

▀ **CHRONOLOGY**
At the Mouth of Two
or Three Witnesses

PERIOD OF THE JUDGES

Acts 13:16-21

“Then Paul stood up, and beckoning with his hand said, Men of Israel, and you that fear God, give audience. 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. 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.”

Comments on Acts 13:20 from “**Alford’s Greek Testament,
An Exegetical And Critical Commentary,**” Volume 2. 1980 edition. Page 146 –

one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15. 20.] Treating the reading of ABCX (see var. readd.) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, *no other sense* can be given to them, than that the time of the judges lasted 450 years. The dative ἔτεσιν (see ch. viii. 11) implies the duration of the period between ταῦτα (the division of the land), and Samuel the prophet, inclusive. And we have *exactly the same chronological arrangement* in Josephus; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon’s temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua (στρατηγὸς δὲ μετὰ τὴν Μωυσέως τελευτὴν πέντε κ. εἴκοσι. Antt.

will not bear this construction. (3) Olshausen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this the objection which he himself mentions is fatal, viz. that μετὰ ταῦτα and ἐκείθεν must beyond dispute give the termini *a quo* and *ad quem* of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture emend so as to produce accordance. It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together = exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olsh.),—but in Antt. xx. 10. 1. contra Apion. ii. 2 gives *another*

Explanation of “ABCX”:

A - Alexandrian Codex (5th Century).

B – Vatican Codex 1209 (4th Century).

C – Ephraemi Codex (5th Century).

X – Sinaitic Codex (4th Century).

Acts 13:16-21

RVIC (2020) Version

“Men of Israel, and ye that fear God, hearken: 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. And for 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 gave them their land for an inheritance, for about four hundred and fifty years: also after these things he gave them judges until Samuel the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years.”

The Apostle Paul's line up of events:

- The Exodus and wanderings – **40 years.**
- God destroyed seven nations in the land – **no time given.**
- God gives them the Land as an inheritance with Judges – **450 years.**
- God grants their request for kings, Saul is their first king – **40 years.**

There is no place for an unspecified 450-year period **before** the Judges. Nor would Paul have stated that God gave them Judges and not state for how long.

Acts 13:16-21

“The Holy Bible in Modern English,” by Ferrar Fenton

“Paul accordingly stood up, and, waving his hand, said: Men of Israel, and those that reverence God, listen. The God of this people Israel chose our fore-fathers and raised up the nation during their residence in the land of Egypt, and with a high arm He led them out of it. And for the space of about forty years, He endured their behavior in the desert. Afterwards, when He had conquered seven nations in the land of Canaan, He entrusted them with the possession of their country for about four hundred and fifty years; and, contemporary with these events, He gave judges until the end of Samuel the prophet. And when they demanded a kingdom, then God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for the period of forty years.”

Period of the Judges:

Judges 11:26 – from entering the land –	300 years
Judges 12:7 – Jephthah –	6 years
Judges 12:8, 9 – Ibzan –	7 years
Judges 12:10, 11 – Elon –	10 years
Judges 12:12-15 – Abdon –	8 years
Judges 13:1 Philistines, (Samson last 20 years, Judges 15:1, 20) –	40 years
I Samuel 4:12-18 – Eli –	40 years
I Samuel 8:1-5 – Samuel –	45 years

Minus the first 6 years in dividing the land =	- 6 years
---	------------------

Grand total of	450 years
-----------------------	------------------

HARMONIZING 1 KINGS 6:1 — King James Version

“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.”

The problem: 480 years from the Exodus to the 4th year of Solomon’s reign. Subtracting what we know – 40 years wilderness wandering, 6 years dividing the land, skipping over the period of the Judges, 40 years for King Saul, 40 years for King David and 4 years for Solomon – total 130 years. This leaves 350 years for the period of the Judges, exactly 100 years too short of both Paul’s testimony and the book of Judges.

There are at least 3 solutions:

- No Christian or Jewish writers include the numerical part of the verse before the 4th Century AD. Hence, it might be a spurious addition.
- It may be a simple typo. The 4 might have been a 5 when it had originally appeared. 580 would allow for exactly a 450-year period for the Judges.
A typo example: 2 Kings 24:8 states that Jehoiachin was 18 years old when he began to reign. However, 2 Chronicles 36:9 states he was only 8 years old! 18 is the proper age.
- The Hebrew numeral 4 (ד) is just one stroke different from the numeral 5 (ה). You might see this in your Bible when looking at Psalm 119, just before verse 25 there is the letter Daleth (ד), and just before verse 33 is the letter He (ה). Only one little stroke difference.

PERIOD OF THE KINGS OF JUDAH

On page 50 of “**The Time Is At Hand,**” there are listed the 21 kings of Judah, with both their years in which they reigned, and the scripture citations from the books of Chronicles.

We want to add that you can easily find the same numbers in the books of Kings. **The 21 kings of Judah reigned for a total of 513 years.** The books of Chronicles and the books of Kings are two separate testimonies.

Some have tried to synchronize the kings of Judah with the kings over the 10 tribes. This invariably results in a too short period for the kings of Judah. Most try to follow the example of Edwin R. Thiele as outlined in his book, "The Mysterious Numbers Of The Hebrew Kings." In the 1983 edition, on page 205, he writes his conclusion in one paragraph:

"The vital question concerning the chronological scheme set forth in these pages is whether or not it is the true arrangement of reigns of the Hebrew Kings. Certainly, this system has brought harmony out of what was once regarded as hopeless confusion. But is it necessarily the true restoration of the original pattern of reigns? At the least this research shows that such a restoration is possible. However, we must accept the premise of an original reckoning of reigns in Israel according to the non-accession-year system with a later shift to the accession-year method, of the early use in Judah of accession-year reckoning, a shift to the non-accession-year system, and then a return to the original accession-year method: of the need to begin the regnal year in Israel with Nisan and with Tishri in Judah; of the existence of a number of coregencies; and of the fact that at some late date — long after the original records of the kings had been set in order and when the true arrangement of the reigns had been forgotten — certain synchronisms in 2 Kings 17 and 18 were introduced by some late hand twelve years out of harmony with the original patterns of reigns. When all this is understood, we see that it is possible to set forth an arrangement of reigns for the Hebrew Kings in which there are both internal harmony and agreement with contemporary history."

The foregoing paragraph contains at least **8 SUPPOSITIONS** that are not in the Scriptures!

Certainly, the LORD God Almighty would have provided His people with a direct and harmonious list of the rightful kings of Judah and not just leave it to guess work.

**Another scriptural confirmation for the period of the kings of Judah
is found in Ezekiel 4:5**

“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.”

In context the house of Israel is the 10-tribe kingdom. Ezekiel was instructed to lie on his side for the period of punishment for them. That would culminate at the same time in which the 2-tribe Kingdom of Judah would end — that is, in the destruction of Jerusalem and the Temple.

We can add:

40 years	for king Saul,
40 years	for king David,
40 years	for king Solomon
3 years	of Rehoboam's joint reign over all 12 tribes (2 Chronicles 11:17)
390 years	until the destruction of Jerusalem and the last king of Judah.

513 years	Grand Total for the Period of the Kings
------------------	--

THE PERIOD OF THE SEVENTY YEARS DESOLATION

Jeremiah 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.”

This word “at” can also be rendered “in.” See Strong’s Hebrew Dictionary, # 5921. The LORD prophesies through Jeremiah that Israel would be punished for a 70-year period, in Babylon, and that He would restore them to their homeland.

Jeremiah 25:11, 12: “And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.”

The LORD is interested in Israel, His covenanted people. It is THEIR 70 years desolation while they were in Babylon that has His interest. Yet, He intends to punish Babylon for their abuse of His people.

2 Chronicles 36:19-23: “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 fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath, **to fulfil threescore and ten years.** 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, Thus saith Cyrus, King of Persia, all the kingdoms of the earth hath the LORD God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.”

The Chronicler tells us that **from the destruction of the Temple and Jerusalem** (when all the surviving people were carried away to Babylon) **until Cyrus, King of Persia announced he was releasing the Israelites to return to Jerusalem, was a 70-year period of desolation** previously prophesied by Jeremiah. (Jer. 29:10; 25:11, 12) We do not have to interpret this. The Word of God has done this for us by giving us both the beginning and ending EVENTS.

Daniel 9:1, 2:

“In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 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 (ruins) of Jerusalem.**”

Daniel, who lived **from before this seventy years began until after it ended**, confirms and interprets Jeremiah's several 70 years' prophecies for us.

We have three witnesses: *Jeremiah, the Chronicler and Daniel.* Three testimonies!