

A TEST OF TIME

An Affirmation of the Bible Chronology
as Presented in *The Time is at Hand*

“We might have all knowledge respecting chronology and history, might be able to quote every text in the Bible, and to cite it, too; and yet not have the Epistle of Christ written in our hearts. It is the Epistle of which the Apostle Peter says, "For if these things be in you, and abound, they make you that ye shall neither be barren [idle, inactive] nor unfruitful in the knowledge of our Lord Jesus Christ;" for knowledge will have its place.” Question Book p. 235

Comments? Questions?
Please Contact: harvestruthinfo@aol.com

PURPOSE

The Chronology of the Harvest Message as presented by Br. Russell has been challenged repeatedly during this time of testing when the “Vision” (Habakkuk 2:2) seems to be tarrying. In these latter years of the harvest, criticism of the chronology and prophetic time markers—while claiming Biblical basis—and while purporting to vindicate Br. Russell, nevertheless, dismantle the chronology as presented in *The Time is at Hand* by 170 years and realign time prophecies. (The perceived need for changes has been largely based upon dates and premises which were previously reviewed and discounted as inaccurate by Pastor Russell.) The newest approach while claiming a Biblical footing, fails—to our understanding—to meet certain Scriptural requirements.

Three basic segments of the 6,000-year Bible Chronology are especially called into question. A key issue challenged is whether there is a 70 years’ Desolation beginning at the destruction of the Temple at Jerusalem and the year that event occurred. In an attempt to reconcile apparent differences between the Biblical chronology of the Kings of Judah with the Kings of Israel—the length of the period of the Kings has also been compressed. In these two changes it is thought that the Babylonian and/or Assyrian records can be used to clarify and improve upon the Biblical record. Further, it appears that because no appropriate date for the conclusion of the 6,000 years could then be determined with just these changes, another reduction of the chronology in the Period of the Judges was introduced. This change is based principally upon 1 Kings 6:1—a text which has likely been added to by a later hand. Its claimed legitimacy, of course, has challenged the words of Apostle Paul in Acts 13:20—as if they were not divinely inspired. Together these changes require shortening these periods by 170 years—and correspondingly delay the ending of the 6,000-year chain of chronology to the year A.D. 2043

Additionally, changes suggested to the dating of prophecies in Daniel 8 and 9 have realigned both the 70 Weeks’ Prophecy and the 2300 Days’ Prophecy. These changes require a reinterpretation of the meaning of Daniel 9:24-27. Each of these changes clashes with accepted Bible Student understandings of over a century. In any case, while these changes have been introduced in a very impressive manner, nevertheless, we believe they do not fulfill certain Scriptural requirements and historical facts.

Finally, it should be mentioned that there are consequences and implications to these changes which may at first not seem apparent. Why would the *Parousia* of the Lord Jesus—the Lord of the Sabbath—come 170 years before the seventh thousand-year chronological day since the fall of man? (Also, why are we then asked to accept a concept of a “7th stage of the church” as a new interpretation of the 7th thousand-year chronological “day”?)

The following presentation attempts, by the Lord’s grace, to confirm the teachings of the Scriptures as explained in particular in Volumes 2 and 3 regarding Chronology and prophetic time dating. Hopefully, this attempt to affirm our confidence in the Bible Chronology and the Time Prophecy teachings of the Seventh Messenger will be understood and accepted as an attempt to maintain the unity of our precious faith.

August 2005

Some last thoughts by the Pastor:

“In the matter of chronology, we remind you of what we said in the Studies in the Scriptures. It is not a thing that can positively be known. We pointed out in the Second Volume that the chronology there set forth is the best, and most accurate, according to the Bible, that we are able to determine; but we also pointed out that the Bible does not pretend to give the day the week and the month chronologically: that it gives certain periods in a lump sum, and therefore there will be always occasion to exercise faith in [QB-90] connection with the chronology. We told you that in our judgment this chronology was correct, though it was admitted to be fallible and possibly might vary for a year or a few years; but that it seemed to be corroborated and made strong by the fact that certain prophecies of the Bible seemed to intermesh and interlock with it and it made the chronology of the Bible appear to us that He meant it to be used, and I am using it in my faith and I am acting according to this chronology. I believed these prophetic parts fitted into it and that it is connected with all of God's doings. There seems to be a fitness all the way down and I cannot see how they could so fit together unless God intended it, and if so, these things were for our admonition, for our instruction. So I placed upon each reader the responsibility for thinking the matter out for himself. We have as much in the Bible as we ever had, and I merely pointed out how the matter looked to me, and asked you to use your judgment.

I think the same about the chronology that I ever thought. I see no place where there is a flaw. I would not know where to put my finger on any item there and say, that is a mistake. I do not know any such place. It all looks to me as it did thirty years ago.

“Why then, Brother Russell, here it is 1914. And have all of the things occurred that you thought would occur by this time? No, that is true. They have not all occurred. How do you account for that? Perhaps I was expecting more to occur than I should have expected. I see nothing whatever to indicate to me that the chronology is in error, that our expectations are wrong.”

October 1914, Question Book p.89, 90

“Unless we find the chronology in Vols. II. and III. to be wrong, we must believe that it will be practically the same chronology as will be used throughout the Millennial Age.”

March 1915, ZWT Reprint 5649

“The way by which the Lord informs His faithful, watching ones of the import of present conditions in the world and of the nearness of Christ's glorious Reign, is through outward signs corroborating what we now see Bible chronology to indicate.” June 1915, ZWT Reprint 5697

“The early Church probably had no particular method in which they could have reckoned definitely the number of years since Adam. The matter of counting years, as we have it, is comparatively a modern affair “...it was not easy to get these things connected up so as to have any accurate chain of chronology. There were certain broken links, which our Lord has since supplied for us in the New Testament, to be noted and connected up "in due time.”

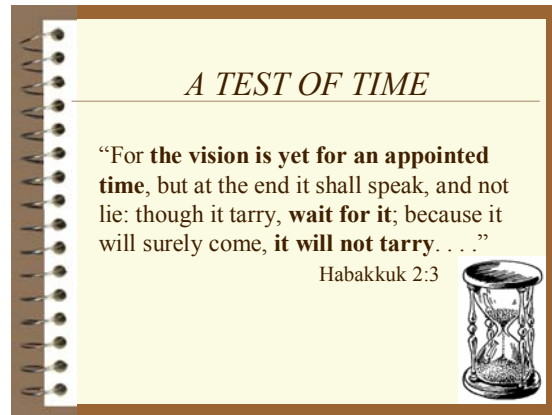
September 1915, ZWT Reprint 5769

“What the Scriptures did clearly seem to teach, and what we did seek positively to affirm, was that, so far as the Bible chronology would show, the Times of the Gentiles would expire with the fall of 1914. Some time ago we pointed out that this expiration of the Times of the Gentiles need not be understood that they would be dispossessed at that date, but rather that their dispossession proceedings might be expected to begin.”

November 1915, ZWT Reprint 5794

A TEST OF TIME

Time is very important in God's Plan. . . . **Time** is also a test to God's people. . . .



The consummation of the Divine Plan of the Ages *seems* to be lingering. . . Time has been a test to the brethren—especially since 1914. And *time* was a test to Br. Russell too. In Matthew 24 the prophecy says “that servant” would be tested to think “my lord delayeth his coming.” Of course, Br. Russell scripturally understood the “times of the Gentiles” ended in 1914. . . Of course, he later realized it was only the *beginning* of the eviction and that it was a “natural mistake” to think that the Church would be all glorified by then.¹

Br. Russell passed that test of time and told us the Scriptures do NOT give the date of the consummation of the Church—and that it could be a few more years—or “even a century later” (R4530). Br. Russell taught that to his understanding for “that servant” to be placed over the Master’s goods “would not imply that ‘that servant’ or steward, used as a channel for the circulation of the ‘meat in due season,’ would be the *originator* of that meat, nor *inspired*, nor *infallible*.” (Vol. 4, p.613)

What are the roots of our Bible Chronology?

In the 19th Century from the midst of the Cleansed Sanctuary class what has been referred to as the “Bowen Chronology” was published by Elliot in his *Hoare Apocalypticæ* and widely accepted by many including Nelson Barbour. Barbour believed that 1873-1874 would be the date of the Lord’s visible return. However, after the disappointment with those dates, Br. B. W. Keith (Dansville, N.Y.) made a startling discovery in Benjamin Wilson’s *Emphatic Diaglott*. The meaning of the Greek word used to describe Christ’s return as the “coming”— was the word *parousia* which actually meant “presence.”

Br. Keith alerted Nelson Barbour to that fact, and when Barbour presented it in his journal, *Herald of the Morning*, Br. Russell became very interested—because the claim was made that Christ had already returned invisibly (R188).² This understanding stimulated Br. Russell to take an active role in the spread of what we call the “Harvest Message.” But that was over a century ago. . . .

¹ References are quoted where Br. Russell seemed to hint at another Millennium beginning in 1914. This supposition has been used to justify a further application: a millennium beginning even future from our time. But, no doubt, Br. Russell’s reference was in anticipation of the culmination of the Church’s career in 1914 as well as an attempt to accommodate the time for the Little Season. However, remembering that the “sinner” (Isa. 66:20) would be given no more than 100 years to come into harmony with the Kingdom, it is hard to imagine the Little Season allowing open rebellion for a longer period.

² However, his brief cooperation with Nelson Barbour ended when it became clear that Barbour was making light of the Ransom as a substitutionary atonement—*antilitron*, a corresponding price provided by Jesus.

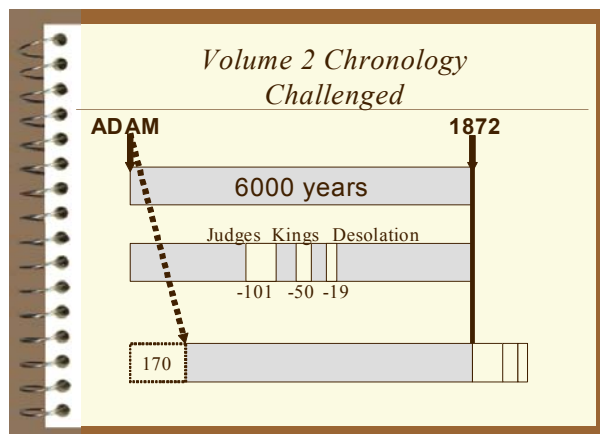
How have our Brethren since Br. Russell’s day been dealing with **our test of time**? Some have decided to *close the Door* to the High Calling. In the 1920s other brethren concluded that the 606 B.C. date was unacceptable (a thought which would push the end of the 6,000 years to 1893). Consequently, they adjusted the 1914 date parallel for the fall of Jerusalem to 1933. Other dates have come and gone anticipating the consummation of the Church in 1954, 1980, 1994 and 1998. . . Others suggest dates still ahead, 2017, 2034—and most recently 2043 has been proposed as the culmination of the 6,000 years.

Some have dealt with the test of time by discounting Br. Russell as anyone special — while still others have claimed to improve on what they say is just Br. Russell’s “imprecision.” Essentially the polite assertion of imprecision currently amounts to a change of 170 years in the 6,000 years of Bible chronology presented by Pastor Russell. These 170 years are taken away basically from three time periods as presented in Volume 2: The period of the Judges, the period of the Kings and the period of 70 Years’ Desolation. What exactly is changed?

Chronology presented by Br. Russell – Volume 2
Contrasted with an Alternate

	Br. Russell’s	Alternate
From Creation to the Flood	1656	1656
Flood to Covenant w	427	427
Covenant w	430	430
Law through the Division of land	46	46
Period of Judges	450	349
Period of Kings	513	463
Period of Desolation	70	51
Period of Return to AD 1	536	536
To end of 6000 years	1872	2042

Note: A callout box labeled "Periods Changed" points to the rows for the Period of Judges, Kings, and Desolation. The numbers 450, 513, and 70 in the "Br. Russell's" column are circled, and the corresponding numbers 349, 463, and 51 in the "Alternate" column are also circled.



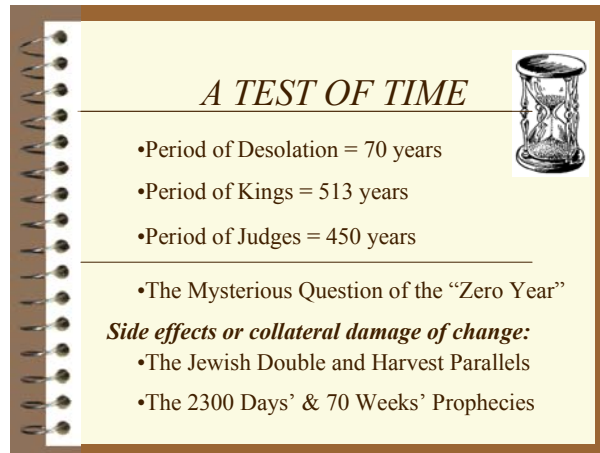
Essentially we are told to remove 101 years from the period of the Judges; 50 years from the period of the Kings and 19 years from the Desolation. That shortens the period of Adam to 1872 by 170 years. To understand the impact of these numbers, the 101, the 50 and the 19 years from B.C. years would be then added to A.D. 1872 to reach 6,000 years at sometime in the future. That is why A.D. 2043 is proposed.

Besides these chronological alternations, other changes have been introduced, all of which have their impact on time prophecies. For example, the dating of the time prophecy of the Gentile Times has been shifted. But clearly the Gentile Times is from the scripturally and precisely identified fall of Zedekiah’s Jerusalem to the dramatic commencement of World War I — 2520 years later. During that period, an interregnum existed in which Gentile powers ruled. Their power filled the time between the reigns of the typical kingdom and the establishment of the Kingdom of Christ. Also, the Jewish “Double” which clearly assisted Bible Student understanding of the 1878 return of favor to Israel, loses its basis of measurement when the date of the death of Jacob is changed chronologically. Yet another way the changed chronology profoundly affects scriptural logic is that Jesus’ *parousia*³ as the Lord of the Sabbath returning at the conclusion of 6,000 years since man’s creation and fall is disconnected from the chronological seventh thousand year’s beginning.

³ Jesus’ actual location change to earth’s atmosphere: John 14:3 (“go...come”); 1 Thes. 4:16 (“descend”); Acts 3:20, 21 (“send...receive”); etc.

UNDERSTANDING CHRONOLOGY

So, by the LORD'S Grace, we would like to deal with the following challenges:



A TEST OF TIME

- Period of Desolation = 70 years
- Period of Kings = 513 years
- Period of Judges = 450 years

•The Mysterious Question of the “Zero Year”

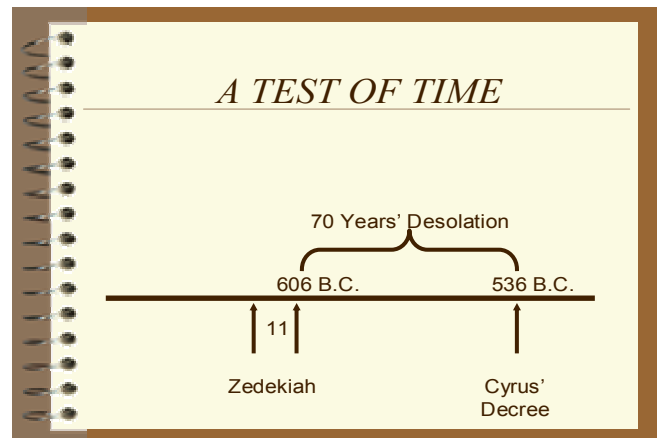
Side effects or collateral damage of change:

- The Jewish Double and Harvest Parallels
- The 2300 Days' & 70 Weeks' Prophecies

“DESOLATION OF JERUSALEM WOULD LAST SEVENTY YEARS” (DAN 9:2 NIV)

Why do we say that the entire 70 years is a period of DESOLATION—and not part captivity and part desolation? What difference does it make?

One of the reasons Br. Russell accepted the Bowen chronology was because it fulfilled the scriptural requirement of a full 70-year period of Desolation. The period of Desolation was from the end of Zedekiah's 11-year reign until Cyrus' Decree.



The 70 years' Desolation could not begin until Zedekiah's kingdom was removed and overturned. Thus, beginning at Zedekiah's dethronement, the “crown” was taken away. Only then would the prophecy of Daniel 2 describing Babylon as the head of gold come to fruition.⁴ (The typical kingdom under Jehoiakim and Zedekiah were still recognized by God prior to the fall of the City in the 11th year of Zedekiah's reign.) The control of the Land would pass from Gentile kingdom to Gentile kingdom for 2520 years—beginning with the 70 years' Desolation. Our insistence on a 70 years for Israel's desolation is not a personal preference. It is a scriptural requirement!

⁴ The reference to Nebuchadnezzar, “thou art the head of gold” (Dan. 2:38) before his actual destruction of Jerusalem was a prophetic statement to him representatively—just as he was also told, “after thee shall arise another kingdom...” (vs. 39). Nebuchadnezzar was not alive at the time the Babylonian empire was replaced by the Medo-Persian empire. In any event, it is the successive empires which are placed over Israel during the entire Gentile times. Clearly, the existence of a king on the throne of Israel and a functioning Temple till the end of Zedekiah's reign precludes Babylon from being considered the “head” of anything until that point.

Zedekiah's Sentence



“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**: this shall not be the same: exalt him that is low, and abase him that is high. **I will overturn, overturn, overturn**, [or ruin, ruin, ruin] it: and it shall be no more, until he come whose right it is; and I will give it him.” —Ezekiel 21:25-27

Ezekiel 21:25-27

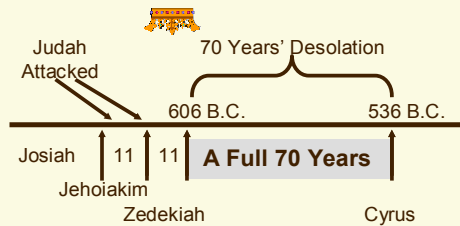


- 1- “Remove”..... from Judah the typical Kingdom to Babylon
- 2- “Overturn”.....from Babylon to Medo-Persia
- 3- “Overturn”.....from Persia to Greece
- 4- “Overturn”.....from Greece to Rome
- 5- “Give”.....from Rome to Jesus whose “right it is” who has the scepter. (Genesis 49:10)

Judah was attacked twice during Jehoiakim’s 11-year reign. In fact, both Judah and Israel had been subject to foreign powers before Zedekiah’s fall. Captivities clearly preceded the 70-year block of time. But we are NOT talking about 70 years of Babylon’s ascendancy over Israel or anybody else. But most important is the question, what is our scriptural reasoning to assert that the Land and Jerusalem must be DESOLATE a *full* 70 years? Can proof texts be given? The answer is yes—the proof texts follow:

A TEST OF TIME

The 70 years is the period of *ISRAEL'S DESOLATION*.



A TEST OF TIME



What is our scriptural reasoning to prove that the Land and Jerusalem had to be *DESOLATE* a *full* 70 years?

- Leviticus 26:31 “Sanctuaries...desolation”
- Lev. 26:35 Land “desolate...enjoy Sabbaths”
- Jer. 7:12-14; 26:9 Temple “like Shiloh...desolate”
- Daniel 9:2 “Desolation of Jerusalem...70 years”
- II Chronicles 36:21 “Land...desolate to keep sabbath, to fulfill 70 years”

When the Lord gave Israel His Law, He warned them of the punishments they would experience as a consequence of failure to keep the Law. Leviticus 26:31-35 reveals to us that the LORD intended to make *both their sanctuaries and their Land desolate*. The Land would enjoy its Jubilee sabbaths; the Land would rest. Jeremiah 7:12; 26:9 records the words of the LORD *that the house of the Lord (in Jerusalem) would be desolate like Shiloh*. But for how long would the Land and the sanctuaries lie desolate? The 70-year answer to this question provided us in 2 Chronicles 36:21 should be clear—yet it is disputed. But it is not a question to the Prophet Daniel, who *interprets* Jeremiah for us. According to Daniel 9:2, “the desolation of Jerusalem would last 70 years” (NIV).

In summary, the 70 years, therefore, were NOT a gift to Babylon—but a *punishment* upon Israel! The Scriptures unequivocally identify 70 years as the “desolation” of the “land,” of the “sanctuaries” and of “Jerusalem”—not part captivity. Again, the 70 years did not begin to count until Zedekiah lost the crown, Jerusalem was laid waste and the temple burned. This was the “desolation” prescribed in the Law and by the LORD through the mouth of Jeremiah and Daniel.

THE DECREE OF CYRUS

But how do we know what year those 70 years of Desolation began? Br. Russell observed that secular chronology becomes reliable where Biblical chronology leaves off. He presented 536 B.C. as the year when the Persian King Cyrus decreed the releasing of Jews from captivity allowing them to return to the Land and rebuild their Temple (2 Chronicles 36:22; Ezra 1:1).

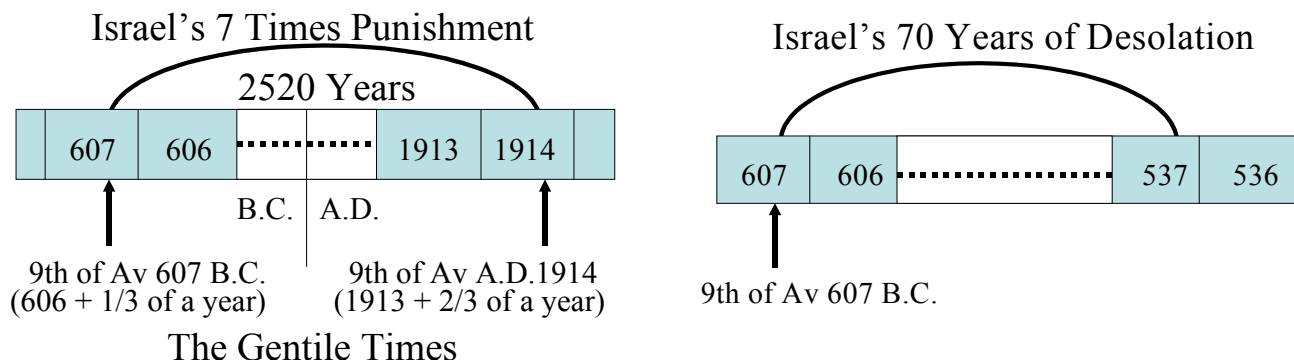
“Now in the first year of Cyrus king of Persia that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation through all this kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house [Temple] in Jerusalem which is in Judah.”

When was the “first year of Cyrus”?

Among historians it is commonly understood that Babylon was conquered by the Persians two years prior to Cyrus taking sole power. Evidently “Darius the Mede held the viceroyship of Babylon. . .” from the overthrow of the city Babylon as described in the account of Belshazzar’s feast until his death when Cyrus became the ruler over Holy Land in 536 B.C.⁵ Nevertheless, we shall present another approach to the timing question which we believe is also in harmony with the secular record.

August of 1914 marked the End of the Gentile Times (the 2520 years). Significantly, that event was punctuated by the start of World War I. From that date in the 8th month (of our modern calendar) —1913 8/12 or 1913 2/3 — we count back 2520 years to the date 606 1/3 B.C. The year 606 1/3 is actually the eighth month of 607 B.C. It may seem quite irregular to calculate this way, but, nevertheless, we believe it to be extremely accurate. Now, from 606 1/3 (607) B.C., we add the prescribed 70 years of Desolation and arrive at the year 537 B.C. While this is not exactly the 536 B.C. date we have studied, numerically and historically it appears to be the precise timing for Cyrus to have made his decree commissioning the Hebrews to return to their Land to rebuild the Temple. (It is suggested that the full desolation of the Land occurred in the 7th Hebrew month.)

In summary, counting backward from the outset of World War I to the outset of the Gentile Times—and then forward again to the release at the end of the 70 years of the scripturally required desolation of the Land and Jerusalem—gives a most satisfactory explanation of the dates that mark these prophetic periods.



⁵ “The ‘first year of Cyrus’ there spoken of is not the year of his elevation to power over the Medes, nor the date of the conquest of Persia, nor yet that of the fall of Babylon, B.C. 538; but at the close of the two years succeeding this last event, during which ‘Darius the Mede’ held the viceroyship of Babylon, i.e. in B.C. 536. It was not till then that Cyrus became actual ruler over Palestine, which continued to be attached to the Babylonian department of his empire (see Browne’s *Ordo Soelorum*, p.173). The edict of Cyrus for the rebuilding of the Temple (2 Chronicles 36:22, 23; Ezra 1:1-4; 3:7; 4:3; 5:13, 17; 6:3) was, in fact, the beginning of Judaism. . .” McClintock & Strong, *Cyclopedia of Biblical Theological, & Ecclesiastical Lit.*, v.2, p.638.

WHAT ABOUT "0"

Of course, there is no "Zero Year" in calculating years that cross the B.C./A.D. point. This has been especially important in counting the 2520 years of the "Gentile Times." Did Br. Russell understand the arithmetic when he used 606 B.C.? Observations have been made that Br. Russell "said what he meant and meant what he said" regarding the placing of his dates. And while that may be true, it is also true that he modified in a measure one of the most critical dates. Although that date was 606 B.C., he acknowledged that it may have been 605 B.C. or 607 B.C. Note what he said:

"We also found that, as far as we can see from the Bible, this date when the Kingdom was taken from the last king of David's line, King Zedekiah, was the year 606 B.C. (we would not say that it was not 605 or 607, but that as nearly as we can tell, it was the year 606 B.C.)."

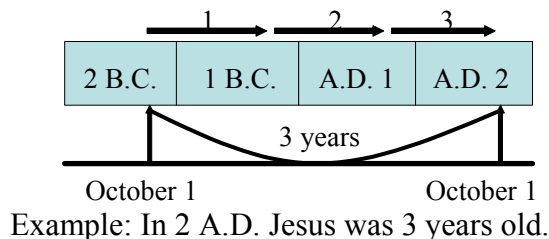
November 1914, R5564

Nevertheless, it is clearly a fact of record that Br. Russell by properly accounting the year Jesus was 30 years of age while having his birth year as 2 B.C. gives evidence that he was not unaware of the proper method of counting across the B.C. / A.D. point. Naturally, we might attempt to add A.D. and B.C years together. But, as will be seen below, we must measure the time from point to point. Thus from October 2 B.C. to October A.D. 2, it is not 4 years but 3 years.

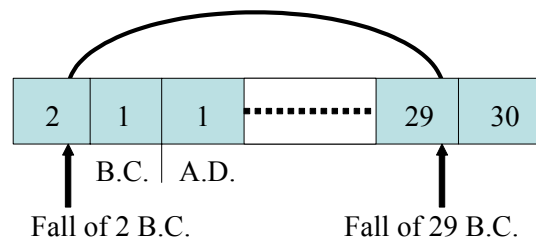
Ironically, what some have observed as a concern for Br. Russell's "impreciseness" of about one year has led step by step and little by little to some rather significant differences and a new chronology with a 170-year change. . . .

The "zero year" Question

Management of arithmetic when there is no year "0"



Jesus at 30 Years of Age in A.D. 29



THE PERIOD OF THE KINGS

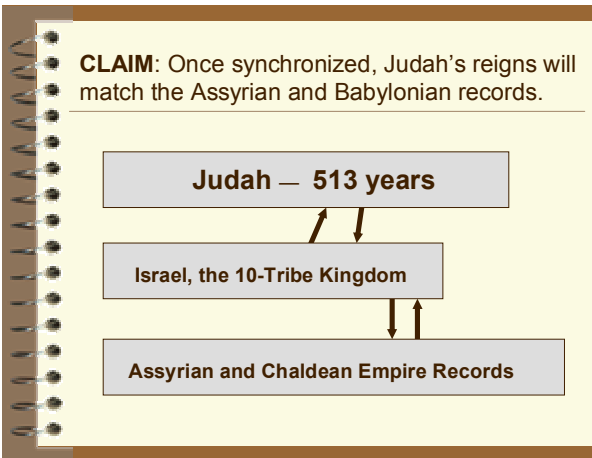
Next we would like to look at the 513 years of the Kings. . . .

A TEST OF TIME

CLAIM: *The records of the years of the Kings of Judah must be reduced to match the record of the Kings of Israel found in the Book of Kings.*

FACT: *The records of the years of the Kings of Judah in both the books of Kings and Chronicles are the same.*

The alternate chronology claims the necessity of a 50-year reduction in the length of reigns of the Kings of Judah. Why? The assertion in part is the necessity of synchronizing some of the *partial record of the reigns of the Kings of Israel* with the *complete record of the reigns of the kings of Judah*. How relevant are the kings of the 10-tribe Kingdom of Israel? The length of the reigns of the Kings of Israel are not even mentioned in the books of the Chronicles. Evidently they were not relevant to the scribe(s) who had returned to Judah from the Babylonian captivity. Certainly, the Kings of Israel were not of the line of the “scepter.” However, it is claimed that synchronizing the records of the reigns of both kingdoms is necessary. Why? It is claimed that once the record of the Kings of Judah are changed to synchronize with the Kings of Israel, they will also harmonize with the Assyrian and Babylonian records which seem to take on greater credibility than the combined records of Kings and Chronicles accounts of the kings of Judah.



Our Conclusion: 

Judah - 513 years

We commend the lists of the Judah’s kings — without the assistance of the Assyrian and Chaldean records.

The Lord has supplied us with the New Testament record. . . .

First Of All—Did You Know?
 We have “two witnesses”—one in the books of Chronicles and one in books of Kings—that exactly AGREE on the years of Judah’s Kings: *513 years*

“Two Witnesses” for the Kings of Judah!

Chronicles		Kings	
Saul (Acts 13:21)	40	Saul (Acts 13:21)	40
David 1 Ch 29:27	40	David 1 K 2:11	40
Solomon 2 Ch 9:30	40	Solomon 1 K 11:42	40
Rehoboam 2 Ch 12:13	17	Rehoboam 1 K 14:21	17
Abijah 2 Ch 13:2	3	Abijam 1 K 15:2	3
Asa 2 Ch 16:13	41	Asa 1 K 15:10	41
Jehoshaphat 2 Ch 20:31	25	Jehoshaphat 1 K 22:42	25
Jehoram 2 Ch 21:20	8	Jehoram 2 K 8:17	8
Ahaziah 2 Ch 22:2	1	Ahaziah 2 K 8:26	1
Athaliah 2 Ch 22:12	6	Athaliah 2 K 11:3	6
Jehosh 2 Ch 24:1	40	Jehosh 2 K 12:1	40
Amaziah 2 Ch 25:1	29	Amaziah 2 K 14:2	29
Uzziah 2 Ch 26:3	52	Uzziah 2 K 15:2 (13)	52
Jotham 2 Ch 27:1	16	Jotham 2 K 15:33	16
Ahaz 2 Ch 28:1	16	Ahaz 2 K 16:2	16
Hezekiah 2 Ch 29:1	29	Hezekiah 2 K 18:2	29
Manasseh 2 Ch 33:1	55	Manasseh 2 K 21:1	55
Amon 2 Ch 33:21	2	Amon 2 K 21:19	2
Josiah 2 Ch 34:1	31	Josiah 2 K 22:1	31
Jehoiakim 2 Ch 36:5	11	Jehoiakim 2 K 23:36	11
Zedekiah 2 Ch 36:11	11	Zedekiah 2 K 24:18	11
TOTAL	513	TOTAL	513

Is it prudent to accept Assyrian and Babylonian accounts as more credible than the *two* agreeing records of the Kings of Judah? Both pagan empires have been noted for exaggeration and falsification of their historical records. Although there are financial clay tablets which are apparently unbiased, scholars such as Parker and Duberstein, have evidently ignored hundreds of other tablets which disagree with their conclusions in setting the calendar of the Babylonian and Persian kings.

In the past, as a matter of fact, a great deal of weight had been placed on the Nabonidus Chronicle. But Nabonidus Chronicle is known for its many “lacunas”—or gaps! Br. Russell in response to a question on chronology quotes a portion of Volume 2 and applies the explanation regarding the period of the Judges in a general manner to both sacred and profane history. He said they are “broken, lapped and tangled so much that we could arrive at no definite conclusion...the *New Testament* supplies the deficiency” (R5354).

Therefore, we commend the lists of Judah’s Kings in the two agreeing accounts in the Bible—*without* the assistance of writings or documents of the pagan enemies of God’s people. Furthermore, and most importantly, the writers of those records did not have the benefit of the hand of the Almighty supplying corrective details as we have in the writings of the New Testament record. In particular, the words of the Apostle Paul—whose credibility should stand head and shoulders above the Babylonians, Assyrians and the scholars who attempt to interpret them—are providentially available to fill in Old Testament gaps. The Biblical record stands complete!

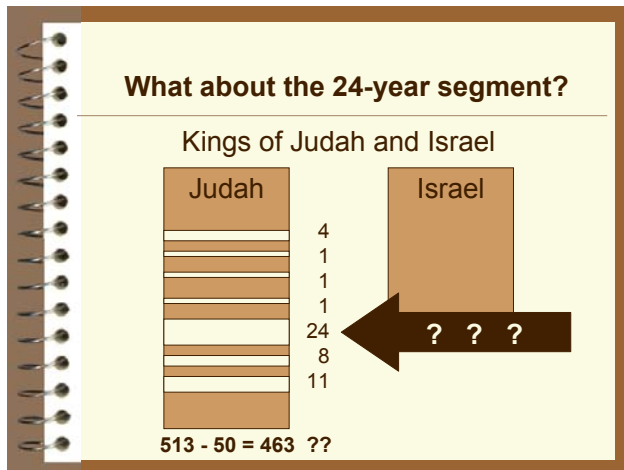
A TEST OF TIME

“**All scripture [not the Assyrian Canon or Babylonian Chronicles or tablets] given by inspiration of God . . . is profitable for doctrine . . . instruction . . . That the man of God may be perfect, thoroughly furnished. . . .**”

2 Timothy 3:16

24-YEAR OVERLAP?

However, for argument’s sake, we will consider the largest of several deletions suggested from the period of the kings of Judah—24 years. It is claimed that in order to synchronize the reigns of the kings of Judah and Israel, Uzziah’s reign must have overlapped his father’s by 24 years. (This conclusion would then take away 24 years from our 513.) But according to the Bible’s record of events, we suggest that no such overlap or “co-regency” is possible:



A TEST OF TIME


CLAIM: *To synchronize the reigns of the kings of Judah and Israel, Uzziah’s reign must have overlapped his father’s by 24 years.*

Amaziah


Uzziah (or Azzariah)

FACT: **No such co-regency is possible according to the Bible’s history.**

In fact, both Chronicles and Kings tell us specifically that King Amaziah reigned 29 years in Jerusalem. In brief, this is the history. . . Upon ascending the throne of Judah, Amaziah attacked Edom and was victorious. He even captured their gods. Foolishly though, he brought them back to Jerusalem and began to worship them! Becoming even more brazen, he threatened Joash, the King of Israel in the North, but Amaziah ignored Joash’s warning and went to war. He lost and was captured.

A TEST OF TIME 

“**Amaziah** was twenty and five years old when he began to reign, and he **reigned twenty and nine years in Jerusalem.**” 2 Chronicles 25:1 (Also 2 Kings 1 4:2)




At this point in the story the claim is made that Amaziah was taken prisoner for the next 9 years while he was still king. This would, of course, create a need for an overlapping of reigns (a co-regency) *if this were true. However, this scenario does NOT match the Bible account* which says that after capturing Amaziah, Joash, King of Israel, marched to Jerusalem, destroyed 400 cubits of its wall, took gold and silver from the king’s treasury and the temple as well as “hostages.” But note—and this is very important—nothing is mentioned about taking King Amaziah back to Samaria, the 10-tribe Kingdom’s domain. Besides if he had kept King Amaziah prisoner—why would Joash need to take “hostages”? (See 2 Chronicles 25 and 2 Kings 14)

Thiele, the scholar who suggested the 9-year captivity, also asserted that once Amaziah returned, he never regained any power. We must also decline such a suggestion because it is inconsistent with the fact that in Amaziah’s later life, a conspiracy is launched against him. Why would anyone go after an effete former king? When the conspiracy was launched against him, Amaziah fled south to Lachish where he was finally slain. His body was brought back and was buried. Then the very next verse begins with his son Uzziah⁶ becoming king in his place:

“Then all the people” of Judah made Uzziah the King

“**Then all the people** of Judah took Uzziah [aka Azariah] , who was sixteen years old, and made him king in the room of his father Amaziah.”
— 2 Chronicles 26:1 (Also 2 Kings 14:21)

A TEST OF TIME 

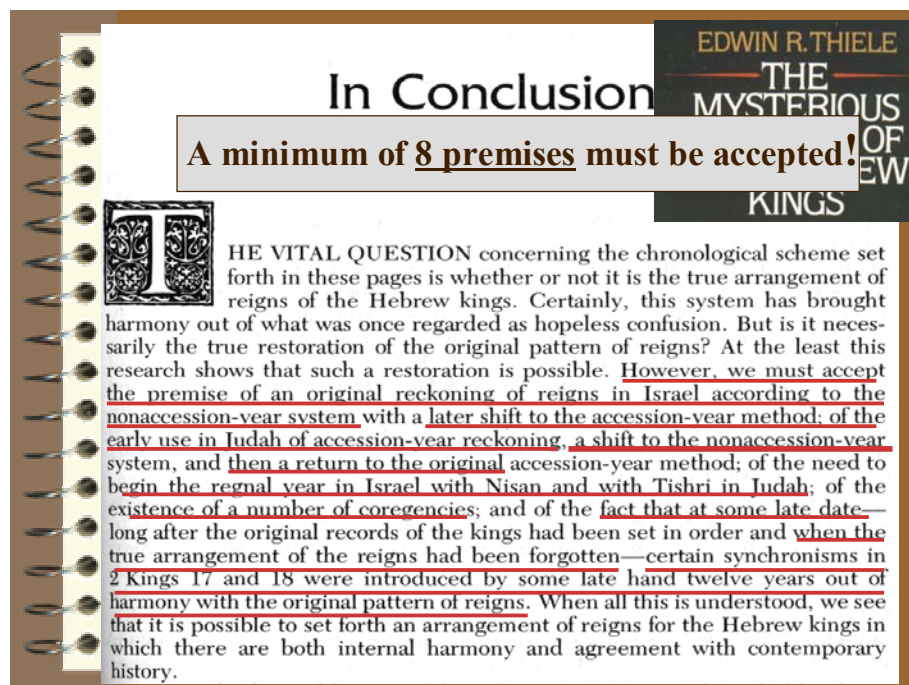
Amaziah 29 yrs	Uzziah* – 52 yrs
↓ 29	
2 Chronicles 25:1 2 Kings 14:2	2 Chronicles 26:1 2 Kings 15:2

*Uzziah is also called Azariah

⁶ Uzziah is also known in Scripture as Azzariah

Thus seen, there is no need to compress the two reigns of Amaziah and Uzziah together based upon a suppositional 9-year imprisonment of Amaziah. Remember, both the books of Kings and Chronicles state the full lengths of each of these two Kings as being 29 and 52 years respectively. However, Thiele, the claimant of the view just shown to be incorrect, said that Uzziah was made king “*by the people*” because his father was taken captive in his fifth year and was still alive. However, Prof. Thiele falsely suggests the reason Uzziah was made king “*by the people*” was because Amaziah was not dead. In fact, the practice of “*all the people*” making someone the king began with King Saul (1 Sam. 11:15).⁷ Thiele’s reasoning is flatly inaccurate and misleading. Furthermore, the Scriptural account records a *father-to-son* transfer of authority at the end of a full 29 years of Amaziah’s reign (2 Chronicles 25:27-26:1).⁸

It should also be noted that Thiele (father of these modern synchronisms) in his own CONCLUSION states that for his chronology to be the true arrangement, certain PREMISES must be accepted:



Eight premises? Thiele takes great liberty with factual statements in the history of the Scriptures. In his conclusion, he admits among other premises that at some point the “true arrangements of the reigns had been forgotten” and “certain synchronisms. . . were introduced.” While we recognize there are errors introduced into the sacred text, such a statement betrays a lack of confidence in any form of Divine guidance for those texts. While others may find his reasoning regarding the synchronisms of the kings acceptable, we find Thiele’s premises and conclusions unacceptable!

⁷ Two other examples of this occurred when Amon and Josiah, died—“*all the people*” also acted to install their successors as kings. There was no doubt that both Amon or Josiah had died when “the people” installed their successors (See 2 Kings 21:24; 23:30; 2 Chronicles 23:25; 36:1).

⁸ Uzziah was made king when he was 16 years of age (2 Chron. 25:1). If he were made king in the 5th year of his father’s reign, his father Amaziah would have been 13-14 when he begat Uzziah. Although possible, very unlikely.

EZEKIEL'S CONFIRMING PROPHECY

Before we leave the period of the Kings, we would like to look at Ezekiel's strange 390-day assignment (Ezek. 4:1-8)—which was actually a prophecy that confirms the chronology of the Kings. Now Ezekiel 4 is notable for its day-for-a-year rule. Ezekiel was asked to draw the city of Jerusalem on a tile. . . and place an **“iron pan”** between himself and the tile. The prophet was then to lie on his left side for 390 days. Representing God, Ezekiel was told to “set thy face against it [Jerusalem].” How did God “lay siege”?

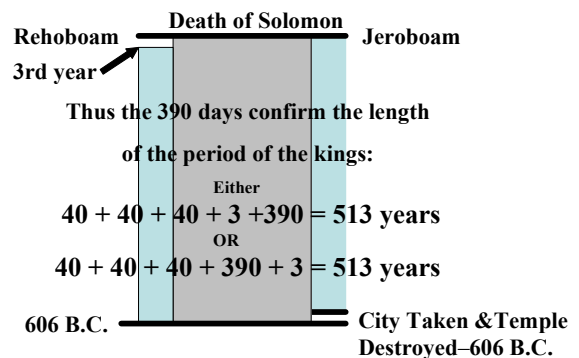
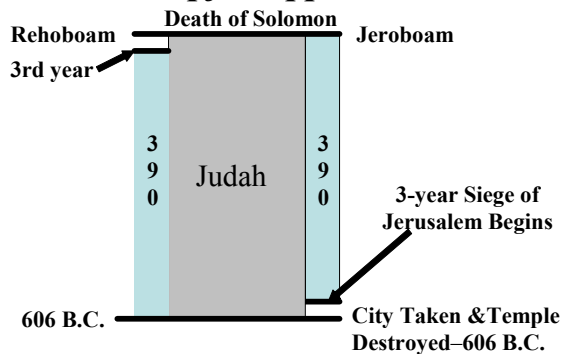
Why did God “lay siege” for 390 days (years) against Jerusalem? First of all, Jerusalem is representative in the largest sense of the whole nation—even though split. (Remember that when the Law—the blessings and curses of Leviticus 26—was given, it was to the people as a whole.) Above all, it is when Judah and Jerusalem are made desolate that the Seven Times prophecy of the Law goes into effect.

Applying the 390-day/year prophecy, there are two suggested approaches with the same bottom line. After the death of Solomon, Rehoboam ruled over Judah. For those three years the northern 10-tribe Kingdom lent support to Rehoboam (See 2 Chronicles 11:17), but evidently before his fifth year he became displeasing to the Lord. Furthermore, by the third year Jeroboam had instituted calf worship and established a separate priesthood in the northern kingdom. This apostasy was detestable to the LORD.

One might say, God laid “siege” against Israel (as well as Judah and Jerusalem) because of their apostasy for a period of 390 prophetic “days”—or 390 literal years. After all, in the Law, God said to them that if they were unfaithful, “. . . thy heaven that is over thy head shall be brass, and the earth that is under thee shall be *iron*” (Deut 28:23)

A “390-day” prophecy — Ezekiel 4

Two Helpful Applications



Adding together the reigns of Saul, David and Solomon for a total of 120 years and the first 3 years of Rehoboam's reign with the 390 of the prophecy in Ezekiel, we arrive at the total of 513 years.

Similarly, when the northern 10-tribe kingdom separated—an almost simultaneous 390 years began to count. This 390-year counting would come short of the 513 years of the kings, but it actually brings us to the beginning of the literal 3-year siege against Jerusalem. Even though the 10-Tribe Kingdom did not last 390 years, it is evident that the LORD had not discounted their existence as many of them had migrated to Judah. Thus, both these approaches have merit. Either way, we have prophetic confirmation of the years of the Kings of Judah as taught in Volume 2 by Br. Russell

THE PERIOD OF THE JUDGES

As observed, the period of 70 years' Desolation was reduced by 19 years and the period of the Kings by 50 years. So too, 101 years have been extracted from the period of the Judges by the alternate chronology.

Because the above revisions bring the student of Bible Chronology only as far as 1943 as the end of 6,000 years, it appears that it became imperative that yet another period of time be reexamined and shortened. That would be the period of the Judges. Thus our attention turns to the 450 years of the Judges.

A TEST OF TIME

CLAIM: The Period of the Judges is not 450 years, but only 349 years.

FACT: The years of the Period of the Judges adds up to 450+ years.

FACT: Apostle Paul in Acts 13:20 says that the Period of the Judges was 450 years.

A TEST OF TIME

To accommodate the claim, we would have to ignore the Apostle Paul's words.

	46	Wilderness and Division of the Land					
350	450	Judges	Apostle Paul states that this period was 450 years.	40	King Saur		
	40	King David					
	4	King Solomon					
480	580	Exodus to 4th Year of Solomon's Reign					

The correct total should be 580 years from the Exodus to 4th year of Solomon's Reign.

The claim is also made that 1 Kings 6:1, which states that there was a period of 480 years from the division of the land to the 4th year of King Solomon, is correct as it stands. So, it is claimed, the Period of the Judges is 101 years less than the 450 years stated by the Apostle Paul in the Book of Acts (13:20): "And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet."

A TEST OF TIME

Early Christian* writers (before the 3rd Century) did not make any reference to a period of 480 years when quoting 1 Kings 6:1— or in compiling their chronologies.

Origen
Clement of Alexandria
Theophilus of Antioch
& (*non Christian) Josephus

With the exception of the Dead Sea Scrolls⁹, there are no Hebrew manuscripts extant that date back to the early centuries of the Christian Era. Students of Chronology in the 19th Century observed with a critical eye the 1 Kings 6:1 text. One such editor of a scriptural commentary, F. C. Cook, who wrote in 1873 described his concerns about 1 Kings 6:1. In his notes, he states that it is "the sole passage in the OT which contains the idea of dating events from an era." That uniqueness is significant, but might not bear enough weight were it not for the fact that early Jewish (Josephus) and Christian writers who concerned themselves with chronology make no reference to it. Cook continues, saying that it was quoted by the early church father Origen¹⁰ *WITHOUT* the words "in the four hundred eightieth year after the children of Israel came out of the land of Egypt." Furthermore, early chronologers (Josephus, Clement of Alexandria, Theophilus of Antioch) "who would have all naturally referred to the date had it formed a

⁹ The *Dead Sea Scrolls Bible* has only the smallest fragments of 1 Kings and is of no help in evaluating the text.
¹⁰ Origen, A.D. 185-254, wrote in the third century.

portion of the passage in their day” of the Christian era make no reference to the text. What is Cook’s conclusion?

516

Cook's notes on 1 Kings 6:1 [v. 1—2.]

portion of the chronology seems to indicate an inexact reckoning, which would preclude us from fixing the dates with any accuracy. Under these circumstances chronologists have found in the present verse their sole means of extrication from the difficulties which beset this portion of the inquiry; and the "received chronology," in its earlier portion, is (as has been already observed) based entirely upon it. But the text itself is not free from suspicion. 1. It is the sole passage in the Old Testament which contains the idea of dating events from an era—an idea which did not occur to the Greeks till the time of Ptolemy. 2. It is quoted by Origen without the words, "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt" ("Comment. in S. Johann. ii. 20). 3. It seems to have been known only in this shape to Josephus, to Theophilus of Antioch, and to Clement of Alexandria, who would all naturally have referred to the date, had it formed a portion of the passage in their day. 4. It is, to say the least, hard to reconcile with other chronological statements in the Old and New Testament. Therefore, it seems probable that the words "in the four hundred and eightieth year, &c.," are an interpolation into the sacred text, which did not prevail generally before the third century of our era. (Compare 'Introduction to Judges,' p. 120.)

“sole passage in Old Testament” of its kind

Quoted by Origen without the words” 480 years

Early chronologers make no reference to the text ...which they would have done had it existed.

Cook concludes “that the words ‘in the four hundred and eightieth year &c.’ are an interpolation into the sacred text which did not prevail before the third century”

Cook having already noted that the text was “not free from suspicion,” concludes “that the words ‘in the four hundred and eightieth year &c.’ are an *interpolation* into the sacred text which did not prevail before the third century. . . .”

Furthermore, to accept the 480 years of the 1 Kings text as valid is to discredit the plain statement in Acts 13:20 where Apostle Paul records the length of the period of the Judges as 450 years. In fact, a review of the assigned numbers of the Judges can be shown to correspond with greater harmony to the Apostle Paul’s statement than it would with the supposed 1 Kings 6:1 text.

Finally, it is seriously inconsistent to accept 3 out of 4 of the Apostle Paul’s chronological references—and suggest that the Apostle was imprecise in the fourth. Acts 13:20 is not an approximation any more than the other two key links in Bible Chronology Paul furnishes which would otherwise not be available anywhere else.¹¹ It is unimaginable to accept the thought that the 450 years of Acts 13:20 was not Divinely inspired and overruled. Clearly, we must reject the 101-year deletion.

<p>It is <i>inconsistent</i> to accept only 3 out of 4 of Apostle Paul’s references.</p> <p>Since the alternate chronology accepts:</p> <ul style="list-style-type: none"> •Acts 13:18.....about 40 years in wilderness •Acts 13:21.....space of 40 years Saul’s reign •Gal. 3:17..... 430 years Abraham to Exodus <p><u>It should also accept:</u></p> <ul style="list-style-type: none"> •Acts 13:20.... about the space of 450 years 	<p>“About the space” is consistent with accepted usage in context</p> <p>Since the alternate chronology accepts:</p> <ul style="list-style-type: none"> • Acts 13:18...<u>about</u>* 40 years in wilderness, •Acts 13:21...<u>space</u>* of 40 years Saul’s reign <p><u>It should also accept:</u></p> <ul style="list-style-type: none"> •Acts 13:20....<u>about the space</u>* of 450 years
---	---

¹¹ In Acts 13:21 (Saul’s reign of 40 years) and Gal. 3:17 (the giving of the Law 430 years after the Abrahamic promise)

THE 2520 YEARS

There is no reason for us to abandon the precision of the beginning of World War I appropriately in 1914 which—to a day—brought to an end the 2,520 years or “seven times” of punishment upon Israel. The alternate chronology replaces this unambiguous commencement of the downfall of Christendom’s kings with a scripturally unauthorized and *less specific period* of 7 years. True Bible Chronology together with time prophecy direct us to the specified year of 1914 as the end of the Time of the Gentiles.

According to long-standing Jewish history and celebrated tradition, the Ninth of Av was the date of the destruction of both the First and Second Temples along with the City of Jerusalem. From the destruction of Solomon’s Temple by the Chaldeans, to the date for the beginning of World War I was 2,520 years. That war brought down the ruling houses of “Gentile” Europe on time.

Immediately, at the outbreak of World War I in 1914, Chaim Weizmann, Herbert Samuel and others began to effectively communicate Zionist interests to the leadership of the British government—including David Lloyd George (who was Prime Minister 1916-1922). Correspondingly, in 1914 in the United States, a Provisional Executive Committee for General Zionist Affairs was established by an extraordinary conference of American Zionists. When the British debated adopting a pro-Zionist policy in 1917—and announced the Balfour Declaration that year—it was this committee that played a significant role in obtaining the United States Administration’s support in facilitating Great Britain’s securing the Mandate over Palestine.

Thus, at the conclusion of the Gentile Times or “interregnum”—right on schedule to the day—God was beginning to prepare a “national home for the Jewish people.” Indeed, in 1914, August 3 was the same day as 2520 years earlier when Jerusalem and the Temple were destroyed.

Av is, in fact, the fifth month—the month when the Gentile Times began:

1 Nisan (30 days)	2 Yiar (29 days)	3 Sivan (30 days)	4 Tamuz (29 days)	5 Av (30 days)
--------------------------------	-------------------------------	--------------------------------	--------------------------------	-----------------------------

“Now in the fifth month, in the tenth day¹² of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem, And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about” (Jeremiah 52:12-14).

How do we know when the 9th or 10th of Av occurred in 1914? Conveniently, from R5420, it is noted (for Memorial purposes) that the first month of Nisan had its 14th day on the 11th of April 1914 (and thus the evening before the 11th or Friday April 10, 1914, our Brethren observed the Memorial). Then the rest can be calculated. For those who are interested in pursuing this simple method of calculation, please see the following synthesized calendar:

¹² The rabbis say the burning began on the 9th of Av and thus the 9th is a fast day. Nevertheless, the war did start on the 10th.

DESTRUCTION OF JERUSALEM/TEMPLE & THE BEGINNING OF WORLD WAR I - Ninth of Av (Tisha B'Av)

From that Memorial date it can be computed that the 10th of Av begins after 6:00 p.m. August 2 through August 3, 6:00 p.m. Thus the 10th of Av is part of our calendar day August 3, 1914. Please see the following combined calendar:

The night of the Memorial in 1914

The outset of
World War I
August 1914

1914	Month	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Hebrew Months
April		29 1 Nisan	30 2 Nisan	31 3 Nisan	April 1 4 Nisan	April 2 5 Nisan	April 3 6 Nisan	April 4 7 Nisan	Nisan 30 Days
		April 5 8 Nisan	April 6 9 Nisan	April 7 10 Nisan	April 8 11 Nisan	April 9 12 Nisan	April 10 13 Nisan	April 11 14 th Nisan	
		April 12 15 Nisan	April 13 16 Nisan	April 14 17 Nisan	April 15 18 Nisan	April 16 19 Nisan	April 17 20 Nisan	April 18 21 Nisan	
		April 19 22 Nisan	April 20 23 Nisan	April 21	April 22	April 23	April 24	April 25	
Yiar		April 26 29 Nisan	April 27 30 Nisan	April 28 1 Yiar	April 29 2 Yiar	April 30 3 Yiar	May 1 4 Yiar	May 2 5 Yiar	Yiar 29 Days
		3/6	4/7	5/8	6/9	7/10	8/11	9/12	
		10/13	11	12	13	14	15	16	
		17	18	19	20	21	22	23	
Sivan		24	25	26/29	27/1	28	29	30	Sivan 30 Days
		31	1	2	3	4	5	6	
		7	8	9	10	11	12	13	
		14	15	16	17	18	19	20	
July		21	22	23	24	25/30	26/1	27	Tamuz 29 Days
		28	29	30	1	2	3	4	
		5	6	7	8	9	10	11	
		12	13	14	15	16	17	18	
August		19	20	21	22	23	24	July 25	Av 30 days
		26 2 nd Av	July 27 3 rd Av	July 28 4 th Av	July 29 5 th Av	July 30 6 th Av	July 31 7 th Av	August 1 st 8 th Av	
		August 2 9 th Av	August 3 10 th Av	4	5	6	7	8	
		9	10	11	12	13	14	15	

The outbreak of World War I signaling the smiting of the Image of Gentile dominion is thus confirmed as concluding in 1914 and beginning in 607 B.C. This dramatic and visible confirmation of 1914 in the chronology also confirms our conclusion that 6,000 years of chronology since the Fall of Man finished in 1874. The destruction of Herod's (second) Temple as mentioned above, was also on the 9th of Av. This historic fact provides us with yet another significant and parallel date (as opposed to the multiple year period offered in place of the above precise date).

THE VENERABLE TRADITION

Is it possible for Jesus, the “Lord even of the Sabbath,” to return—as the alternate chronology proposes—more than 170 years before the conclusion of 6,000 years? The Jubilee is a Sabbath of Sabbaths—after 6,000 years of lost rights and lost life. Jesus was no longer retained in the heavens, but was sent from his Father (Acts 3:19-21). The Jubilee type points numerically to 1874 when the type met the antitype: the “times of restitution.” Since the grand Jubilee Sabbath has begun, the millennium of restitution—the years of restitution—have already begun.¹³

The expectation of both Jews and Christians was that the Messianic Sabbath era would come after 6,000 years of human history.¹⁴ Jewish expectation, more than mere or venerable tradition, according to THE JEWISH ENCYCLOPEDIA (Vol. VIII, c.1904, 1910), was based on the Scriptures:

MILLENNIUM: The reign of peace, lasting one thousand years, which will precede the Last Judgment and the future life. . .the 6,000 years of the world will be concluded by the seventh thousand of the Messianic kingdom. . . (Psalm xc.4), a comparison of which with the account of Creation formed the basis for the 6,000 years of the duration of the world, while the Sabbath corresponded to the seventh thousand, that of the Messiah. . . .

Similarly, Christians traditionally have longingly looked forward to a Millennium of a triumphant Christ after six thousand years. Edward Gibbon IN THE HISTORY OF CHRISTIANITY (pp. 141, 142), called this expectation the “reigning sentiment”—

THE MILLENNIUM, THE NEW JERUSALEM. “The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred, that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection^[15]. . . . The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles down to Lacitanus, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers. . . .” Edward Gibbon, DECLINE AND FALL OF THE ROMAN EMPIRE VOL. 1 PP. 453,4 ; HISTORY OF CHRISTIANITY, pp. 141,142.

No wonder Pastor Russell called this understanding a “venerable tradition”—“not without reasonable foundation” (B39,40).

¹³ “While in the typical Jubilee Year many restored liberties and blessings were at once entered upon, yet probably most of the year was required to straighten out affairs and get each one fully installed again in all his former liberties, rights and possessions. So, too, with the antitype, the Millennial age of Restitution. It will open with sweeping reforms, with the recognition of rights, liberties and possessions long lost sight of; but the work of completely restoring (to the obedient) *all that was originally lost* will require all of that age of restitution--a thousand years.” *The Time is at Hand*, p.179.

¹⁴ A millennium beginning at the end of 6,000 years is the Orthodox Jewish view. See: www.olam.com (“Y6K” Vol. 1)

¹⁵ Evidently prepared with the spurious portion of Rev. 20:5

TIME PROPHECIES OF DANIEL

Daniel 8 and 9 are critical chapters for at least two reasons: In the past, understanding Daniel 9 was critical when *witnessing to Bible-believing Christians* about their mistaken expectations regarding the second coming of Jesus Christ. But now we need to clearly understand these chapters when *discussing with our Brethren some of the newly accepted but different views*. The changes in the dating of time prophecies which have of late been suggested are linked to acceptance of a particular secular chronology date of the Persian King Artaxerxes. The identity of the date for the beginning of the 70 Weeks' prophecy of Daniel 9 has been understood by Bible Students as 454 B.C. as presented in *The Time is at Hand*. That date was associated with the 20th year of Artaxerxes. There is scholarly disagreement on that date and the acceptance of the alternate date of 445 B.C. as the 20th year of Artaxerxes and the time for counting the 2300 Days' prophecy of Daniel 8—and thus the 70 Weeks prophecy would push the beginning of the 70th week to A.D. 38. That would clearly not fit into the scope of Jesus' earthly ministry.

Acceptance of that date puts a burden on those who accept it to alter their understanding of the whole prophetic package. Adventists and now some brethren have chosen an alternate date (458 B.C.) and an alternate decree. Instead of following the clearly stated decree of Artaxerxes to Nehemiah, they have chosen to go to Ezra 7 to attempt to extrapolate a comparable command to rebuild the city wall. No easy task! That decree did not pertain to building anything. Nevertheless, the Ezra connection has been put forward as the correct decree and in support of it Ezra 4 is called upon as proof that the wall was being built. First of all, the reference to the Jews building "walls" of the city was a false accusation by the enemies of the Jews who lived at a time prior to Ezra. They were not Ezra's enemies—he was not there. This is indeed a serious misreading of Ezra.¹⁶

WHAT IS THE *BACKGROUND* OF DANIEL 9?

"In the third year of the reign of Jehoiakim. . . Nebuchadnezzar king of Babylon came to Jerusalem and besieged it." That is when Daniel as a youth was taken captive to Babylon! After almost 20 years passed, Nebuchadnezzar destroyed Jerusalem and the Temple and took Zedekiah captive. It should be evident that since Ezekiel was taken captive with Jehoiachin and wrote the Lord's condemnation of Zedekiah during Zedekiah's reign, Ezekiel 21: 25, 26, could only appropriately apply to Zedekiah himself

"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: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

The end of Zedekiah's reign and the destruction of the Temple and the beginning of a complete desolation of the Land marks the specific time for the beginning of the 2520 years. We must remember that in the Law, as stated in Leviticus 26, the sanctuaries and the Land would be a desolation. Moreover the words,

¹⁶ With the ancient historian Thucydides' records of the Persians and Greeks as a source, it has been shown by Hengstenberg and Br. Edgar that the reign of Xerxes was only 11 years and thus Artaxerxes reign would have been 51 years. Thus the 20th year of Artaxerxes reign when he gave the commission to Nehemiah was 455 B.C. (454 ¼ years B.C.) To accept the alternately suggested 458 is to require a shift in the parallels (see p. 25), affect significant changes in the Harvest Message and raise questions about the credibility of the Harvest Messenger's teachings.

“And thou, profane wicked prince of Israel. . . Remove the diadem, and take off the crown. . .” are extremely explicit and describe that event in time when destruction of sanctuary, city and national polity occurred. Along with these events was the deposing of Zedekiah as the rightful ruler of God’s typical kingdom and the granting of Nebuchadnezzar “the crown.” At that moment Babylon was recognized as the “head of gold.”¹⁷ Therefore, the beginning of the Gentile Times was a specific event.

DANIEL’S CONCERN

Almost 70 years later, Daniel knew from studying Jeremiah’s prophecy that Israel was coming to the end of its 70 years’ desolation. But he just had a vision and learned that there would be *more trouble* for God’s people—2300 days more! He knew very well “days” meant *years*. (Ezek. 4:6) He felt faint and sick about the whole thing. He did not understand how or why it could be so long. He did not know from what time these 2300 days would begin to count. These are his words:

“I, Daniel, was exhausted and lay ill for several days. Then I got up and went about the king’s business. I was appalled by the vision; it was beyond understanding.”

Daniel did not have the holy Spirit in the way we do—but he prayed for *understanding*—and he *studied* Jeremiah’s scrolls.

“In the first year of Darius son of . . . ruler over the Babylonian kingdom. . . I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the *desolation of Jerusalem would last seventy years*. So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.” Daniel 9:1-3

THE 2300 DAYS’ PROPHECY

Daniel could not harmonize the 70 years Jeremiah prophesied about with the 2300 years which he just learned were still ahead. So in vss. 4-19, Daniel pleads with the LORD, confessing his sins and Israel’s sins—and asks for mercy.

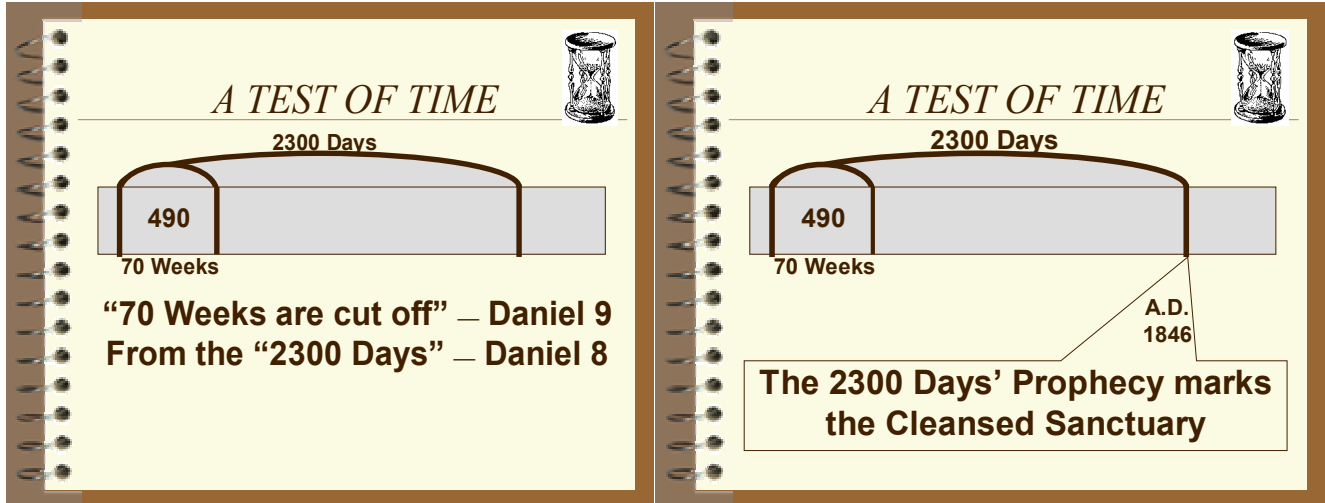
“And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; *We have sinned* . . . Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake. . . .

“While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill. . . while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.” Daniel 9:4, 5, 17, 20, 21.

¹⁷ Although Nebuchadnezzar was informed of his illustrious position as the head of gold earlier (Dan. 2:38)—this dominion was given to him only *representatively* of Gentile power and was to pass on to others during the time of Israel’s 7 times—the 2,520 years. Vs. 39 continues to speak of Nebuchadnezzar representatively when it says “after thee shall arise another kingdom.” Literally, the kingdom of Babylon did not pass from him personally, but from the last king of Babylon years after Nebuchadnezzar’s reign. (Cf. fn. 4)

THE 70 WEEKS' PROPHECY

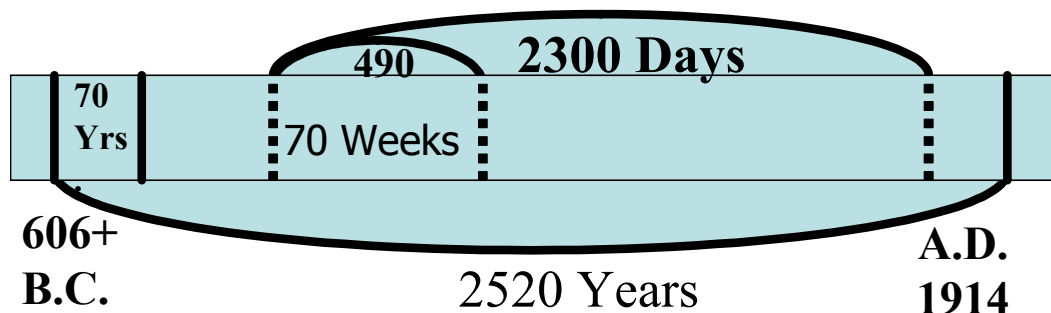
But Daniel is informed that exactly 70 weeks are “decreed” (or “cut off”) from those 2300 days (Daniel 8) for the benefit of his people Israel. “Seventy weeks have been decreed [cut off] for your people and your holy city. . .” (Dan. 9:24) Now these “70 weeks” are not to be confused with the 70 years that were about over at this time. Seventy weeks would be 490 days—and 490 days would be 490 years! It is those 70 weeks (490 years) of Daniel 9 that are “cut off” from the 2300 days or years (of Daniel 8).



CONFIRMING FULFILLMENTS

The 70 weeks begin the 2300 Days' prophecy—while the 70 years of Desolation began the 2520 years of the Gentiles Times. In both cases, our Heavenly Father was giving us assurances by first fulfilling a shorter period of time—to have strength for the longer haul. The precision of the fulfillments having to do with the 70 weeks—assure us of a precise fulfillment of the 2300 days. Likewise, the dramatic onset and conclusion of the 70 years beginning at the destruction of the Temple and ending with the Decree of Cyrus—assures us of the precise conclusion of the 2520 years in 1914.

The 70 weeks begins the
2300 Days' prophecy



The 70 years of Desolation began
the 2520 Years of Gentile Times

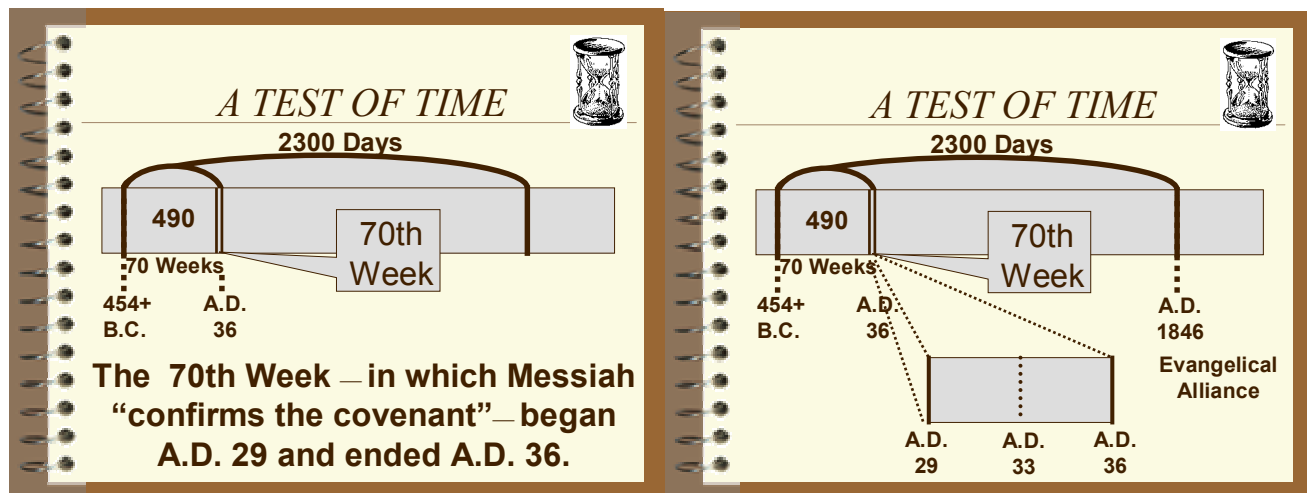
THE 70TH WEEK

Clearly, Daniel was intensely concerned for his people Israel, their sins, their forgiveness, their restoration. He really wanted to know what was going to happen to them. Six things would occur during this time—which would take care of the sins that Daniel was so concerned about. Daniel 9:24

“Seventy weeks are determined upon thy people and upon thy holy city to finish 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.”

This 70 weeks would be a special time of favor cut out of the 2300 days. It would be for the sake of (1) Daniel’s people and also (2) the holy city, Jerusalem. God wanted Daniel to understand that these “70 Weeks” of special favor would begin when there would be a commandment to restore and build Jerusalem. The building would be difficult, but after 69 weeks “Messiah the prince,” would come! In this answer to Daniel’s prayer by Gabriel, he was given a prophecy—the exact time of Messiah’s appearance!

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” Dan 9:25



What does Messiah’s coming have to do with rebuilding Jerusalem? Is there a connection? Yes, there is a connection. Messiah would be presented to the Jewish people in a rebuilt Jerusalem—to confirm the covenant and take away their sins!

MESSIAH “CUT OFF”

Gabriel further explained that after Messiah came, Messiah would be “cut off” (Heb. lit. “or destroy or consume, specifically to a covenant” Strong’s #3772)

After 7 weeks of building Jerusalem—and then 62 more weeks of waiting—Messiah would be killed. Then the people of another “prince” would destroy the city of Jerusalem and the sanctuary.

“And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” Dan 9:26

But Gabriel also explained that during this 70th week—this last week—Messiah would confirm the Covenant—assure its fulfillment. (That was encouraging!) Messiah actually confirms the covenant made with Israel which was added to it. In the middle of that last week, Messiah would provide the once-for-all time Ransom sacrifice which would make obsolete the typical sacrifices. The last half of the verse explains the unhappy results of killing the Messiah:

“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, [by finishing the sacrifice of himself] and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Dan 9:27

THE 70TH WEEK BEGAN IN 29 A.D.

The 70th week—in which Messiah “confirms the covenant”—*began in A.D. 29 and ended A.D. 36*. Why is it important to insist that *it is Jesus the Messiah who confirms the Covenant for that 70th week*? Other brethren who would *shift* the parallels suggest that it was God, not Jesus, who confirmed the Covenant during the 70th week. (They would claim that the 70th week began *before* Jesus presented himself at Jordan.) But we know that in the “midst of the week”—three and a half years later—Jesus fulfilled the typical sacrifices, thereby making them “cease” to be acceptable to God

The 70th week did not end in A.D. 33. If it had, there would have been no responsibility to temporarily restrict the Gospel after Pentecost “unto the Jews only.” (Acts 11:19) Jesus did not “cause the sacrifice and oblation to cease” at the *beginning* of his ministry, as claimed in A.D. 29. *He did so in A.D.33*. The fact that Jesus went up to Jerusalem for such events as the Feast of Tabernacles¹⁸ verify that he did not “cause the sacrifice and oblation to cease” until 33 A.D when he did so in the “midst of the week.” Often, Bible Students use the expression “Jesus was cut off in the midst of the week.” Attention has been called to this coupling of two different texts as if to suggest that such was not the case. Even though the statement that he would be “cut off” and “cause the sacrifice and oblation to cease” do not appear in the same verse, they, in fact, describe Jesus’ death and the end of acceptable Law-ordained sacrifices. Thus the idea of the expression is correct.

Furthermore, there was no suggestion in the teachings of Jesus that the Jewish people should not keep the law (Matt. 8:4; Matt. 5:17). They were still obligated to keep the Law until at least until 33 A.D.—for after that they had the alternative of accepting Jesus himself. And, in fact, Jesus too was obligated to keep the Law before he died on the cross.

¹⁸ John 7:2,37

But when the Jewish people as a nation rejected their Messiah—their animal sacrifices became an *abomination* in God’s eyes. Jesus—shortly before his crucifixion—and with pain and sadness announced Israel’s rejection: “Your house is left unto you desolate.” (Matt. 23:38) Then their literal *desolation* came when Jerusalem and their Temple were destroyed by the Romans.

WHEN DID THE 70 WEEKS BEGIN TO COUNT?

Let’s probe a little deeper on some of the *details* of this awesome prophecy of the 70 weeks. Why? Because some allege that the answer to this question can be found in a commission to Ezra—though there is no hint of rebuilding anything in that commission given in Ezra 7. *No commission to either build or rebuild anything!* We believe that the attempt to reconcile the problems created by the commonly accepted date of 445 BC has led to a misreading of Ezra 4 and a forced interpretation of Ezra’s role. Using a questionable date of secular history as a marker makes reinterpretation of Ezra 7 an unfortunate necessity.¹⁹

So, just when did these 70 prophetic, symbolic weeks begin? (The story is in Neh. 1 & 2). Neh. 2:1 tells us, “And it came to pass in the month Nisan, in the twentieth year of Artaxerxes. . .” Remember what the angel said to Daniel (9:25)? The 70 weeks would *begin* from the commandment to restore and build Jerusalem. So when was that? Nehemiah, a captive Jew, was a cup bearer in the palace of Artaxerxes. One of his brethren brought him news of how *bad* things were back in Jerusalem (1:2) Nehemiah was told that the walls of Jerusalem were still broken down—the gates were still left in their burned condition. He cried, he fasted; he prayed (1:3,4) But he still couldn’t shake his sadness.

One day the king noticed, and inquired. Nehemiah told him about the city of his fathers lying waste (2:1-3). When Artaxerxes asked what Nehemiah wanted him to do about it—before Nehemiah opened his mouth—he quickly and briefly prayed. He did not speak first. He prayed first (2:4). Nehemiah—respectfully, but boldly—asked for a *leave of absence* to rebuild the walls of Jerusalem. He asked for *letters* of recommendation. He asked for *timber* for the gates (2:5-8).

By the providence of God, in Nehemiah’s words, “according to the good hand of my God upon me,” he secured this commission (“the decree to build the walls”) in the 20th year of Artaxerxes’ reign. After arriving in Jerusalem, Nehemiah went out secretly by night to inspect the gates and walls of Jerusalem. That was 454 B.C.

Thus, the problem presents itself! Br. Russell tells us we can *rely on secular time after 536 B.C.* But based on *Ptolemy’s Canon*—the 20th year of Artaxerxes is offered by many historians as 445—not 454 B.C. Acceptance of 445 B.C. as the 20th year of Artaxerxes requires proponents of

Supporters of the 454 B.C. date (*Artaxerxes 20th year*)

John Nelson Darby, *Synopsis of the Bible*, 1880
Benjamin Newton, *The Ten Kingdoms*, 1873,
Hengstenberg, *Christology of the Old Testament*, 1857
Charles Rollin, *Ancient History*, 1838
Phillipe Labbe, *Sacrosancta Concilia*, 1671
James Usher, *Annales*, 1654
Dionysius Petavius, *Rationale Temporum*, 1633
Heinrich Bullinger, *Notes and Sermons*, 1576

¹⁹ This matter may have been further complicated by a possible confusion of the Artaxerxes mentioned in Ezra 4 with the Artaxerxes of Ezra 7 and Nehemiah 2. This Artaxerxes was most likely one who is known as Smerdis. Careful placement of these characters can help explain Ezra’s true role. By properly observing the role of Darius in Ezra 5 who reigned well before Artaxerxes, it can be seen that the history of Ezra 4 and 5 has nothing to do with the life of Ezra—and certainly not with his building any walls or part of the city. Darius released the Israelites from the restriction placed on them by the pseudo-Artaxerxes of Ezra 4. Finally, the Darius of Ezra 5 certainly did not come in the midst of the life or reign of any Artaxerxes.

the new chronology and new prophetic dating to drop the commission to *Nehemiah* as the fulfillment of Daniel 9:25. Why? Because it does not match the correct dates of the coming of Messiah at all. The result is a further error by attempting to apply the commission granted to Ezra as if it were the rebuilding of the city. In order to validate that change to 458 B.C., a reference in Ezra 4:12 to the rebuilding of walls made by the *enemies* of Israel is quoted. Mistakenly, the false claims of those enemies of the Temple builders, has been suggested as being the enemies of Ezra, implying that he himself was involved in the rebuilding of the walls of the City of Jerusalem when the charge was made.

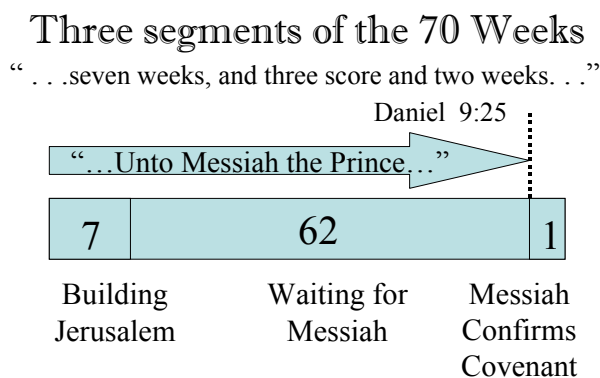
But clearly, Ezra 4:12 speaks of the building of the *Temple* foundation decades before Ezra’s time and does not refer to the building of the Walls of Jerusalem. In fact, Israel’s enemies of Ezra 4 are not discussing any activity of Ezra since Ezra doesn’t figure into the account of his own book till the 7th chapter! Even if they were referring to Ezra, there would be no need for the Israelites to bring up the past decree of Cyrus (Ezra 5:13) to solve the problem since Ezra’s commission would have sufficed. Clearly the mistaken shift of dates is supported by a misleading misreading of scripture.

Aside from the plain logic of what the commission to Nehemiah said which should clarify for all that it alone relates to the rebuilding of the city wall, there are plenty of historians who support the same date Br. Russell used for the beginning of the 70 weeks in 454 B.C.

“UNTO MESSIAH THE PRINCE”

There are, of course, *three segments* in the 70 weeks beginning in 454 B.C., namely, 7, 62 and 1. The first 7 weeks or $7 \times 7 = 49$ symbolic days—or 49 literal *years* was when the walls of Jerusalem would be built in “troublous times.” While the actual building only took “52 days” (Neh. 6:15), the *trouble* connected with establishing the city—from within and without—took 49 years (Nehemiah 5) After Nehemiah’s stay in Jerusalem as governor for 12 years (Neh. 5:14) while settling all sorts of problems—he returned to the King. But then he received another leave to finish the job (Neh. 13). Then only after 49 years (the first segment of 7 “weeks”)—the city was relatively “together” and functioning as a Jewish community. The second segment of the 70 Weeks is 62 Weeks, or $62 \times 7 = 434$ years.

These were 434 more years of “*waiting* for the consolation of Israel” “unto Messiah the Prince.” Luke 2:15 describes Simeon near the end of this time of waiting. The final and last segment of this 70 Weeks is the one Week during which time Messiah would come and do his work. So it’s 7 Weeks of *building* Jerusalem, 62 weeks of just plain *waiting* and 1 Week of *Messiah’s work*. In other words, the fulfilled 70 Weeks *confirmed* Daniel as a true Prophet and assured the fulfillment of the 2300 Days’ Prophecy! What happened as predicted in the 70th Week sets a seal of authenticity on the whole vision.



Our attention is strongly drawn to the beginning of the 70th Week by Pastor Russell in a September 1905 article. In this reference we see the Pastor identifying the time Jesus sent forth his disciples at the completion of the 69 weeks and the beginning of the 70th Week.²⁰

²⁰ “Our Lord undoubtedly referred to the beginning of the seventieth week of this prophecy when he sent forth his disciples to preach, saying, “The time is fulfilled.” What time was fulfilled? We answer the sixty and nine weeks of Daniel's prophecy had expired, and the seventieth week, which was to usher in the advent of Messiah, had come. No time could be fulfilled unless it had been foretold, and we know of no other prophecy which distinctly foretold the time of the Lord's advent.” --R3630

MISDATING THE START OF THE 2300 DAYS' & 70 WEEKS' PROPHECY

Some of the support for changes in the dating comes from secular sources. Those similar secular sources give impetus to alter the date of the 20th year of Artaxerxes from 454 B.C. to 445 B.C. The result of the acceptance of the incorrect date for the 20th year of Artaxerxes and the acceptance of 458 B.C. causes a shift in the dates of the Parallels and the conclusion of the 2300 Days Prophecy. We strongly submit that this revised understanding of the timing of the 70 Weeks' prophecy and the 2300 Days' Prophecy are incorrect and cause significant collateral damage to the basis of the Parallels.

THE "JEWISH DOUBLE" ALSO AFFECTED

Suffice it to say that the alteration of the chronology has made the 1845 years of the "Jewish Double" an unworkable number. This alteration affects to a serious degree the numerical basis for the Parallels of Israel being cast off A.D. 33 and their return to favor A.D. 1878. Modifications in the chronology change the date of the death of Jacob as the commencement of the Jewish nation and their period of "favor."

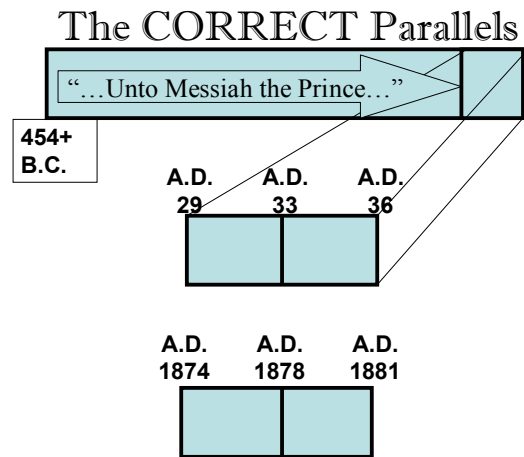
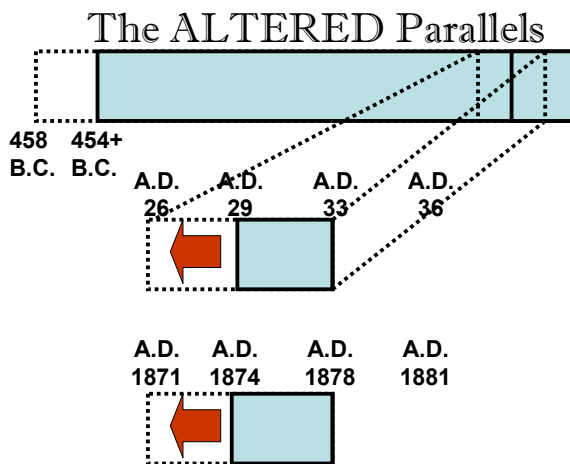
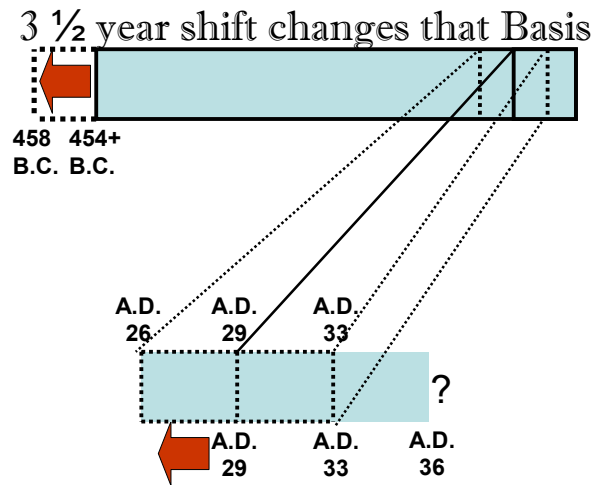
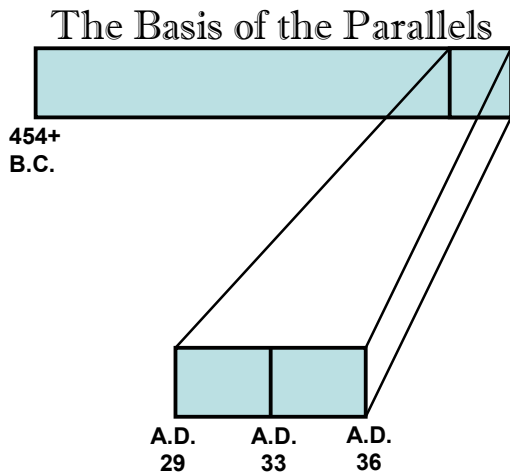
This concept has been challenged in part because of the non existence of a zero year, which again has called to question the calculations presented by Br. Russell. We affirm that the calculation of the 1845 years from the death of Jacob in 1813 to the end of *punishment with favor* in A.D. 33 is accurate. The year 1813 B.C. is the full year 1812 + $\frac{3}{4}$ years (to the spring of the year 1813 B.C.) and A.D. 33 at the time of Jesus' death and the casting off of the nominal house is 32 + $\frac{1}{4}$ years. ($1812 \frac{3}{4} + 32 \frac{1}{4} = 1845$) Thus seen, Br Russell's handling of the chronological basis of the Jewish Double is quite correct.

To effect a change disannuls the carefully explained understanding of the "mishneh" or double of "favor and disfavor" taught in the Harvest Message. That favor (punishment with favor) extended the life of the Jewish nation from the death of the patriarch Jacob to 33 AD. At that time the disfavor (punishment without favor) ensued.

Our Lord undoubtedly referred to the beginning of the seventieth week of this prophecy when he sent forth his disciples to preach, saying, "The time is fulfilled." What time was fulfilled? We answer the sixty and nine weeks of Daniel's prophecy had expired, and the seventieth week, which was to usher in the advent of Messiah, had come. No time could be fulfilled unless it had been foretold, and we know of no other prophecy which distinctly foretold the time of the Lord's advent.

SHIFTING THE PARALLELS

Accepting the incorrect date for the beginning of the 70 Weeks' Prophecy forces a shift in the Parallels back $3\frac{1}{2}$ years. To satisfy this claim proponents of the earlier date (458 B.C.) must reinterpret Daniel 9. Claiming that the 70 weeks begin $3\frac{1}{2}$ years earlier than we have learned requires that the beginning of the 70th week be revised to start in A.D.26, the corresponding parallel date at the second advent becomes A.D.1871. As a result, the timing of the parallel suddenly has nothing to do with the first or second advent of our Lord. To our understanding, the correct beginning of the 70th Week is **"UNTO"** Messiah—not to Pontius Pilate $3\frac{1}{2}$ years earlier or anyone else except the Messiah! This is wholly unacceptable.



In *summary* we will take a quick look at the Daniel 9 prophecy—but just the last two verses. They say basically the same thing from 2 different standpoints: Vs. 26 – *First, from a historical standpoint*: After 483 years, Messiah came. As a consequence of Jesus’ having been killed unjustly, Jerusalem the city and temple were made a desolation. Titus’ armies in the 70 A.D. period destroyed both. Vs. 27 – *Second, from God’s eternal standpoint*. During the whole last week of 7 years, *Jesus* the Messenger of the Covenant confirmed God’s covenant of favor to His people. After all that was why Jesus ministered unto Israel. Then at the end of that week Peter saw the vision which led to the opening to the Gentiles! But, as mentioned, in Acts 11:19 there was a time after Pentecost when the Apostles and other disciples went to none but the house of Israel.

Yes, the favor continued another 3 ½ years for the benefit of individual “ripe wheat” of the Jewish nation. However, Jesus’ sacrifice made the sacrifices of the Temple obsolete. Since the priests continued the sacrifices, those sacrifices were considered an “abomination” to God. Rejecting Jesus’ sacrifice, the Jewish people were a “desolate” people in God’s eyes. Jesus himself, therefore, caused Jerusalem to be desolated by the Roman armies: “The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.” Luke 20:17, 18

Finally, what is the importance to us of the 70 Weeks’ Prophecy in Daniel 9?

First of all, it verifies Daniel as a True Prophet—not only for the 2300 days, but also for the other prophecies in his 12th chapter (the 1260 days, the 1290 and the 1335 days when Christ returned). We have come to the end of and passed the 2300 years. We have seen how the Lord prepared and cleansed his Sanctuary class for the coming tests of the Harvest to be prepared to stand apart from the established churches. The dictums of the Evangelical Alliance were presented in A.D. 1846 at the very time when the cleansed nucleus would be ready to receive their Returning Lord Jesus.

CONCLUDING THOUGHTS

Side effects to the Harvest Message is insufficient reason to declare any alternate chronology invalid. However, the collateral damage to the Parallels, the “Jewish Double,” the “Times of the Gentiles,” the “Seventy Weeks,” and even the Chronological and Jubilee basis for the Return of Jesus—undermine Pastor Russell’s credibility. Furthermore, it is difficult to accept that the proposed improvements deemed necessary to correct Pastor Russell’s “imprecision” of 170 years can be accepted as a “validation” of his teachings. It is inconceivable that at this late date in the Harvest, we should be asked to believe that the “Seventh Messenger,” the “Man with the Writer’s Inkhorn,” “that Faithful and Wise Servant,” was mistaken in so many of his teachings.

It is also inconceivable how a presentation of concepts which significantly revises the teachings of Volumes 2 and 3 can be viewed as a mechanism which can bring the brethren together in unity—either of the “Spirit” or the “Faith.”

But with assurance, we would affirm that the Harvest Message has withstood the test of time. The 70 Years’ Desolation of the Sanctuaries and the Land is scripturally sound and historically verified. The Period of the Kings of Judah is valid with its two witnesses—Chronicles and Kings. We are confident that the 450 years designated for the Period of the Judges by the Apostle Paul was penned into Scripture under divine inspiration. We conclude that the Bible Chronology as presented in Volume 2 is correct. Our understanding of the Time Prophecies including all aspects of the 70 Weeks’ Prophecy and the 2300 Days’ Prophecy—as taught in Volumes 2 and 3—also stand the test of time.

And we trust—only by the LORD’S grace—that we may *all* stand *all* the tests of time.

Bob Gray, August 2005
harvesttruthinfo@aol.com

-

Additional in-depth studies of the Bible Chronology in harmony with Volume 2 & 3 and this presentation:

“The Biblical 70 Years,” by Charles Redeker

“Biblical Prophetic Year,” Charles F. Redeker

“A Confirmation of the True Bible Chronology” by Charles Redeker

“Dating the Desolation,” by Jerry Leslie

“Marking Time” by Jerry Leslie

For access to a current .pdf file copy of these booklets see: <http://harvesttruth.info/?password=love>
Once at harvesttruth.info select Harvest Doctrine (left column) and choose Chronology Papers.
The harvesttruth.info website is a personal and private site. Access to it is provided primarily for your personal use.

