

### Why do we Need to Reconsider The 607 BC Date?

As we have previously shown in the book “The Divine Plan and Its Chronology”, the date 607 BC can’t be moved because the repeating 2520 and 1260 year pattern intersects that year, and that pattern would be disrupted by any such change. But at the same time, we have run into a major difficulty with the traditional Bible Student view, in that since the time of Pastor Russell, a great deal of additional historical records have been found. Those records seem to irrevocably prove that the correct date for the complete carrying away to Babylon is actually 587 BC. **There is not just one piece of evidence against 607 BC being the final carrying away, but there are no less than 14 lines of evidence, taken from both the bible and archeology discovery, that show that 587 BC is the correct date for that event.**

While some of this evidence is found in the book called “The Gentile Times Reconsidered by Olaf Johnson”, which is a book critical of the 1914 date that **does not make the evidence invalid**. Most of that evidence comes from independent sources that have no reason to skew the results. For that reason, we still are forced to either explain or explain away those 14 lines of evidence, or accept them. It might be possible to say that we are going to stick with only the bible as some say they are doing, but some of the evidence given in Johnson’s book is biblical evidence in which the bible conflicts with the traditional view. One problem is that the second 70-year period mentioned by Zechariah and implied by Ezra and Nehemiah, does not add up to seventy years with the traditional view. You get 90 years unless you are using the modified timeline that we think is correct.

The bible also tells us that Babylon was to have power over **Judah and the surrounding nations** for 70 years. Unless you are using the modified timeline, Babylon would have had that power for 90 years. Dan does not agree with the 90-year figure in Dan chapter 9, where he says that he understood that the number of years prophesied by Jeremiah, had expired. If we read Jeremiah’s prophecy on this matter he says that Babylon’s power was to be for 70 years. There are other biblical problems but those are some of the more obvious ones. On top of all of those problems, we also have all of the historical records that have been discovered since Pastors time, that point to 587 BC, because they show that there was only 50-51 years of time from the destruction of the city until the Decree of Cyrus, instead of the 70 years the traditional view has. There is not just one type of historical evidence that shows this, but there are a large number of different types of evidence and they all agree! Since **God says that all things shall be established by at least two or three witnesses and we have at least that many biblical ones against the traditional view**, we think we need to take a very serious look at this problem.

What we are claiming and going to show in this book is that this problem does not have to disrupt our chronology. Due to a corresponding 20-year timeline correction that we advocate, we think that the date 607 BC is still valid, as well as the 1914 AD date. If we take 20 years out of the count at the time after the destruction of the city and the temple, in order to keep our original chronology intact, we have found that we have to put 20 years back into the count in another place, with both changes needing to be very close together to each other. How and where do we do that? Since we had the repeating chronology patterns to go by that are found earlier in this book, we were able to use them to narrow down the limits in which it would be possible to make such a change, without disrupting anything. Because the two changes could not be on opposite sides of any chronological cycle or pattern as seen earlier in this book, we knew that any such change had to occur after the Jubilee cycles began. The change would also be self-limiting in that it would have to occur before the end of the Babylonian exile. The period of Judges and Kings are fixed spans that can’t be changed because of a 490 and a 390 span of time that we will explain later, so we had to rule those areas out. If we compare the kings of Israel with the kings of Judah, we have found that if we use the kings of Judah as a standard, the kings of Israel can be harmonized to them, with the exception of a few spots that can be explained away otherwise. Since we think the dating of the kings of Judah is the correct way to view that area, there was only one place left where we could make a change. That turned out to be in the period of Judges.

**There are two possibilities in regard to how we could fix this problem.** In the first one we see that we traditionally count Joshua as a judge, but the scriptures may not actually do the same! The bible does not speak of giving Israel judges until after Joshua had died! While Israel had Judges prior to Joshua’s death, these judges were different in that they had a different purpose, in that they were raised up to deliver Israel from their oppressors.

***Judg 2:8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.***

***Judg 2:16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.***

Looking at the above verses, it appears that Joshua should not have been counted into the 450 years of the Judges. (Acts 13:19-20) As we will see, if we change the count in the time of Joshua by 20 years, we can then take out the 20 years needed at the carrying away to Babylon by Nebuchadnezzar, without disrupting the chronology. For this correction to work, we have to assume that the 450 years of the judges did not start immediately after the dividing of the land, but that it had to wait until after Joshua died. **The verses above, Judges 2:8, 16 seem to indicate that assumption is correct.**

In support of this idea, we see that there is a serious problem with the traditional view in that if Joshua was a judge, the account in Acts should not have had to of counted the 6 years of the dividing of the land separate, since that 6 years would have already belonged to his time as a judge. If we say he was counted into the 450 years of the judgeship, we are then taking only part of his time and adding it to the period of the judges, ignoring the 6 years. If he was a judge, was he only a judge after the 6 years? If he really was a judge, we should have counted his entire service as part of the 450! We think that the simple answer to this problem is that he should have been counted separate from the 450 years of the Judges, because he was not a judge!

One problem is that we do not appear to have a direct scriptural statement about how long Joshua served the people after Moses died. The Jewish historian Josephus says 25 years, (Antiquities, book 5, chapter 1, par 29). While it is said that he is not always reliable, in this situation he seems to be accurate. From the 25 years that he gives we take the 6 years of the dividing of the land. The 25 years that Josephus gives us would then come out to be 19 years ( $25 - 6 = 19$ ). In order to keep the total count of the years absolutely correct for the Jubilees and the other chronology, we needed to find 1 extra year to add to the 19.

In the timeline found earlier in this document, we used 20 years for the length of Joshua's life after the dividing of the land. It appears that the correct number is about 19.5 years. The exact number still needs to be researched, being dependent upon the exact length of the 6 years of the dividing of the land which we think is about 6.5 years and so we know that we are within 6 months of the correct number. Rounding off the 19.5 years gives us the correct figure to fix the 20-year problem later. Rounding this number is correct, because taking 19.5 and the two 3 months reigns of kings that were not counted later on, we arrive at the 20 years needed to fix the historical problem with the 607 versus 587 BC date, discussed in this section.

**The second possibility** is that some say that the text found in the New Testament in regard to the 450 years, says only that it should be 450 years up to Samuel and not counting him. We think that the meaning of the word until supports the concept of including Samuel, rather than just up to him, but we can't prove that for sure since we are not a Greek expert. If we can't count him as a judge, the only way that we could still get 450 years is if we counted Joshua as a judge. We would still have the problem of the 6 years during the dividing of the land being not counted together with that 20. Perhaps we could get around that by saying that we should not count any time for judges until they were in the land. In that situation we would then have Samuel as the extra 20 years that we need to counter balance the 20-year change in the time of the carrying away to Babylon. Either way we would still be able to show 450 years for the period of the judges. If we count Joshua as a judge we could not count Samuel and if we didn't count Joshua as a judge, we would then have to count Samuel. All the other calculations for this period would be the same, so nothing else would change. We are still looking into this.

Either way that correction, keeps all of our chronology intact, the 6000 years to 1874, the 1845-year parallels, 1260, 2520-year dominions, and the 2500-year Jubilees. **By making this change, we fix the problem area and all the arguments that are made against our chronology dating are no longer valid.** The dating for the destruction of Jerusalem as found in the modified timeline, then agrees with the historical record that the archeologists have uncovered since the time of Pastor Russell. As we will see, it also agrees with the biblical record, which has some problems in regard to the traditional view. Another point in favor of the 20-year correction is that when it's made, **the 2520, 1260 pattern found in the book "The Divine Plan and its Chronology" then intersects a new date where it previously did not.** It now intersects the important date of the destruction of the 10 tribes in 721.25 BC or 722 BC and since dominion is the theme of that pattern, we don't think that intersection is by accident! There are also some parallels that were not possible before, that now seem to work, which we will display later in this book. These are still under research yet at this time, but they look interesting, again showing us that God has exercised a great deal of control over the nations throughout all of history.

The idea that 607 BC was the beginning of the conquest and not the complete destruction of Jerusalem is actually not a new idea. A chronologist by the name of E. B. Elliot had looked at that very same event back in approximately 1847 to point ahead to the year 1914, where he predicted the end of the 2520 years. Barbour actually got most of his chronology from him, **but he changed the 607 BC event from being the beginning of the conflict, to the complete destruction of Jerusalem!** Pastor Charles Russell got his dating from Barbour and that is why in the second volume we have 606 BC for the complete destruction of Judah. Barbour was looking at 606 BC instead of 607, because of a 1-year mistake that came from not looking at the zero date point correctly. The reason for the mistake is that they did not see that there is no such thing as a zero year, but there is only a zero point.

In the modified column of this timeline, the complete destruction of Jerusalem is not 606 or 607 BC. In that column, the date 607 BC is actually about when Nebuchadnezzar first attacked Palestine taking land that had been promised to Israel even though they did not have possession of it at the time. After his father became ill and left to return to

Babylon, Neb took command of the army and eventually led it against Palestine, only stopping when he was turned back by the Egyptians, 607 BC. This was not the battle of Carchemish, but was an earlier battle in which Egypt initially defeated Babylon. The reference to that event is found in the Encyclopedia Britannica. We think that Judah could have been directly involved in that first battle since they were a vassal state to Egypt at that time, but we have no direct proof of that. Later in either 606 or 605 BC is when Nebuchadnezzar came directly to Jerusalem as recorded in Dan 1:1-2. At that time it appears that Judah suffered at least a partial defeat and surrendered part of the temple vessels and some people to Nebuchadnezzar. They entered into an agreement with Nebuchadnezzar, in which Jehoiakim stayed on the throne and in power. It might be that since the situation was hopeless anyway, Jehoiakim may have decided to surrender and make a deal with him simply because he was attacking Egypt, who was in control of Judah at the time. They may have also hoped that the resulting conflict would have free them from Egypt so that they would not have to pay tribute anymore.

Later in this book, there is a parallel diagram that links events between the times of Babylon, the time of Christ, and the harvest time on this end of the age. In that parallel we see that the army of Titus had come up to Jerusalem in 69 AD and then withdrew. He came back in 70 AD and then destroyed the city. Likewise we see WW1 break out in 1914, but historians tell us that the war did not do that much damage until 1915 when almost all the supporters of the old world order were killed in the battles that had intensified in that year. Likewise in the time of Babylon, it appears that Nebuchadnezzar had made some attempts at Palestine in 607 BC, perhaps even attacking Egypt at the same time, but after a first limited battle he withdrew. He came back the next year, in 606 or 605 BC and that is when he started his successful campaign that eventually gave him control over all of Palestine.

### Seven Years to a New Empire

The first attack against Palestine marked the point in time that he began to expand the empire. Since that is the point in which he began taking land that was originally promised to Israel in the time of Abraham, that is where we begin to count the 2520 years from, which then reaches to 1914 AD and WW1. The earliest recorded biblical date that we have for a direct attack on Judah is in 606 BC and that would reach directly to 1915, which is where the world war had become full blown, and the historians tell us that the old world order was destroyed by the death of almost all the aristocratic nobles who had volunteered to fight and therefore died first. So what we see as the beginning of the conflict in 607 BC, in the time of Babylon, was parallel to the beginning of the conflict in WW1, in 1914. A year later in 606 BC we see the attack of Jerusalem by Babylon, and in 1915 we see the defeat of the old world order. In the time of Babylon, some of Palestine held out until about 603 BC where Neb was declared the head of gold. On this end of the age in 1918 at the end of WW1 we see that the old world order was gone never to return at that time. That date also marked the Belfour declaration in which the Jewish people were promised a chance for a homeland in Palestine again.

As we have investigated this, we have found that its hard to pin down any specific event that happened to Judah in 607 BC, in that we can only find that Nebuchadnezzar began to expand the Babylonian empire into Palestine at that time. The bible doesn't seem to mention anything as happening until the actual attack against Jerusalem, which we think, happened in 606 BC. Not everyone agrees with that date and some would like to move that event to 605 BC. We will discuss the reasoning for our favoring 606 BC in more detail later. It's very likely that he reached some of the outlying areas of Judah or at least land that had been promised to Israel at the time of Abraham and Moses in 607 BC, since it only makes sense that he would have needed time to subdue the countryside first. If that's true, the scriptures seem to be silent about it. History does seem to indicate that as a possibility, but that time area is sketchy in regard to details.

What we have found for sure is an idea that we wish to give Bro David Rice credit for, and that is that there is a clearly marked seven-year period that reaches from where Babylon first conquered Assyria, until the bible declared him the head of Gold. That seven-year period has a corresponding seven-year period on this end of the age, as we show in the table below. What seems clear is that in both instances, it took 7 years for events to play themselves out. In the first situation it took Babylon 7 years to become the new world empire, defeating all the kings of Palestine. On this end of the age it took seven years for the old world order to be defeated, resulting in the loss of almost all the kings who had belonged to the false church and state system.

**The image as seen in the vision in Daniel, had its small beginnings at the start of the seven years when Babylon defeated Assyria. It had grown into a full empire by the end of that time period. On this end of the age, the toes of that image were threatened in the time of the Agadir crisis, and by the end of the seven years, the toes of that image were smitten (1914) and shattered into pieces (1918). We are now in the final crushing and wind phase of that prophecy.** It appears that all the dates, that deal with the changing dominium and which fall in that seven year period, would be parallel and 2520 years apart, not just the 1914 date. The 607-1914 dates were important, not because of any major event that was completed on those dates, but more because of events that began there and which led to major changes in the world powers by the end of the 7-year period. In both dates we also see that they were the ends of a 40-year periods. On this end of the age it was the 40-year harvest and that would be why the war could begin there, because the systems time had expired. If you look at the 2520-1260 year pattern, you will see that there is a 40-year circle that sits centered on the chart. That circle ends in 606.25 BC, so again we see that their time had run out!

3.5	609.25 610 BC	Babylon defeats Assyria. Palestine feels threatened, because they know they will be next. Egypt takes control of Judah when they try to stop them from crossing their country on their way to help Assyria. <b>Palestine begins to prepare for war.</b>	1910.75	The Agadir crisis, where the threat of war looks very possible. <b>All nations of Europe begin to prepare for war.</b>
	606.25 Oct 607	<b>First attacks</b> against Palestine by Nebuchadnezzar.	1913.75 Oct 1914	<b>First outbreak</b> of WW1.
3.5	605.75 April 606 BC	Nebuchadnezzar directly attacks Jerusalem and takes the city, Dan 1:1-2.	1914.25 April 1915	By this time all of Europe is in the war and most of the nobility are killed in this year.
	602.25 BC 603 BC	<b>Nebuchadnezzar defeats and controls all of Palestine</b> and is declared to be the head of gold. <b>He is the head of the image as seen in Daniel.</b>	1917.75 1918 AD	WW1 is over and the <b>old world order is defeated and gone!</b> Israel is promised a homeland in Palestine by the Befour declaration. <b>The toes of the image have been shattered.</b>

2520

**The gentile times has always been related to who has had control of Palestine.** Babylon began the conquest of it in 607 BC. Next, control passed to the Medes and the Persians in 539 BC. Greece took possession of it after 344 BC. Finally Rome took control in 67 BC just before the time of Christ. When Rome fell in approximately 476 AD, Papacy stepped into the power vacuum and took gradual control over a period of time, 539-799. By 799 AD Papacy claimed the right to appoint emperors of Rome in the western half of the empire where there had not been any emperor since the fourth century. They held that control for 1000 years, until 1799 AD. They in conjunction with the kings, ruled over not only literal Palestine, but also over spiritual Israel, (the church), all during the dark ages. When Papacy did not have literal control of the holy land, the Moslems did.

Another point in favor of looking at the beginning of the expansion of the Babylonian empire into Palestine as the beginning of the 2520 years is because the same thing was true of the time of Alexander the Great. Besides the prophetic application found in the volumes for the 2300 days of Daniel, 454 BC-1846 AD, we think that there is another more literal application of the 2300 days in regard to the restoration of literal Jerusalem on our end of the age. The 2300 years started counting from the time of Alexander, when he started on his way to invade Asia Minor in 334 BC. That event marked the end of the Persian Empire and the rise of Greece. From there to the restoration of Jerusalem in 1967 AD, was exactly 2300 years! Alexander started in 334 BC but he did not begin to conquer Palestine until a year later in 333 BC. The same thing was true of Nebuchadnezzar in that he started to conquer in 607 BC but he did not get to Palestine until about 606 BC. In both places, the starting of the conquering army began a process in which one world empire was defeated and another rose to take its place, gaining control of the Holy Land. In both places, this is counted from the start, and not from the actual completed conquering.

### 490 Sabbath Years

One other thing that we want to mention here is that some commentators point out that its likely that Judah needed to atone for 70 missed Sabbath years and they think that there were exactly 70 x 7 or 490 years of Sabbaths that were not kept from the start of the reign of king Saul, until Josiah was killed and Egypt took control of Israel. This is similar to the idea that there should have been a total of 70 x 50 = 3500 years of Jubilee's.

While this idea is tempting, there is a problem with it that requires some explanation. The problem is that this idea would only work with a 49 year Jubilee cycle, but we have seen proof in the first portion of this book, that the original Jubilee cycles were 50 years long. The repeating pattern that we get off of the tabernacle fence is based on a 50-year Jubilee. In the volumes, we do see that there is a 49-year Jubilee, but only after the original 50 year Jubilee repeating pattern was broken by Israel, after they were carried to Babylon. Since they could not keep the Jubilees after that time, that allowed the calculation of 51 remaining Jubilees, times a 49-year Jubilee cycle, resulting in 2499 years, which reached to 1874 AD.

In researching this topic, we see that there are two different opinions on the original Jubilee cycle length. We find that the opinions are about equally divided as to whether the Jubilees were 50 or 49 years as originally given by God. Both sides offer evidence for their particular opinion from the bible. One Jewish source , The online Jewish Encyclopedia", said that as originally given, the Jubilees were 50 years, but that after all of the tribes were carried away, the Jubilee

year was dropped off the calculation, because the original commandment said that “all” should participate in this release, and they “all” could not, since some did not return from captivity. That idea would match the calculations, as found in the second volume, where 50 were used before the desolation, and 49 afterward and explains why.  
<http://www.jewishencyclopedia.com/view.jsp?artid=18&letter=S>

At the same time, we see that God himself did not stop counting the Jubilees as 50 years, because that calculation was needed to show where the antitype was to be fulfilled,  $50 \times 50 = 2500$ . In calculating the starting time of the 70 weeks, later in this discussion, we will see that a 50 year Jubilee calculation points to the end of the year, in which the seventy, seven year Sabbath cycles needed to begin, in order to have the Messiah cut off in the midst of the last week. That calculation allows the 490 years to begin in 455 BC, exactly where needed, even if the decree was given 4 years earlier as some think, because you would not start counting the 490 years, until the start of the next Sabbath year, which was 455 BC.

That leads to a question, which would be this; did God take into account the Jubilee year when he calculated the time that the punishment would begin. There is evidence that he did not do that but that he only looked at the Sabbath years, without counting the Jubilee years. Where we get that idea from is in Jeremiah, when God is explaining to them why they are going to be punished.

*Jer 34:13-17) 13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,*

*14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.*

*15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:*

*16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.*

*17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. (KJV)*

*Exod 21:1-2)1 Now these are the judgments which thou shalt set before them.*

*2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.*

*Deut 15:12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. (KJV)*

If you look at the reference from Exod 21 above, you will see that there was a seven year cycle that was not related to the jubilee cycle at all and that was evidently the one that God punished them for. Notice that in Jeremiah, God is only talks about the Sabbath years as being the problem and he does not mention the Jubilee years at all. For that reason we would only look at the seven-year cycles when counting the time for the punishment and ignore the Jubilee years. For example, in considering the 490 years that would go from Saul to Josiah, we see that using a seven year Sabbath cycle, makes the first year of Saul and the year of Josiah's death, Sabbath years. So in other words we would count seventy, seven year Sabbaths, starting with a Sabbath year, and ending just before the seventy-first Sabbath year.

In researching this topic, we did find that there was at least one opinion that God intended both cycles, and that the 50 year cycle was a higher cycle that God counts in regard to heavenly or spiritual things, and that there is a 49 year cycle based on Sabbath years that has to do with earthly things, or man himself, such as the nation of Israel. There is only indirect evidence that this idea is correct at this time, but it appears interesting enough, that we mention this possibility for future study. With that thought in mind, we still think that its likely that these 490 years are how God arrived at the 70 Sabbath years that needed to be atoned for in the time of Babylon, because as we will see later the end of that time period exactly marked the end of Israel's sovereignty. If that method is correct, God would be punishing them for the 70 earthly Sabbath cycles that passed during the time of the kings, and he would not be using the 50-year cycle to calculate it but only a seven-year Sabbath cycle. The punishment as given in the original prophecy about what would happen if they did not keep the Sabbath, said nothing about the Jubilee cycles, only the Sabbath cycles.

If the seven-year Sabbath cycle calculation is later found not to be correct, we still can get an interesting result in regard to these 490 years, in that we would have to add another 10 years to the amount of time that would pass, because of the ten Jubilees in that time period. The end of this 500-year cycle, would point to the year just before Nebuchadnezzar removed Jehoiakim, and **all of the temple vessels**, and the entire ruling class. This is indirect proof that both methods are correct, in that the 7-year Sabbath method would point to the death of Josiah in 609.25 BC and the desolation that occurred to the nation there, in that they

were no longer an independent nation after that time, and the 50-year Jubilee method would point to the first full defeat of Israel by Nebuchadnezzar in the year after 599.25 BC, which was the year 599BC, where all of the temple vessels, as well as all of the princes of Israel were removed, at the end of Jehoiakim's reign. **The only other defeat was the final one in which the temple and the city were completely destroyed, and as we will see later, that one is pointed to by the 390 years of Ezekiel chapter 4.**

**One other question that comes up in regard to the seventy Sabbaths that had to be atoned for is this: Why did God not count the period of Judges against them since they most likely did not keep the Sabbaths then either? A very good possibility as to why the punishment only counted from the start of the period of the Kings is that God had already punished Israel for the time that they had transgressed during the period of the Judges. There were seven actual punishments starting during the time of the wilderness wandering and also during the period of the judges, as they were warned would happen in Lev 26:18.** Those are the same seven events that we think are related to the solution of the 480 year question, in 1 Kings 6:1, and we list them in that discussion later in this book. It appears that the scribe, who wrote that verse, subtracted the amount of time from the total count of years that they were being punished and in subjugation to their enemies, during those seven punishments. Taking that into consideration adds the proper amount of years back into the total count. If we do that, then the period of the Judges adds up to the correct amount of 450 years, to agree with the New Testament.

**Since the period of the judges had already been chastised and corrected by these seven punishments, when the kings began to reign, they were responsible only from the beginning of the period of the kings.** If we count a full 490 years from the first year of king Saul's reign, who was the first king, and then look at the following year after the 490 years had expired, we come to the year 609.25-608.25 BC, which is the very year that King Josiah was killed. **Josiah was the last independent king of Judah, since even in his first year; Jehoiakim the next king became a vassal king to Egypt.** That by no coincidence is the same year that Babylon finished conquering Assyria, and began their world empire. For that reason we are going to take a real close look at that date when we look for a starting point for the 70 years of Babylon's time of power, as predicted by Jeremiah.

**It also makes sense that if this 490 year time period with seventy missed Sabbaths is correct, then we should expect that as soon as that time period expired, that Israel's punishment would begin.** As we will see, that date fits exactly with the beginning of the 70-year period that Daniel mentioned in his prayer. That Josiah was killed there and the national sovereignty lost to Egypt in the very next year after the 490 expired is no coincidence! That the 490 years reached up to that event, will become more interesting later, when we see that there is a second 70-year period that deals separately with the punishment of the ecclesiastical, the temple, and the city. **The 390 and 40-year prophesy of Ezekiel chapter 4 marks the start of the second 70-year period of ecclesiastical punishment, just as the 490 years marks the start of the first 70 on the civil power and the land.**

**That the time period of the Kings has both a 490-year period and a 390-year period limits the length of the period of the kings to the number of years recorded in the Kings of Judah. That is the same number as found in the second volume. If we add the evidence as seen in the repeating chronological patterns found in the first portion of this book, we see that there is no way that we can change the length of the period of the kings.**

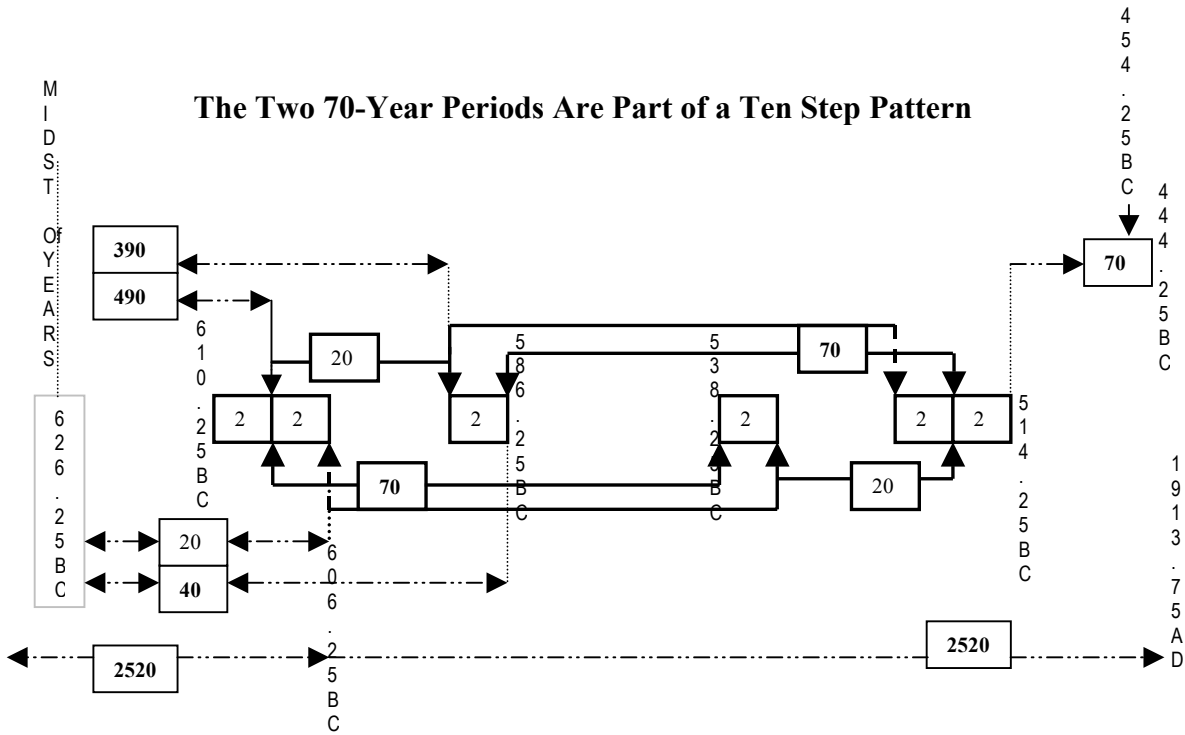
## Some Needed Explanation Regarding 70 Years

If we make the changes to the chronology that we think are necessary, we then need to explain a few things in regard to the 70 years of desolation and the punishment of the Sabbath years. Some say that it's not possible to satisfy those references in the Bible if we modify the chronology, since they say that we would have Judah out of their land for only 50-51 years. In the next section we will explain how this could work anyway and that even the traditional view does not work in that regard, since there was not 70 years of complete desolation with no inhabitant in the land with that view either! One of the confusing things about this situation that some don't realize, is that there were actually two different 70-year periods found in the bible, which we just mentioned above.

**See the two layouts on the next two pages for a pictorial explanation of how all this fits together. We will then explain what you are seeing in further discussion afterward. The diagrams make it clear that the situation was more complex than what we normally think. The pattern and the consistency of the time period, is more obvious in the second diagram, where we see that everything fits together in such an intricate, but patterned method typical of the Heavenly Fathers work. In regard to the dates in these tables here and elsewhere in this booklet, we need to mention that we think that our Heavenly Father has allowed for a little deviation from perfection. We suggest that a date can be up to 6 months off and still be correct. The deciding factor seems to be if a number can be rounded off with less than 6 months to the number that it needs to be, it can then be considered correct. For example, the two-year periods that we think overlap the ends of the 70's that you will see in the second table, are in some places slightly more than 2 years, and in other slightly less than 2. But they can all be rounded to 2.**

**A Table showing the 2520's and the 70's**

1099.25BC	Period of the Kings begins with King Saul	
979.25 BC	10-2 tribe split into Israel and Judah Begin 390 yr for Israel.	
627.25-626.25 BC	Jeremiah's first year of warnings of destruction. Begin 40 yr for Judah.	
610.25 – 609.25 BC	Babylon begins to conquer. 2520 to Agadir incident.	4 9 0
609.25 BC	Using a 49-year Jubilee cycle, there would have been 70 Sabbaths of seven years only. 70x7=490 years. End of 490-year period. Begin punishment for failure to keep Sabbaths in next year.	
609.25 - 608.25 BC	King Josiah was killed. Babylon defeats Assyria. Israel becomes vassal state to Egypt. He was last independent king of Judah. <b>There is a 2-year overlap</b> on both ends of this 70, <b>this overlap to 607 BC.</b>	3 9 0
607.25 - 606.25 BC	Nebuchadnezzar first attack against Egypt. 2520 to WW1	
606.25 – 605.25 BC	3 <sup>rd</sup> year of Jehoiakim 2520 to 1914 AD. First attack against Jerusalem?	7 0
605.25 – 604.25 BC	Egypt defeated. Second possibility of first attack on Jerusalem.	
603.25 – 602.25 BC	Nebuchadnezzar declared head of gold. 2520 to Belfour declaration. 1917.75 AD or 1918!	
598.25 – 597.25 BC	Using a 50 year Jubilee cycle would bring you to the attack by Neb, which removed Jehiakim. 70 Sabbath years x7=490+10 Jubilee years	
589.25 – 588.25 BC	Siege of Jerusalem begins. <b>This is 390 years from split between the tribes, Ezekiel 4:5 There is a 2-year overlap</b> on both ends of this 70, this 2 year overlap to city and temple destruction.	2 5 2 0
587.25 – 586.25 BC	Siege of Jerusalem ends. Temple and city destroyed.	
539.25 – 538.25 BC	End first 70 years. This was 70 for Babylon and nations. Jer 25:9-12 <b>This was a civil power and land punishment for 70 years.</b> 1 <sup>st</sup> year of Darius the Mede. Daniel prays and says that the 70 has ended and asks when they will be allowed to return.	
537.25 – 536.25 BC	Decree of Cyrus returns the Jewish people back to Palestine, <b>end 2-year overlap.</b>	
519.25 – 518.25 BC	Second year of Darius the Persian. Rebuilding resumes a second time. This is 70 years from beginning of siege. There is a 2 year overlap on both ends of this 70. The first year is the year most likely intended. <b>This was an ecclesiastical punishment for 70 years.</b>	7 0
517.25 – 516.25 BC	Seventy years since the destruction of temple. Zech 7:5. This is in the fourth year of Daruis the Persian, who is different than Darius the Mede. This is the <b>end of the 2 year overlap.</b>	
515.25-514.25 BC	Temple finished.	
1910.25 AD	Nations of Europe begin to prepare for war.	2 5 2 0
	3.5 years overlap	
1913.75 AD	WW1 breaks out in August of 1914.	
	3.5 years overlap	
1917.25 AD	Belfour declaration. A restored Jewish State proposed by England.	



In regard to the 2-year overlapping periods above, we see that some of them may be slightly more than two years or slightly less, depending on the event that you are looking at. The important thing is that they all seem to be able to be rounded off to 2 years. This would imply that the Lord uses a certain amount of error tolerance when he arranges events to conform to prophecy. We should find that all events are close enough that there is no doubt what was intended, but that they do not have to be exact to the day, but most likely can be off up to 6 months, since that amount can be rounded to the correct figure.

1. Starting from left to right at the first box with 2 in it, we have 610.25 BC, the date that Babylon began to conquer Assyria.
2. Next at 608.25 BC is the end of the year that Egypt conquered Judah, killing king Josiah. The end of the 7x70 = 490 years calculated using seven year Sabbath cycles, reaches to the beginning of that year. 2 Kings 23:29, 33-35. Babylon also took Assyria in this same year or perhaps just before this. Begin the 70 years of Jeremiah. A 50-year Jubilee points to the year before 598.25 BC, which was when Jehoiakim was removed.
3. The next date is 606.25 BC, is when Babylon first attacked Palestine and Egypt, involving Judah in the struggle because they were a vassal state of Egypt at the time. Begin 2520 to 1914 AD where Christ the second Adam, begins to deal with the Gentile nations. This is also 360x7 or 360 Sabbaths or 2520 years, which is the same distance, back to the end of Adams first 1000-year day.
4. Moving to the point marked by the 390 years from Ezekiel chapter 4, we come to the siege of Jerusalem. Begin 70 years for Ecclesiastical punishment. Zech 1:12, 7:5
5. The next point is the actual destruction of the city and the temple in the year of 586.25 BC. This is the end of the 40 years from Ezekiel chapter 4. Since it happened during this year it would have been slightly more than a two-year siege.
6. The first 70 years ends at 538.25 BC and the destruction of Babylon. This 70 years is from Jeremiah 25:11-12, 29:10, 2 Chron 36:21, and Dan 9:2. This is where Daniel prays in chapter 9 and the angel tells him that there will be an additional 70 weeks.
7. In the second year after this prayer Cyrus issues the decree allowing the Jewish people to return to their homeland. The rebuilding of the temple and the city begin, but their enemies stop them, Ezra 4:23-24. The people are allowed to remain in the land. This date is more properly the date that the rebuilding ceased, Ezra 3:8.
8. At the end of the second seventy, which is seventy years from the beginning of the siege of Jerusalem and the temple, the king of Persia is petitioned to allow the rebuilding again. Ezra 4:24, 5:4 Hag 1:1-4, 14-15, 2:10
9. Two years after the start of the re-building at the end of the second seventy, God says that he has returned to the nation. Zech 8:3 *Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. Zech 7:5, 8:*
10. In the sixth year of Darius, four years after second start of the re-building the house of the Lord is completed. Ezra 6:15

**Note-**The last or third 70-year period on the chart, which begins in the sixth year of Darius, is not part of the darkened symmetrical pattern, but begins where that pattern ends and points to the date that the city and the walls with gates were completed. Neh 1:1, 2:1-9. We have included it because there is an interesting ratio between the date where the 490 years of Daniel

chapter 9 starts and the beginning and the ending of that seventy, which we will explain a little later. The decree to rebuild would have been either in 457.75-456.75 BC or in 454.25 BC, and either of those dates would have fallen into that 70 year period. We think 454.25 is the correct starting point for the 490 years even though 458.25 BC may have been the actual decree. We will explain how that could be and still keep the midst of the week pointing to 33 AD. The end of the 70 years is when Nehemiah was given permission to rebuild the gates of the city.

## Two Seventy-Year Punishments

In the table above, there are two 70-year periods related to the punishment of Judah. The third one in the diagram above is not related directly to the punishment and has to do more with the date that the 490 years of Daniel chapter 9 begins so we will discuss that one later. The first seventy started when Josiah was killed and Judah lost control over their country and land to Egypt. The second seventy started at the destruction of the city and the temple. The above table shows the relationship of the two 70 year periods to each other. There is a symmetrical pattern related to each 70 year period, that is made up of two year overlaps at the ends of each 70 year period and a 20 year overlap between the two 70 year time periods. This works only if we are using the modified dating system, and then the actual destruction of the city is 40 years from the midst of the years, which is 3500 from the fall of Adam in the garden and is also where Jeremiah began to prophesy about the impending destruction.

That there are two well-defined 70-year periods in this historical area makes it hard to determine exactly which one fulfilled the 70 year Sabbath punishment. While we have come to the conclusion that the 70-year period that Jeremiah predicted for the time of power for Babylon is definitely the first seventy, it's not so certain that this is actually the one that completely fulfilled the Sabbath punishment, even though the chronicler in 2 Chronicles chapter 36 seems to say that it is. We know that at least one of those time periods is the right one, but which one has caused us to re-write this section several times. If it is the first period as we are inclined to think at the present time, we have to do some explaining in regard to the term desolation, since many think that the 70 years was to be a total desolation of the land.

We do not fault anyone who comes to the other conclusion and decides that the Sabbath punishment falls on the temple and the city at the second seventy years. For a time we thought that the second seventy was the correct choice since the temple and the city did remain desolate, even after they had returned at the decree of Cyrus for another 18-20 years, as you can see from the diagrams above. There is a problem with that view in that the people were allowed to return at the decree of Cyrus and as far as we can determine they remained in the land, even though they were not allowed to rebuild the city or the temple until the later date. So even in that situation you would not be able to claim that the land was totally empty and desolate for 70 years.

We are going to proceed with the idea that the first 70 years fulfilled the Sabbath punishment, but even then there is some evidence that the second seventy could be at least part of the punishment. Since the desolations came like travail upon a woman, just as Jeremiah predicted, we see that there is some argument that could be made, that just as it took some time for the country to be completely overwhelmed, that it should take the same amount of time for it to be restored. Looking at the pattern above, that actually seems to be true. It appears that the land or civil power was desolated first and then the temple and the city were taken second about 20 years later. The order of restoration is exactly the same during the return with the people coming back first, restoring civil power and then the temple and the city was restored second.

The reason that we think the 70 Sabbaths began at the earlier time is that the Sabbaths were to be punishment for them not keeping the Sabbath rest for the land every seven years. When they lost their national sovereignty to Egypt, they lost control over the land and so that was the beginning of their punishment, and that only partially ended 70 years later when the people were able to return at the decree of Cyrus. Even after Egypt took control of the country initially they could have repented, but since they did not, God next destroyed the city and the temple and again it took 70 years for that to be restored. So what we see is that there were two periods of punishment, the first as predicted by Jeremiah was upon the land, the second was upon the city and the religious leaders and was predicted by Ezekiel.

## Where is the 70 years of Total Desolation?

If we think that there is no problem with the traditional view, and that all we have to do is stick with that view and we will have a complete 70 year period in which to rest the land with no inhabitant in it, then we have missed a rather obvious problem. We will consider this in more detail later, but the scriptures specifically state that Nebuchadnezzar left the poor of the land in Judah to be vinedressers after he destroyed the city and the temple. He did come back 4 years later and remove more people, but it does not say that he took them all. Even if he did, that would make us at least 4 years short of a complete 70-year desolation. So from that alone it should be obvious that the desolation had to be something other than a total removal of the people from the land.

The scriptures do not actually say that the land would have to lie completely desolate for 70 years. They only say that the time of Babylon's power and Judah's punishment would be 70 years. They do say that all the time that it lay desolate, it would keep its Sabbaths. They do not say that the land would have to fulfill 70 Sabbaths, although we don't

disagree that it did fulfill seventy of them. The scriptures do not say that the land would lie desolate for 70 years without absolutely any inhabitants. There are some misconceptions as well as some mistranslations that try to make it sound like that is true, but as we will see, the verses that seem to say that can be understood to indicate otherwise.

As we investigated this, we found that the scriptures actually considered Judah and Jerusalem desolate or at least partially desolated at the beginning of the first 70-year time period, when Judah lost their national sovereignty starting with the death of Josiah and the capture of the country by Egypt. In Jeremiah 25, which was in the fourth year of Jehoiakim, we find a statement in which Jeremiah says that the nation and the land were already desolate at the time that it was first taken by Nebuchadnezzar. *Jer 25:17-19* 17 *Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:*

18 *To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;*

19 *Pharaoh king of Egypt, and his servants, and his princes, and all his people; (KJV)*

Since this was in the fourth year of Jehoiakim, and we see that God considered the nation to be desolate already at that time, we need to ask the question, how can that be? By this time in history we find it mentioned in the scriptures that Jerusalem had already been under attack by Nebuchadnezzar. In Daniel 1:1-2 it tells us that he had come to Jerusalem and that he had taken some of the temple vessels and some of the people to Babylon in Jehoiakim's third year. Some think that the third year of Jehoiakim mentioned in Daniel is actually the fourth year, but even if that's correct, that would still agree with what verses 17-18 are saying, namely that God considered the city and the nation to be desolate already at the time of the prophecy, which was the fourth year. Since there was still most of the people left in the land at the time, it should be fairly obvious that a completely empty land was not necessary to make a country desolate.

We think that besides the desolation of Jerusalem that Daniel 1:1-2 mentions in regard to the third year, the actual punishment started with the loss of their sovereignty to Egypt when Josiah died. If the 70 years of Jeremiah actually started counting there, that would make it an exact 70 years to the time of Daniel and his prayer. If we started the desolations from the first conquest by Nebuchadnezzar, as many commentators do, we would actually reach to the proclamation of Cyrus. The only problem with doing that is that the angel did not tell Daniel that he was wrong in thinking that the 70 years was up at the time of his prayer and for that reason the 2+ years earlier date seems to be the correct place to start from as Daniel must have assumed when he began his prayer.

In the diagram above we see that either time period is 70 years. Most commentators favor the second 70 because it starts with Babylon. The only way that we would be able to take the second time period would be if we assumed a literal 70 weeks further time as the angel says, the only problem with that interpretation is that the rest of the prophecy does not support that, since the laying of the foundation of the temple and the other things mentioned in the prophecy did not occur until many years later. For that reason we prefer to think that Daniel counted correctly from the capture by Egypt, and that the seventy was up when he said it was in his prayer. Egypt was actually on the way to help Assyria survive an attack by Babylon when it took Judah. They were not successful and Assyria fell shortly after this time. Some commentators think that Egypt was going to make war with Assyria, but we don't think that is correct. We agree more with the Wycliff Commentary, which thinks they were going to help Assyria survive further attacks by Babylon. *2 Chronicles 35:20-21*

*[After all this]; i. e., in 608 B. C. (Thiele, [Mysterious Numbers,] pp. 158-160). Necho (II) king of Egypt came up. The Pharaohs of the Twenty-sixth Dynasty made an active bid to succeed to the rule of the Assyrian empire. Nineveh fell in 612; and the Egyptians opposed Babylon's claim to the spoil **by going up "on behalf of (not, [against]) the king of Assyria, to the river Euphrates"** (<2 Kin 23:29>), at the westernmost point of which lay the key city of [Carchemish]. 21. I come not against thee. Necho wished merely to march along the Palestinian coast, so as to meet the house wherewith I have war, namely the Babylonian army under the crown-prince Nebuchadr (n) ezzar. God commanded me to make haste. This was probably no more than diplomatic doubletalk on Necho's part (cf. on <2 Chr 2:11; 32:12>). (from Wycliffe Commentary)*

Not only did Judah lose their national sovereignty at the time of Josiah, but we think at that point in time God had judged them guilty of past transgressions and of not repenting from them, and that was why he had allowed the first of a series of calamities to come upon them. *II Ki 23:33-35* 33 *And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.*

34 *And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehohaz away: and he came to Egypt, and died there.*

35 *And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh. (KJV)*

Some might still try to say that the Lord was not looking at the start of the 70 years from the loss of national sovereignty, but that he required that there be 70 years of total desolation. One argument against that reasoning is that if we come to this end of the age, we find that there is an exact reverse parallel to the events of how they lost their land in the time of Babylon. From the time that they could own land again in Palestine until the war for independence broke out was likewise 70 years. Depending on what events we look at, there is an approximate year until the war is won, and the United Nations declares Israel to be a legal nation of the world. So again from the time that the Jewish people could own land again in Palestine until they began to become a nation was 70 years. This was the reverse order from what happened in the time of Babylon. There they lost their national existence and were able to return to Palestine and own land 70 years later. Here on this end of the age they were first able to return to Palestine and own land, and then it took 70 years for them to get their national existence back. That this predicts exactly when Israel returned as a nation, is a powerful argument for it being the correct starting point for the 70 years. As we have seen there was also a 70-year period involved in the restoration of the temple. See the table on the next page.