

"According to the book of Kings, Solomon began to build the temple in the 480th year after the children of Israel were come out of the land of Egypt. (1 Kings 6:1) This statement, than which none could, seemingly, be more exact, has sorely puzzled chronologers. By some it has been condemned as a forgery, by others it has been dismissed as a blunder; but all have agreed in rejecting it. Moreover, Scripture itself appears to clash with it. In his sermon at Pisidian Antioch (Acts 13:18-21) St. Paul epitomizes thus the chronology of this period of the history of his nation: forty years in the wilderness; 450 years under the judges, and forty years of the reign of Saul; making a total of 530 years. To which must be added the forty years of David's reign and the first three years of Solomon's; making 573 years for the very period which is described in Kings as 480 years. Can these conclusions, apparently so inconsistent, be reconciled? [3]

If we follow the history of Israel as detailed in the book of Judges, we shall find that for five several periods their national existence as Jehovah's people was in abeyance. In punishment for their idolatry, God gave them up again and again, and "sold them into the hands of their enemies." They became slaves to the king of Mesopotamia for eight years, to the king of Moab for eighteen years, to the king of Canaan for twenty years, to the Midianites for seven years, and finally to the Philistines for forty years. [4] But the sum of $8 + 18 + 20 + 7 + 40$ years is 93 years, and if 93 years be deducted from 573 years, the result is 480 years. It is obvious, therefore, that the 480 years of the book of Kings from the Exodus to the temple is a mystic era formed by eliminating every period during which the people were cast off by God. [5] If, then, this principle were intelligible to the Jew in regard to history, it was both natural and legitimate to introduce it in respect of an essentially mystic era like that of the seventy weeks."

Footnotes...

[3] According to Browne (*Ordo Saec.*, §§. 254 and 268) the Exodus was on Friday the 10th April, B. C. 1586; the passage of Jordan was the 14th April, B. C. 1546; the accession of Solomon was B. C. 1016, and the foundation of the Temple was the 20th April, B. C. 1013. He therefore accepts St. Paul's statements unreservedly. Clinton conjectures that there was an interval of about twenty-seven years before the time of the Judges, and another of twelve years before the election of Saul, thus fixing on B. C. 1625 as the date of the Exode, extending the whole period to 612 years. Josephus reckons it 621 years, and this is adopted by Hales, who calls the statement in Kings "a forgery." Other chronologers assign periods varying from the 741 years of Julius Africanus to the 480 years of Usher, whose date for the Exode – B. C. 1491 – has been adopted in our Bible, though clearly wrong by ninety-three years at least. The subject is fully discussed by Clinton in *Fasli Hell.*, vol. 1., pp. 312-313, and by Browne, reviewing Clinton's arguments, in *Ordo Saec.*, §. 6, etc. Browne's conclusions have much to commend them. But if others are right in inserting conjectural periods, my argument remains the same, for any such periods, if they existed, were obviously excluded from the 480 years on the same principle as were the eras of the servitudes. (This subject is discussed further in App. 1.)

[4] Judges 3:8, 14; 4:2, 3; 6:1; 13:1. The servitude of Judges 10:7, 9 affected only the tribes beyond Jordan, and did not suspend Israel's national position.

[5] The Israelites were nationally God's people as no other nation ever can be; therefore they were dealt with in some respects on principles similar to those which obtain in the case of individuals. A life without God is death. Righteousness must keep a strict account and sternly judge; or grace may pardon. And if God forgives, He likewise forgets the sin (Hebrews 10:17); which doubtless means that the record is wiped out, and the period it covers is treated as though it were a blank. The days of our servitude to evil are ignored in the Divine chronology.

The quick view (dac)....

I Kings 6:1 "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD."

Compared with Acts 13:17-22:

1	Vs. 17 – God brings the people out of Egypt.	
2	Vs. 18 – 40 years in the wilderness	40
3	Vs. 19 – The Lord leads Israel into The Promised Land.	
4	Vs. 20 – Judges for (about) 450 years	450
5	Vs. 21 – Saul as King	40
6	Vs. 22 – David as King (II Samuel 5:4-5)	40
7	Total in Acts	570
8	I Kings 6:1 – Solomon is in his 4 th year, so reigned for 3	+3
9	Gross Total	573
10	I Kings 6:1 total says	-480
11	Making a difference of...	<u>93</u>

Anderson accounts for these 93 years by the years Israel was not able to worship in the Temple. The years when they were punished for idolatry and sent into captivity.

1.	Judges 3:8 – slaves of Mesopotamia	8
2.	Judges 3:14 – slaves of Moab	18
3.	Judges 4:2-3 – slaves of Jabin King of Canaan	20
4.	Judges 6:1 – slaves of the Midianites	7
5.	Judges 13:1 – slaves of the Philistines	40
6.	Grand total	<u>93</u>

This accounting of the 93 years takes place entirely with the 450 years Israel was under Judges. The only other period not specifically accounted for in the OT part of this is how long Saul reigned. We are told it was 40 years in Acts 13:21.

Saul's 40 year reign...

Because Acts, and other Scriptures, are so clear in the times, the places for us to consider become the period of Judges(said to be "about" 450 years) or possibly the fact the OT does not say how long Saul reigned. As such I have summarized the Bible Study Art did on I Samuel 13:1 to have us match the OT account with Acts telling us Saul reigned 40 years.

In I Samuel 13:1 there is a verse that causes a lot of consternation for translators because the Hebrew wording "doesn't seem to make sense". Here are some of the various translations...

AV – "Saul reigned one year; and when he had reigned two years over Israel,"

ASV – "Saul was forty years old when he began to reign; and when he had reigned two years over Israel,"

ESV – "Saul was... years old when he began to reign, and he reigned...and two years over Israel."

Holman Standard Bible - "Saul was 30 years old when he became king, and he reigned 42 years over Israel."

Message Bible - "Saul was a young man when he began as king. He was king over Israel for many years."

NKJ – “Saul reigned one year; and when he had reigned two years over Israel,”

RSV – “Saul was ... years old when he began to reign; and he reigned ... and two years over Israel.”

The Tanakh – “Saul was ... years old when he began to reign; and he reigned ... and two years over Israel.”

Art did an entire study on this verse you might want to listen to for full detail. In I Samuel 10, after God had told Samuel that Saul was to be king we find in vs. 9-10 “When he turned his back to leave Samuel, God gave him another heart; and all these signs came to pass that day. When they came to Gibeah, behold, a band of prophets met him; and the spirit of God came mightily upon him, and he prophesied among them.”

Because of that, I believe Saul belonged to The Lord. The Lord gave Saul a new heart like He gave us one, and Saul was able to speak God's Words. But look what happened in I Samuel 13. We have the oddly worded verse 1. I believe it says Saul reigned for 2 years. Because Spiritually, Saul followed The Lord for 2 years and then what? In vs. 2 & 3 Saul gathered together an “army” to fight. It doesn't say he “numbered the people” but did he do that here? Not sure. Jonathan's fighting against the Philistines was of The Lord. But look down in vs. 9, now Saul departed from The Lord and did what he absolutely knew was wrong before God. He sacrificed a burnt-offering. Saul was from the tribe of Benjamin. He wasn't a Levite and under the law was to have been stoned for such a sacrifice. In fact we read verses 12-14 Saul turned away from The Lord. In vs. 15 Samuel left him. He was without God's council. Immediately it says Saul numbered the people, again something he specifically knew he was not to do. All evidence the kingdom had been removed from him. So that, even though Saul continued to reign for 38 more years, The Lord sees it that he reigned 2 years. While David had to wait until The Lord dealt with Saul. David a name after God's heart, will be appointed by Jesus Christ as King over Israel forever.

With that consideration, we can remove any thoughts of Saul not reigning for 40 years and have only the period of the Judges as the place to investigate for the differences between the addition of the Acts years and I Kings 16:1

How others have dealt with the year differences...

Aside from those who just say I Kings 6:1 is an error or mistake, the most common comment(which Anderson mentions) is that there are “gaps” between events not accounted for(and hence the “about” for the Judges 450 years).

For example, Anderson mentions Clinton who argues there was a period of 27 years before the period of Judges began, and a period of 12 years before Saul was selected as King. Still focusing on the “about” of the 450 years of Judges. Anderson argues that if such gaps did exist, they still were not included in the Acts account or the OT Scriptures used for comparison so they don't matter in his calculations.

There are other theories you can find on the internet or in the literature. I am not saying Mr. Anderson is the “right” choice, but I like it and find it compelling and clear. Just the usage of the word “about” means to me we don't have to reconcile anything to believe The Lord and His Word. But I am thankful The Lord had Mr. Anderson go through the process for us to consider with logical results.

Why Mr. Anderson went through this process of reconciliation...

As I noted this is taken from his book “The Coming Prince” in which Anderson argues that prophetically Jesus Christ had His Triumphal Entry into Jerusalem on the exact day it was prophesied

to occur. His argument is attacked by many, but most admit the timing is essentially close to the Triumphal entry when all is said and done.

Anderson uses the Acts text as a part of his reconciling for The Lord entering Jerusalem. But he wants us to understand this "mystic Era of Weeks" would apply to the use of weeks in Daniel leading up to the 70th week of Daniel.

In brief Anderson calculates Jesus Christ's "coming" as follows...

- **Starting Point:** March 14, 445 BC (1st Nisan, 20th year of Artaxerxes Longimanus), marking the decree to rebuild Jerusalem.
- **Prophetic Year Model:** Anderson used a 360-day prophetic year (based on Revelation 11–12 and ancient accounting) rather than a standard 365.25-day solar year.
- **The 69 Weeks Formula:** 69 weeks $\times$ 7 years = 483 prophetic years.
- **Total Day Count:** 483 years $\times$ 360 days = **173,880 days**.
- **Ending Point:** April 6, AD 32 (10th Nisan), which Anderson identified as Palm Sunday and the day of Jesus's Triumphal Entry.

All those who hate The Lord despise such precise fulfilment of prophecy, so they rail against Anderson and seek out any and all reasons to discredit it. But it is very logical and practical. I appreciate his work in that regard as well.

Mr. Anderson graduated as a lawyer, but went on to enter Public Service. He was head of the Criminal Investigation Department(CID) of Scotland Yard from 1888 to 1901. The Police Commissioner was head over all of London's Metropolitan Police, Anderson was the Assistant Commissioner of Crime. He was an active writer and Preacher. He wrote several theological works and was well known and respected during his life.