

# DUMOND'S CHRONOLOGY

Joseph Dumond's chronology is summarized from his book *Remembering The Sabbatical Years of 2016*. I had to do some computations to fill out his numbers, which may result in errors of 1 year from actual statements of his that I have not seen. This will not affect my analysis. Additional statements have been taken from *The Prophecies of Abraham*, POA.

Creation	1	3826 BC	1
	2447	1380 BC	2447
Exodus to Kadesh	1	1379 BC	2448
	2	1378 BC	
Start Wanderings	1	1377 BC (stated in book)	
Last year wand.	40	1338 BC	
Entry into Land	1	1337 BC	
Between	370		
Solomon	4 <sup>th</sup> year	967 BC (stated in book)	
Solomon	36	-36	
Solomon	40 <sup>th</sup> year	931 BC	
Israel Fell		723 BC <sup>1</sup>	
Israel Fell		721 BC <sup>2</sup>	
Begin 390 years		721	
Judah Fell		586 BC (POA)	
70 Years exile begin		586 BC (POA) <sup>3</sup>	
Babylon Fell		539 BC (POA)	
70 Years <u>exile</u> end		516 BC (POA) <sup>4</sup>	
End 390 Years		331 BC <sup>5</sup>	
Restoration of Babylon		AD 1982 (POA) <sup>6</sup>	

<sup>1</sup> Dumond endorses Thiele's chronology here, "According to Edwin R. Thiele who is the utmost authority on the history of Israel and Judah, the 10 Northern Tribes of Israel fell in 723 B.C." (page 141, POA). We can now impute all the Scripture rejections contained in Thiele's work to Dumond's work.

<sup>2</sup> Dumond now disagrees here with Thiele in order to begin 390 years here.

<sup>3</sup> Dumond claims that each of the 70 sabbatical years is a year for one that "they did not keep in the past." This is correct, but I don't see where he is going to find all these broken sabbatical years in his shortened biblical chronology.

<sup>4</sup> Dumond conflates the 70 year exile with the 70 year hegemony of Babylon, which isn't finished, and the 70 year fasting in the book of Zechariah. These three periods he starts in 586. What he does with the 70 year indignation from the 9<sup>th</sup> year of Zedekiah, I don't know.

<sup>5</sup> Dumond's date to end the 390 years of Israel's captivity, in 331 BC; he assigns the end to Alexander's defeat of the Persian Empire.

<sup>6</sup> Dumond derives 2520 years from  $7 \times 360$  or mene, mene, tekem upharsin, 50 shekels + 50 + 1 + 25 = 126. Then 20 gerahs/Shekel  $\times$  126 = 2520. These are re-

Berlin Wall comes down	AD 1989 (POA) <sup>7</sup>
Prediction	AD 2010 (POA) <sup>8</sup>
To 2009	5835
Remembering the Sabbatical Years of 2016	5842
The end	5880

Firstly, it is obvious that Dumond has adopted a close version of the chronology of Edwin Thiele, who is responsible for the reigning paradigm of Evangelical chronology. It is well known that Thiele put the division of the kingdom in 931 BC. This date is wrong by 52 years. The actual date is 983 BC. In order to chop Israel's chronology downward Thiele dismissed the biblical synchronisms between Hoshea, king of Israel, and Hezekiah, king of Judah. He rejected three Scriptures in favor of following Assyrian chronology as suggested by Assyrian archaeologists. Thiele introduced simultaneous coregencies in both kingdoms, which do not exist, in order to further reduce Israel's chronology for a grand total of 52 years. Thiele faulted the Scripture calling the verses late edits by a scribe that did not understand.

Dumond also has lost 60 years from the transition between Terah and Abraham, because he rejects Scripture. Acts 7:4 says Abraham left Haran "after his father died." When Dumond comes to the book of Judges he loses another 202 years because he does not understand 1 Kings 6:1 (see below). He manages to contradict Judges 11:26, mentioning 300 years,

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garded as years. Then he ties the starting point to Babylon's demise in 539, which then comes to an end in 1982, (538 + 1982 = 2520). He then cites Pope John Paul II's remark in 1982 "I...address you old Europe...return to yourself...discover your origins...revive your roots. Experience again those...values that made your history glorious and your presence in other continents beneficial" (page 137, POA). What makes this interpretation less than convincing is that one needs to resort to divination to know for sure that these words constitute a fulfillment of Babylon's revival. I wouldn't regard anything short of the actual rebuilding of the city of Babylon in Iraq as a revival of ancient Babylon worthy of being connected with a speculative endpoint in years for its slumber.

<sup>7</sup> Dumond assigns prophetic significance to this year because it is seven years after the 1982 date.

<sup>8</sup> Dumond uses CE. He predicted "I am led to believe that we will see the announcement of some magnitude of the reunited Babylon in 2010 C.E. It will come from a united European force. See the following articles on the Lisbon Treaty, now being ratified in Europe" (page 138). The Lisbon Treaty was signed December 2007, and entered into force 1 December 2009. It appears that the announcement of the Union was in 2007, and came into force before 2010. It was intended to be in force 1 Jan 2009. It came into force 31 days before 2010. Prediction failed.

which fast require going over his limit of 370 by simply adding king Saul and king David's reigns (300 + 40 + 40). He also contradicts Acts 13:19, which state 450 years recorded in Judges up to the end of Eli's judgeship.

Dumond explains the 480<sup>th</sup> year in 1 Kings 6:1 by adding 370 years to 111 years of oppressions to get 481 years (page 257), and then he says, "This being said, I am now of the opinion this riddle has been solved." Let us look at the facts. In his chronology there are 412 years from the Exodus to the fourth year of Solomon. But 1 Kings 6:1 says, "In the 480<sup>th</sup> year for the going out of the sons of Israel from the land of Egypt, in the fourth year...of Solomon." The words "the going out" refer to the Exodus celebration. Israel had kept Passover 480 times from when they were in Egypt to the fourth year of Solomon. During the oppression years they are accounted as not having kept the Exodus. Therefore, the actual time can only be more than 480 years, and not less as Dumond has it.

Dumond computes a 481 year figure, which is wrong by one year, but his computation is meaningless since it has a hidden assumption of counting 111 years twice and not counting another 42 years (according to his chronology) at all. His figure of 111 years for oppressions is also incorrect. He has omitted 3 years Israel rebelled during the reign of Abimelech (Jud. 9:22), and 20 years that Israel rebelled after the ark was taken by the Philistines (1 Sam. 7:2). The true figure is 134 years (111 + 3 + 20). Counting inclusively from the Exodus to the 4<sup>th</sup> year of Solomon therefore is 480 + 134 years = 614 years. That is 480 years when Israel did keep the "going out from Egypt" and 134 years when they did not. During the divided kingdom, Israel sinned another 256 years, and the total is 134 + 256 = 390. This final sum is confirmed in Ezek. 4:5.

Since Dumond has shorted the oppressions by 23 years, he has also shorted the divine sum given at 390 years in Ezek. 4:5. Since he has adopted Thiele's chronology, he lost another 52 years of sin in the divided kingdom. Thus for Dumond, the sin of Israel can only be 390 - 23 - 52 = 315 years, which is not the number stated in Ezekiel.

Dumond's solution is to reinterpret the 390 years as "390 years of Captivity that Israel was to endure" (POA, page 142), and as "this curse of 390 years."

Dumond's reductions in the age of the world are 60 years, 202 years, and 52 years. The actual age of the world for AD 2009/2010 was 6148. If we take away those years: 6148 - 202 - 60 - 52 = 5834. This last figure is within a year of Dumond's age of the world in 2009. The one year discrepancy is due to endpoint arithmetic. The point is that Dumond's theory of the Jubilee requires the world to be no more than 5880 years old. But to get there he rejects Judges 11:26, Acts 13:19, 1 Kings 6:1, Ezekiel 4:5, and by adopting Thiele's chronology he implicitly rejects 2Kings 18:1, 18:9, 18:10, or the equivalent. Joseph Dumond would not be telling you the truth if he said his chronology upheld the Scriptures or confirmed the truth of the Bible.

Sadly, I have to say that Dumond has produced a fraudulent chronology. He has a dedicated cadre of followers who are not willing to hear the truth about it, and who have stopped up their ears. I have twice called Dumond to task on his errors and have been rewarded with the royal boot. It is too bad. The actual biblical chronology is much more wonderful than what Dumond teaches, must more rewarding, and upholds the Hebrew text of Scripture perfectly.