THE 390 YEARS OF THE KINGDOM OF JUDAH

The time span from division of the kingdom, to the termination of the Kingdom of Judah at the hand of Nebuchadnezzar in BC 586 was first determined by adding the reigns of Judah's monarchs. This yielded 394 years 6 months and 10 days. To this must be added the year designated as "the Captivity" (see Chart 5 or 5c at BC 597). The total now stands at 395 years 6 months and 10 days.

2 Ki.8:16 states: "And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign". Thus, Jehoram ascended the throne while Jehoshaphat was still reigning. 2 Ki.3:1, 8:16, 8:25, & 9:29 show this co-regency as 4 years (Charts 5 & 5c). Subtracting this overlap: 395 yrs. 6 mos. 10 days – 4 yrs. = 391 yrs. 6 mos. 10 days.

Jehoram, Athaliah, & Ahaziah all laid claim to the throne in 886 BC (Charts 5 & 5c). Thus, the official years (3) become 2 years more than the actual 1 year span. 391 yrs. 6 mos. 10 days – 2 yrs. yields 389 yrs. 6 mos. 10 days, the true interval of the disrupted monarchy, and this places us "in the 390th year"!

This 390 year time span is first confirmed by Ezekiel 4:4-8 where the prophet was told to lie on his side each day for 390 days in solemn protestation against the "iniquity" of Israel as a sign unto the people so they would know that the fall of Jerusalem was the LORD'S work. Each day represented a year Israel had lived in open sin against God until which time He was to bring judgment [Of course, the immediate context of Ezk.4:4-8 was that after Nebuchadnezzar routed the Egyptian army which had come to aid Zedekiah, he would return and re-initiate the siege of Jerusalem 390 days before the city fell (equals the midddle of the 3rd month of Zedekiahs' 10th year).]. This prophecy was given just before 586 BC (Ezk.1:1-2, cp. 8:1, see Chart 5 & 5c). This is further confirmed by Ezekiel 35:5:

> "Because thou (Edom, cp. Psa.137:7) hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their **calamity**, in the time that their **iniquity** had an end:"

which undeniably marks the "end" of Israel's "iniquity" (cp. Ezk.4:4-5) as being the time of her "calamity" Now let us compare Obadiah 10-13:

> "For thy violence (Edom's) against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their **calamity**; yea, thou shouldest not have looked on their affliction in the day of their **calamity**, nor have laid hands on their substance in the day of their **calamity**;"

Note the play on the word "calamity" in vs. 13 with that of Ezk.35:5. The context of these verses demonstrates beyond any reasonable doubt the correctness of our interpretation regarding the 390 years of Ezekiel 4:4-8. Therefore, the fulfillment and end point (*terminus ad quem*) of the prophecy was at the BC 586 "calamity" when Jerusalem was carried away captive, thus "ending" Israel's "iniquity".

With the *terminus ad quem* thus firmly established, we need only number back 390 years inclusively to establish the prophecy's beginning point (*terminus a quo*). This places us precisely at the event which marked both the issue of the controversy that Jehovah had with Israel and the occasion when it originated. The iniquity for which Israel was being called into account was that of idolatry and the specific case in point began when the Kingdom of Israel was founded under Jeroboam I the son of Nebat at which time he set up the golden calves at Dan and Bethel (I Ki. 12:26-33; 13:33-34).

Having twice confirmed our thesis regarding the meaning of the 390 years in question, our interpretation thus stands completely justified. The above forever establishes the chronological significance of Ezekiel 4:4-8 as well as its application regarding the time span of the Divided Kingdom.