

Preface

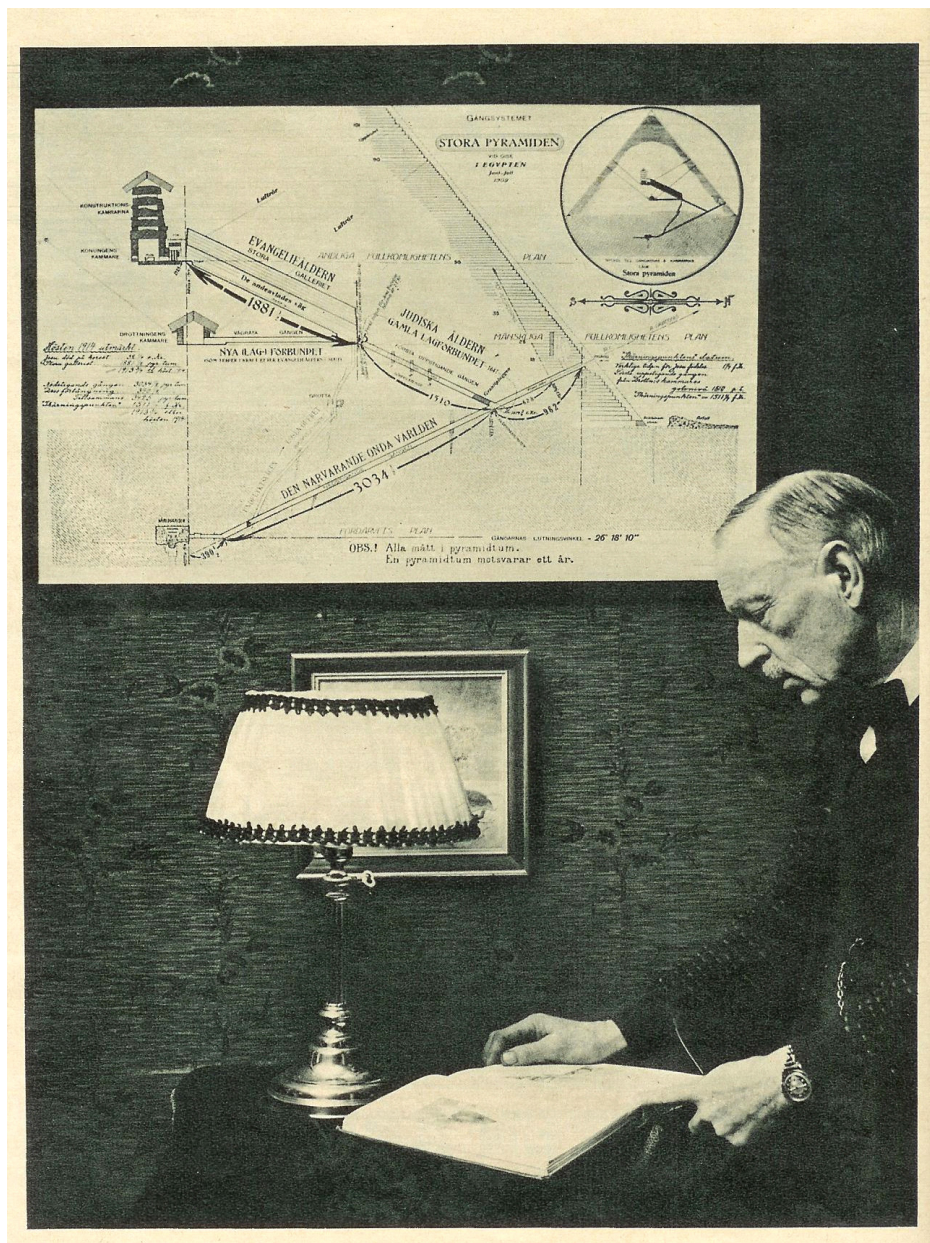
Hugo Karlén was born in Halmstad Sweden on 24 September 1883. He became acquainted with the teachings of Charles T. Russell when he worked in Custom Controls. Later on he left his work at the Custom Control and started to study the Bible full time. In the year 1913 Hugo Karlén visited the USA and met with Charles T. Russell and discussed the Scriptures. Pastor Russell must have had a certain respect for his point of view, as he appointed Hugo Karlén to take care of the contacts regarding the Swedish press.

Hugo Karlén left his post with the Watch Tower before the death of Charles Russell and formed a small congregation in Stockholm. He wanted to focus his time and attention on the work of completing the “little flock.” His studies included these Bible images: the Temple of Solomon, the Tabernacle in the wilderness, Ezekiel’s Temple vision, the cube in the book of Revelation and the Great Pyramid at Gizeh until his death in Stockholm on 14 January 1954.

During the years 1927-1950 he was a frequent correspondent with Morton Edgar of Scotland regarding the evidences from the Great Pyramid in Egypt. The studies, letters and graphics exchanged between these two Bible Students are reproduced in “*Gleanings from Glasgow*” printed by the Portland Area Bible Students in 2004.

The following Study prepared in 1942 (now translated into English) is a confirmation of the chronology accepted by Bible Students for more than 120 years. Yet it presents some fresh evidences worthy of consideration for every sincere student. It should be kept in mind that Hugo Karlén, Morton Edgar, and Charles Russell all concurred that any absolute synchronism of the kings of Judah with the 10 tribe kingdom of Israel may not be precise due to discrepancies or incomplete records of Israel’s kings. Yet the kings of Judah have a double confirmation in both the books of Chronicles and Kings. Therefore the record of Judah’s kings should be regarded as the basis for any tabulation of Israel’s monarchy.

We take pleasure in sharing this study and a photograph of Hugo Karlén and a photograph of the tombstone of Hugo and his wife Julia.



THE PRESENT AGE AND TIMES TO COME.

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Skaldevägen 7, Högländstorget, January 5, 1942. Hugo Karlén.

Messiah is coming!

“Therefore thou shalt speak all these words unto them; but they will not hearken to thee, thou shalt also call unto them; but they will not answer thee.” (Jeremiah 7:27) But “whether they will hear or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.” (Ezekiel 2:5)

When Jesus came to the Jewish people nineteen hundred years ago, not many received him as the promised Messiah. And the Bible prophesies, there will not be many to receive and acknowledge him, when he returns. “When the Son of man cometh, shall he find faith on the earth?” – Luke 18:8. The Gospel is but a testimony to the world in this age, but there is a class by itself, named “his household” in the Bible (Matthew 24:45), i.e. those who believe in the word of God, and this class has a certain responsibility to pay attention to the prophetic word (2 Peter 1:19). Others do not first seek God’s knowledge but worldly things. The fact that citizens of the world live for what the earth has to offer is only natural, for they have not yet any idea of the blessings which God has in store also for them, something which is far beyond the present temporary joy and pleasure, which now and then are interrupted by sorrow, misfortune and disappointment. “His household”, on the other hand, has seen and tasted something better and eternally lasting, i.e. the truth of the word of God, which promises future good things of life for all with a good will.

To all believing the Lord says: “If ye be willing and obedient, ye shall eat the good of the land (the spiritual Canaan). But if ye refuse and rebel, ye shall be devoured with the sword” (Isaiah 1:19, 20). Some 70 years ago many religious people, taking their stand on time-prophecies and the signs of that time, waited for Jesus to return. But when they never caught sight of him in a human body arriving in the sky, they got tired of gazing up to the literal heaven (from where he would never come), and the testifying to his prompt return ceased fairly quickly. Regarding the first advent of Jesus, the Jews had an incorrect idea about the promised Messiah and his mission at that time. Though he moved right among them and worked great signs and miracles, most people did not know or acknowledge him. They did not, among other things, notice the prophecies stating the sufferings and death of the Son of Man. Christians have an incorrect idea about the way and the purpose of the second advent of Jesus. They do not study the prophecies thoughtfully enough, if they study at all the prophetic word, and so they stay completely ignorant as to when, where and how Jesus will return.

Not everyone has the time, opportunity or qualification to do deep research into the Scriptures, but everyone can and should closely observe the interpretations offered, making use of the Bible. And one interpretation of the Scriptures is of course correct only if it harmonizes with the very essence of the original text, for it is written: “Thy word is true from the beginning” (Psalms 119:160 “The sum of your word is true” is the text in an old Swedish Bible). When it comes to the subject of the second advent of Jesus, this has been made very clear by Charles T. Russell, as to be convincing. The Bible also promises special teaching concerning the time, the way and the purpose of the second advent of Jesus, when this event is due – see Matthew 24:25. Since 1874 “meat in due season”, i.e. interpretations of the Scriptures for the present age, has been offered to “his household”, but only a few have so far received and defended this spiritual food, which among other things confirms the fundamental features of THE DIVINE PLAN OF THE AGES. “And when this cometh to pass – LO IT WILL COME [a time of trouble ... – Daniel 12:1] – then shall they know that a prophet hath been among them” (Ezekiel 33:33).

The prophecies are not always easy to understand (Hosea 12:10), but it is promised “if thou seekest her [wisdom] as silver and searchest for her as for hid treasures, then shalt thou understand the fear of the LORD [God’s will], and [thus] find the knowledge of God” (Proverbs 2:4, 5). Therefore it is a matter of constant consulting and studying of the Bible as well as learning from the research into the Scriptures, made by others. Four hundred years ago Dr. Martin Luther was a servant of God’s church on a special mission.

In order to understand the prophesies of the Bible concerning the present age and those ahead of us, it is necessary to get to know the chronology of the Bible and the indications of time in the Bible. Those who doubt the correctness of this information, forget what Jesus said, viz. "Thy word is truth" (John 17:17). Some people think that only parts of the Bible are the word of God. But who would in that case be wise enough or authorised to decide how much or which parts of the contents are inspired by God himself. Either the entire Bible must be the word of God, or we have no solid foundation on which to build. That does not mean that everything in the book is inspired by God, but it does mean that he supervised the creation of the whole contents – the original text. But surely, someone says, nobody could have lived for six hundred years or more! – Such objections show insufficient knowledge of God's omnipotence. – Yes, but the years at that time were perhaps shorter than they are now! – No, they were somewhat longer, according to science. As you all know the solar year grows shorter by 0.00000614 days a year. Anyone reading this, who may not believe or understand that the Bible is by God, should nevertheless admit, if honest, that our survey is based on information and statements in the Bible.

According to the Scriptures Adam was the first human being and was directly created by God. Any other teaching is against the word of God, for "by ONE man, sin entered into the world and death by sin ..." (Romans 5:12). "And [God] hath made of ONE BLOOD [Adam] all nations of men ..." (Acts. 17:26). When keeping similar parts of the Scriptures before our sight, how can those who profess Christianity – ever have believed in a theory of evolution, which denies that Adam was the first human being, directly created by God? "Because thou hast kept the word of my patience [faithfulness to the truths of the Bible], I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." – Revelation 3:10. "For ye have need of patience, that, after ye have done the will of God ye might RECEIVE THE PROMISE. (Hebrews 10:36).

However, some parts of the original text are difficult to translate. One of these parts is Exodus 12:40, which translated into Swedish reads: "But the time, which the children of Israel had lived in Egypt was four hundred and thirty years." This translation cannot be correct, for the children of Israel lived in Egypt for only two hundred and fifteen years, as we will soon prove. To start with, if we assume the absurdity that each father had his son on the very last day of his life, we will not obtain more than three hundred and fifty years, at the most, for their stay in Egypt. Jacob brought with him to Egypt his son Levi and Levi's son Kohath, who was born in Canaan (Genesis 46:11). Let us furthermore assume that Kohath then was only a few months old.

Jacob to Egypt and after that	
Kohath's whole life (Exodus 6:18)	133 years
Kohath gave birth to Amram (Exodus 6:18)	
Amram's whole life (Exodus 6:20)	137 years
Amram gave birth to Moses (Exodus 6:20)	
Moses' age at the Exodus (Acts 7:23, 30)	<u>80 years</u>
	= <u>350 years</u>

Exodus 12:40 the original text in Hebrew is: "*Omâschav bene jisrael – ascher jaschvo b.Mizrajim – schelâschim schanah v.arba meâth schanah*" and literally translated: "The staying of the children of Israel, who lived in Egypt, were thirty years and four hundred years." 'Staying' is unlike 'wandering' in the wilderness. Or: "The alien time [in Canaan and in Egypt] for the children of Israel, who lived in Egypt [before the wandering in the wilderness], was four hundred and thirty years". The Samaritan and Septuagint translations of the Old Testament render this part of the Scriptures as follows: "The children of Israel and their fathers stay, when staying in Canaan and in Egypt, was four hundred and thirty years." A literal translation of the Hebrew text to English says: "The stay in a foreign country [Canaan and Egypt] for the children of Israel, who lived in Egypt, was four hundred and thirty years." These translations correspond to Galatians 3:17, where you can read that the time from the covenant with Abraham to the Law (the Exodus) was four hundred and thirty years.

A cursory reading of these studies is not enough. The reader should see for himself if everything that we point out is correct according to the Bible. The reader should also himself add and subtract etc. in order to make the truth his own. Without knowledge of the chronology of the Bible it is impossible to be able to examine The Divine Plan of the Ages as understood through symbols and measures, in the Great Pyramid at Gizeh in Egypt (Isaiah 19:19, 20) and in the stars (Psalms 19:1-7). The purpose of these studies is, among other things, to gradually pass on these investigations. Those who believe they already know enough of this subject, should read Revelation 3:17-22.

The Lord had told Abraham: "Get thee out of thy country, and from thy kindred ... unto a land I will shew thee: And I will make of thee a great nation ... and in thee shall all families of the earth be blessed." And Abraham went off and came to Haran (Karran), where his father Terah died. Immediately after his father's death, he departed and crossed the border of Canaan, where the Lord appeared to him and said: "Unto thy seed will I give this land." (Genesis 12:1-7; Acts 7:4) And so a covenant was made between God and Abraham. God's promise to Abraham was repeated many times later on, but the covenant or the original promise took effect, when Abraham went into the land of Canaan, when his father Terah was dead (Acts 7:4).

Now the apostle Paul says in Galatians 3:17: "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." The first statute of the law was the appointment of the paschal lamb and was given at the Exodus. So from Terah's death until the Exodus were 430 years.

When Terah died and Abraham left Haran, Abraham was 75 years old (Genesis 12:4). And Abraham was 100 years old, when his son Isaac was born (Genesis 21:5), $100 - 75 = 25$ years. The period when the children of Israel lived in the land of Canaan (as strangers) was:

Abraham in Canaan until the birth of Isaac	25
Isaac's age at the birth of Jacob (Genesis 25:26)	60
Jacob to Egypt (Genesis 47:9)	<u>130</u>
	= 215 years

This proves, that the children of Israel did not live in Egypt for more than 215 years, because $430 - 215 = 215$ years. In other words they stayed as strangers (Acts 7:5) for two hundred and fifteen years in Canaan and also as strangers for two hundred and fifteen years in Egypt, together four hundred and thirty years.

The time from Adam's creation to the death of Terah, Abraham's father, is not difficult to estimate, except perhaps Genesis 7:6, where it says that "Noah was six hundred years old when the flood of waters was upon the earth". This means that he entered into his six-hundredth year. This is evident from Genesis 8:13, reading: "In the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth." According to Genesis 5:3-29; 7:6, 11-13; 8:13 there were 1656 years from Adam's creation to the end of the Flood. And according to Genesis 11:10-32 there were 427 years from the end of the Flood to Terah's death (the covenant with Abraham). Consequently we now have a continuous chronological chain from Adam's creation until the Exodus: $1656 + 427 + 430 = 2513$ years.

"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." – Exodus 12:41.

It would be obvious, that if the Creator himself is the source of this biblical quotation, then an ocean of truths and the highest wisdom of the universe must be hidden behind every letter. "And he shewed me a pure river of water of life, clear as crystal" (Revelation 22:1) – the spiritual understanding of the word of God, for "the letter killeth, but the spirit giveth life" (2 Cor. 3:6). In the near future this water will give everlasting human life to those who drink from it and obey the truth, to the best of their ability. So far there has only been a hope for everlasting life in the future – after death a resurrection, but when the millennium is here, no one, drinking from this water will ever again fall ill or die.

According to 1 Thess. 5:4; Daniel 12:10 and others it should be possible to estimate when the last day (one thousand years – Revelation 20:4) will come. This is of course only possible by studying the indications of time in the Bible. Some people consider it impossible to find out about this in advance, according to Mark 13:32 and Acts 1:7. But these passages apply only for a certain time like for example Matthew 15:24 (cp. Acts 13:46, which applies presently to the Christians, if they reject the plan of God).

We shall now estimate the time from the Exodus to the beginning of the temple being built in the fourth year of the reign of King Solomon. Earlier they counted the year from autumn to autumn, but after the Exodus, the children of Israel should count the ecclesiastical year from spring to spring (Exodus 12:2). This is half a year different from the autumn year at the change-over. We will however round off the estimation to whole years, not counting exceptional cases.

The wandering in the wilderness lasted 40 years, which is evident from the following: Moses died one month before the entry into Canaan at the age of 120 (Deuteronomy 1:3; 31:2; 32:48, 50; 34:7, 8). At the exodus he was 80 years old (Acts 7:23, 30), and $120 - 80 = 40$ years.

The time needed for the division of Canaan among the tribes, is a bit more complicated to work out. Caleb was the last one to be assigned a territory, and then he was 85 years old. 45 years earlier, Moses sent him out as a spy from Kadesh-Barnea. See Joshua 14:5-15. But how long after the Exodus were the spies sent out from Kadesh-Barnea?

Aaron died on the mountain Hor (Numbers 33:38, 39) seven months before his brother Moses, who died on the mountain Nebo (Deuteronomy 32:49, 50; 34:7, 8). In about the middle of these seven months Israel camped in the valley of Zered (Numbers 21:12), where the brook Zered flows through. Here we are given an important indication of time, viz. the period from the wandering from Kadesh-Barnea to the crossing of the brook Zered was 38 years (Deuteronomy 2:14). As we just pointed out, this crossing took place about half a year before the entry into Canaan. This gives us $38\frac{1}{2}$ years from Kadesh-Barnea to the entry into Canaan, and $40 - 38\frac{1}{2} = 1\frac{1}{2}$ years. So the spies were sent out from Kadesh-Barnea about $1\frac{1}{2}$ years after the Exodus.

From Kadesh-Barnea until Canaan was partitioned among the tribes were 45 years, according to Caleb (see above). From the Exodus until the partition was completed are $1 + 45 = 46$ years (when we skip parts of years, in accordance with 1 Kings 6:38). Since the wandering in the wilderness lasted 40 years, six years must have been needed to divide the country among the tribes of Israel, because $46 - 40 = 6$ years.

Paul states the period of Judges to be (about) 450 years – see Acts 13:19-21, reading: “And when he [God] had destroyed seven nations in the land of Canaan, he divided their land to them by lot [the children of Israel].” Verse 20 in the new Swedish translation is meaningless. Therefore we take this verse from the old Swedish translation: “And after that, he gave unto them judges, about the space of four hundred and fifty years, until [including] Samuel the prophet.” “And afterward they desired a king, and God gave unto them Saul ...” The preposition “*hōs*” (ὥς) in Greek, above translated with “about the space of”, also means “as much as” etc. Regarding the wandering in the wilderness (verse 18) Paul can hardly have said “about [*hōs*] forty years”. He certainly knew it lasted exactly 40 years (see above). So in this context the word “*hōs*” (ὥς) should be translated “during” (“after that, during four hundred and fifty years ...”). From the Exodus until the accession of Saul we consequently get $40 + 6 + 450 = 496$ years.

The length of the period of Judges has so far been impossible to calculate from the Old Testament, but with the indication of time for this period from Paul, an approximately correct chronological sequence can be made concerning the events from the entry into Canaan to King Saul. We shall go through two different calculations, both of them corresponding mutually and with the indication of time from Paul. Saul reigned for 40 years (Acts 13:21) and so did David (1 Chronicles 29:27). Solomon began building the temple “in the fourth year of his reign” (2 Chronicles 3:2). $496 + 40 + 40 + 4 = 580$ years. In 1 Kings 6:1 this period is 480 years (LXX states 440 years). In Josephus it is 592 years. We will get back to this later.

The period of Judges extends from the dividing of Canaan among the tribes until Saul's accession to the throne. Concerning this period, most Bible chronologies have among other things overlooked the considerable amount of time that must have gone by between the dividing of the country and the first slavery of Israel under Chushan-rishathaim (Judg. 3:8). Further they overlooked the long time passing between the death of Eli and King Saul.

Joshua was 110 years old when he died (Judg. 2:8) and according to Josephus, this was 25 years after the entrance into Canaan which means 19 years after the dividing of the country. "And also all that generation [who had been contemporary to Joshua] were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord ...", and "therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim... eight years" – Judg. 2:10, 11; 3:8. After these 8 years, Othniel, who was Kenaz' son and Caleb's younger brother, became the first judge in Israel, and the country had peace for 40 years, till the death of Othniel (Judg. 3:9-11). Some chronologies estimate about 40 years between the death of Joshua and Othniel taking the Judges office, which means 59 years from the dividing of the country to Othniel.

Samuel was still a young man, when the high priest Eli was so old that his eyes got dim and he could no longer see (1 Sam. 3:1, 2). And Samuel grew "old and grayheaded", when Saul became king – 1 Sam. 12:1, 2. It is obvious, that some 40 or 50 years must have past between the death of Eli and Saul's accession to the throne. The English Bible translator Ferrar Fenton estimates this period to be 45 years, which corresponds with Paul's indication of time concerning the period of Judges, 450 years (Acts 13:20) – see also below. 1 Sam. 12:1, 2 reads: "Behold, I [Samuel] have hearkened unto your voice in all that ye said unto me, and I have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded ..." Like Eli who lived for many years as an old man – he died at the age of 98 (1 Sam. 4:15, 18) – so did Samuel, since he anointed David king and some time afterwards received David as a refugee from Saul.

When estimating the period of Judges, please note that Samson "was a judge in Israel during the Philistines, for 20 years" (Judg. 15:20). Consequently these 20 years go into the 40-year period when the children of Israel were subjected to the Philistines, in fact the last 20 years of those 40, as Samson was born after the Lord handed over the children of Israel to the Philistines (Judg. 13:1, 2, 24).

When the king over Ammon's children reclaimed the territory, which he stated was taken from him by the children of Israel at the end of their wandering in the wilderness, judge Jephthah answered: "While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years, why therefore did ye not recover them within that time?" (Judg. 11:26) These 300 years count from the end of the wandering in the wilderness. From the dividing of Canaan that makes 300 – 6 = 294 years. So we will now have the period of Judges, from a first estimation, as follows:

From the dividing of Canaan to judge Jephthah, Judg. 11:6 (300 – 6 =) 294 years

Jephthah judge, Judg. 12:7	6	"
Ibzan " , " 12:9	7	"
Elon " , " 12:11	10	"
Abdon " , " 12:14	8	"
Slavery under the Philistines, Judg. 13:1 (Samson, see also above)	40	"
Eli "judge in Israel", 1 Sam. 4:18	40	"
Samuel the leader of Israel, see also above	45	"
	450	years

From the entrance into Canaan to Jephthah, there are 300 years and consequently from Jephthah to King Saul 156 years. A second estimation of the period of Judges, requires different indications of time concerning the time from the dividing of the country to Jephthah or from the entrance into Canaan to Jephthah.

Caleb was 79 years (85 – 6) old at the entry of Canaan and 85 years at the division of the land. After the division Israel had rest from war, as long as Joshua was living. (Joshua 14:15; Judges 1:1). Joshua died, when he was 110 years old (Judges 2:8), according to Josephus 25 years after the entering. Thus at this time Caleb was about 104 years old. Othniel, who was a son to Caleb's younger brother, helped him now after Joshua's death to take Kirjathsepher and therefore got Caleb's daughter to wife. (Judges 1:1, 12, 13). At this time Othniel must have been between 20 and 30 years old, for 42 years later he became a judge in Israel and remained judge for 40 years (Judges 3:11). Thus Othniel's full age became 100 to 110 years, the age limit for strong men at this time. Consequently Othniel was born near (before or after) the time for the entry of Canaan.

When Joshua and his contemporaries died, a new generation grew up after them, which didn't know of the Lord and the works, which he had done for Israel. This new generation did evil in the sight of the Lord, which is why the Lord delivered the children of Israel to servitude to Mesopotamia (Cushan-rishathaim) eight years (Judges 2:10, 11; 3:7, 8). Some people have calculated this intervening time to be 40 years. We get it to 42 years, from Joshua's death to when Othniel became a Judge, or 53 years (19 + 42 – 8) from the division of the land to the servitude to Cushan-rishathaim (Mesopotamia).

A closer examination of Judges 3:30, 31 and chapter 4 and 5 shows that the 80 years of rest (Judges 3:30) include the judgeship of Ehud, the judgeship of Shamgar and Deborah's and Barak's government of Israel. During these 80 years the children of Israel had rest from hostile attacks from the east. Shamgar had a short feud with the Philistines (Judges 3:31), who lived south-west of Palestine. Jabin king of Canaan, who came from the north, oppressed Israel for twenty years (Judges 4:1-3), at the same time as Shamgar was Judge in Israel (compare with Judges 5:6,7). Under Deborah and Barak the whole of Israel had rest during 40 years (Judges 5:31) or during the later part of the 80 years.

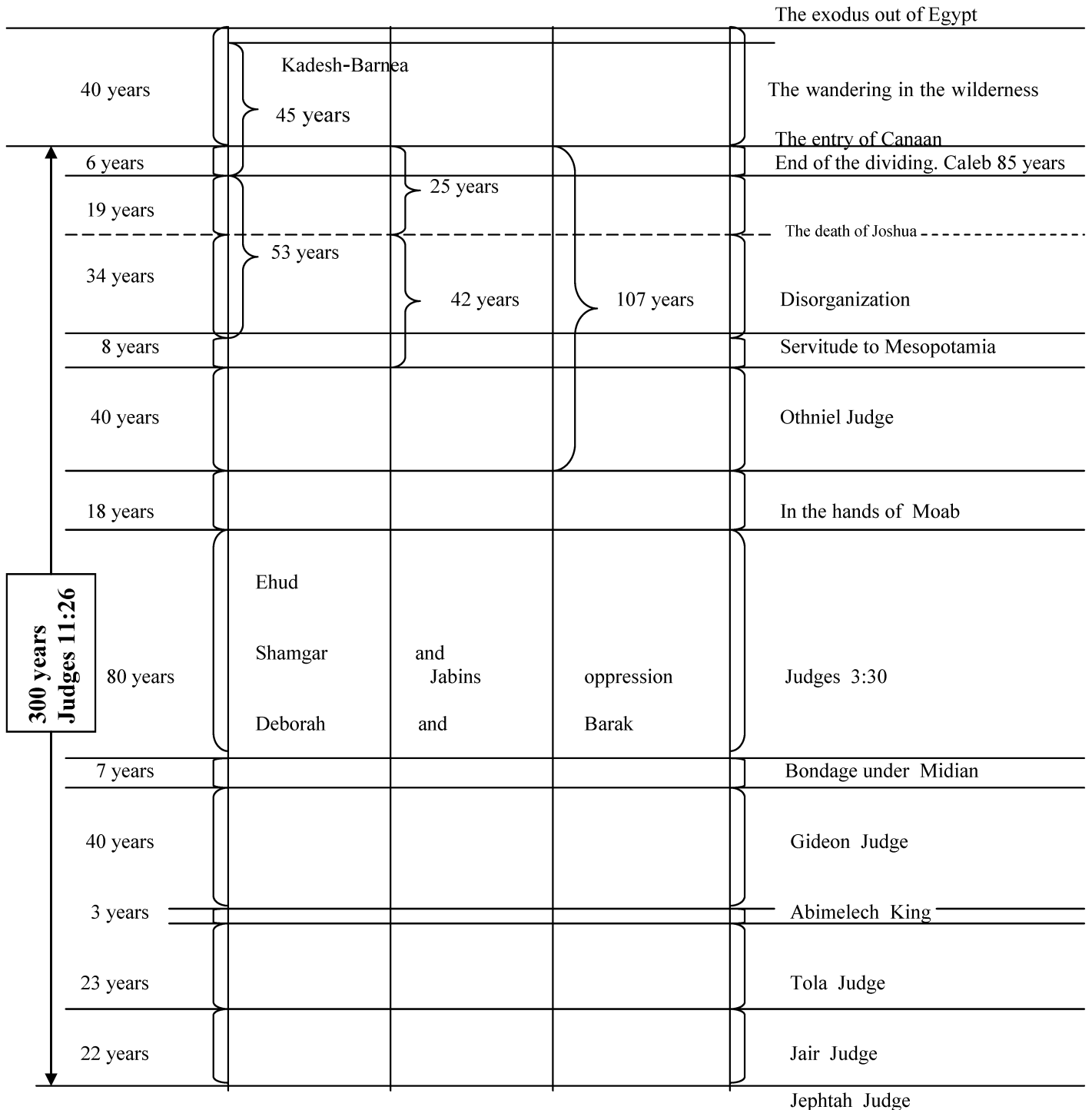
The original text of Judges 10:8 has a remarkable wording that is difficult to interpret. It is misunderstood by most translators of the Bible and chronologers. Literally translated this passage reads: "They vexed and oppressed in the same year eighteen years all the children of Israel, that lived on the other side of Jordan in the land of the Amorites, which is in Gilead." The old Swedish Bible had the following translation: "...in the same year since eighteen years..." (See Melin's Bible). "In the same year" refers to the year, during which Judge Jair died. It is evident from this, that the eighteen years of the children of Ammon's fight with Israel had been during Jair's time, but the Ammonites had not been able to "crush" Israel as long as Judge Jair lived. This view also was held by Professor Melin (also dean in Lund, deceased 1877). In the Hebrew language the ordinals have special forms only for the numbers 1-10. At 11 and upwards the cardinals are used even with the meaning of ordinals. Thus the passage also could be translated: "... in the year (when Jair died), in the eighteenth year (of Ammon's fight against Israel)..."

After this introduction we are now able to make a second chronological chain – besides the 300 years direct (Judges 11:26) – for the time from the entry of Canaan to Judge Jephthah:

From the entry to the division of the land	6	years
From the division of the land to the servitude under Chusan-rishathaim (see above)	53	"
Servitude under Chusan-rishathaim, Judges 3:8	8	"
Othniel judge in Israel, Judges 3:11	40	"
Servitude to Moab, Judges 3:14	18	"
Canaan had rest from attacks from the east, Judges 3:30; 5:31 (see above)	80	"
Bondage under Midian, Judges 6:1	7	"
Gideon judge in Israel, Judges 8:28	40	"
Abimelech king in Israel, Judges 9:22	3	"
Tola judge in Israel, Judges 10:2	23	"
Jair judge in Israel, Judges 10:3	22	"
(Until judge Jephthah)	300	"

D I A G R A M
concerning

the period from the exodus until judge Jephtah.
(See leaf number 4-1942, 5-1942 and 6-1942.)



Now we have (pages 2-7, 1942) gone through the chronology of the Bible from Adam's creation to the erection of Solomon's Temple in the fourth year of his Reign and got the following result:

From Adam's creation to the end of the Flood	1656	years
From the end of the Flood to Abraham's moving into Canaan	427	"
From there to the children of Israel's Exodus	430	"
The wandering in the wilderness, Psalm 95:10	40	"
The division of Canaan among the tribes, Joshua 14:7, 10, 15	6	"
The period of the Judges, Acts 13:20	450	"
Saul king, Acts 13:21	40	"
David king, 1 Chronicles 29:27	40	"
The fourth year of Solomon's reign, 2 Chronicles 3:2	4	"
	<hr/> 3093	"

From Exodus to Solomon's erection of the Temple it is $40 + 6 + 450 + 40 + 40 + 4 = 580$ years. This period of the time is stated in 1 Kings 6:1 to be 480 years, which though, according to what we have proved above, must be a clerical error by some copyist writing off the original text, where letters were used to denote numerical values. The Hebrew letter "ד" which is the number 4 and is rather like "ה" meaning 5, is why a misreading could easily have happened. (The Diaglott translation calls attention in a note on Acts 13:20 to this explanation of the difference between Paul's indication of time and 1 Kings 6:1 as fully satisfactory.) Another obvious error in the original text is for instance the following, Jeremiah 27:1: "In the beginning of the reign of Jehoiakim ..." should be: "In the beginning of the reign of Zedekiah ..." which is evident from a comparison with the verses 3 and 12 in the same chapter (see also the German Elberfeld Bible translation, where this mistake has been noted.)

As far as we know the chronology of the Judges has never before us been fully made clear by anybody with support only of the Old Testament. Our explanation shows, that Paul's indication of time in Acts 13:20 is correct. Concerning Judges 10:8 we understand the original text so that the Hebrew expression "*baššanah hahî šemōneh 'essrêh šanah*" shall be translated as ordinals, which also is clear in the context – that is not "in eighteen years" but "in the eighteenth year". From 11 and above, as said before, the cardinals are used as ordinals in the Hebrew language. The Swedish Bible translation from 1878 has here ordinals: "the eighteenth year". Our interpretation is that the children of Ammon fought against Israel without success for the last eighteen years of Jair's reign as Judge. But immediately after his death they "vexed and oppressed" (the original text) the Israelites on the other side of Jordan. Then after that (the same year, the year Jair died) they went over the river Jordan to fight against the rest of Israel. This is corroborated by the Swedish Bible translation, which in full reads: "And that year (when Jair died) was the eighteenth year, that they had vexed and oppressed the children of Israel, viz. all the children of Israel on the other side of Jordan...(Verse 9:) And Ammon's children passed over Jordan in order to fight also against Judah and Benjamin and the house of Ephraim, so that Israel was sore distressed (that year)."

From King Saul's accession to the throne until Judah's last king, Zedekiah's dethronement, it is according to the Bible 513 years, the so-called period of the kings. The length of this period is obtainable correctly only through the kings of Judah times of government, because the indication of times for the kings of Israel are incomplete. It is to be noted, that the information in the books of the Kings and the books of the Chronicles for the kings of Judah times of governing are in complete accordance. The space of Saul's reign cannot be found in the Old Testament, but is stated in Acts 13:21 to have been 40 years. We shall show the length of the period of the kings in detail in the next study. With King Zedekiah's dethronement the chronology of the Bible ends if we for the present leave out the seventy years of desolation, which reaches to the first year of Cyrus. Where the chronology of the Bible ends, the chronology of the secular history begins to be reliable.

<u>The period of the Kings.</u>									
<u>JUDAH</u>					<u>ISRAEL</u>				
(number of years:)		The year of possession B.C.			(number of years:)				
Saul	(40)	Acts	13: 21	1119					
Davi d	(40)	1 Chron.	29: 27; 1 Ki ngs 2: 11	1079					
Sol omon	(40)	2 Chron.	9: 30; " 11: 42	1039					
Rehoboam	(17)	"	12: 13; " 14: 21	999	Jeroboam I	(22)	1 Ki ngs 14: 20		
Abi j ah	(3)	"	13: 2 ; " 15: 2	982					
Asa	(41)	"	16: 13; " 15: 10	979					
				978-7	Nadab	(2)	" 15: 25		
				977-6	Baasha	(24)	" 15: 33		
				954-3	El ah	(2)	" 16: 8		
				953-2	Omri	(12)	" 16: 23		
				941	Ahab	(22)	" 16: 29		
Jehoshaphat	(25)	"	20: 31; " 22: 42	938					
				919	Ahazi ah	(2)	" 22: 40, 51		
				917	Jehoram	(12)	2 Ki ngs 3: 1		
Joram	(8)	"	21: 20; 2 Ki ngs 8: 17	913					
Ahazi ah	(1)	"	22: 2 ; " 8: 26	905	Jehu	(28)	" 10: 36		
Athal i ah	(6)	"	22: 12; " 11: 3	904					
Joash	(40)	"	24: 1 ; " 12: 1	898					
				877-6	Joash	(17)	" 13: 1		
				861-0	Joas	(16)	" 13: 10		
Amazi ah	(29)	"	25: 1 ; " 14: 2	858					
Uzzi ah	(52)	"	26: 3 ; " 15: 2	829	Jeroboam II	(41)	" 14: 23		
				803	anarchy	(13)			
				790	Menahem	(10)	" 15: 17		
				780	Pekahi ah	(2)	" 15: 23		
				778	Pekah	(20)	" 15: 27		
Jotham	(16)	"	27: 1 ; " 15: 33	777					
Ahaz	(16)	"	28: 1 ; " 16: 2	763	TOTAL solar ecl ipse	Amos 8: 9			
				761					
				758	anarchy	(9)			
				749	Hoshea	(9)	2 Ki ngs 17: 1		
Hezeki ah	(29)	"	29: 1 ; " 18: 2	745					
				740	Samari a FALLS	" 17: 6			
Manasseh	(55)	"	33: 1 ; " 21: 1	716					
				(696)	Complete downfal l	I sai ah 7: 8			
Amon	(2)	"	33: 21; " 21: 19	661					
Josi ah	(31)	"	34: 1 ; " 22: 1	659					
Jehoi aki m	(11)	"	36: 5 ; " 23: 36	628					
Zedeki ah	(11)	"	36: 11; " 24: 18	617					
The complete fal l of the Ki ngdom of Judah									
2 Chron. 36: 19-21; 2 Ki ngs. 25: 1-25				606					

As appears above, the Bible shows consistent chronological series concerning the kings of Judah, in the Chronicles as well as in the Books of the Kings. The indications of time for the kingdom of Israel are linked together with the list of kings of Judah and vice versa, a synchronism (a combination of contemporary events and persons). This synchronism has been considered partly wrong (and no one has been able to solve it), but we will henceforth prove it to be correct. The (complete) solar eclipse over Samaria in the summer of 763 B.C., which we will return to later, confirms the above combination of the chronology of the Bible and that of today.

The chronology and the synchronism of the Book of the Kings.

<u>JUDAH</u>		<u>ISRAEL</u>	
	(years:)	Year of possession B.C.	
Saul	(40)	1119	
David	(40)	1079	
Salomon	(40)	1039	
Rehoboam	(17)	999	Jeroboam I (22) 1 Kings 14: 20
Abijah	(3)	982	" 18 th " 15: 1
Asa	(41)	979	" 20 th " 15: 9
"	2 nd	978-7	Nadab (2) " 15: 25
"	3 rd	977-6	Baasha (24) " 15: 33
"	26 th	954-3	Elah (2) " 16: 8
"	27 th	953-2	Zimri 7 days " 16: 15
"	"	"	Omri (12) and Tibni " 16: 16
"	31 th	949-8	Omri alone Tibni died " 16: 22
"	"	947-6	Omri moves from Tirzah to Samaria " 16: 23-24
"	38 th	941	Ahab (22) " 16: 29
Jehoshaphat (25)	"	938	" 4 th " 22: 41
"	17 th	922-1	" Ahaziah co-regent " 22: 51
"	18 th	921-0	" Jehoram co-regent 2 Kings 3: 1
"	"	920-19	Ahab died 1 Kings 22: 40
"	"	919	Ahaziah king (2) Jehoram co-regent " 22: 51
"	Joram co-regent	918	Ahaziah sick 2 Kings 1: 4
"	" 2 nd	917	Jehoram king (12) " 1: 17
Joram king (8)	"	913	" 5 th from 917 " 8: 16
"	Ahaziah co-regent	907-6	" 11 th " " 9: 29
"	"	906-5	" 12 th " " 8: 25
Ahaziah king (1)	"	905	Jehu king (28) " 10: 36
Athaliah (6)	"	904	" " 11: 3
Joash (40)	"	898	" 7 th " 12: 1
"	23 rd	877-6	Joash (17) " 13: 1
"	37 th	861-0	Jehoash (16) " 13: 10
Amaziah (29)	"	858	" 2 nd " 14: 1
"	"	856-5	" Jeroboam co-regent " 15: 1
"	15 th	844	Jeroboam II (41) " 14: 23
Uzziah (52)	"	829	" 27 th from 855 " 15: 1
"	"	803	anarchy (13) " 15: 8
"	38 th	792-1	Zachariah 6 months " 15: 13
"	39 th	791-0	Shallum 1 month " 15: 17
"	39 th	790	Menahem (10) " 15: 23
"	50 th	780	Pekahiah (2) " 15: 27
"	52 nd	778-7	Pekah (20) " 15: 32
Jotham (16)	"	777	" 2 nd " 15: 32
"	"	763	" TOTAL solar eclipse Amos 8: 9
Ahaz (16)	"	761	" 17 th 2 Kings 16: 1
"	"	758-7	anarchy (9) " 17: 1
"	12 th	750-49	Hoshea (9) " 18: 1-2
Hezekiah (29)	"	745	" " 17: 6
"	"	741-40	" 9 th Samaria fell " 21: 1
Manasseh (55)	"	716	" " 21: 1
"	"	(696)	Israel's Kingdom complete downfall I saiah 7: 8
Amon (2)	"	661	2 Kings 21: 19
Josiah (31)	"	659	" 22: 1
Jehoiakim (11)	"	628	" 23: 36
Zedekiah (11)	"	617	" 24: 18
Judah's complete fall (= 513 years)	"	606	2 Chron. 36: 19-21

The Hebrews counted an unfinished year as a whole reign. So if a ruler took office at the end of one year and died somewhat before the end of the next, this could count for two years of reign, although the reign actually lasted only about one year. Consequently a single year could be attributed to two different rulers. There is only one word "*melek*" in Hebrew for "king" and "co-regent". So from the context and the synchronism you must determine the correct translation. These difficulties occur mostly regarding the kings of Judah. Since we count only completed years, partial years must be balanced in this manner, for example 978-7 = years 978 and 977. Here we only refer to synchronistic Bible passages and a few others. For further information, see page 9 1942.