

An introduction to Biblical Chronology

Scripture References and Notes

Session 2

Unreckoned Time Periods

Note: all scriptures are from the AV (KJV)

Sir Edward Denny found an apparent contradiction in the Bible. He'd discovered this scheme of intervals of 490 years, but when he added up all the years he found that they didn't come to 490!! He found that certain passages said a certain period was so long, but a different scripture described the same period but gave a different time for it. Here was the problem. He knew the Bible was right, so there couldn't be anything wrong there, but there was something he didn't understand. So, what did he do? He did what all serious Bible students need to do in this situation: he started fasting and praying, saying, "Lord show me".

Example

Here was an apparent contradiction: The period from the Exodus to the next timeline. Sir Edward Denny had found out that this 490-year period was from the Exodus to the Dedication of Solomon's Temple, which was in the 14th year of Solomon's reign. On Chart 4 the period from the **Exodus to the Dedication** caused him a major problem. To see the answer to the problem, and to see the glory of God in it all, we need to understand **why** there is a contradiction—particularly between certain passages in the OT and NT. Sir Edward Denny must have jumped for joy when he saw the principle we are about to discover.

Now if Moses and Paul had written their books in the Bible themselves then we could expect there to be the occasional problem. However, we (and Sir Edward) believe **that GOD wrote the Bible** (that is, in the original languages) so the only problem must be in our understanding, or interpretation, of it.

Now this is a major principle for all Bible scholars: the Bible is perfect, so if something doesn't seem right, or doesn't fit the pattern that YOU know, then seek the Lord and dig deeper—there will almost invariably be a glory there that the Lord wants YOU, as a KING to search out. Perhaps a revelation of a truth that has been lost or misunderstood for centuries! So, if God has written something there can't be any disagreement. So what do you do if you see a problem? You meet it head on.

The problem here was between **1 Kings 6:1** and **Acts 13:20** concerning this period from the Exodus to the Dedication of Solomon's Temple. After the Exodus there was a 40-year period wandering in the wilderness. After the 40 years they came into the Land and then spent 7 years sorting out the land. We can work this out from Numbers 10:11-13 and Joshua 14:6:10.

Numbers 10

11. And it came to pass on the twentieth day of the second month, in **the second year**, that the cloud was taken up from off the tabernacle of the testimony.
12. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.
13. And they first took their journey according to the commandment of the Lord by the hand of Moses.

So we see they had been two years in the wilderness at this time— all the experience that they needed to have, incidentally— when they sent out spies into the land. Now they could have gone straight into the land if they had believed the good report at this time. (*But they wandered for another 38 years instead.*)

Joshua 14

6. Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadeshbarnea.
7. Forty years old was I when Moses the servant of the Lord sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart.
8. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.
9. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.
10. And now, behold, the Lord hath kept me alive, as he said, these **forty and five years**, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day **fourscore and five years old**.

So Joshua 14 shows us that it was 45 years from the end of two years in the wilderness to the division of the land, making 47 years. This was when Joshua was 85. However, they had stayed a total of 40 years in the wilderness (see Joshua 5:6). So the period after the wanderings in the wilderness to the division of the land was 7 years. Look at the first chart and start to put some years in. Chart 5 is an overview of the years from Exodus to the Dedication of Solomon's Temple. The left hand column of figures, the 2 and the 45, come from these two passages in Numbers and Joshua. That comes to 47 years. These are represented in the main column as the 40 and the 7 we've just worked out. That 7 is not on the surface of scripture, but we've just done a little digging and worked it out. There is a bit more digging we are going to do tonight, and there's gold we can find! Turn to 1 Kings 6 to see the problem we have:

1 Kings 6

1. 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.

Now there's the 4th year of Solomon's reign. May we add on 10 years to the dedication of the temple and make it 490 years? You'll see the breakdown later on. So we have 480 years in 1 Kings 6 from the Exodus to the 4th year of Solomon's reign, when he started to build the Temple, and you will see later on that there were 10 years needed to build and furnish it before it was open and dedicated to the Lord in an amazing ceremony, when the shekinah glory of the Lord came down in the 14th year of his reign. So we can therefore put 10 years in there, and get to this important sum: **480 + 10 = 490**. Therefore from 1 Kings 6 there are 490 years from the Exodus to the Dedication of Solomon's temple. **480 plus 10**. So we have the wonderful figure of 490 years we are looking for. Well, that's it. If all the periods are as simple as that we can stop and go home now. We've proved that the main periods are 490 years. QED. Problem solved. **BUT** THE PROBLEM IS that when you add up all the dates given for the Judges and Kings up to Solomon **it doesn't add up to 490**. There is also one period initially (and a second as you get deeper in) where the time you need is not given, so you have to work it backwards from the available data.

It is the glory of kings to search out a matter that God has concealed for us. Let's do some digging!! To begin we come to a marvellous passage in Acts 13. God knew there was a problem here, so he gave us the book of Acts. **Before Acts was written we couldn't have worked this out**. Luke may have wondered why he wrote this. Well we can **tell** him why he wrote it! He wrote it to help us to **solve this time period!**

Acts 13

18. And about the time of **forty years** suffered he their manners in the wilderness.

19. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20. And after that he gave unto them judges about the space of **four hundred and fifty years**, until Samuel the prophet.

21. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of **forty years**.

So we have the initial 40 years. Then a non-specified time until the land was divided. We've already worked out that this was 7 years. Now the key verse is verse 20. There were **four hundred and fifty years of judges** until Samuel the prophet. And the book of Judges describes this period. They had judges before they had kings — a ruler to sort out disputes, etc. God was their king at this time. So from the start of the Judges to the end of the Judges was 450 years. That's 450 years from the dividing of the land until Samuel. We then have 30 years from Samuel to Saul, the first king of Israel. (This will be covered later.) After this Saul reigned 40 years, and then David reigned 40 years. Then his son, Solomon, and the dedication of the temple was 14 years into his reign, as mentioned. So you had the 47 years at the beginning, then 450 from Acts 13. Then there were 30 years from Samuel to Saul; then Saul reigned 40 years, then David reigned 40 years, then there were 14 years until the Dedication of the Temple. What do you get if you add up these years? **Oh "Houston, we have a problem!!"** If you add these figures up, what do you get? **621 years** Let's look at this a little more closely — see **Chart 5**.

We have **490** years from 1 Kings 6:1, but we have **621** years on Chart 5. Now either one's wrong, or the other's wrong or perhaps they're both wrong!! What do you think the answer is?? Can they be wrong??

We have **450 years** from Acts 13. But 1 Kings 6 says, not including Saul's reign, David's reign, Solomon's reign, period from Samuel to Saul, and the period before, in the wilderness to the dividing of the land, the total is only 490 years — only 40 years more! If you take the 450 years of Acts 13 and just add on the time in the wilderness you get to 490 years. So what about this 7, the 40, the 30, the 40, the 40 and the 14?

Now something's **wrong** **OR PERHAPS SOMETHING'S RIGHT !!!**

And dear Sir Edward Denny, he looked at this and said "Now something's wrong; I haven't understood something, Lord; I've missed something." Here was his glorious 490 years. It all fitted as far as the Jubilee Cycle was concerned. What's happened? Well, we've added up the actual number of years it comes to **621**. It comes to 621 years **IF ACTS IS RIGHT**.

If Acts is right then 621 years is the **actual time period in years** between the Exodus and the dedication of Solomon's temple. But 1 Kings 6 says it's 490 years (remember? — 480 plus the 10).

While praying, the Lord took Sir Edward Denny to a wonderful passage of scripture:

Matthew 18

21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

What's **70 x 7** ?? It's **490**. And suddenly Edward Denny realised: It's a time of forgiveness. 490 is a '**Time of Forgiveness**'. And he realised that any time that the Jews were being chastised or judged **GOD DIDN'T COUNT IT**. 490 years is the time in which God **forgave them**, and they were living in blessing.

All the other times God didn't count. The time passed and events actually took place, but God just cut it out. **The 490 years is the time of forgiveness.** Anything over, therefore, is the time they when were judged; they were chastised. And it didn't count in the Years of Forgiveness, or in the Chronology of Redemption. Here we have a period from the Exodus to the dedication of Solomon's temple of 621 years. This equals 490 years plus **131 years**.

So Edward Denny said "So for 131 years they must have been judged. They must have been in trouble with God" — and we can actually work it out from the book of Judges. As kings tonight we can seek these things out. We can seek out the things God has hidden in the Bible. The things the agnostic and atheist will try to use against us ... we can search them out ... it is our honour, and I believe our **duty** to do so. Let's work out in detail the 621 years, and then we can see all the periods of time when God was angry with Israel. They should come to 131 years. If it doesn't, we've got the wrong principle. If it does, then there's glory here. Let's go to the book of Judges and look at all the time periods involved. See **Chart 5A**.

Once we've gone through all the detail I'll give you Chart 6 to replace it, with some more detail on, so you can write on this one ... in fact that would be a good idea. As we find out the periods they were out of fellowship we'll mark it. Let's go into Judges and look at all the periods there, starting with Judges 3:8.

Ignore the first 20 years, we'll come back to that. The first time that they were totally out of the plan of God was the 8 years of Judges 3 verse 8:

Judges 3

8. Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-Rishathaim king of Mesopotamia: and the children of Israel served Chushan-Rishathaim **eight years**.

We are dealing with periods when God fulfilled Leviticus 26. God said "When I'm really angry with you, you will have another man to rule over you." This didn't apply in the wilderness, as they didn't have another man ruling over them. God was still leading them but they delayed their entry into the Promised Land because of their unbelief. But God was still ruling over them and leading them — do you remember, with the pillar of cloud and the fire? The king of Mesopotamia ruled over them for eight years. After that Othniel judged them for 40 years.

Judges 3

11. And the land had rest **forty years**. And Othniel the son of Kenaz died.

And then they served Eglon the King of Moab for 18 years. See the next verse:

Judges 3

12. And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened **Eglon** the king of Moab against Israel, because they had done evil in the sight of the Lord.

13. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

14. So the children of Israel served **Eglon** the king of Moab **eighteen years**.

15. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, **Ehud** the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

So Ehud was their deliverer at that time. The moment they cried to the Lord they got their deliverer. Let's go to verse 30 to see how long the next period was:

Judges 3

30. So Moab was subdued that day under the hand of Israel. And the land had rest **fourscore years**.

31. And after him was **Shamgar** the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

80 years (fourscore) back in fellowship under Ehud and Shamgar. And then 20 years out of fellowship — when Jabin took over:

Judges 4

1. And the children of Israel again did evil in the sight of the Lord, when Ehud was dead.

2. And the Lord sold them into the hand of **Jabin** king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and **twenty years** he mightily oppressed the children of Israel.

4. And **Deborah**, a prophetess, the wife of Lapidoth, she judged Israel at that time.

After that Deborah and Barak judged in peace for 40 years:

Judges 5

31. So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest **forty years**.

The next period is seen in Judges 6:

Judges 6

1. And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the **hand of Midian seven years**.

So they were out of fellowship for 7 years. Then they were back in peace for forty years during the time of Gideon:

Judges 8

28. Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness **forty years** in the days of **Gideon**.

After that Abimelech judged for three years:

Judges 9

22. When **Abimelech** had reigned **three years** over Israel,

23. Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

And then Tola judged for 23 years:

Judges 10

1. And after Abimelech there arose to defend Israel **Tola** the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2. And he judged Israel **twenty and three years**, and died, and was buried in Shamir.

And Jair for 22 years:

Judges 10

3. And after him arose **Jair**, a Gileadite, and judged Israel **twenty and two years**.

Then they turned their backs on God again and were oppressed by the Philistines:

Judges 10

7. And the anger of the Lord was hot against Israel, and he sold them into the hands of the **Philistines**, and into the hands of the children of Ammon.

8. And that year they vexed and oppressed the children of Israel: **eighteen years**, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

They went to the other side of the river Jordan, then, for 18 years. They were then back in fellowship under Jephthah for 6 years:

Judges 12

7. And **Jephthah** judged Israel **six years**. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

And with Izban for 7 years:

Judges 12

8. And after him **Ibzan** of Bethlehem judged Israel.

9. And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel **seven years**.

Then Elon judged for 10 years:

Judges 12

10. Then died Ibzan, and was buried at Bethlehem.

11. And after him **Elon**, a Zebulonite, judged Israel; and he judged Israel **ten years**.

And Abdon for 8 years:

Judges 12

12. And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13. And after him **Abdon** the son of Hillel, a Pirathonite, judged Israel.

14. And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel **eight years**.

Then came another skirmish with the Philistines:

Judges 13

1. And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into **the hand of the Philistines forty years**.

Finally, before Samuel, Eli judged them for 40 years in peace:

1 Samuel 4

18. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel **forty years**.

So we can get a total now of 450 years from the start of the Judges to the end of Eli, just before Samuel. Remember Acts 13?

Acts 13

20. And after that he gave unto them judges about the space of **four hundred and fifty years**, until Samuel the prophet.

Now if we add up the column from the 8 to the 40s we get **430**, so there are **20 years** needed to make up the 450. So Edward Denny realised that from the division of the land to the 8 years under Chushan-Rishathaim was 20 years. This, then, is the 450 years (Add from the 20 to the 40 — making 450) This 20 is added at the beginning to make up this period. It is one of the numbers we have to work out from the given data.

The next period is a little complicated — but, as ever, there is just enough data in the Bible to get to the answer, but it does take a bit of digging!! Out of the next 30 years needed to make the total up — one of the gaps that was needed to be deduced from the totals — out of this 30 years the Philistines kept the ark for 20 of them — starting at the time that Eli fell backwards and died.

So the next period is **+30** and we'll see where the **-20** fits. The 30 years make up the 480 years of forgiveness given in 1 Kings 6:1. We'll come to that sum in another column; the 20 years are in 1 Samuel 7:

1 Samuel 7

1. And the men of Kirjathjearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

2. And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was **twenty years**: and all the house of Israel lamented after the Lord.

So here we have the Philistines again; and Israel was out of fellowship and being judged. After this Israel demanded a king. God was not good enough for them. So God relented and gave them one — Saul:

Acts 13

21. And afterward they desired a king: and God gave unto them **Saul** the son of Cis, a man of the tribe of Benjamin, by the space of **forty years**.

And he was, of course, followed by David:

2 Samuel 5

4. **David** was thirty years old when he began to reign, and he reigned **forty years**.

Then the first four years of Solomon's reign takes us here. Add it all up to get 611

1 Kings 6

37. In the **fourth year** was the foundation of the house of the Lord laid, in the month Zif:

Also back in verse 1:

1 Kings 6

1. 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.

This is an important date if it's mentioned twice! Back to verse 37:

1 Kings 6

37. In the **fourth year** was the foundation of the house of the Lord laid, in the month Zif:

38. And in **the eleventh year**, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

We already know that from the Exodus to the 4th year of Solomon's reign, when the foundation of the temple was laid, was 480 years. We saw that in verse 1. We also know that we are aiming for a 490 year period altogether. So if the construction of the temple was completed in the eleventh year, and it started in the 4th year, then that means it took seven years to build the temple. What is missing, to make up the extra 10 years to add to the 480 to make 490, is three years. This is one of those wonderful little gaps, the undefined periods, that Bible chronologers had to work out from all the data on both sides.

This one was easy: There were 10 years to make up, and we knew what happened to 7 of them, so it was easy to deduce that the time taken to furnish the Temple with all the wonderful things that had been made, and to overlay so much with gold, must have been three years.

So then we have the total of **490 years. 480 plus 10.**

Look at the superb furnishings they put inside the Temple:

1 Kings 7

- 13.** And king Solomon sent and fetched Hiram out of Tyre.
- 14.** He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.
- 15.** For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.
- 16.** And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:
- 17.** And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.
- 18.** And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapter.
- 19.** And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits.
- 20.** And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.
- 21.** And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.
- 22.** And upon the top of the pillars was lily work: so was the work of the pillars finished.
- 23.** And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.
- 24.** And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.
- 25.** It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.
- 26.** And it was an handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.
- 27.** And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.
- 28.** And the work of the bases was on this manner: they had borders, and the borders were between the ledges:
- 29.** And on the borders that were between the ledges were lions, oxen, and Cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.
- 30.** And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.
- 31.** And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round.
- 32.** And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit.
- 33.** And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten.
- 34.** And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself.
- 35.** And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.
- 36.** For on the plates of the ledges thereof, and on the borders thereof, he graved Cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.
- 37.** After this manner he made the ten bases: all of them had one casting, one measure, and one size.
- 38.** Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.
- 39.** And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.
- 40.** And Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord:
- 41.** The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars;
- 42.** And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars;
- 43.** And the ten bases, and ten lavers on the bases;
- 44.** And one sea, and twelve oxen under the sea;
- 45.** And the pots, and the shovels, and the basins: and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass.
- 46.** In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.
- 47.** And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.
- 48.** And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shewbread was,

49. And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,

50. And the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

51. So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

And after this was the wonderful **Dedication of the Temple**, right at the middle point in this era of Israel's history:

1 Kings 8

1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

2. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3. And all the elders of Israel came, and the priests took up the ark.

4. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the Cherubims.

7. For the Cherubims spread forth their two wings over the place of the ark, and the Cherubims covered the ark and the staves thereof above.

8. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

9. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,

11. So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

If you add these 10 years to the 611 and you get the **621**.

Now 1 Kings 6:1 was only talking about when God counted it — when they were in fellowship. And the same is true with us. When we're not in fellowship God doesn't count it. When we are in fellowship He counts it. When you get to heaven He might say: "Well you've only been alive one day." You might say "I've been alive 20, 30, 40, 50, 60 years." "Well you've only been alive one day to me ... that was the day you were saved" (because you were out of fellowship all the other days!) (*1 John 1:9 is the answer here!*)

He chastises you and he chastised Israel. But as soon as they repented they were back in fellowship again, **AND THE TIMES OUT OF FELLOWSHIP HE DIDN'T COUNT**. The Bible never concentrates on failure. If any failure is discussed it is given to teach us something.

Let's go back and count all the periods when God was angry with them for being disobedient and out of fellowship. **GO DOWN YOUR CHART AND TICK OFF OR WRITE THE NUMBERS IN**.

It is the periods of judgement we are looking for. Let's go into Judges and look at all the periods there. Starting with Judges 3:8

Judges 3:8 **8 years** Now this is the first time that they were totally out of the plan of God.

Judges 3

8. Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-Rishathaim king of Mesopotamia: and the children of Israel served Chushan-Rishathaim **eight years**.

We are dealing with periods when God fulfilled Leviticus 26. As we've seen before, this didn't apply in the wilderness, as they didn't have another man ruling over them. So we have the king of Mesopotamia ruling over them for eight years. After that Othniel judged them for 40 years, and they were back in fellowship (Judges 3:11). The next time they were out of fellowship was when they served Eglon the King of Moab for 18 years. See the next verse (Judges 3:12). Following the 80 years of peace they were then out of fellowship again when Jabin took over for 20 years. (Judges 4:1).

Deborah and Barak judged in peace for 40 years and then they were delivered into the hands of the Midianites for 7 years (Judges 6:1). After this there was peace for a total of 88 years (40 + 3 + 23 + 22) before the Philistines took over for 18 years (Judges 10:8). Then another period of peace for 31 years (6 + 7 + 10 + 8) before they were out of fellowship under the Philistines again for another 40 years. Finally there were the 20 of the 30 years from Samuel to Saul that I mentioned before that the ark of the covenant was in the hands of the Philistines.

The Totals

Let's now add up the total number of years out of fellowship and being judged. Now if Sir Edward Denny is right then these periods out of fellowship will come to the difference between the 621 actual years and the period of forgiveness of 490 years. This comes to 131.

$$8 + 18 + 20 + 7 + 18 + 40 + 20 = \mathbf{131}$$

Hallelujah. That's God!! It's got to be God. Fancy being able to write a book through many different hands, and a thousand years apart, and when you take a verse here and a verse there and use the principles it establishes, and when you add it all up it fits into the pattern which is nowhere stated in the book!! Hallelujah! What a wonderful book. And it means that Acts had to come along to complete the pattern! It wasn't complete until Acts was written, at least!! And do you see what it means? It means that it's absolutely right when it says that it is 490 years. **It's man who has been wrong!** People have come along and written books about how the Bible is wrong, and how there are so many contradictions, or that there are so many copying errors in it.

It's **not wrong** at all and, what's more, if they HAD changed it we would have lost this glorious principle — one of the glorious keys that unlock the whole Chronology of Redemption in the Bible.

Chart 6

This chart replaces the one you've scribbled on. It shows the 131 years out of fellowship and the total of 490 years in the Chronology of Redemption. So, what does it all mean? It means that 490 is the Time of Forgiveness. It does not include the times when they were out of fellowship with the Lord, and when His anger was so hot that they were actually being ruled by another man.

So, can you see, the periods of 490 years are right, but they're not the whole story. There are years to be added on when they were out of fellowship. If you've got this principle you've understood a lot. When all is put together you will actually be able to work out so many dates throughout the whole chronology of the Bible. For example you will be able to see the actual year in which Abel, Adam and Eve's second son, was born, and a whole lot more. It's just God! In fact all the important and significant dates in the history of our world, and specifically the Jews, are there for the discovering! Hallelujah!

Now, people have come along and tried to work out the chronology in the past and they've tried to work out a date or a period by adding all the years together. But it doesn't work like that. You need the structure before you can go to all the detail, and what we are doing is discovering what the structure is and how it all joins together.

The Four Jewish Periods of 490 Years

Let's review the four Jewish periods; they end at the Crucifixion. The one 490 years before it was the decree to rebuild Jerusalem. 490 'forgiveness' years before that was the Dedication of Solomon's Temple. 490 'forgiveness' years before that was the Exodus. 490 'forgiveness' years before that was the birth of Abraham. We've done all this before.

The last section is a simple one. In the last section there were no periods out of fellowship. None at all. The Persians looked after them wonderfully; probably because they had two, or possibly three believers looking after them: **Cyrus** — a tremendous king, who loved the Lord. **Darius** — who also did. And then his grandson **Artaxerxes Longemanus**. It was under him that there was the wonderful decree to rebuild Jerusalem. This is all in Daniel 9:

Daniel 9

24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, (*i.e. the Crucifixion*) 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.

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

Seventy weeks, 490 years, the Seventy Weeks of Daniel. We will deal with this subject in a later session. (*refer also to Roger Price's Unfulfilled Prophecy study: BBS 49*) However, it does say that there will be 490 years from the decree to rebuild Jerusalem to the Crucifixion. It was not the decree to rebuild the temple, it was the decree to rebuild Jerusalem. If the Jews had known their Old Testament, they would have seen that it was a wonderfully clear sign to the Jews — that **Messiah the Prince, Jesus**, was coming and they could have worked out the date. They should have been looking for the Messiah at the time that Jesus was around. (*The 'wise men' from the East were looking, and they did work out the date!*)

This is true today, and any Jew who knows and studies his scriptures can work it out. These 490 years are so clear in Daniel — they are right on the surface of scripture. The problem is, that Daniel is not a popular book with them. I expect it will be more popular during the Great Tribulation — but that's another matter!! So this was a period of 490 years. 490 years of forgiveness; it actually was 490 years long in this case. Then they were cut off; they didn't accept their Messiah and the Church came in. 40 years later they were kicked out of the land after Jerusalem fell in AD73. That leaves us with the other two periods. Look at the period from the Dedication of Solomon's Temple to the Decree to rebuild Jerusalem. This included all the kings, good and bad, finally ending with Zedekiah. Then there is the 70 years' captivity, then the period from Cyrus down to Artaxerxes Longemanus.

All those kings' reigns come to a total of 560, when you add them all up. Now we haven't got time to go through it all now, but in a study towards the end of the course I hope to introduce you to work that Edward Denny and A E Ware did, backed up with some really fine-tuning refinements by George Ewan and Martin Thompson, which will give all the detail of the accession and intercalary years you need to get the exact dates during this period of all the kings.

Please take it for now that this period was 560 years overall. Now can anyone guess how we get to 490 from 560? Yes, it's quite easy, but you are kings tonight, searching out this matter. You are fulfilling Proverbs 25:2. Yes, of course, there are **70 years** missing and this is the time of the Captivity. It is a time that they were taken out of the land and had another king ruling over them. They were taken into Babylon under Nebuchadnezzar, as we saw last time, and it was NOT a time of Forgiveness — God was judging them. So He didn't count it. *(As we saw before, this was the 70 Jubilees from Creation.)*

Can you see now that the Bible is worth studying in detail? We get some Christians who don't bother with the detail. They don't bother with the detail in Numbers or Kings. It may be true that our personal studies should concentrate on the New Testament and the Epistles written specifically for us, but it is still true that the whole Bible is written for our edification. And, going deep, or at least going slightly below the surface like this, you can see how that is true! So this just leaves this period:

From the Birth of Abraham to the Exodus

Let's look at this in some detail: see **Chart 7**. When you add the times up it comes to 505 years. There are one or two little fiddly bits to get there, but the total was 505 years. Now, if this is the case, and if it is true that the total is 505 years, what does this mean?

Yes, there must be a total of 15 years out of fellowship during this time. 505 minus 15 takes you to the 490 years of Forgiveness that we are looking for. Now can anyone guess who the culprit here is? Who was 15 years out of fellowship; 15 years out of God's plan for his life?

Yes, of course, the culprit was **Abraham**, and it's all to do with Ishmael and Isaac.

Abraham and Sarah were given the promise and he believed God. But when it didn't happen Sarah said, "Why don't you take my servant Hagar and have a son by her?" Do you see what happened? By his natural man he was trying to do what only God could do. And the moment he did it God said "You're out of fellowship" and he stayed out of fellowship until he allowed God to give him the miraculous son, Isaac.

Well, what was the time difference?

Genesis 12

4. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was **seventy and five years old** when he departed out of Haran.

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

He was 75 when he left Haran and came into Canaan. What age was he when he had Ishmael?

Genesis 16

3. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt **ten years** in the land of Canaan, and gave her to her husband Abram to be his wife.

4. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

So, ten years on, he would have been 85. So now we have to find the age he was when Isaac was born:

Genesis 21

5. And Abraham was an **hundred years old**, when his son Isaac was born unto him.

So he was 100. And he is now back in fellowship. What's the difference between 85 and 100? **It's 15 years**. There are the 15 years out of fellowship, and when you take that away from the 505 years you get back to the 490 years we are looking for. We've already seen that Abraham was 75 when he entered Canaan (Genesis 12:4). Ishmael was conceived 10 years later:

Genesis 16

3. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt **ten** years in the land of Canaan, and gave her to her husband Abram to be his wife.

4. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

Then, as we've seen, 15 years on Isaac was born, Gen 21:5. When Isaac was 60, Esau and Jacob were born:

Genesis 25

24. And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25. And the first came out red, all over like a hairy garment; and they called his name Esau.

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

Now the next 200 years are a little bit more complicated, we have to do a bit of digging, so put your crowns on and let's be kings under the King of Kings and search out this matter!!

Genesis 41

46. And Joseph was **thirty years old** when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Genesis 41

29. Behold, there come **seven years** of great plenty throughout all the land of Egypt:

53. And the **seven years** of plenteousness, that was in the land of Egypt, were ended.

Genesis 45

6. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

11. And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

Genesis 47

9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an **hundred and thirty years**: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Genesis 50

22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an **hundred and ten years**.....

26. So Joseph died, being an **hundred and ten years old**: and they embalmed him, and he was put in a coffin in Egypt.

Acts 7

23. And when he was full **forty years old**, it came into his heart to visit his brethren the children of Israel...

30. And when **forty years** were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush.

Galatians 3

16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was **four hundred and thirty years after**, cannot disannul, that it should make the promise of none effect.

Exodus 12

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

41. And it came to pass at the end of the **four hundred and thirty years**, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

In the third year of the famine Jacob was 130. Jacob was 130 when Joseph was 40, so Jacob was 90 when Joseph was born. So we get to our 90 and 110. By adding these all up we get the 505 years I mentioned earlier. Now let's take away the 15 years of Abraham's life that were unreckoned and we get the 490 we are looking for. We have just seen another major part of the Chronology of Redemption.

Chart 8

Let's look at an overview again, putting in the actual years that elapsed. According to the years of forgiveness it is a total of 4 x 490 years which, as we worked out before, comes to 1,960 years. However, the periods out of fellowship are 15 plus 131 plus the 70 of the captivity. This comes to 216 extra years. So when we add this 216 to the 1,960 years we get a total of 2,176 years in this period, making up the **AGE OF THE JEWS**. Once again, can you see what we did? We didn't just add up all the years in the Bible to get a total. It doesn't work like that. We worked the principle and the structure out, and then added the detail later. That's a very important principle here. So the period from Abraham to Jesus was a total of 2,176 years. I haven't defined what type of years; don't assume that they are our years! We will go into more detail on that in the next session on Biblical Chronology.

But the point is, if we know when the Crucifixion was, we will be able to work out when Abraham was born. So once we know what type of years to use we can put the timings in and work out exact dates for these major events: e.g. the Decrees, the Exodus, the Dedication of Solomon's Temple, and then dates for all the kings. We haven't looked at one history book. We've stayed entirely within the Bible! The Bible is right from beginning to end. Don't ever be ashamed of the Bible. It really does have all the answers. Aren't we glad that a scribe didn't change 1 Kings 6:1 when he thought "There's obviously a mistake here — I'll change it". I love the natty way that Roger Price put it when he recorded the studies from which I owe so much of what I've shared with you. He said: "Who was looking after it? **God** was protecting it. And if a scribe had tried to 'correct' it, someone would have said to him: 'it's dinnertime' or 'dinner's ready', and he would have forgotten all about it. God has preserved the Word of God. God has put his whole reputation on this book, on every word of it, in the battle against Satan".

Not one word is going to change. **Hallelujah!**