that they no longer exist. This also bring 26 A.D. the appointing of Pontius Pilate as governor & 1871 the formation of German republic into pictures, which doesn't have any marked significance in the scriptures. Instead of these, 36 A.D the end of 70 weeks of favor to the Jews & beginning of favor to the gentiles & 1881 the ending of the general call seems to be more reasonable parallel scripturally.



So the concept of Jewish double is unacceptable & there is no necessity as such to change our existing view regarding the Jewish double shared by the 7<sup>th</sup> messenger Br Charles Taze Russell. One more point to be noted in the chart above is that new chronology stresses on the one year adjustment formula while crossing over from B.C to A.D, but fails to use the same formula in this case also.

## **BIBLICAL CALENDAR**

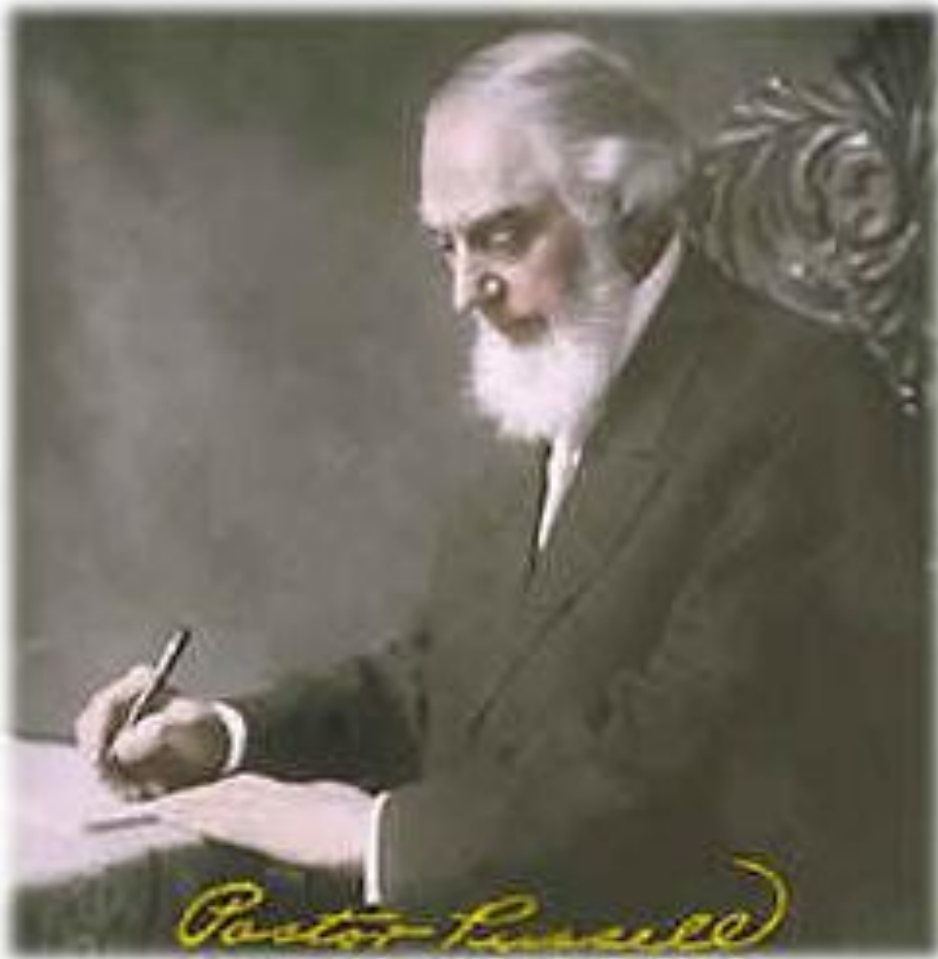
The Jewish calendar earlier used was lunar having 354.66 days/yr, all B.C. calculation are based on this. The calendar we use now is solar calendar having 365.25 days/ yr, all A.D. calculation are based on this. Some claim how these 2 calendars can match while there is a difference of 10.59 days/ yr. God who is the Master Time Keeper knew that such arguments will come in the near future therefore He neither used Lunar nor Solar calendar, but used a different Biblical calendar which is the average of the both 360 days/yr. See the chart below & the scriptural reference for the same (Rev 12:6, 14; 13:5).

Lunar Calendar	354.66
Solar Calendar	365.25
Total	719.91
Average = 719.91 / 2	359.95
Rounded off	360

We must not be surprised but bear in mind that it is nothing uncommon for people to deceive themselves, as well as others in the claim of proclaiming truth. Saul of Tarsus, one of the most zealous, God-fearing men in Israel, was deceived to the extent that he persecuted the Church while verily thinking that he did God's service. Hence, we do not believe that the brethren believing in the new chronology were originally actuated by any desire to deceive themselves or others. They desired to find a chronology, and concluded they are able to find and prove one & set about it; and have bent and warped their own judgments so that they no doubt at first believed what they were teaching, which, as we have proved, is very far astray chronologically, and without a particle of scriptural support. But we do find fault with them in that afterward, when they became involved in difficulties from which they could not prove their theories, either logically or scripturally, they taught and still teach them instead of refuting them. Many more objections can be raised which have discounted important truth we have proved in the harvest message, some who have accepted it seem not to understand its serious implications. Others are likely to follow the same path. Apostle Paul

knew that all these will come in the later part of the church therefore he said to “*avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: [so do]. O Timothy, keep that which is committed to thy trust, avoiding profane [and] vain babblings, and oppositions of science falsely so called, Which some professing have erred concerning the faith. Grace [be] with thee. Amen. (Tit 3:9, I Tim 1:4, 6:20).* Our prayer is that Truth shall prosper as one honestly examines this subject & rely on the message of the 7<sup>th</sup> messenger Br. Charles Taze Russell.

We shall now present several lines of prophecy entirely independent of chronology; it is the measure by which several lines of prophecy are established. The perfect agreement between these two classes of prophetic teaching, some dependent on, and some independent of chronology, is a very strong proof, not only of the correctness of those applications, but also of the correctness of the chronology which shows this harmony; on the same principle that a key which will unlock a treasure-casket difficult to open is evidently the true key. The chronology given above harmonizes the various prophetic statements relating to Christ's Kingdom and its establishment, by showing their relative order and time. Chronology is not the key to understand Christ reign, but prophecy & signs are, while chronology is the ring which holds the entire key together.



May the Lord Bless All Truth Seekers With  
Meat In Due Season.  
AMEN.

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# THE DIVINE PLAN OF THE AGES

## A CONSOLIDATED CHRONOLOGY CHART

### THE SEVENTH DAY

#### 2nd World OR "PRESENT EVIL WORLD"

#### 3rd World

#### 1st World To the Flood-1656 Years

#### PATRIARCHAL AGE

#### JEWISH AGE From Jacob's Death to the End of the "70 Weeks"

#### GOSPEL AGE From Jesus Baptism to the completion of "The Church, Which is His Body"

#### MESSIANIC AGE 1000 YEARS

6<sup>th</sup> DAY

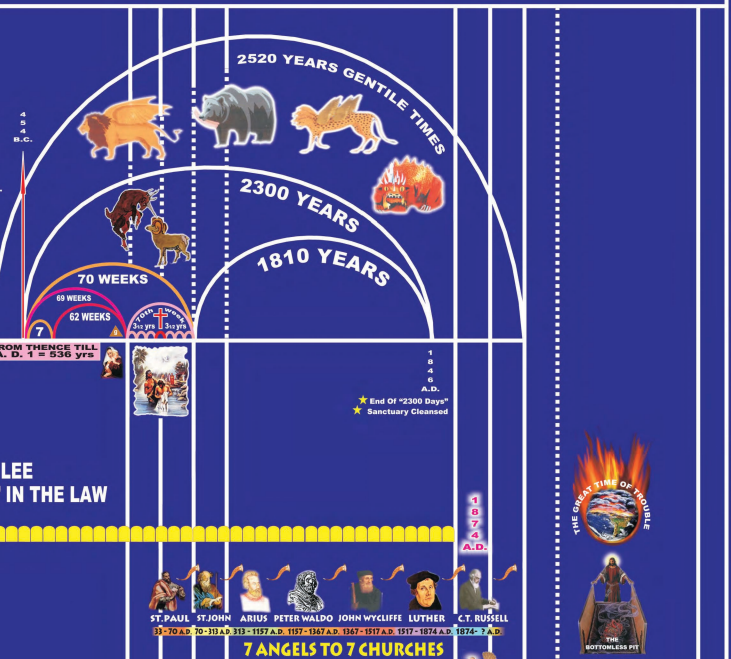
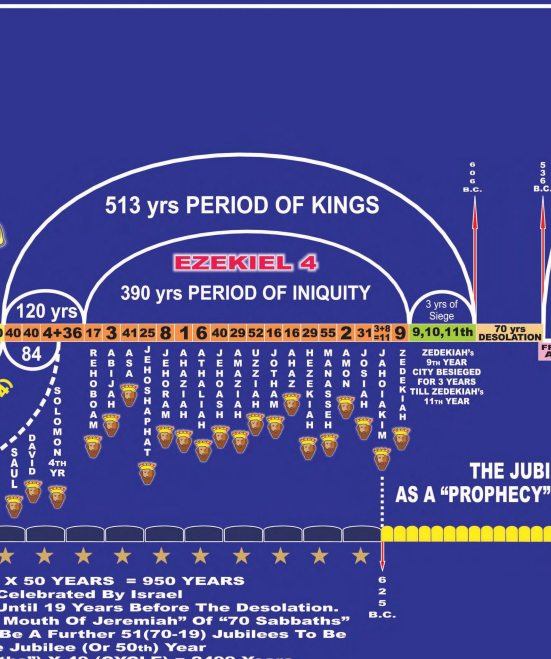
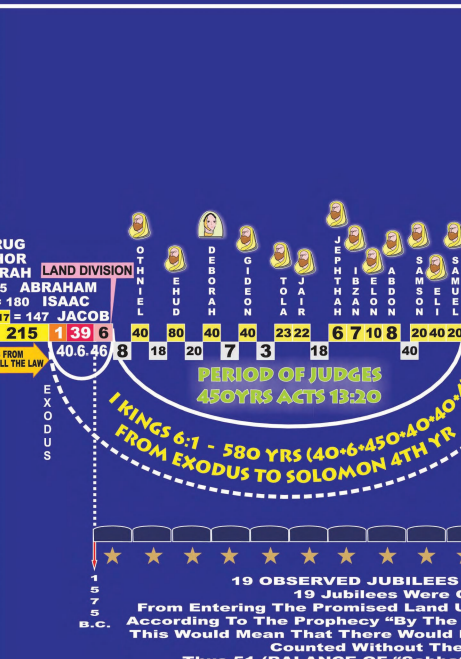
**HEBREW NUMERICALS**

SL.	NAME	LETTER	VALUE
1	Aleph	א	1
2	Bet	ב	2
3	Gimmel	ג	3
4	Daleth	ד	4
5	He	ה	5
6	Vau	ו	6
7	Zain	ז	7
8	Cheth	ח	8
9	Teth	ט	9
10	Jod	י	10
11	Caph	כ	20
12	Lamed	ל	30
13	Mem	מ	40
14	Nun	נ	50
15	Samech	ס	60
16	Ain	ע	70
17	Pe	פ	80
18	Tzaddi	צ	90
19	Koph	ק	100
20	Resh	ר	200
21	Schin	ש	300
22	Tau	ת	400
23	Kaf Sofit	ך	500
24	Mem Sofit	ם	600
25	Nun Sofit	ן	700
26	Pe Sofit	פּ	800
27	Tsadik Sofit	ץ	900

427 YEARS FROM THE FLOOD TILL THE PROMISE  
215 YEARS FROM THE PROMISE TILL THE LAW  
40.6.46

**HEBREW NUMERICALS**

SL.	NAME	LETTER	VALUE
1	ADAM	א	800 = 930
2	SETH	ש	807 = 912
3	ENOS	נ	815 = 905
4	CAINAN	כ	840 = 910
5	MAHALALEEL	מ	830 = 895
6	JARED	י	800 = 962
7	ENOCH	נ	800 = 365
8	METHUSELAH	מ	782 = 969
9	LAMECH	ל	595 = 777
10	NOAH	נ	502 = 850
11	SHEM	ש	500 = 600
12	ARPHAXAD	א	403 = 438
13	SALAH	ס	403 = 433
14	EBER	ע	430 = 464
15	PELEG	פ	209 = 239
16	REU	ר	207 = 239
17	SERUG	ש	200 = 230
18	NAHOR	נ	148 = 148
19	TERAH	ת	205 = 205
20	ABRAHAM	א	175 = 175
21	ISAAC	י	180 = 180
22	JACOB	י	147 = 147



**FOR EXAMPLE :-**

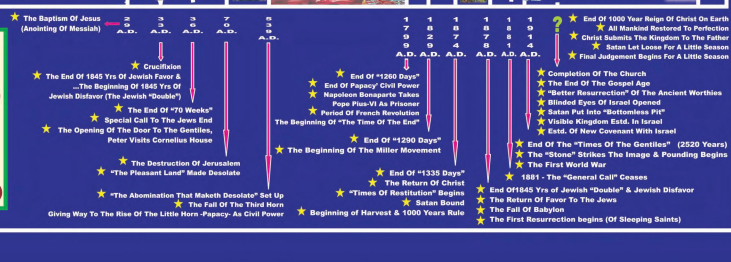
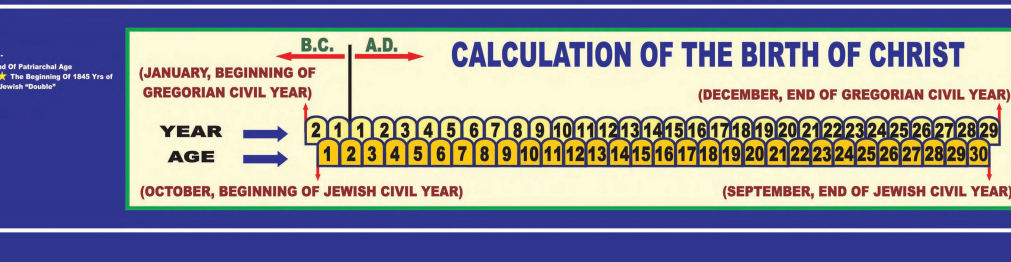
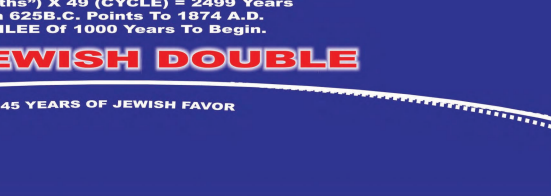
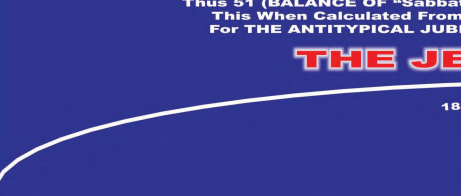
From Aug/1/1946 To May/1/2006 = 59 Yrs Or 59th Yrs & Not 60 Yrs, But On Aug/1/2006 It Will Be 60 Yrs.

480 = 400 + 80  
Pe + Tau

580 = 80 + 500  
Pe + Kaf Sofit

**FOR EXAMPLE :-**

From Aug/1/1946 To May/1/2006 = 59 Yrs Or 59th Yrs & Not 60 Yrs, But On Aug/1/2006 It Will Be 60 Yrs.



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