The Chronology of the Old Testament

- Chart 1
- Chart 2
- Chart 3
- Chart 3a
- Chart 3b
- Chart 3cdef
- Chart 4
- Chart 4ab
- Chart 5
- Chart 5a
- Chart 5c
- Chart 6

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CREATION to JESUS CHRIST

4000 AM	4	BC	JESUS born - Spring - Herod died
3418 AM	586	BC	Final (3rd) *FALL of JUDAH* - Babylon
3283 AM	721	BC	*ASSYRIAN* Captivity - ISRAEL
3029 AM	975	BC	Kingdom *DIVIDED* (586+390 of EZK 4:4-5 inclusive years)
	+ 40		
2989 AM	1015	BC	*SOLOMON* begins reign - 40 years - (1 KG 11:42)
	− 3		In his 4th year Solomon begins the *TEMPLE*
2992 AM	1012	BC	on the 2nd Day 2nd Mo. (1 KG 6:1, 37-38; 2 CHR 3:1-2, 5:1-5)
	+ 480		Years to the EXODUS - (1 KG 6:1) in the 480th year = 479^{+}
2513 AM	1491	BC	the *Year* of the EXODUS - Moses
	+ 430		From COVENANT with Abraham to Exodus
2083 AM	1921	BC	Begins SOJOURN (GEN 12:4, EXO 12:40, GAL 3:17)
	+ 427		number of years from *FLOOD* to COVENANT with Abraham
1656 AM	2348	BC	the year of the FLOOD
	+ 1656		GEN 5 - FLOOD to CREATION
0 AM	4004	BC	year of CREATION

See Chart 6
for 427 yr.
& 1656 yr.
Derivations.

AM = *Anno Mundi* = *in the Year of the World*

CHART No. 1

04/08/16

1921	BC	Gen 12:4	WHEN TERAH DIED IN HARAN & ABRAM ENTERED CANAAN - AGE 75 & BEGAN 430 YR. SOJOURN - Ex 12:40, Gal 3:17	
– 25		Gen 16:16	86 YRS (75 + 11) + 14 YRS (Gen 21:5) = 100 YRS OLD WHEN ISAAC BORN	
1896	BC		ISAAC BORN (1921 - 25 = 1896)	
– 40		Gen 25:20	ISAAC MARRIES REBECCA AT AGE 40	
1856	BC			
– 20		Gen 25:26	JACOB BORN (& ESAU) AFTER 20 YRS	ABRAHAM DIES 1821 BC 175 YEARS OLD Gen 25:7
1836	BC		JACOB BORN - ISAAC 60 YRS OLD	

JACOB'S AGE DETERMINED

METHOD ①

Gen	47:28	*JACOB lived to be*	147	yrs old	
	47:28	JACOB dwelt in Egypt	- 17	yrs	
	47:9	*JACOB says I am*	130	yrs old	1706 BC
	45:6	After 2 yrs of famine	- 2	yrs	
		JACOB now was	128	yrs old	
	41:47	Seven yrs of plenty	- 7	yrs	
		JACOB now was	121	yrs old	1715 BC
	41:46	And JOSEPH was	- 30	yrs old	
		JACOB at JOSPEH'S birth	91	yrs old	1745 BC
	29:20,27 (compare to Gen 30:25)	JACOB labored for RACHEL 7+7 yrs & had served LABAN 14 yrs when JOSEPH was born	- 14	yrs	
		So JACOB went to Padan-Aram when he was	77	yrs old	1759 BC

METHOD ②

Gen	41:46	*JOSEPH was now*	30	yrs old
	41:47	Seven yrs of plenty	7	yrs
	45:6	Two yrs later JACOB comes to Egypt	+ 2	yrs
		Total	39	yrs
	47:28	JACOB dwelt in Egypt	+ 17	yrs
		JOSEPH now was	56	yrs old
	47:28	JACOB died when he was	147	yrs old
		Minus JOSEPH'S age	- 56	yrs
		JACOB'S age at JOSEPH'S birth	91	yrs old
	29:20	JACOB labored for RACHEL	- 7	yrs
	29:27	Yet seven other yrs	- 7	yrs
	30:25	JOSEPH born at end of 14 yrs labor		
		JACOB went to Padan-Aram when	77	yrs old

CHART No.2

04/08/16

430 YEAR SOJOURN - EX 12:40, GAL 3:17

1921 BC	Gen 12:4 when TARAH dies in Haran and ABRAM entered Canaan (age 75) and began 430 yrs sojourn.
- 25	75 + 11 (Gen 16:16) = 86 yrs old + 14 (Gen 21:5) = 100 yrs old when ISAAC born
1896 BC	ISAAC born
- 40	Gen 25:20
1856 BC	marries REBECCA
- 20	Gen 25:26 JACOB (& ESAU) born after 20 yrs
1836 BC	JACOB born - ISAAC 60 yrs old

586 BC	final fall of Judah
721 BC	Assyrian captivity
975 BC	kingdom divided (Ezk 4:4-5, 390 years inclusive from the fall)
+ 40	SOLOMON reigned 40 yrs
1015 BC	SOLOMON begins reign
- 3	SOLOMON begins temple in his 4th year (at its beginning - 2nd month, 2nd day)
1012 BC	1 Ki 6:1
+ 480	yrs to Exodus
1491 BC	year of Exodus on 15th Abib
+ 430	yrs of sojourn from covenant with ABRAHAM to Exodus Gen 12:1-4
1921 BC	Ex 12:40-41, Gal 3:17
+ 427	yrs of Flood to ABRAHAM'S covenant - Gen 11:10-25 =
2348 BC	year of Flood
+ 1656	yrs from ADAM to Flood - Gen 5, 7:6
4004 BC	year of Creation

Year of ABRAHAM'S Covenant → 1921 BC

222 yrs
+ 130 yrs TERAH'S age when ABRAM born
+ 75 Gen 12:4
427 yrs

205 Gen 11:32
− 75
130 yrs old - not 70 - Gen 11:26 does not mean all three sons were born in one year. ABRAM's name is first, not because he was the firstborn, but because he was the lineage to the Messiah - The Seed (Gen 3:16, 22:18) the same reason SHEM's name is first (Gen 5:32) when JAPHETH was firstborn (Gen 10:21).

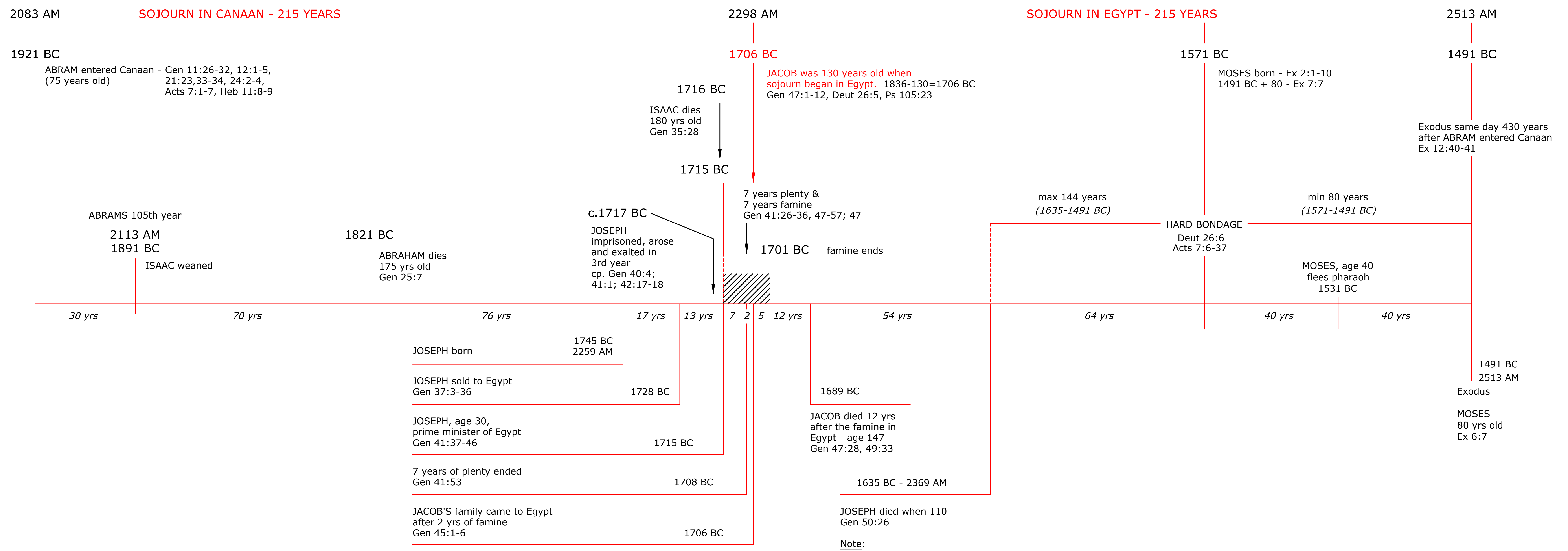
Year of Creation → 4004 BC

Year of Creation	
JEWS	3761 BC
KLASSEN	3975 BC
FAULSTITCH	4001 BC
USSHER	4004 BC
JONES	4004 BC
ANSTEY	4042 BC
CLINTON	4138 BC
ANDERSON	4141 BC

By comparing Genesis 12:4, Exodus 12:40 and Galatians 3:17 the much debated 430 year epoch can be properly understood. Never is it said in these Scripture references that the Jews ***dwelt*** in or were ***slaves*** in Egypt for 430 years. Rather, they teach that the duration of their sojourn from the time Abraham (Abram) entered the Promised Land (Gen.12:1) until the giving of the Law three months after the Exodus was that of 430 years. The ***sojourning*** commenced at Genesis 12:1 and is quite a different subject from the ***dwelling*** in Egypt. The Scripture does not say the "sojourning" of the children of Israel in Egypt, but rather who "dwelt" in Egypt. As we have seen, the ***dwelling*** in Egypt was only 215 years. The dwelling is to be distinguished from the broader "sojourning", which was over another 215 years. Galatians 3:17 makes all this both clear and certain:

> And this I say, that 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.

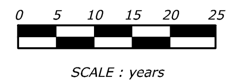
The Galatian text unequivocally declares that the interval from the Covenant with Abraham (context, cp. Gal.3:16) to the giving of the Law at Sinai (on the day of Pentecost fifty three days after Passover) was 430 years. Exodus 12:40 is saying that the sojourn of that particular branch of Abraham's lineage as traced through Isaac and Jacob was the group which eventually went down to Egypt. In other words, it is a statement defining and identifying with which of Abraham's lineages the narrative is dealing as Abraham had numerous other lineages, i.e. through Isaac and Jacob - not by way of Ishmael, Esau or Abraham's many offspring by Keturah whom he wed after Sarah died (Genesis 25). The verse is telling us ***which*** children of Abraham are being focused upon, not how long they were in Egypt. That the lineage of Isaac was the branch selected by God is indisputable for "in Isaac shall thy seed be called" (Genesis 21:12c, cp. 17:19, 21 and Hebrews 11:17-18).


2083 AM
SOJOURN IN CANAAN - 215 YEARS
2298 AM
SOJOURN IN EGYPT - 215 YEARS
2513 AM
1921 BC
ABRAM entered Canaan - Gen 11:26-32, 12:1-5, 21:23,33-34, 24:2-4, Acts 7:1-7, Heb 11:8-9
(75 years old)
1706 BC
JACOB was 130 years old when sojourn began in Egypt. 1836-130=1706 BC
Gen 47:1-12, Deut 26:5, Ps 105:23
1716 BC
ISAAC dies
180 yrs old
Gen 35:28
1715 BC
1571 BC
MOSES born - Ex 2:1-10
1491 BC + 80 - Ex 7:7
1491 BC
Exodus same day 430 years after ABRAM entered Canaan
Ex 12:40-41
7 years plenty &
7 years famine
Gen 41:26-36, 47-57; 47
1701 BC
famine ends
c.1717 BC
JOSEPH imprisoned, arose and exalted in 3rd year
cp. Gen 40:4; 41:1; 42:17-18
ABRAMS 105th year
2113 AM
1891 BC
ISAAC weaned
1821 BC
ABRAHAM dies
175 yrs old
Gen 25:7
max 144 years
(1635-1491 BC)
HARD BONDAGE
Deut 26:6
Acts 7:6-37
min 80 years
(1571-1491 BC)
MOSES, age 40
flees pharaoh
1531 BC
30 yrs
70 yrs
76 yrs
17 yrs
13 yrs
7
2
5
12 yrs
54 yrs
64 yrs
40 yrs
40 yrs
JOSEPH born
1745 BC
2259 AM
JOSEPH sold to Egypt
Gen 37:3-36
1728 BC
JOSEPH, age 30,
prime minister of Egypt
Gen 41:37-46
1715 BC
7 years of plenty ended
Gen 41:53
1708 BC
JACOB'S family came to Egypt
after 2 yrs of famine
Gen 45:1-6
1706 BC
1689 BC
JACOB died 12 yrs after the famine in Egypt - age 147
Gen 47:28, 49:33
1635 BC - 2369 AM
JOSEPH died when 110
Gen 50:26
1491 BC
2513 AM
Exodus
MOSES
80 yrs old
Ex 6:7

Note:
Ex 1:6 & 8 imply the hard bondage did not begin until after all the brothers etc. died. Levi, the only brother of Joseph whose life-span is recorded, died 16 years after Joseph (in 1619 BC, see Chart 3a). Thus, the actual duration was less than 128 years (1619 - 1491 =128).

Chart #3

430 Year Sojourn


0
5
10
15
20
25
SCALE : years

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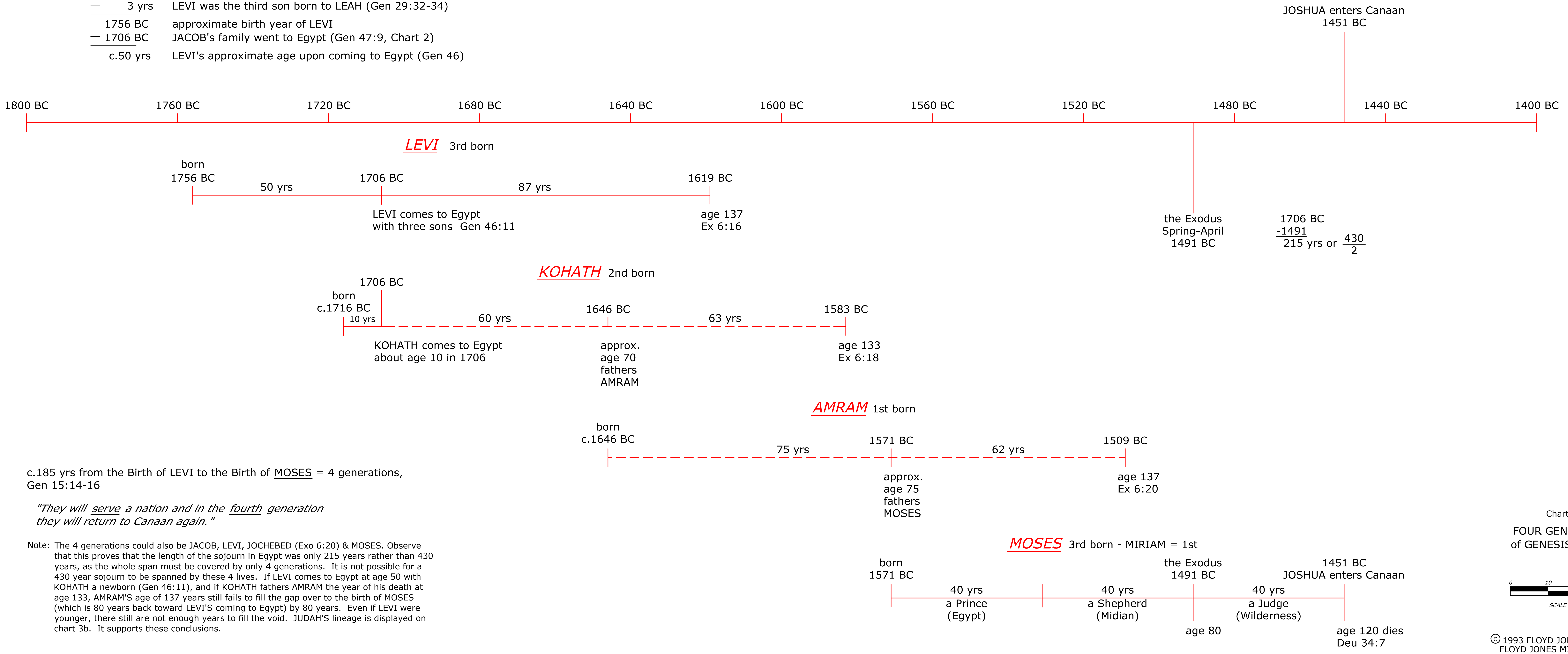
06/28/16 Chart 3 430 Year Sojourn

THE FOUR GENERATIONS OF GEN 15:14-16 (see Chart 2)

1759 BC	77 years old, JACOB fled to LABAN (Chart 2)
— 3 yrs	LEVI was the third son born to LEAH (Gen 29:32-34)
1756 BC	approximate birth year of LEVI
— 1706 BC	JACOB's family went to Egypt (Gen 47:9, Chart 2)
c.50 yrs	LEVI's approximate age upon coming to Egypt (Gen 46)



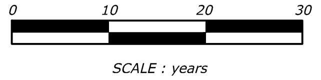
c.185 yrs from the Birth of LEVI to the Birth of MOSES = 4 generations,
Gen 15:14-16

"They will serve a nation and in the fourth generation they will return to Canaan again."

Note: The 4 generations could also be JACOB, LEVI, JOCHEBED (Exo 6:20) & MOSES. Observe that this proves that the length of the sojourn in Egypt was only 215 years rather than 430 years, as the whole span must be covered by only 4 generations. It is not possible for a 430 year sojourn to be spanned by these 4 lives. If LEVI comes to Egypt at age 50 with KOHATH a newborn (Gen 46:11), and if KOHATH fathers AMRAM the year of his death at age 133, AMRAM'S age of 137 years still fails to fill the gap over to the birth of MOSES (which is 80 years back toward LEVI'S coming to Egypt) by 80 years. Even if LEVI were younger, there still are not enough years to fill the void. JUDAH'S lineage is displayed on chart 3b. It supports these conclusions.

Chart #3a

FOUR GENERATIONS
of GENESIS 15:14-16



Although many are convinced that Exodus 12:40 demands a 430 year stay in Egypt by the children of Israel, this chart confirms the direct dead reckoning calculation of their abode to be but only 215 years. Such a view sets one Scripture at variance with another. In order to clarify beyond reasonable doubt the problem at hand and realizing that confusion may still persist over the "400 year" statement in Genesis 15:13 and Acts 7:6, the following explanation is offered. The passages in question read:

> Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years (Exo.12:40).
>
> And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; (Gen.15:13).

By comparing Genesis 12:4, Exodus 12:40 and Galatians 3:17 the much debated 430 year epoch can be properly understood. Never is it said in these Scripture references that the Jews ***dwelt*** in or were ***slaves*** in Egypt for 430 years. Rather, they teach that the duration of their sojourn from the time Abraham (Abram) entered the Promised Land (Gen.12:1) until the giving of the Law three months after the Exodus was that of 430 years. The ***sojourning*** commenced at Genesis 12:1 and is quite a different subject from the ***dwelling*** in Egypt. The Scripture does not say the "sojourning" of the children of Israel in Egypt, but rather who "dwelt" in Egypt. As we have seen, the ***dwelling*** in Egypt was only 215 years. The dwelling is to be distinguished from the broader "sojourning", which was over another 215 years. Galatians 3:17 makes all this both clear and certain:

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Yet there is more Scripture that supports and demands the "short sojourn". Judah's genealogy confirms and verifies that it was 430 years from the Covenant with Abraham unto the receiving of the Law as his offspring made their way to obtain the land God promised in Genesis 12:7, not 430 years from Jacob and his family's coming to Egypt unto the Law (See Chart 3b & Gal 3:17).

Beginning at Genesis 12 and reading through Exodus 15, the Scriptures disclose that the Jews were afflicted in some measure not only during the bondage while in Egypt, but the entire time they lived in Canaan and even during previous short periods of residence in Egypt. For example, Abraham departed almost immediately after arriving in the land of Canaan being afflicted by a famine and went down into Egypt seeking relief. (Gen.12:4-10). In Egypt, he was afflicted by the fear that Pharaoh would slay him in order to obtain for himself the beautiful Sarah (Sarai), Abraham's half sister whom he had taken to wife (Gen.11:29; cp. Gen.20:12). The battle of the four kings against five, resulting in Abraham's having to rescue his nephew Lot (Gen.14) and the incidents concerning the wells of Abraham and Isaac being violently taken away and/or plugged (Gen.21:25; 26:12-33) were also afflictions. The word "affliction" simply means "trouble" and Abraham and his descendants had trouble off and on the entire time from leaving Haran unto the Exodus. Therefore, the 430 year period could apparently be understood in the sense of as one of affliction and not just bondage.

Indeed, as Abraham almost immediately went down into Egypt there is a sense in which it could be said to have taken 430 years to finally totally depart from there, namely at the Exodus. Although this may appear reasonable to some, this facile solution is not satisfactory for several reasons. In the first place the prophecy does not merely say "affliction", it also says "and they shall serve them" (Gen.15:13). Besides, the time mentioned is that of 400 years, not 430. Hence two different subjects are before us.

Two possible ways of perceiving the duration of the "affliction" with regard to the 400 year prophecy are:

1. Coming to the 400 years of "affliction", some have offered that it began with Abraham's half Egyptian son Ishmael's mocking Isaac at the feast celebrating his weaning (Gen.21:8-9). Ishmael was Abraham's son through his Egyptian concubine Hagar (See Chart 3b). A tabular presentation of this is as follows:

Isaac's weaning

1921 BC = 2088 AM + 430 Yr	Abraham - age 75 - leaves Haran, enters the Land & begins the 430 year sojourn (Exo.12:40-42, Gal.3:17)
1491 BC = 2513 AM - 400 Yr	Year of the Exodus Number of years back to the ***promised seed*** (Gen.15:3)
1891 BC = 2113 AM	Isaac ***established*** as the Seed lineage
1896 BC = 2108 AM	Year Isaac is born (Gen.21:5, see Chart 3)
= 5 Yr	Isaac's age when he became ***established*** as the Seed lineage and ***heir*** at the ***weaning***. Ishmael who is 14 years older than Isaac is now 19. He mocked and persecuted Isaac and is cast out (Gen.21:8-10; Gal.4:29; Gen.17:24-25; 21:5).

The fixing of the date of Isaac's weaning is both logical and mathematically exact. The testimony of the Hebrew Text is that the "Seed" of Abraham would be strangers and sojourners for a period of 400 years. That period clearly ended with the Exodus A.M. 2513, therefore it began A.M. 2113 (2513 - 400 = 2113). Since Isaac was born B.C. 1896 (Chart Two), or A.M. 2108 (4004 - 1896 = 2108), he was 5 years old at the beginning of the 400 year epoch (2113 - 2108 = 5). It is at the weaning that Isaac became the sole ***heir*** with which the term "Seed" may be connected. On that day Abraham made him a great feast to celebrate the event. Ishmael was Abraham's heir no longer; he had been replaced by little Isaac. It is well known that weaning in the middle east takes place much later than in the western world. There it normally transpires between one and three years of age. Weaning refers to more than just withdrawal from breast feeding in the Bible. It marks the end of infancy and the beginning of childhood (cp. I Sam.1:22-24; Isa.28:9; Heb.5:11-14; I Pet.2:1-3). As Abraham and Sarah had waited 25 years for God to keep His promise of a son and were thus very old when Isaac was born, they must have indulged him and postponed the weaning.

Ishmael is fourteen years older and thus is 19 when five year old Isaac is weaned. He mocks his young half brother's plight but Isaac now outranks him. Isaac has been named as the "Seed", the heir of Abraham who is a mighty prince of Canaan (Gen.23:6). Because of the mocking and persecution of his young master, Ishmael was cast out in order to legally clear the title to Isaac's foreordained inheritance.

Moreover, as the child's attitude usually reflects that of his parents, Abraham "cast out this bondwoman [Hagar] and her son" (Gen.16:4; 21:9-10). In support of this concept, it is worthy to note that before the weaning, Ishmael is called Abraham's son (Gen.17:25), but afterwards he is called the "son of the Egyptian" (Gen.21:9), "son of the bondwoman" and "lad".

So for some, here in small measure began the 400 years of affliction by Egypt (Gen.15:13). Yet although much of what has been said concerning the significance of the weaning, the public placing of Isaac as "Seed" and heir, the meaning of the feast etc. is legitimate and instructive, the explanation is not sufficient for most in that it does not satisfactorily fulfill the Egyptian "affliction" prophecy. Further, it again does not deal with the "servitude" portion of Genesis 15:13 for Isaac did not thereafter serve either the Egyptian bondwoman, her son or any other Egyptian.

2. This author considers the best solution to be that found in the Companion Bible which is to give attention to and recognize the significance of the structure of Genesis 15:13 (cp. Acts 7:6). The text is known as an ***introversion*** as shown:

(A) Thy seed shall be a stranger in a land that is not theirs
 (B) and they shall serve them
 (B) and they shall afflict them
(A) four hundred years.

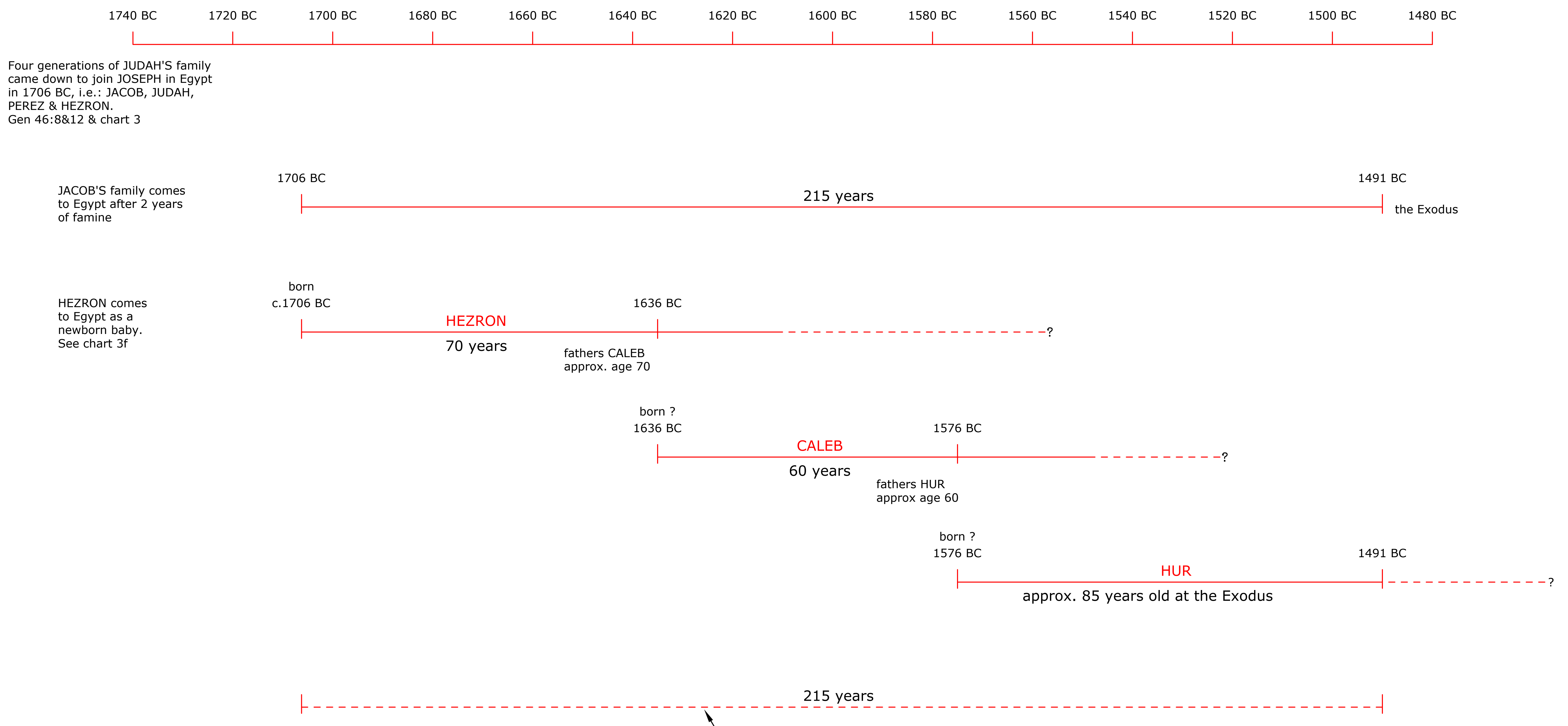
A & A correspond to the same event and to each other. They define the whole period of the Seed (through Isaac when weaned) sojourning in Canaan and dwelling in Egypt without permanent land holdings in either as being 400 years.

B & B likewise correspond to each other but relate to a different event from that of which A & A speak. B & B are parenthetic and only relate to the dwelling, servitude, and affliction in Egypt. As has been demonstrated, that was of 215 years' duration. Further details concerning the servitude in Egypt referred to in clauses B & B in Egypt are given in the verses that follow, viz:

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou (Abraham) shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full (Gen.15:14-16).

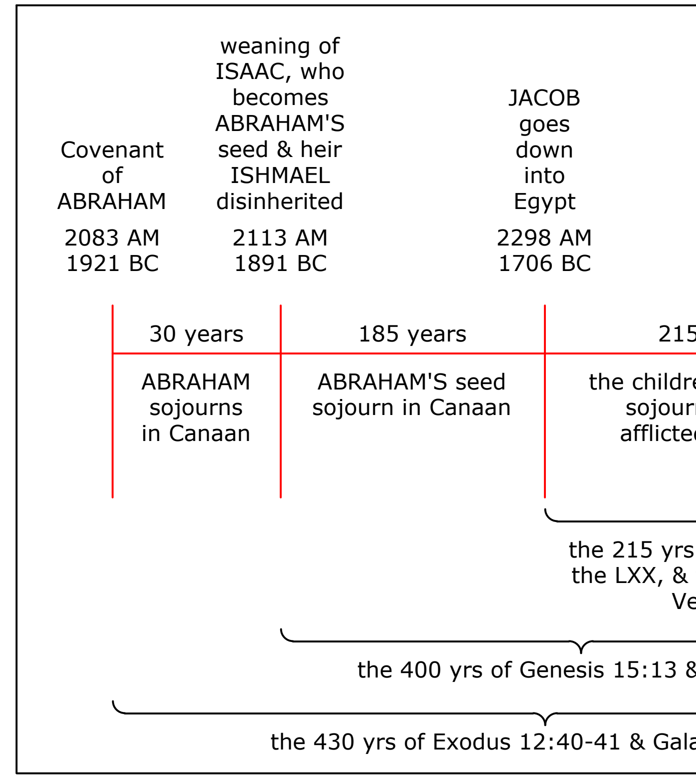
All which has been under investigation relating to the 430, 400 and 215 year difficulties is succinctly summarized on the small chart located in the upper right corner of this chart. This has been lifted almost verbatim from Anstey as it so simply and clearly portrays in a uncomplicated visual form the entire matter.

Possible Scenario for JUDAH'S family in Egypt. 1 Ch 2:1-5, 18-20; Gen 46:8 & 12 - see Chart 3 & 3f



* However, if the duration of the dwelling in Egypt had been 430 years instead of the correct 215, a scenario would be required whereby Hezron would have fathered Caleb about age 145, Caleb fathers Hur about 145 and Hur would have been around 140 at the Exodus. Any such scenario is inconsistent with Bible data and thus highly unlikely as during this period other men's life spans are not compatible with such a great age for the begetting of sons, i.e.: Jacob died at 147, Joseph 110, Moses 120, Aaron 123, and Levi as well as his son and grandson died between the ages of 133-137 (Exo.6:16-20, cp. Gen.47:28; 50:26; Num.33:39; Deu.31:2; 34:7). Thus Judah's genealogy is seen to support the 215 year sojourn but it mitigates against the dwelling there as having been 430 as is often wrongly supposed.

The 215, the 400, and the 430 years
of sojourn in Canaan, and the sojourn & affliction in Egypt


Covenant of ABRAHAM
2083 AM
1921 BC
weaning of ISAAC, who becomes ABRAHAM'S seed & heir ISHMAEL disinherited
2113 AM
1891 BC
JACOB goes down into Egypt
2298 AM
1706 BC
The Exodus and the giving of the Law
2513 AM
1491 BC
30 years
ABRAHAM sojourns in Canaan
185 years
ABRAHAM'S seed sojourn in Canaan
215 years
the children of ISRAEL sojourn and are afflicted in Egypt
the 215 yrs of JOSEPHUS, the LXX, & the Samaritan Version
the 400 yrs of Genesis 15:13 & Acts 7:6
the 430 yrs of Exodus 12:40-41 & Galatians 3:17

Judah's descent from the time of his arrival in Egypt passes through his son Hezron, to Caleb and Hur. This is that Hur who, with Aaron's help, supported the arms of Moses when the Amalekites attacked the tired and weary stragglers at the rear of the column of the exiting Israelites less than 50 days after the Exodus (Ex.17:8-13; 19:1-2; Deu.25:17-19)

The oral giving of the Law was on the 7th day of the 3rd month (Sivan), 1491 BC. Moses and the children of Israel came to Sinai in the 3rd month, "the same day" (Exo. 19:1), which means the 3rd day of the 3rd month. Moses "went up" on Mt. Sinai "unto God" the following day, which was the 4th of Sivan (Exo. 19:3). The people were to come back to the Mount 3 days after this (Exo. 19:9-19 where verse 10 speaks of the 5th day of the 3rd month, i.e. *today* and the 6th day, i.e. *tomorrow*). Thus, they came back on the 7th day of the 3rd month, which is permanently fixed as a Sunday by Leviticus 23:4-22 as being the "Feasts of Weeks" or Pentecost. Therefore, the Law was first given on what later came to be observed as the Day of Pentecost once the Jews entered the Land of Promise (on Abib 10, 1451 BC, cp. Josh. 4:19) and began to till the land (1444 BC, after a 7 year war). As the Amalekite attack was prior to this, Moses was 80 and Aaron 83 years old at the time (Exo. 7:7).

Hur was the grandfather of Bezaleel (Exo.31:1-11; I Chr.2:20), the chief of design and construction for the Tabernacle. He worked in making its furniture as well as the other furnishings. The Tabernacle was completed almost one year after the Exodus (Exo.12:2, 6; 13:4, cp. 40:17 and Num.1:1) at which time Bezaleel was a grown man (I Chr.2:20; Exo.31:1-11; 35:30-35); hence Hur was aged at that time.

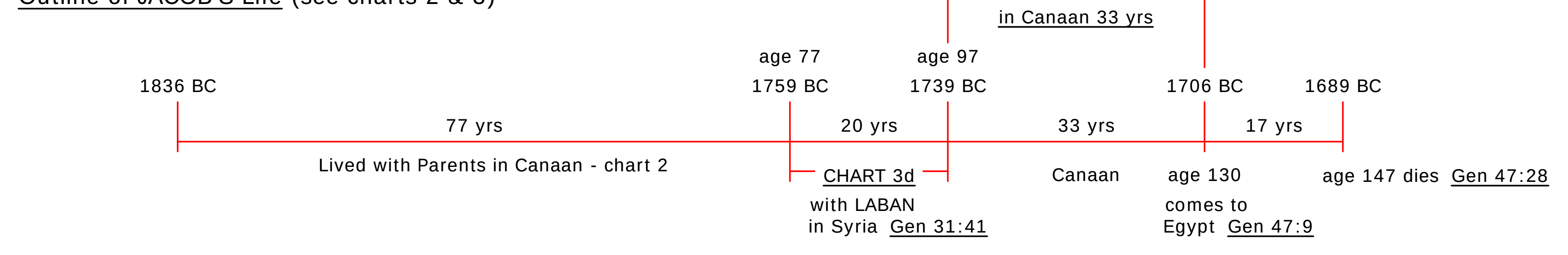
Josephus calls Hur the husband of Miriam (Greek = Mary), the sister of Moses and Aaron (Antiquities, III 2, 4).

Chart #3b

JUDAH'S LINEAGE - EGYPT

0 10 20
SCALE : years

Outline of JACOB'S Life (see charts 2 & 3)



IF 1836 BC JACOB Born ISAAC 60 yrs old

1759 BC JACOB age 77 *arrives at LABAN'S*

+14

1745 BC JACOB age 91 *JOSEPH born after both wives paid for at the end of 14 years* Gen 30:24-26

+ 6 *JACOB worked 6 years for his animals* Gen 31:38,41

1739 BC JACOB age 97 *on his return to Canaan*

THEN 1706 BC JACOB age 130 when he comes to Egypt Gen 47:9

-97

33 yrs —— hence, he spent 33 years in Canaan before going to JOSEPH in Egypt

THEREFORE The events in Gen 38 concerning JUDAH and TAMAR to Gen 46:12 all take place during these 33 years in Canaan.

CHART No. 3c

0 10 20 30

SCALE : years

JACOB'S 20 YEARS WITH LABAN

(From chart 3c)

Possible SCENARIO for JUDAH Genesis 38

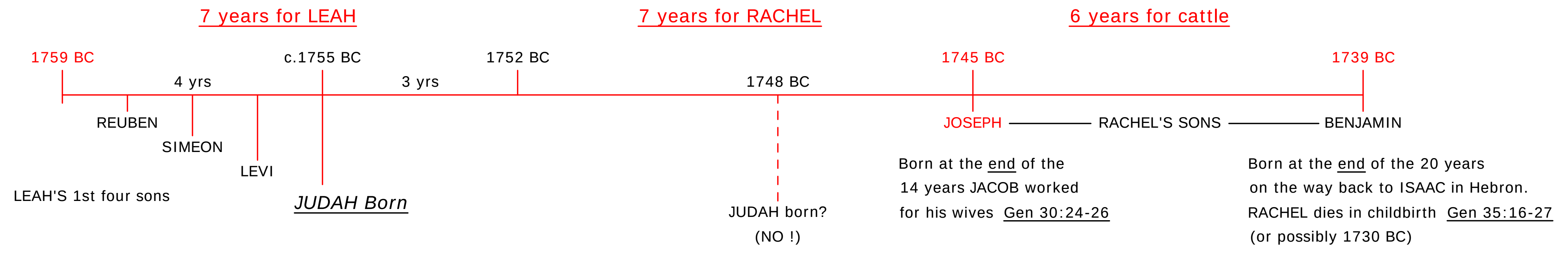
CHART No. 3d

0 1 2 3

SCALE : years

Birth of JUDAH

JACOB'S sons —— he served LABAN 20 years —— from age 77 to 97 (see chart 2)
Gen 29,30 Gen 31:41



Born at the end of the 14 years JACOB worked for his wives Gen 30:24-26

Born at the end of the 20 years on the way back to ISAAC in Hebron. RACHEL dies in childbirth Gen 35:16-27 (or possibly 1730 BC)

Jacob took his wives, Leah and Rachel, almost immediately upon coming to his uncle Laban's in Padan-aram (northern Syria). It could not have been after first working and waiting for 7 years that the marriage contract was fulfilled for the following 4 reasons:

1. Jacob did not say "Give me my wife, for my ***years*** are fulfilled." He said "for my ***days*** are fulfilled" (Gen.29:21). This implies a certain number of days from the time the contract was made until he could actually take Rachel to wife. The number itself was always left to the determination of the contracting parties. The 7 years (v.18) of service were the total dowry and not the customary waiting period. The "few days" of Gen.29:20 could have been the month of verse 14 and the contract could have been made at the beginning of these 30 days. Verse 15 implies that Jacob had already been working or "serving" Laban in order to earn his keep.

2. Jacob actually received both wives within a week of each other (vs.27-30). He was told that if he would "fulfill her (Leah's) week" (v.27) Rachel would then be given to him. Verse 28 declares: "And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also." As it may be proved that Leah became his wife at the beginning of the total 14 year dowry period (See reasons #3 and #4.), then Rachel had to have also become his wife at that time.

3. It is not feasible that Jacob obtained Leah (and Rachel a week later) at the ***end*** of the first 7 year period because that would not allow enough time for all the children to be born. Joseph was the last son of Jacob born before the return to Canaan and was born at the end of the 14 year dowry period. At his birth and having fully paid for Rachel (Gen.30:24-26), Jacob desired to return to Canaan but Laban persuaded him to remain 6 more years (for the cattle, Gen.30:24-28; 31:41). Thus all the other children had to be born in either a 7 year span or a 14 year span (except Benjamin who was born of Rachel near Bethlehem on the return just before coming to Isaac at Hebron, Gen.35:16-20, 27).

   Now Leah had 6 sons and a daughter ***before*** Joseph was born (30:20-24). Furthermore, there was a period when she "left (off) bearing" after having birthed 4 sons (29:35; 30:9). During this interval of barrenness, she gave Zilpah, her handmaid, to Jacob that she might have more children through her. As Zilpah bore 2 sons ***before*** Leah herself began to bear again, the childless interval had to have been close to a minimum of 2 years. Thus, it is not possible that Leah could have had 7 single births and an approximately 2 year unfruitful interval in only 7 years. Moreover suckling tends to delay ovulation making this even less conceivable. Therefore Jacob received his wives at the ***beginning*** of the entire 14 year dowry period.

4. As alluded to earlier, Judah could not have been born in the second 7 year period because the events relating to his life recorded in Gen.38 require more time than that would allow. This episode occurs before Judah's family went down to Egypt. Jacob departed from Laban in Haran when he was 97 years old (See Chart 3c.) and he was 130 when he and his family entered Egypt (Gen.47:9). Thus the family only dwelt in Canaan 33 years (130 -97 = 33, See Chart 3c.) during which time Judah married a Canaanitess, the daughter of Shuah of Adullam. They begat a son named Er who married Tamar. The LORD slew Er and his younger brother, Onan, wed Tamar.

   After God also slew Onan for his wickedness, Judah refused to let his youngest son, Shelah, marry Tamar. Later, after Judah's wife had died, Tamar disguised herself as a harlot and seduced her father-in-law, Judah, to the intent that she might give birth to a son in order to "raise up seed" to Er (Gen.38:8; cp. Deu.5:5-10). She gave birth to twins and at the time that Jacob and his clan followed Joseph into Egypt they were of sufficient age that one of them, Perez (Pharez), was married and had 2 sons (Gen.46:12).

   Judah was Jacob and Leah's 4th son (Gen.29:31-35). Chart 3d depicts the 20 years that Jacob spent with Laban in which he worked 14 years for his two wives and 6 years for his cattle (Gen.31:41) and it exhibits two possible scenarios for the birth year of Judah. Chart 3f portrays both possibilities for comparison.

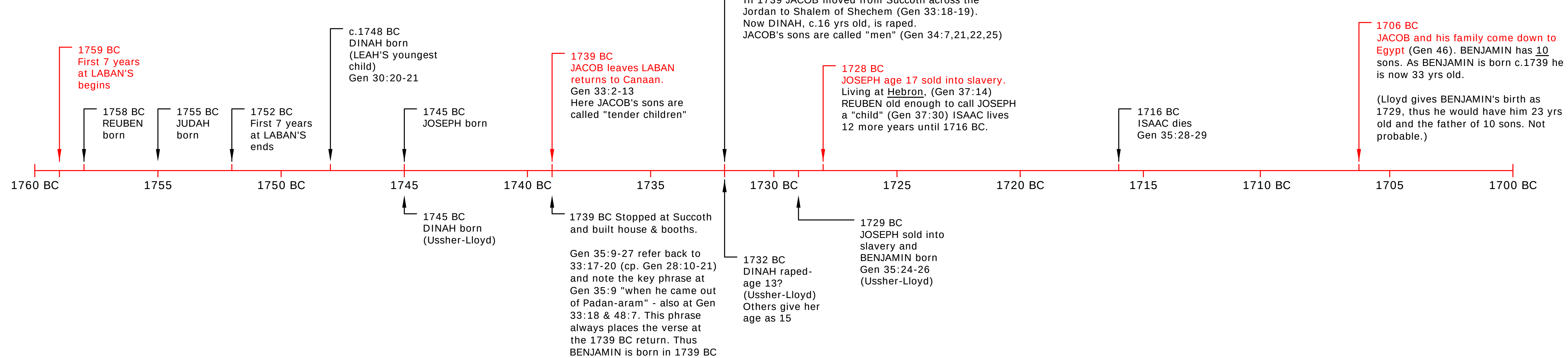
   The upper scenario reflects the difficulty of compressing the account of Judah's family given in Genesis 38 into the Biblically required 33 year span, even when the maximum conditions that make use of Judah's being born in the first 7 year period are considered. This scenario assumes that Jacob took his wives at the beginning of the first 7 years of his 20 year sojourn in Haran and allows that Judah was born after 4 years. Even this requires 4 generations (Judah, Er, Perez and his 2 sons) be born in only 49 years, i.e., Judah's birth in B.C. 1755 (Chart 3d) minus 1706, the Year the family entered Egypt (Charts Two and 3c). This could permit Judah to be about 16 when his father took him to Canaan whereupon he soon wed, fathered by age 17 so that Er, Onan and Perez (Pharez) could have been around 14 to 15 years old when they married.

   However, if we try to place the time of Judah's birth in the second 7 year period, we lose 7 years, forcing all these births and marriages into only a 42 year term (1748 -1707 = 42) as displayed in the bottom scenario of Chart 3f. Here the marriage ages become so small such that the setting does not ring true. Furthermore, the ages of Er and Onan become generally too young (c.11 or 12) to procreate or to incur the judgment that fell upon them. Moreover, it is difficult to imagine God as describing boys of 12 and 11 years as "wicked".

   Therefore, in view of the above four considerations one must conclude that Jacob took his wives at the beginning of the entire 14 year dowry period, working for Laban to pay off the dowry while living with both Leah and Rachel. How else could it be said of a love smitten suitor that the time "seemed unto him (Jacob) but a few days" (Gen.29:20)? Yet there is still more confirming evidence.

5. Dinah's age is a restricting factor with regard to when Jacob obtained his wives (See Chart 3f). During their sojourn at Shechem, Dinah (Jacob's daughter by Leah) "went out to see the daughters of the land" (Genesis 34) at which time Shechem the Hivite, son of the prince, raped her. Jacob had gone to Laban in B.C. 1759 and Joseph was born in 1745 at the end of the 14 year dowry period which he served to pay for his wives (Gen.30:24-26; cp. 29:18-28). Dinah was born before Joseph (Gen.30:19-26). Jacob had passed significant time in both Succoth, where he built a house, and Shechem where he had bought "a parcel of a field". Upon his return, his sons were referred to as "tender children" (Gen.33:2-13) whereas at the time of the rape they were called "men" (Gen.34:7, 21, 22, 25).

   Later while living in Hebron with Isaac, Joseph's brothers sold the 17 year old into slavery in 1728 B.C. (Gen.37:2, 28, 36; cp. 35:27). This and Joseph's birth date places restrictions on Dinah's age at the time of her defiling. As she was Leah's youngest and since the rape took place before Joseph's 17th year, Jacob could not have waited 7 years until B.C. 1752 (1759 - 7 = 1752) before he received his wives for Dinah could not feasibly be born during the first 7 year span as demonstrated in point three. Even in the extreme unlikelihood of this having happened, at best her birth would have had to have been in the same year as that of Joseph's (1745). Such a scenario would place her age around 13, too young to fit the context of the incident; so young a maiden would hardly go unescorted among the ungodly in that day. The additional seven years brings her age much more in line with the story.



* NOTE:

Ussher published in 1650 AD and his dates were added to the margin of the KJB in 1701 when the Church of England had Bishop Lloyd edit for spelling and typesetting errors. Lloyd used most of Ussher's dates, but changed some to fit his thinking. Hence, the dates which are commonly referred to as "Ussher's" are often Lloyd's.

Ussher gives no dates for DINAH; otherwise, he and Jones agree on all the upper dates. Those in parenthesis, are actually Lloyd's (designated: Ussher-Lloyd). See "Annals of the World", 2004 ed., pp. 29-31 (1658 ed., pp. 8-10).

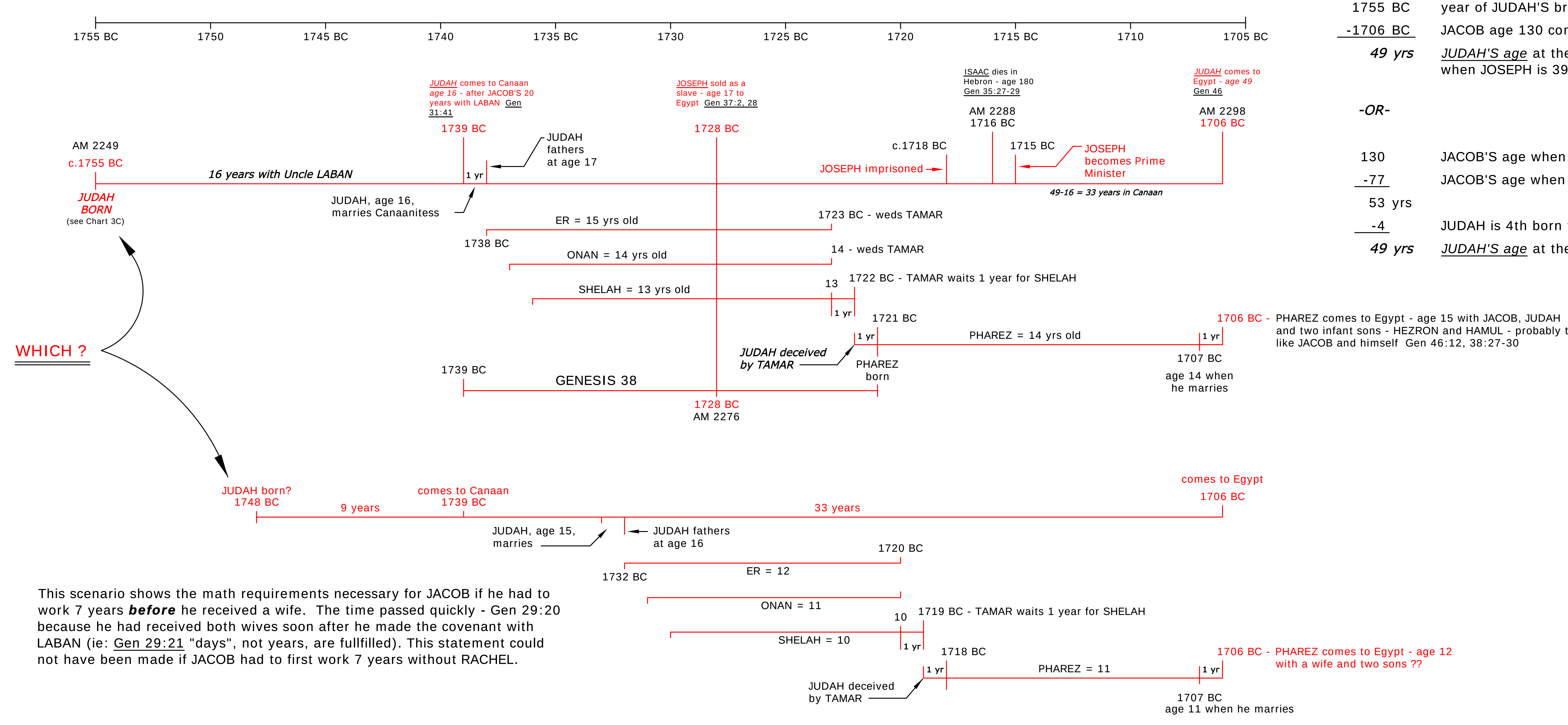
CHART No. 3e

0 1 2 3 4 5

SCALE : years

Possible SCENARIO for JUDAH Genesis 38

Showing why JACOB had to have received his wives very soon after his arrival at LABAN'S



1706 BC - PHAREZ comes to Egypt - age 15 with JACOB, JUDAH and two infant sons - HEZRON and HAMUL - probably twins like JACOB and himself Gen 46:12, 38:27-30

1706 BC - PHAREZ comes to Egypt - age 12 with a wife and two sons ??

This scenario shows the math requirements necessary for JACOB if he had to work 7 years ***before*** he received a wife. The time passed quickly - Gen 29:20 because he had received both wives soon after he made the covenant with LABAN (ie: Gen 29:21 "days", not years, are fullfilled). This statement could not have been made if JACOB had to first work 7 years without RACHEL.

continued from charts 2 and 3d

1759 BC JACOB age 77 goes to LABAN

-4 JUDAH is the 4th born to LEAH

1755 BC year of JUDAH'S brith - *approximate*

-1706 BC JACOB age 130 comes to Egypt

49 yrs *JUDAH'S age* at the coming to Egypt Gen 46
when JOSEPH is 39 yrs old

-OR-

130 JACOB'S age when he comes to Egypt Gen 47:9

-77 JACOB'S age when he comes to LABAN

53 yrs

-4 JUDAH is 4th born to LEAH

49 yrs *JUDAH'S age* at the coming to Egypt

Chart #3f

JACOB & JUDAH

0 1 2 3 4 5

SCALE : years

The judges were raised up by the Lord, especially during the times of spiritual decline or backsliding of Israel. During these periods, God would bind Israel over to an enemy for the purpose of bringing her to her senses, causing the nation to acknowledge her sin in forsaking the Lord which invariably involved the worship of other gods, and to again rely upon Him. A rather general definition as to the essence of biblical judgeship may be gleaned from Judges 2:16 and 18a: "Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge..." The scriptural qualifications for the judgeship were that they be Hebrew men who reverenced Jehovah, were able, had wisdom and understanding in the ways of the Lord, were truthful, hating covetousness, and well known throughout the Twelve Tribes for those attributes (Exo. 18:21-22; Deu. 1:13-17).

Although the nature of the function discharged by the judges is not distinctly defined by the above, a more thorough description is readily ascertainable from within the course of the narrative. For example, even though some fathers did appoint their sons as co-judges and successors, the "office" of judge was not hereditary as was the priesthood. It was conferred upon the chosen individual by God himself. At the time of his call from God, the judge's primary function was to bring the people to judgment. This was done by the judge and/or a prophet (or prophetess) first confronting the people so as to bring them to judge their sins with God's viewpoint. This having been done, the people were called upon to repent and return wholeheartedly to following the living and true God with singleness of purpose.

Once the judge had succeeded in bringing the people to judge their sin (cp. 1 Cor. 11:31-32), the Lord would then use that judge as His instrument of deliverance. The judge then became their savior-deliverer, leading the people to victory over their sin and then over their oppressors. In so doing, they served as types of Jesus the Christ, the Savior-Deliverer over sin, Satan, and his hordes. This pattern may be noted throughout the book (Judg. 3:7-10; cp. Neh. 9:26-28). This definition is further substantiated in the Book of 1 Samuel which discloses that Samuel was not referred to as anything other than a prophet until chapter 7 whereupon, acting as outlined above, he became a judge (1 Sam. 7:6: Samuel judged Israel at Mizpeh, after calling on the people to repent, vs. 3 ff.).

Therefore, it was not in the civil sense of the word that these people were referred to as judges during the first phase of their service. It was not like Moses and others that "sat on the bench" (Exo. 18:13-27; Deu. 1:15-18) that this term is to be understood. Thus, two different shades of meaning are seen to apply to the word "judge" at this period of Israel's history. Of course, after having restored the people to the Lord and delivered them from their oppressors, he would thereby be established as the spiritual Shepherd, overseeing the children of Israel. Quite naturally, during the remainder of his lifetime the judge would be that individual to whom the people would resort for direction, leadership, and counsel. Thus, he served in different capacities, initially as a preacher, then a warrior and finally as an administrator of civil and ceremonial justice by the application and enforcement of the Mosaic law until the time of his death (1 Sam. 7, especially vv. 15-17). Reflection upon the biblical narratives with regard to the individual judges will substantiate the correctness of our definition and reveal it is neither an artificial contrivance nor a private interpretation.

Moreover, the Scriptures state that Moses was a judge and the incidents recorded therein clearly depict that he and Joshua functioned as previously described. Hence, both are to be included as part of the period of the judges and not merely those men whose exploits are given in the actual Book of Judges, beginning with Othniel (Judg. 3:8-11). Moses performed according to the above biblical definition in bringing the children of Israel out of Egypt and also during the 40-year trek in the wilderness as did Joshua throughout the time of the conquest of Canaan and the subsequent division of the land among the 12 tribes. Indeed then, Moses functioned in two distinct and diverse roles, yet both bore the single title judge.

Accordingly, the period of the judges is seen to begin at the 1491 BC Exodus and end with the death of Samuel about 1060 BC (431+ years, cp. Acts 13:20: "about" 450 years). As Samuel's life-span overlaps and intertwines with those of Saul, the first king, and David, their reigns and Solomon's are depicted on Chart 4 so that the period of the divided monarchy may be treated as a single and separate unit.

The first major chronological problem in the period of the judges is that of its duration. As alluded to in the discussion of Chart 3, a paradox is perceived to occur between 1 Kings 6:1, (stating that from Solomon's fourth year to the Exodus was 480 years) and Acts 13:17-21 (apparently giving about 450 years for only the judges). Scaliger long ago termed Acts 13:20 as the "Crux Chronologorum." One of the two must somehow be selected as "correct" and the other understood in its context - but which, and how can one be certain? The 480 years is the correct number of consecutive linear years; therefore, 1 Kings 6:1 is the verse to be used as the standard for the following reasons.

(1) Beginning with the weakest, it is offered that the Acts 13 passage is from the New Testament; hence, if its 450 years were the standard to which the 480 must somehow be reconciled, no Old Testament man of God could have solved the paradox. He would, in fact, have been led into error as he would only have had access to the 1 Kings 6:1 passage. This author is of the conviction that the Old Testament saints could calculate their own history and chronology in order that they could know the "time of their visitation" by Messiah.

(2) The patent fact gleaned from reading the narratives concerning the various judges is that the stories, men, and periods mentioned in Acts 13 overlap one another. Failure to see this leads one to take the Acts 13:17-21 data, i.e., the 40 years in the wilderness, the "about" 450 years for judges and 40 years for Saul's reign obtaining a subtotal of 530 years. They then add 40 years for David's reign and 3+ (or 4-) years for the beginning of Solomon's reign to the building of the Temple and obtain 573 (or some similar number by the same reasoning) as the total years (Anno Mundi) for the period described in 1 Kings 6:1 as being only 480 years. Next they sum all the years of servitude as punishment for idolatry, etc., thus 8 + 18 + 20 + 7 + 40 are 93 years. This 93 is then subtracted from the 573 Anno Mundi years yielding 480 which are designated as "Anno Dei" years (or some similar method). The advocates of the "450" position feel this solves the problem by stating that God did not "count" (?) the years of punishment in 1 Kings 6:1; He only "counted" the 480, hence the designation Anno Dei. Others insist that more overlaps are also possible; hence, to them the paradox is insolvable.

True, the possibility exists of individual judges overlapping rather than following one another in succession. However, it is believed that God's main purpose in giving the time periods of rule and authority as well as the ages of the begetting of sons, etc., was to make possible the ascertaining of the chronology and dates within the Holy Writ. Therefore, as the Scriptures list the judges successively, Chart 4 does likewise. However, rather than adding 40 + 450 + 40 = 530 years, the 40's were found to overlap the period of 450 and thus should be subtracted from the total. That is, Samuel's life as a judge overlaps Saul's reign until almost its end. Comparing 1 Sam. 25:1 with 1 Sam. 27:7 reveals that Samuel died at least one year and four months before Saul was slain on Mount Gilboa. Consequently Saul's 40 years should not be added as though they consecutively followed those of Samuel's judgeship. As Samuel is the last judge, most of Saul's years must be taken from the 450-year total. Further, as Moses is one of the judges, his last 40 years are included in the "about 450 years" of Acts 13:20 as are the years of Joshua's judgeship. When this is understood and drawn, the 480 years of 1 Kings 6:1 are verified, becoming a major chronological key.

Furthermore, an overlap exists in the stories in Judges where the period of servitude is given along with the time of rest for the land in order to complete the 480-year scenario as heretofore justified. For example, the verses relating to judge Ehud are interpreted as meaning that due to disobedience and sin, Israel served Eglon the king of Moab 18 years. God raised up Ehud as His instrument to judge and deliver her, and then the land had rest. A break or pause in thought is construed as following after the word "rest" (vs. 30) so that the next two words are taken as a recapitulation whereby the total time elapsed for the whole story (Judg. 3:12-30) was fourscore or 80 years.

To elaborate, the defenders of the 450-year position are forced by that number to interpret the Eglon episode as meaning that the whole period comprised the 18 years of servitude plus 80 years of peaceful living under Ehud, totaling 98 years (Judg. 3:14, 3:30). To the contrary however, of those 80, the first 18 were under Eglon's control. Hence rather than 98 years, the interval is actually only 80 during which 80 - 18 or 62 years of peace follow Ehud's slaying of Eglon and his subsequent deliverance from Moab's overlordship. The 480 years of 1 Kings 6:1 demand this manner of interpretation of the narrative, not only for Ehud-Eglon but for the other judges as well. The problem is that English punctuation and syntax suggest that the land had rest for a period of 80 years after Moab's defeat; however Hebrew contains no punctuation. Thus Judges 3:30 should be understood as saying "and the land had rest" followed by a pause in thought whereby the following "80 years" is a summary statement referring to the entire period of time covered by the story. Accordingly, each biblical episode records the period of time from one period of rest to the following period of rest, and included within this span is the time of oppression. This is how the Jews reckon (Dr. Heinrich Guggenheimer, Seder Olam, 2005 ed., p. 121) as did Ussher and Eusebius.

The story of Samson, recorded in Judges 13-16 is offered as further scriptural precedence and justification for this conclusion. Samson's 20-year period of judgeship was within the 40 years during which the Philistines held dominion over Israel, thus his 20 and their 40 are not to be summed. The obvious undeniable overlap of the 40 years of Philistine domination (Judg. 13:1; 14:4; 15:11, 20) and Samson's 20-year judgeship (Judg. 13-16) are seen as a precedent in illustrating that which is true concerning the relationship of the other servitudes and their accompanying judgeships.

(3) The aforementioned conclusions in the above numbers (1) and (2) are confirmed and sustained by Judges 11:26. This reveals that from the conquest of Heshbon during the year before the entry until Jephthah was 300 years. Though most critics ignore or ridicule this number, the 300-year statement and the 480-year declaration of 1 Kings 6:1 beautifully sustain one another. Moreover when believed and taken literally, the 300-year pronouncement is the chronological key to Judges. This value for the time period in question militates against adding the other values to the 450 years of Acts 13:20. Further, it enables one to solve the "Judges-Joshua chasm" between the division of the land under Joshua to the beginning of the oppression by Cushan-rishathaim. It also confirms as well as demands the overlap interpretation of Eglon's account given in (2) above and strengthens the Samson-Philistine overlap observation at the end of that section as 8 + 18 + 20 + 7 sum to a value greater than the possible maximum gap between the division of the land to the oppression by Cushan.

(4) Lastly, Judah's lineage yields data that confirms and supports the 480 years of 1 Kings 6:1 and Jephthah's 300 years, but militates against the aforementioned consecutive adding technique as being applicable to Acts 13. That is, Judah's offspring Amminadab had a son named Nahshon as well as a daughter named Elisheba who married Aaron (Exodus 6:23). Nahshon was a contemporary of Moses and was the leader (Prince) of the tribe of Judah during the Exodus and wilderness wanderings (Num. 1:7; 2:3; 7:12; 10:14). His son, Salmon, entered the land with Joshua and married Rahab, the converted prostitute, who had hidden the spies (Josh. 2, cp. Mat. 1:5). As the generation of Joshua and Caleb and those older perished during the 40-year wilderness wanderings, Salmon is of the next generation (Joshua lived 110 years, Judg. 2:8). Salmon begat Boaz who begat Obed who begat Jesse, the father of David. Now, Jesse was alive with Samuel and Saul (1 Sam. 16:1-5). This means that from the entry into Canaan to the last judge and the first king covers the life spans of only four men, i.e., Salmon, Boaz, Obed, and Jesse (Chart 4a).

A possible scenario of just these four generations, based on using the 480 years of 1 Kings 6:1 and the 300 of Judges 11:26, over the time frame for only the magistrates covered in the Book of Judges yields a time span of:

> 317 yrs: Othniel (1418 BC) to Samson (1101 BC) or
> 323 yrs: Othniel (1418 BC) to Saul (1095 BC)

With only four life spans to fill this time gap and taking Salmon's age to be about 20 at the entry would require Salmon to have fathered Boaz around 100 years of age. Boaz would also have had to father Obed at nearly 100 who, in turn, would have had to begat Jesse around age 100. Jesse would then had to have begotten David about age 86 and been about 100 when David (c. 15 years old) was anointed by Samuel. Comparative ages of the oldest biblical contemporaries over this interval are: Moses 120, Aaron 123, Ehud c. 110, Eli 98 and David, "old" at age 70 (Chart 4a).

As these decreasing ages depict, during this era life spans continued to shorten after the time of the global Deluge and finally reached modern life expectancies. Thus, even this scenario requires a series of miracle births whereby men begot sons at nearly 100 across a span of time when most men were scarcely living that long. A scenario that would include the 450 years as though they were consecutive linear years for the span describing the eight-year servitude to Cushan (Judg. 3:8) as its beginning and Saul's year of enthronement as its end (rather than the 323 years as shown above) would require adding to the life spans and increasing the ages of Salmon, Boaz, Obed, and Jesse as to when they fathered one another over and above the years as depicted on Chart 4a. This strongly argues against the span's being 450 years.

Indeed, Moses' ancestry through his second son, Eliezer, yields similar results and thus confirms the information concerning Judah. The lineage continues from Eliezer down to Rehabiah, Jeshaiah, Joram, Zichri, and Shelomoth. This Shelomoth was an overseer of the treasury during the reign of King David (1 Chron. 26:24-28). A possible scenario of this data indicates that each of the above descendants of Moses would have to have begotten a son when they were around 80 years of age (see Chart 4b).

If Acts 13 were forced to mean that the period from Israel's servitude for Cushan-rishathaim (Judg. 3:8) to Saul's enthronement is 450 years, the span over which these offspring lived and gave birth would have to be expanded by 150 years. This would necessitate increasing the ages in which Moses' lineage fathered to c.110 in this instance and to 130 for Judah's lineage. Again, these are not reasonable values for the begetting of sons when compared to biblical life spans for that period. Increasing the length by nearly 150 years would therefore have the highly improbable effect of two distinct lineages begetting sons at an age equal to - and beyond - that which men were living!

Hence, the 40 years, etc., referred to in Acts 13:17-22 must overlap the "about" 450 years and be subtracted from it, not summed. This Gordian knot is cut by simply seeing that the "about 450" is not referring to the length of the period of the judges at all in Acts 13:17-22! Instead, it is either:

(a) A parenthetic remark concerning the span of time of this whole thought from the Exodus in 1491 BC until 1048 BC when David became king of all 12 tribes (i.e., c. 443 years).

(b) The 400 years of affliction by Egypt (vs.17 cp. Gen. 15:13) plus the 40 years in the wilderness (vs.18) and the 7 years of war until the distribution of the land (vs.19) totaling 447 years.

(c) A parenthetic remark beginning when the covenant ritual with Abraham (initiated in Genesis 15; cp. "chose our fathers," Acts 13:17) was consummated in his 99th year (born 1996 BC - 99 = 1897 BC) in Genesis 17 by the changing of his name from Abram and the seal of circumcision. The period ended in 1444 BC when the land was divided among the last 7 tribes (1897 - 1444 = 453 years).

(c) is self explanatory. (a) and (b) are markedly different in content. (b) is actually saying the 450 years all transpired prior to the events recorded in the Book of Judges. Here, it is a parenthetic remark summing the years from verse 17 up to the time of the division of the land after the defeat of the seven nations that dwelt in Canaan. This would mean that the 20th verse is not telling us the duration of the period in which God gave Israel judges, rather it is telling us when they were given. Thus the first part of this verse is referring back to the first part of the 17th to the time when "twli =Õhe God of this people of Israel chose our fathers."

This "choosing" has been established in the discussion of Chart 3 regarding God's selection of Isaac out of the children of Abraham as the lineage through whom the covenant was to be established: "for in Isaac shall thy seed be called" (Gen. 21:12c, cp. 17:19 and 21). The 20th verse of Acts 13 now informs us that God chose Isaac about 450 years before the division of the land (vs. 19). Remember, the words "unto them" and "for" are in italics and thus are not in the Greek New Testament Text. They are interpretative and have been added by the King James translators for clarity and smoothness. This latter interpretation is well-substantiated by the literal reading in the Greek of verses 19 and 20 (cp. Acts 7:6):

> And having destroyed nations seven in [the] land of Canaan, he gave by lot to them their land. And after these things about years four hundred and fifty he gave judges until Samuel the prophet. (Textus Receptus; the critical text reads similarly.)

To clarify: from the birth of Isaac (BC 1896) to the birth of Jacob are 60 years (Gen. 25:20, cp. vs. 26; Chart 3, upper left); from there to Jacob's going to Egypt, 130 (Gen. 47:8-9); from there to the Exodus, 215 (Chart 3); from thence to the entrance into Canaan, 40 (Acts 13:18, etc.); from that to the division of the land among the last seven tribes, 7 years (Chart 4); which totals 452, viz.: 60 + 130 + 215 + 40 + 7 = 452 years ("about" 450; 1896 BC - 1444 = 452). Of course it could be argued that instead of commencing at the birth of Isaac the initiation point should be that of the feast of his weaning at which time he is placed as the heir and seed lineage, Ishmael being set aside and sent away. The above would then be adjusted to: 55 + 130 + 215 + 40 + 7 = 447 years ("about" 450; 1891 BC - 1444 = 447) and should this be numbered inclusively, one more year could be obtained bringing the sum to 448. Obviously 453, 452, 447 or 448 are all more than sufficient to satisfy any reasonable person with reference to the Apostle Paul's "about" 450 years.

As of 2007, (a), (b), and (c) were the only solutions offered. Again, we will see that the "about 450 years" of Acts 13:20 is not referring to the time-span covered by the judges.

(d) The supposed conflict is a mirage! Acts 13:20 is no more than Paul's affirming of Scripture. He is merely giving a summary total, without any regard to overlap, of all the years of servitude and peace as recorded in the Book of Judges as well as Eli's judgeship for it says "until Samuel the prophet"(see Chart 4), thus:

8+40+18+80+20+40+7+40+3+23+22+18+6+7+10+8+40+20 + 40 for Eli in 1 Sam. 4:18 = exactly 450.

Surely such cannot be taken as mere happenstance. Although Acts 13:17-22 are given in the historic chronological order, verse 19 gives neither the length for the span of the war with the Canaanites nor the time required for the distribution of the land among the 12 tribes. Thus, when taken alone, it is of no actual chronological value. Even verse 21, which gives the span of Saul's reign as 40 years, does not tell us the length of time covering from when Samuel actually became established as a prophet until the people desired a king. Indeed, verse 22 does not give the number of years for the reign of David.

From this, and the context of Acts 13:14-43, it becomes obvious that the main purpose of Acts 13:17-22 is not that of furnishing chronological data. Moreover, the giving of Saul's reign as 40 years is probably because it is not recorded in the Old Testament (although it can be determined: see fn. 2, p. xiii in my book on Chronology). This straightforward solution reveals that the "about 450 years" have no chronological significance and no bearing whatsoever on 1 Kings 6:1. The "problem" between the two passages simply does not exist. Thus, all the principal difficulties long associated with this verse have been resolved.

The context of the stories contained within the Book of Judges along with the testimony of 1 Kings 6:1 make it clear that overlaps as described heretofore do exist and therefore years must be subtracted, not added. The basic rule of interpretation is that an "iffy" Scripture (one whose context is ambiguous or difficult) must never be used to override the testimony of a crystal clear verse which can only have one meaning - 1 Kings 6:1 is certainly the latter.

Scripture records that Eli lived 98 years (I Sam.5:15-18). He would have become fully established as a priest at age 30 after serving a five year apprenticeship (Num.4:1-3, 22-23, 29-30, 46-47 cp. 8:24-26). After serving about 28 years in that capacity, Eli would have eventually succeeded his father as the High Priest for the remainder of his life. This tenure almost certainly covered his last 40 years (See Eli's life line display, Chart Four). Eli's judgeship of forty years would then best be understood as that of his role as High Priest. To serve as a Judge was included in the duties of the High Priest (Num.5:11-31; Deu.17:9; 19:17-19; and II Chr.19:5). As High Priest, Eli would assist the Judges in accord with their duties described at the beginning of this study much as Eleazar assisted Joshua (Num.27:18-23) and Joshua assisted Zerubbabel (Hag.1:1; Zech.3:1-5; Ezra 3:2; and Neh.12:1). So Eli, as an associate, would assist the various judges in accordance with their duties in helping them bring the people to repentance etc., thereby functioning as a savior and deliverer. This is the correct Biblical understanding and actual meaning of his judgeship.

Hence, his 40 year judgeship is not to be added consecutively to the spans of the Judges. He was a High Priest whose job description caused him to function with and as a Judge. Consequently, his "judgeship" is to be understood as over-lapping and be included within the time frames of several "Judges" whose official terms of service he outlived. Note that there is not one instance in which Eli functioned in the sense of a "Judge" as outlined in the Biblical definition formerly set forth.

It is the conviction of this author that the key to the Jephthah-Saul gap resides in a 40 year span occurring within this 51 year interval during which the Philistines had dominion over the children of Israel (Jud.13:1; 14:4; 15:11, 20). If only an anchor point could be located with certainty somewhere within the 51 year period to attach one end of the "days of the Philistines" (Jud.15:20), this troublesome zone could be resolved.

The uniqueness of the word "dominion" is seen as "the sword of the Lord" with which to sever this Gordian knot. One may have only partial "control" over a person or nation, but the peculiar meaning of "dominion" will not allow such a condition. There is no such thing as partial dominion. One either has dominion or he does not. If it is partial, it is not "dominion". The realization of this gives one something tangible for which to search. Could the point be determined when either the dominion began or when it terminated?

First, Samson's 20 year Judgeship transpired somewhere within the 40 year Philistine dominion (Jdg.15:20). Secondly, the Scriptures clearly declare that Samson "began" to break that dominion (Jdg.13:5). Again, due to the singular meaning of the word "dominion", it logically follows that if Samson's act of pulling down the Temple of Dagon in which the governmental, military and religious leadership of Philistia were decimated almost to the point of extinction "began" the liberation from that oppressive dominion, then the culmination of the deliverance must follow very close at hand. The occasion of that overthrow is unmistakable. At Mizpeh, the Lord used Samuel to complete the toppling of the Philistine dominion of Israel (I Sam.7:13).

Moreover, the story of Israel's 40 year Philistine domination had been left hanging in suspense back in Judges 16 with Samson's defeat and humiliation of the Philistine god Dagon when he destroyed that pagan deity's Temple while slaying more than three thousand of their foremost military and civil leaders by that same act. The Philistines, who had absolute lordship over Israel, would have been furious! Thus should arise the questions, e.g.: "And then what happened? What did the Philistines do to the despised Jews in retaliation?" God answers this but, before revealing the conclusion of the story, He interjects two bloody and dreadful incidents.

God leaves the reader in suspense at the end of the story of Samson. He interjects the episode of Jonathan and the six hundred of the tribe of Dan (Jdg.17-18) followed by that of the Levite and the decimation of the tribe of Benjamin (Jdg.19-21) for the purpose of clearly establishing that it was not just Samson and the men of his own city or even merely those of his tribe who were wicked and thus deserving of judgment. These five chapters explicitly show the full depths of moral declension of the nation as a whole at the inception of the period. Only the strong leadership of Moses, Joshua and the elders of his generation had been able to hold the people's allegiance to the Lord, and even then it was often only partial and sporadic.

Then, coming to the book of Samuel, God introduces Eli for the purpose of letting the reader know something about the judge who immediately followed Samson, the new hero who completed the task of breaking the forty year Philistine dominion over Israel which the now dead blinded warrior had initiated. To accomplish this, the Biblical narrative digresses far back before the time of Samson in order to lay the groundwork as to who he was and from whence he came. Thus one of the main purposes of the story of Eli was to introduce the last Judge, Samuel.

The necessity of the digression at the point of Samson's mighty delivering act has been made apparent. Now when the enraged Philistines seek vengeance on Israel for Samson's deed, the student will know from whence came this new champion. Consequently, the story from Judges 16 then continues chronologically at I Samuel 7 with the Philistine's avenging attack at Mizpeh. As God's prophet, Samuel had already "judged" the people and led them to repentance. God then delivered Israel with a mighty rout of the Philistines so that within a few days after the death of Samson, Samuel had been established as the new Judge succeeding Samson - not Eli as most suppose.

Thus Samson's, Samuel's and Eli's lives overlapped one another in part. The 40 year Philistine dominion of which the Scripture speaks covers the twenty years of Samson's judgeship, a large portion of the story of Eli and his judgeship, and part of the story of Samuel.

THE 40 YEARS IN THE WILDERNESS

BEGINNING WITH THE EXODUS 1491 BC, 15th ABIB 2513 AM

	11 1/2 MONTHS	- THE EVENTS IN EXODUS 12:40 (12:2 & 13:4) 1st MONTH 15th DAY TO 40:38 - cp 40:17 - 1st DAY ABIB OF 2nd YEAR.
	1 MONTH	- THE EVENTS IN LEVITICUS cp EXODUS 40:17 & NUMBERS 1:1
38 YRS	9 MONTHS	- EVENTS IN NUMBERS. SEE NUMBERS 1:1, 9:1, 10:11, 13:20 & 25 (AUG), 20:1, 20:28-29 cp NUMBERS 33:38-39 (NUMBERS 21:12 cp DEUT 2:14) & DEUT 1:1-5.
	2 1/2 MONTHS	- EVENTS IN DEUTERONOMY THROUGH JOSHUA 5:10 cp DEUT 1:3, 34:7-8. ENTERS THE LAND JOSHUA 4:18-19, 5:2-12 ABIB 10th - 15th 1451 BC 2553 AM
40 YRS	0 MONTHS	- AS THE EXODUS WAS 15 ABIB, 1491 BC AND ISRAEL CROSSED THE JORDAN 10 ABIB, 1451 BC, THE WANDERING LASTED 39 YEARS 11 MONTHS AND 25 DAYS = IN THE 40TH YEAR AND ONLY 5 DAYS SHORT OF BEING EXACTLY 40 COMPLETE YEARS.

THE JOSHUA-JUDGES CHASM

KEIL-DELITZSCH	10 YR GAP
BEECHER, WILLIS J.	11 YR GAP
ANSTEY	13 YR GAP
PETAVIUS	18 YR GAP
CLINTON	20 YR GAP
JONES, F.N.	26 YR GAP
HALES	29 YR GAP
USSHER	31 YR GAP
FAULSTICH	36 YR GAP
BROWNE, H.	36 YR GAP
STRONG-McCLINTOCK	37 YR GAP
JOSEPHUS	38 YR GAP
LLOYD-A.V. margin	42 YR GAP
KLASSEN	43 YR GAP
AFRICANUS, J.	48 YR GAP

SOLOMON'S AGE UPON ACCESSION TO THE THRONE

SOLOMON IS CALLED A "CHILD" 1 KINGS 3:7 AND "YOUNG AND TENDER" 1 CH 22:5, YET 1 KINGS 14:21 SAYS WHEN HE DIED AFTER REIGNING 40 YEARS HIS SON, REHOBOAM, WAS 41. THEREFORE, SOLOMON WAS A FATHER OF 1 YEAR WHEN THESE STATEMENTS WERE MADE.

FURTHER, WHEN REHOBOAM WAS 41 - AS HE BEGAN TO REIGN (1 KINGS 14:21), 1 KINGS 12:8 SAYS THAT THE MEN WHO GREW UP WITH HIM WERE "YOUNG" AT THAT AGE.

THE BIBLICAL DATA DEMANDS THAT SOLOMON IS BORN AFTER DAVID BECAME KING OVER ALL THE TRIBES AND HAD SOON THEREAFTER TAKEN JERUSALEM (2 SAM 5:13-14). AT THE SAME TIME, HE MUST BE BORN NEAR ENOUGH TO THAT OCCURRENCE SUCH THAT BEFORE THE END OF HIS 40 YR. REIGN IT MAY BE SAID THAT HE WAS "OLD" (1 KI 11:4).

* * ALONG THESE SAME LINES, THE EVENTS OF 1 SAM 13-14 OCCUR IN THE 2nd YEAR OF SAUL'S REIGN (1 SAM 13:1). AT THAT TIME, JONATHAN WAS ALREADY GROWN AND WAS A MILITARY COMMANDER, WHEREAS SAUL WAS SAID TO BE A "YOUNG MAN" WHEN HE BECAME KING (1 SAM 9:2).

FROM THE STATEMENTS, WE SEE THAT SAUL MUST HAVE MARRIED EARLY. YET, IT DOES NOT FOLLOW THAT HE COULD HAVE COME TO THE THRONE BY AGE 30. HE MUST HAVE BEEN AT LEAST 42 OR A FEW YEARS OLDER IN ORDER TO SATISFY THE GIVEN DATA.

NOTE THEREFORE, THAT JONATHAN IS ABOUT 28 YEARS OLDER THAN DAVID.

CHRONOLOGY FOR THE CONQUERING OF HESHBON:

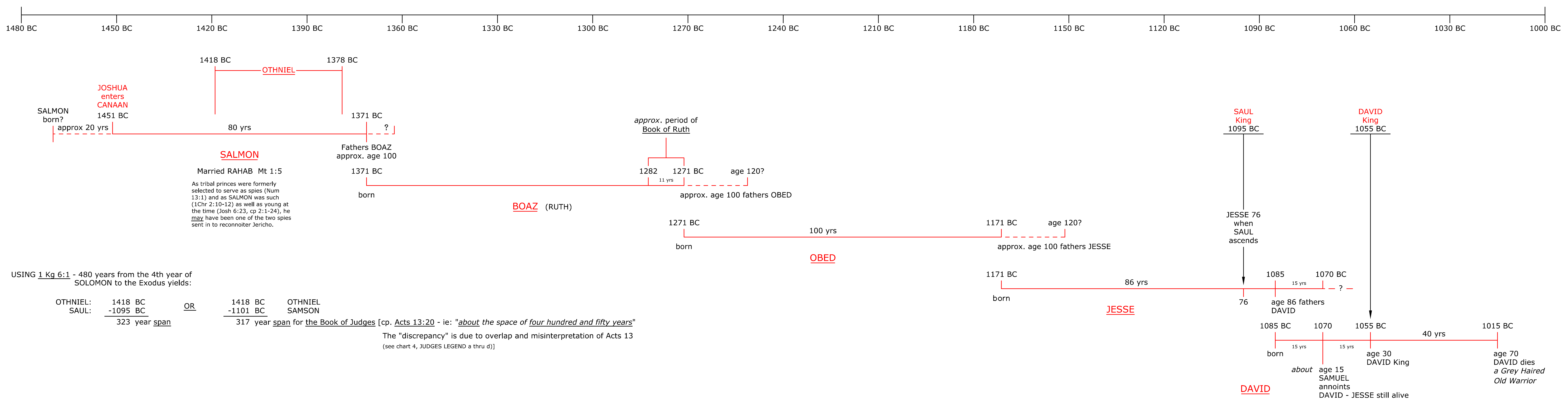
NUMBERS 20:1	MIRIAM DIES 1st MONTH = (APRIL) ABIB, BC 1452
NUMBERS 20:24 & 33:38	AARON DIES 5th MONTH 1st DAY = WEDNESDAY, JULY 30, BC 1452
NUMBERS 20:29	MOURN FOR AARON 30 DAYS = 6th MONTH 1st DAY = FRIDAY, AUGUST 29, BC 1452
NUMBERS 21: 21-31	HESHBON IS CONQUERED BETWEEN THE 6th & 11th MONTH, DEUT 2:24
DEUT 1:3	MOSES SPOKE TO ISRAEL 11th MONTH 1st DAY = SATURDAY, JANUARY 24, BC 1451
DEUT 31:1	MOSES DIES ON 120th BIRTHDAY = 7 ADAR = SUNDAY, MARCH 1, BC 1451
DEUT 34:8	MOURN FOR MOSES 30 DAYS (JOSHUA 1:11, 3:2, "3 DAYS") UNTIL ABIB 7 = MONDAY, MARCH 30, BC 1451
JOSHUA 3:15, 4:19	JOSHUA CROSSED JORDAN 1st MONTH 10th DAY = THURSDAY, APRIL 2, BC 1451
JOSHUA 5:2-9	CIRCUMCISED AND HEALED ABIB 10-13 = APRIL 2-5
JOSHUA 5:10-12	KEPT PASSOVER - 1st MONTH 14th DAY, MONDAY, APRIL 6, BC 1451. MANNA CEASED ON 16th DAY (WEDNESDAY, APRIL 8). ON 17th DAY (THURSDAY, APRIL 9) THEY ATE THE FOOD OF CANAAN.

Chart #4

JUDGES
to the FIRST 3 KINGS

0 10
SCALE

Possible SCENARIO of the JUDGES
as tested by JUDAH'S Lineage


1480 BC
1450 BC
1420 BC
1390 BC
1360 BC
1330 BC
1300 BC
1270 BC
1240 BC
1210 BC
1180 BC
1150 BC
1120 BC
1090 BC
1060 BC
1030 BC
1000 BC
1418 BC
OTHNIEL
1378 BC
JOSHUA enters CANAAN
SALMON born?
1451 BC
approx 20 yrs
80 yrs
1371 BC
?
Fathers BOAZ approx. age 100
SALMON
Married RAHAB Mt 1:5
1371 BC
born
BOAZ (RUTH)
approx. period of Book of Ruth
1282
11 yrs
1271 BC
age 120?
approx. age 100 fathers OBED
1271 BC
100 yrs
born
OBED
1171 BC
age 120?
approx. age 100 fathers JESSE
SAUL King 1095 BC
DAVID King 1055 BC
JESSE 76 when SAUL ascends
1171 BC
86 yrs
born
JESSE
76
1085
15 yrs
1070 BC
?
age 86 fathers DAVID
1085 BC
1070
1055 BC
40 yrs
1015 BC
15 yrs
15 yrs
born
about age 15 SAMUEL annoints DAVID - JESSE still alive
age 30 DAVID King
age 70 DAVID dies *a Grey Haired Old Warrior*
DAVID

As tribal princes were formerly selected to serve as spies (Num 13:1) and as SALMON was such (1Chr 2:10-12) as well as young at the time (Josh 6:23, cp 2:1-24), he may have been one of the two spies sent in to reconnoiter Jericho.

USING 1 Kg 6:1 - 480 years from the 4th year of SOLOMON to the Exodus yields:

OTHNIEL: 1418 BC
SAUL: -1095 BC
323 year span

OR

1418 BC OTHNIEL
-1101 BC SAMSON
317 year span for the Book of Judges [cp. Acts 13:20 - ie: "*about the space of four hundred and fifty years*"

The "discrepancy" is due to overlap and misinterpretation of Acts 13 (see chart 4, JUDGES LEGEND a thru d)]

JESSE is an "old man" when DAVID slays GOLIATH at c.18 yrs of age near 1067 BC (1 Sam 17:12) He and his wife join DAVID at cave Adullam and are taken to the King of Moab for safe keeping (c.1065) while DAVID was in the stronghold (c.1064, 1Sam 22:1-5)

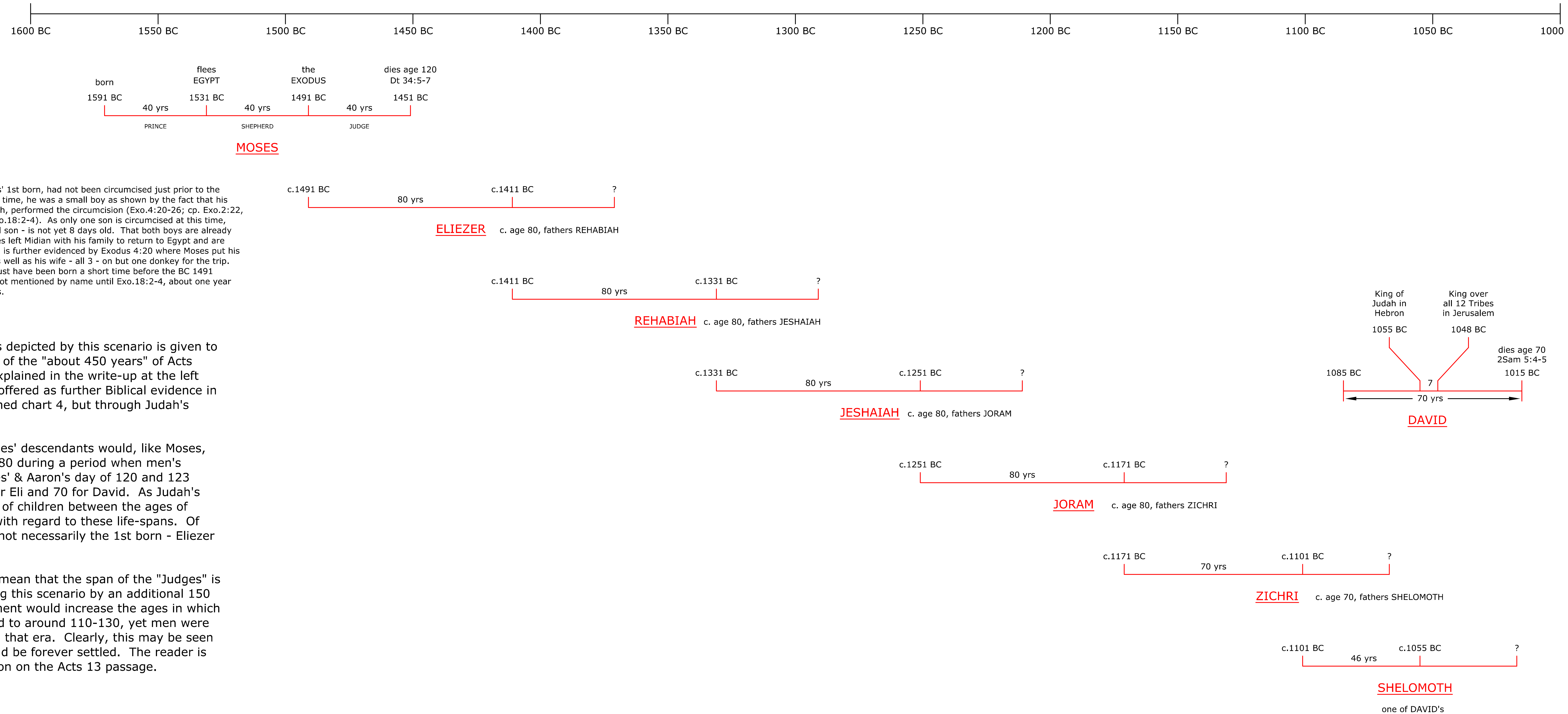
Hence - a Scenario that would use the 450 yrs as though they were consecutive linear years for the time span describing the 8 year servitude to CUSHAN (Judg 3:8) as the beginning and SAUL'S Kingship (year of enthronement) as it's end, rather than the 323 years as depicted above - would have to add to the lifespans and increase the ages of SALMON, BOAZ, OBED, and JESSE as to when they fathered one another - over and above the years in the above scheme. Yet other data relating to men's ages for the same period indicates that this would be unlikely as MOSES and AARON lived to be 120 and 123 respectively, EHUD approx. 110, ELI 98 to DAVID, age 70. Even the above scenario requires that men father at age nearly 100 when most men are scarcely living that long.

Chart #4a

JUDGES
TESTED by JUDAH'S
LINEAGE

0 10 20 30
SCALE : years

JUDGES Chart #4 tested against possible
scenario of MOSES Lineage to DAVID's Time (1Ch 26:24-28)


1600 BC
1550 BC
1500 BC
1450 BC
1400 BC
1350 BC
1300 BC
1250 BC
1200 BC
1150 BC
1100 BC
1050 BC
1000 BC
born 1591 BC
flees EGYPT 1531 BC
the EXODUS 1491 BC
dies age 120 Dt 34:5-7 1451 BC
40 yrs
40 yrs
40 yrs
PRINCE
SHEPHERD
JUDGE
MOSES
c.1491 BC
80 yrs
c.1411 BC
?
ELIEZER c. age 80, fathers REHABIAH
c.1411 BC
80 yrs
c.1331 BC
?
REHABIAH c. age 80, fathers JESHAIAH
c.1331 BC
80 yrs
c.1251 BC
?
JESHAIAH c. age 80, fathers JORAM
c.1251 BC
80 yrs
c.1171 BC
?
JORAM c. age 80, fathers ZICHRI
c.1171 BC
70 yrs
c.1101 BC
?
ZICHRI c. age 70, fathers SHELOMOTH
c.1101 BC
46 yrs
c.1055 BC
?
SHELOMOTH
one of DAVID's Treasurers of MOSES' Lineage 1Ch 26:24-28
King of Judah in Hebron 1055 BC
King over all 12 Tribes in Jerusalem 1048 BC
dies age 70 2Sam 5:4-5
1085 BC
7
1015 BC
70 yrs
DAVID

Gershom, Moses' 1st born, had not been circumcised just prior to the Exodus. At that time, he was a small boy as shown by the fact that his mother, Zipporah, performed the circumcision (Exo.4:20-26; cp. Exo.2:22, Gen.17:14 & Exo.18:2-4). As only one son is circumcised at this time, Eliezer - the 2nd son - is not yet 8 days old. That both boys are already alive when Moses left Midian with his family to return to Egypt and are both very young is further evidenced by Exodus 4:20 where Moses put his sons (plural!) as well as his wife - all 3 - on but one donkey for the trip. Thus, Eliezer must have been born a short time before the BC 1491 Exodus. He is not mentioned by name until Exo.18:2-4, about one year after the Exodus.

The data concerning Moses' lineage as depicted by this scenario is given to confirm chart 4 and our interpretation of the "about 450 years" of Acts 13:17-22. The 450 year problem is explained in the write-up at the left side of that chart. This chart, (4b), is offered as further Biblical evidence in support of chart 4a, which also sustained chart 4, but through Judah's lineage.

This scenario reveals that each of Moses' descendants would, like Moses, have to bear a son around the age of 80 during a period when men's life-spans were diminishing from Moses' & Aaron's day of 120 and 123 years respectively, downward to 98 for Eli and 70 for David. As Judah's data on chart 4 depicts, the begetting of children between the ages of 80-100 years is unusually late in life with regard to these life-spans. Of course the offspring on this chart are not necessarily the 1st born - Eliezer was not Moses' first.

Attempting to force Acts 13:17-22 to mean that the span of the "Judges" is 450 years would necessitate expanding this scenario by an additional 150 years. The result of such an enlargement would increase the ages in which Moses' & Judah's descendants fathered to around 110-130, yet men were seldom, if ever, living that long during that era. Clearly, this may be seen as incorrect and thus the matter should be forever settled. The reader is again directed to chart 4 for clarification on the Acts 13 passage.

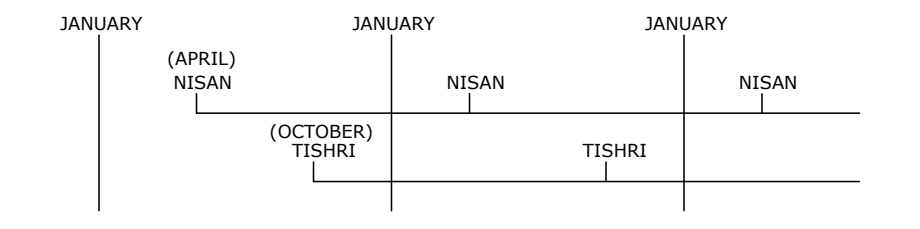
Chart #4b

JUDGES
TESTED by MOSES'
LINEAGE

0 10 20 30 40 50
SCALE : years

The first problem in understanding basic chronology in the Books of Kings and Chronicles is determining from Scripture the month used by a king and/or nation in beginning the regnal year. Most ancient nations used either Spring or Fall months (i.e. around April 1st or October 1st) as beginning the new year.

Although it is disputed, the Holy Scriptures, Sir Isaac Newton, Sir Robert Anderson, W.J. Beecher, K.F. Keil, E.W. Faulstich and the Jewish Mishna agree that the kings of Judah used Spring (the month of Nisan [Abib], e.g. Exo.9:31; 12:2; 13:4; Jer.36:22; 39:32; II Ch.29:3,17, cp. 30:1-5,13, 15; I Ch.35:1). Further, the Hebrew new years were regulated by observable natural phenomena controlled by the sun such as the stage of crop development and flowering of the almond tree, and not by merely numbering the lunar months and days.



Thus when Daniel was Prime Minister and living in Persia, his writings reflected their Fall dating method whereas Jeremiah, who was living in Jerusalem, used the Spring method. Therefore, a king's first regnal year using one method could have been his second year by the other method. However, no error or contradiction actually existed.

The second major basic principle is understanding the method used in reckoning regal years. If a king reckoned his reign beginning with New Year's Day after his accession as the first official year of reign, the year in which he came to the throne was called his "accession" year; hence, this method is called "accession year dating" or "postdating". If the king called the year in which he ascended to the throne his first official year, he was using "non-accession year dating" or "pre" or "antedating". For example:

Accession Year Dating:	(Accession year)	(1st year)	(2nd year)
Non-accession Year Dating:	(1st year)	(2nd year)	(3rd year)

As king, each could chose which method he desired. Observe that in non-accession year dating, the last year of one king was the first official year of his successor. Hence that year was counted twice. Reigns so reckoned give one year more than the actual elapsed time. Conversely, Accession reckoning yields official years equal to actual.

Usually the kings of Judah used accession dating while those of Israel often chose the non-accession method. Judah used the non-accession method when Jehoshaphat's son, Jehoram, married Athaliah, the daughter of King Ahab of Israel and wicked Jezebel. When Athaliah's influence was broken, Judah returned to the accession method.

When these facts are understood, apparent discrepancies between Israel and Judah disappear. To illustrate, the accessions of Rehoboam in Judah and Jeroboam in Israel transpired in the same year. Further, Scripture declares the 18th year of Jehoshaphat of Judah as the year when Ahaziah of Israel died and Joram took his place (II Kng.3:1), therefore near identical periods for the two kingdoms are represented.

JUDAH	OFF. YRS.	ISRAEL	OFF. YRS.	ACT. YRS.
REHOBOAM	17	JEROBOAM	22	21
ABIJAM	3	NADAB	2	1
ASA	41	BAASHA	24	23
JEHOSAPHAT	18	ELAH	2	1
		OMRI	12	11
		AHAB	22	21
		AHAZIAH	2	1
TOTAL	79		86	79

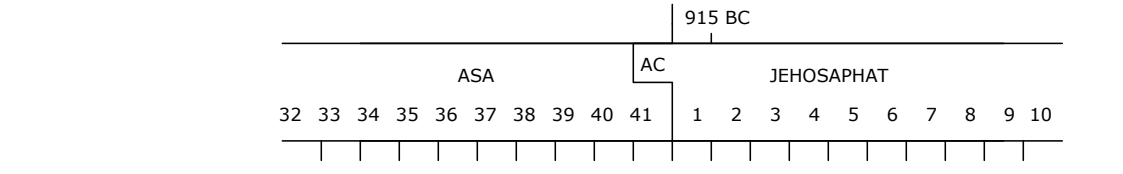
Nevertheless, as the chart depicts, recognizing the accession year reckoning for Judah and non-accession year for Israel shows the data to harmonize. By merely subtracting one year from each of the reigns of the kings of Israel (due to the overlapping feature of the non-accession method), the paradox is resolved.

Thirdly - the length of time from Solomon's death (with the subsequent division of the kingdom) to the termination of the kingdom of Judah and its final destruction by Babylon c.586 BC was found to be 390 years. This was determined by adding the years of the reign of the kings of Judah from the fall of Babylon to the 6th year of Hezekiah, when Israel fell to Assyria. This span was 134 yrs. 6 mos. or "in the 135th year". The regnal data of the kings fits this time span perfectly without reference to any other kingdom thus demonstrating that it would be illogical to suddenly resort to using Israel as the chronological guide at the point where they begin to coexist.

The total span of the reigns of Judah's monarchs yields 394 yrs. 6 mos. The only scriptural co-regency of these kings is that of Jehoshaphat and Jehoram (II Kng.8:16). Some claim a co-rex (hence an overlap) for Jotham & Uzziah (II Ch.26:21). However, a careful examination of the wording discloses otherwise i.e.: Jotham "Begin to reign" versus "was over the kings house, governing the people". The marked contrast reveals that Jotham held only a pro-rex post at this time as II Ch.26:23 confirms.

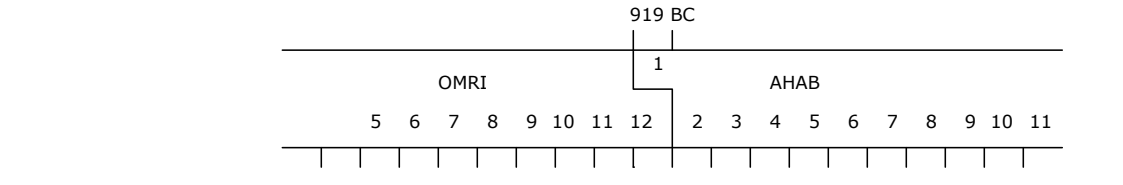
From II Kng.3:1; 8:16; 8:25; and 9:29, the length of this overlapping co-rex was determined to be 4 yrs. (See chart). Subtracting the 4 year overlap from the total, leaves 390 yrs. 6 mos. Jehoram, Athaliah and their son Ahaziah all occupied the throne in 886 BC (See chart 5). Ahaziah claimed the last year of Jehoram as his first official year but Athaliah seems to have paid homage to "her men" by hallowing that year as the last of both her husband and son. Thus, although all three reigned in 886, only two claimed the year for themselves. Hence, the official years become one more than the actual years such that when this extraneous year is subtracted from 390 yrs. 6 mos, the result is 389 yrs. 6 mos. or "in the 390th year". This 390 year time span is confirmed by Ezk.4:4-5. It is the math key to the chronology of the kings of Judah and Israel.

A typical example as to how the accession year method appears on the chart is:



The offset indicates that Asa died during the 41st yr. of his reign. In that year (916 BC) Jehoshaphat ascended to the throne, calling it his "accession year" and credited that year to his father, Asa. He began his first official year (915 BC) after the first of the year (1 Nisan). Again note, that the official years and the actual linear years are the same in this method.

An example of the non-accession year method is:



Here, the offset indicates that Omri died in 919 BC during the 12th yr. of his reign. Within that year, Ahab ascended to the throne, claiming that year as his first. Note that the official years now exceed the actual linear years by one as both men claimed the year 919 BC.

975 BC
3029 AM
(TRADITIONAL SECULAR POSITIONING)
TIGLATH-PILESER II
ASSUR-DAN II
ADAD-NIRARI II
TUKULTI-URTA II
ASSUR-NASIR-PAL II
KINGS OF ASSYRIA
(POSITIONING IF SHALMANESER II (III) ENCOUNTERED AHAB OR JEHU)
904 BC ?
SHALMANESER II (III)
SEE NOTE BELOW
869 BC ?
SHEMSHI-RAMMAN IV (SHAMSI-ADAD V)
856 BC ?
RAMMAN-NIRARI III (ADAD-NIRARI III)
828 BC ?
IF SHALMANESER II (III) ENCOUNTERED AHAB OR JEHU, THEN ASSYRIAN ARCHAEOLOGICAL RECORDS ARE MISSING c.45 EPONYM YRS HERE
(NOTE JONAH 3:6-10)
783 BC
SHALMANESER III (IV)
773 BC
ASHUR-DAN III (III)
"PUL" - 2 KG 15:19 1 CH 5:26
FIRST OLYMPIAD 776 BC
SOLAR ECLIPSE IN EPONYM OF BUR-SAGALE, JUNE 15, 763 JULIAN CALENDAR JUNE 7, 763 BC GREGORIAN AMOS 8:9 ?
NOTE: 1. INTERREGNA, THOUGH RARE, ARE OFTEN SIGNS THAT A KINGDOM IS IN ITS DEATH THROWS - NO KING - NO KINGDOM. 2. cp 1 KG 22:47 & 2 KG 3:9 - NO KING IN EDOM.
754 BC
ASHUR-NIRARI (V)
745 BC
TIGLATH-PILESER (III)
2 KG 15:29, 16:7 1 CH 5:26 2 CH 28:20 "JAREB" HOS 5:13, 10:6
727 BC
SHALMANESER
2 KG 17:3-6, 18:9-11
HOS 10:14
722 BC
SARGON (II)
ISA 20:1
705 BC
SENNACHERIB
2 KG 18:13, 19:16, 20, 36, 37 2 CH 32:1-2, 9-10, 22 ISA 36:1, 37:17, 21, 37-38
681 BC
ESAR-HADDON
2 KG 19:37 EZR 4:2
PTOLEMY GIVES ESAR-HADDON 13 YRS BUT 3 TIMES THE "BABYLONIAN CHRONICLES" RECORDS 12.
669 BC
ASHUR-BANIPAL
"ASNAPPAR"? EZR 4:10 SEE ANSTEY p. 219
627 BC ?
ASHUR-etil-ilani
622 BC ?
SIN-SHUR-ISHKUN
612 BC ?
609+ BC
ASHUR-UBALLIT
3050 AM
3100 AM
3150 AM
3200 AM
3250 AM
3283 AM
3300 AM
3350 AM
3400 AM
3418 AM
3450 AM
3488 AM
3500 AM
753 BC YOR BEGINS (YEARS OF ROME)
1 YOR
10 YOR
33 YOR
50 YOR
100 YOR
150 YOR
168 YOR
193 YOR
200 YOR
218 YOR
238 YOR
250 YOR
THE KINGDOM OF ISRAEL
THE MONARCHY DIVIDES UPON THE DEATH OF SOLOMON
THE KINGDOM OF JUDAH
22 YRS 1 KG 14:20
954 BC
953 BC
NADAB 2 YRS 1 KG 15:25
24 YRS 1 KG 15:33
930 BC
929 BC
ZIMRI 7 DAYS 1 KG 16:15-20
ELAH 2 YRS 1 KG 16:8
OMRI 12 YRS 1 KG 16:23
925 BC
918 BC
22 YRS 1 KG 16:29
897 BC
897 BC
AHAZIAH 2 YRS 1 KG 22:51
AHAZIAH & JORAM ARE BROTHERS 2 KG 1:17 cp 3:1
885 BC
28 YRS 2 KG 10:35-36
857 BC
17 YRS 2 KG 13:1
840 BC
837 BC
16 YRS 2 KG 13:10
EITHER JEROBOAM (II) BORN HERE 2 KG 15:1-2 OR PRO-REX DUE TO JOASH'S GOING TO WAR WITH SYRIA.
825 BC
41 YRS 2 KG 14:23-29; AMOS 7:11
784 BC
ZACHARIAH REIGNS (2 KG 14:29). HIS RULE TERMINATED IN THE 6th MONTH OF UZZIAH'S 38th YR (2 KG 15:8). NOTE: THE TOTAL YEARS OF ZACHARIAH'S REIGN IS NOT MENTIONED IN SCRIPTURE.
- OR -
THIS PERIOD IS AN c.11 YR INTERREGNUM (cp 2 KG 14:23 & 2 KG 15:1-2, 8) DUE TO AN ANARCHY RESULTING FROM A POWER STRUGGLE UPON THE DEATH OF JEROBOAM II AND ZACHARIAH ONLY REIGNED 6 MOS WHICH WAS DURING UZZIAH'S 38th YR.
773 BC
772 BC
SHALLUM 1 MO 2 KG 15:13
10 YRS 2 KG 15:17
761 BC
PEKAHIAH 2 YRS 2 KG 15:23
759 BC
20 YRS 2 KG 15:27
739 BC
c.9 YR INTERREGNUM DETERMINED BY COMPARING 2 KG 15:27, 30 & 2 KG 17:1. SUSPENSION OF MONARCHY DUE TO ASSYRIANS 2 KG 15:29, 1 CH 5:26 EVEN DAMASCUS OF SYRIA FALLS 2 KG 16:9
730 BC
9 YRS 2 KG 18:10
721 BC
3 YRS 2 KG 18:10
REUBEN, GAD, THE EASTERN 1/2 OF MANASSEH, ZEBULUN, DOR & THE WAY OF THE SEA (THE PLAIN OF SHARON) & NORTHERN DAN & NAPHTALI PRECEEDED THE OTHER TRIBES INTO ASSYRIAN CAPTIVITY IN PEKAH'S REIGN (BY TIGLATH PILESER) 2 KG 15:29, 1 CH 5:26, ISA 9:1
SHALMANESER OF ASSYRIA BESEIGES SAMARIA THREE YEARS 2 KG 17:3-23, 18:10-13. COMPARE HOS 10:3, 7 & 15
SARGON COMPLETES THE DESTRUCTION 2 KG 18:10 ... "THEY"
JEROBOAM I
1 KG 11:26 - 40, 12:20
BAASHA
1 KG 15:27-30
OMRI & TIBNI
OMRI ONLY
1 KG 16:21-22
AHAB
1 KG 16:29-22:53
CO-REX
SOLE-REX
2 KG 8:1-16
JORAM (JEHORAM)
AC
JEHU
2 KG 9; 2 KG 10
JEHOAHAZ
PRO-REX
JEHOASH (JOASH)
JEROBOAM II
ZACHARIAH ?
MENAHEM
PEKAH
HOSHEA
20th YR 1 KG 15:9-10
18th YR 1 KG 15:1, 2 CH 13:1
2nd YR 1 KG 15:25
3rd YR 1 KG 15:33
26th YR 1 KG 16:8-10
27th YR 1 KG 16:5-18
31st YR 1 KG 16:23
38th YR 1 KG 16:29
4th YR 1 KG 22:41
17th YR 1 KG 22:51
18th YR 2 KG 3:1
2nd YR 2 KG 1:17
5th YR 2 KG 8:16
11th YR 2 KG 9:29
12th YR 2 KG 8:25
7th YR 2 KG 12:1
23rd YR 2 KG 13:1
37th YR 2 KG 13:10
2nd YR 2 KG 14:1
15th YR 2 KG 14:23
15 YEARS 2 KG 14:17; 2 CH 25:25
27th YR OF JEROBOAM 2 KG 15:1
38th YR 2 KG 15:8-18
39th YR 2 KG 15:2,17
50th YR 2 KG 15:23
52nd YR 2 KG 15:27
2nd YR 2 KG 15:32
17th YR 2 KG 16:1
20th YR 2 KG 15:30
12th YR 2 KG 17:1-4
3rd YR 2 KG 18:1
4th YR 2 KG 18:9
6th YR 2 KG 18:10
958 BC
956 BC
AC
REHOBOAM
ABIJAH
ASA
RULES OVER ALL JUDAH & BENJAMIN 1 KG 12:16-24 cp 11:31, EZRA 1:5
ASA SICK 39th YR TILL DEATH 2 CH 16:12
914 BC
JEHOSAPHAT
JEHORAM PRO-REX
893 BC
JEHORAM CO-REX
PRO-REX
886 BC
SOLE-REX
ATHALIAH
879 BC
JOASH (JEHOASH)
JEHORAM
889 BC
AHAZIAH (JEHOAHAZ) 1 YR 2 KG 8:26; 14:13 2 CH 21:17; 25:23
TEMPLE NOT YET REPAIRED 2 KG 12:6-9. JEHOIADA, THE HIGH PRIEST, STILL ALIVE FOR SOME TIME AFTER. cp 2 CH 24:14
JEHOIADA DIES AGE 130 2 CH 24:15
JEHOIADA'S SON ZECHARIAH IS STONED 2 CH 24:20-23 & MT 23:35
839 BC
AMAZIAH
810 BC
UZZIAH (AZARIAH)
VASSAL ? 2 CH 26:15b
SOVEREIGN ?
UZZIAH A LEPER JOTHAM PRO-REX "OVER THE HOUSE GOVERNING THE PEOPLE" 2 KG 15:5 cp. 2 CH 26:23 (AMOS 8:9)
758 BC
JOTHAM
742 BC
AHAZ
* NOTE: AHAZ IS ALSO CALLED THE KING OF ISRAEL ! 2 CH 28:19, 26-27
726 BC
HEZEKIAH
HEZEKIAH'S SICKNESS - BABYLON SENDS SPIES. 15 YEARS ADDED TO HIS LIFE. SUN DIAL GOES BACK 10 DEGREES. 2 KG 20:1-19
713 BC
709 BC
708 BC
2 KG 18:13 SENNACHERIB'S FIRST INVASION AS TARTAN (COMMANDER OF THE ARMY)
JUBILEE (TISHRI 709 - TISHRI 708) 2 KG 19:29 ISA 37:30 ISA 37:17
SENNACHERIB, CO-REX WITH HIS FATHER SARGON, BESEIGES JERUSALEM ISA 36 & 37, cp ISA 20:1, 2 KG 19:29
697 BC
MANASSEH
642 BC
AMON 2 KG 21:19 2 CH 34:21
640 BC
JOSIAH
JOSIAH SEEKS GOD 2 CH 34:3
JOSIAHS 1st REFORM - IDOLS DESTROYED 2 CH 34:3
2nd REFORM & GREAT PASSOVER AFTER FINDING THE LAW 2 KG 22:3-8, 23:22-23, 2 CH 34:8-15, 35:1-19
NOTE: JOSIAH IS KILLED JUST BEFORE NISAN 1st, OR ELSE HE WOULD RECEIVE CREDIT FOR 32 YRS.
17 YRS 1 KG 14:21,31
2 CH 12:13
3 YRS 1 KG 15:2
ASA 41 YRS 1 KG 15:10 2 CH 16:13
25 YRS 1 KG 22:42 2 CH 20:30-37
8 YRS 2 KG 8:17
7 YRS 2 CH 22:12 2 KG 11:3
40 YRS 2 KG 11:1-21; 12:1 2 CH 23; 24:1-2
29 YRS 2 KG 14:1-2 2 CH 25:1
52 YRS 2 KG 15:2 2 CH 26:1-4; 23
16 YRS 2 KG 15:33 2 CH 26:21-23
16 YRS 2 KG 16:2 2 CH 28:1
29 YRS 2 KG 18:2 2 CH 29:1
55 YRS 2 KG 21:1-26 2 CH 33:1-25
2 YRS
31 YRS 2 KG 22:1 2 CH 34:1
975 BC
941
939 BC
929 BC
DYNASTY OF OMRI
887 BC
971 BC SHISHAK KING OF EGYPT TAKES TREASURES FROM SOLOMONS TEMPLE 2 CH 12:2-9
NOTE: JEWISH YEAR BEGINS IN THE SPRING ABOUT APRIL 1
NO WAR FOR 10 YEARS FROM 26th - 35th YEAR OF ASA'S KINGDOM - (HIS DYNASTY i.e. THE KINGDOM OF JUDAH) WHICH WAS FROM THE 6th TO THE 15th YEAR OF ASA'S OWN REIGN 2 CH 14:1, 15:10, 19 AND 16:1.
THIS ELIMINATES THE ANAMOLY OF:
1. BAASHA WAITING 21 YRS TO BLOCK THE SOUTHERN EXODUS OF HIS CITIZENS TO JUDAH (2 CH 15:9, cp 16:1), AND
2. THE PROBLEM OF BAASHA'S INVADING JUDAH 9 YRS AFTER HIS DEATH ! (1 KG 15:33)
AHAZIAH (LITERAL HEBREW = "A SON OF 42 YEARS" i.e.: OF THE DYNASTY OF OMRI) BEGAN TO REIGN AGE 22. 2 CH 22:2 cp. 2 KG 8:26 (USING JUDAIC METHOD FOR PRO-REX). NOTE THAT THE WORD "WAS" IS IN ITALICS IN 2 CH 22:2, WHICH MEANS THAT IT IS NOT ACTUALLY THERE IN THE HEBREW. HENCE HE IS THE SON OF OMRI AS MUCH AS THE SON OF DAVID & IS OMITTED IN MT 1:8.
918 BC
c.910 BC
1 KG 17:5
ELIJAH
ELISHA BECOMES ELIJAH'S SERVANT 1 KG 19:19-21
c.897 BC
YEAR ELIJAH TRANSLATED, ELISHA RECEIVES ELIJAH'S MANTLE 2 KG 2:12-25
c.889 BC
886 BC
ELIJAH'S PROPHETIC LETTER TO JEHORAM 2 CH 21:12 cp 1 KG 19:16
ELISHA
THE 46 "SILENT YEARS" OF ELISHA
c.838 BC 2 KG 13:14-21
NOTE : SHALMANESER II (ASSYRIAN SCHOOL = III) SAYS THAT IN HIS 6TH YR. HE FOUGHT AGAINST A TWELVE KING ALLIANCE WHICH INCLUDED "A-HA-AB-BU" (AHAB?) "SIR-I-LA-A-A" (THE ISRAELITE?) AT THE BATTLE OF QARQAR (KARKAR). HE ALSO SAYS THAT AT THE TIME OF HIS INCURSION AGAINST DAMASCUS (DI-MAS-QI) IN HIS 18TH YR., "IA-U-A" (JEHU?) "MAR HU-UM-RI-I" (SON OF OMRI?) PAID HIM TRIBUTE. NEITHER INCIDENT IS MENTIONED IN THE BIBLE. MOREOVER, JEHU SLEW OMRI'S GRANDSON, JORAM, BRINGING THAT DYNASTY TO AN END. THUS, BOTH (OR EITHER) IDENTIFICATIONS MAY BE WRONG - NO POINT OF CONTACT MAY EXIST.
c.825 BC JONAH 2 KG 14:23-27
c.820 BC ± ? JOEL
THE GREAT EARTHQUAKE AMOS 1:1,7:11 ZECH 14:5
c.786 BC
JOSEPHUS SAYS THIS IS ALSO THE YEAR UZZIAH BECAME A LEPER (ANTIQUITIES IX, X, 4). NO - FOR JOTHAM IS NOT YET BORN. (2 KG 15:32-33).
c.788 BC AMOS
785 BC HOSEA 720 BC
c.759 BC 2 CH 26:22 ISAIAH 697 BC
754 BC MICAH 697 BC
742 BC
ISA 7:8 WITHIN 65 YRS EPHRAIM - ISRAEL WILL BE BROKEN & NO LONGER A PEOPLE.
65 YRS
677 BC
EPHRAIM BROKEN EZRA 4:2-10 ESAR-HADDON TRANSPORTED BABYLONIANS & ELAMITES TO SAMARIA 2 CH 33:11-13
c.663 BC NAHUM c.615 BC ?
JOSIAH
LAST KING OF JUDAH TO SIT ON THE SOVEREIGN THRONE OF DAVID. ALL HIS OFFSPRING WERE VASSALS TO FOREIGN KINGS.
( ) = ORDER OF REIGNING
= RELATIVE AGES
JOHANAN
1st BORN PROBABLY DIED YOUNG
JEHOIAKIM (2) 36 (ELIAKIM)
PHAROAH NECO MADE HIM KING - REIGNED 11 YRS. BURNED THE SCROLL OF GOD'S WORD FROM JEREMIAH. REBELLED AGAINST NEBU-CHADNEZZAR, DIED WITH THE BURIAL OF AN ASS WHEN CAPTURED BY BABYLON. 2 CH 36; JER 36:30, 22;19
JECONIAH (3) 18 (CONIAH, JECHOICHIN)
SELECTED & ANNOINTED BY GOD TO RULE & SUCCEED JOSIAH AT AGE 8 (2 CH 36:9) BUT DID NOT ACTUALLY SIT ON THE THRONE UNTIL AGE 18 (2 KG 24:6-8). THOUGH HE HAD CHILDREN - SEED - HE WAS COUNTED CHILDLESS AS NONE OF HIS OFFSPRING SAT ON THE THRONE OF DAVID WHICH IS A SOVEREIGN THRONE. JER 22:24-30; cp 36:30, NOT A VASSAL THRONE. REIGNED 3 MOS. 10 DAYS - 2CH 36:9 - CARRIED TO BABYLON 597 BC. HE WAS WELL TREATED IN THE 37th YR OF HIS CAPTIVITY & EXILE BY EVIL MURODACH. JER 37:1, 52:31-34, 2 KG 25:27-30.
ZEDEKIAH (4) 21 (MATTANIAH)
NEBUCHADNEZZAR MADE HIM KING - REIGNED 11 YRS. REBELLED - WAS BLINDED - DIED IN PRISON IN BABYLON JER 37:1, 52:11.
NOTE: ZEDEKIAH & JEHOAHAZ HAD THE SAME MOTHER. 2 KG 23:31, 24:18.
JEHOAHAZ (1) 34 (SHALLUM)
THE PEOPLE OF JUDAH MADE HIM KING WHEN NECO KILLED JOSIAH. 3rd IN AGE YET 1st TO SIT ON THE THRONE. LISTED 4TH IN 1 CH 3:15 REIGNED 3 MOS. A CONQUERED VASSAL, CARRIED TO EGYPT BY NECO. 2 KG 23:30 cp JER 22:11.
ADAD-GUPPI, THE MOTHER OF NABONIDUS KING OF BABYLON, RELATES ON A TOMB INSCRIPTION TAKEN FROM TWO STELE FOUND IN HARAN THAT SHE WAS BORN IN THE 20TH YEAR OF ASHURBANIPAL, KING OF ASSYRIA (650 BC). SHE FURTHER RECORDS THAT FROM HER BIRTH INTO THE FOURTH YEAR OF NERIGLISSAR WAS A SPAN OF 95 YEARS (650-556=95 YRS NUMBERED INCLUSIVELY). SHE RELATES THAT THE CITY OF HARAN FELL IN THE 16TH YEAR OF NABOPOLASSAR AND GIVES DATA ASSOCIATING HIS 1ST YEAR WITH ASHUR-ETIL-ILANI'S 3RD. SHE LIVED 104 YEARS AND DIED IN THE 9TH YR OF NABONIDUS.
AS ALL THE REIGNS OF THE NEO-BABYLONIAN KINGS FROM NABOPOLASSAR TO THE 9TH YEAR OF NABONIDUS ARE GIVEN ON THIS ROYAL INSCRIPTION, IT SERVES AS AN EYEWITNESS ACCOUNT FROM ONE INTIMATELY CONNECTED TO ALL THESE KINGS. SHE COMPLETELY CONFIRMS PTOLEMY'S ROYAL CANON AS TO THEIR LENGTHS OF REIGN.
625 BC
NABOPOLASSAR - KING & FOUNDER OF NEO-BABYLONIAN EMPIRE - 21 YRS
LUNAR ECLIPSE 5th YR OF NABOPOLASSAR'S REIGN 15 APRIL, 621 BC-GREGORIAN
NEBUCHADNEZZAR - ATTACKS PHARAOH NECO AT CARCHEMISH AS GENERAL & CROWN PRINCE THE BABYLONIAN CHRONICLES (5:10) STATE THAT HE BEGAN HIS REIGN AS SOLE REX OVER BABYLON ON THE 1ST DAY OF ELUL (AUG. 30, 605 BC-GREGORIAN; SEE 2 KG.24:1 & 7; JER.46:2). HE RETURNED AND SUBJUGATED JUDAH. THE BABYLONIANS USED NISAN-TO-NISAN AND THE ACCESSION METHOD OF RECKONING (ASSYRIAN & BABYLONIAN CHRONICLES, CHRONICLES 5, PAGE 100).
JER 25:1 SAYS THE 4TH YR OF JEHOIAKIM WAS THE 1ST YR OF NEBUCHADNEZZAR. THE HEBREW WORD FOR "FIRST" HERE DOES NOT OCCUR ELSEWHERE IN SCRIPTURE & CAN MEAN EITHER "FIRST" OR "BEGINNING". THUS THE PHRASE IN JER 25:1 IS SEEN AS NOT REFERRING TO NEBUCHADNEZZAR'S OFFICIAL 1ST YR BUT TO HIS INITIAL YEAR ON THE THRONE - THE YR OF HIS ACCESSION. TAKING THIS AS THE INTENDED MEANING, JER 25:1 WILL AGREE WITH JER 46:2. THE 4TH YR OF JEHOIAKIM, NEBUCHADNEZZAR'S ACCESSION, & THE BATTLE OF CARCHEMISH ALL TRANSPIRED IN THE SAME YR - BC 605 [SEE HAYIM TADMOR, JOURNAL OF NEAR EASTERN STUDIES, 15 (1956), P. 227].
2 KG 24:12-16 RECORDS AT LEAST 10,000 JEWS OF PROMINENCE BEING CARRIED AWAY WITH JECONIAH IN THE 8TH YR OF NEBUCHADNEZZAR. JER 52:28-30 STATES THAT 3,023 WERE CARRIED AWAY IN THAT BABYLONIAN MONARCH'S 7TH YR. THE DIFFERING NUMBERS REVEAL THAT THESE ARE TWO DIFFERENT EVENTS AND SHOULD NOT BE SYNCHRONIZED. THUS, THE "18TH YR" OF JER 52:29 DOES NOT MATCH THE "19TH YR" OF JER 52:12 & 2 KG 25:8. THERE WERE 3 SIGNIFICANT DEPORTATIONS: IN NEBUCHADNEZZAR'S YR AS CO-REX (DAN 1:1, BC 606), HIS 8TH & 19TH YR - WHICH ARE TO BE DISTINGUISHED FROM THE MINOR ONES JER 52:28-30 LISTS IN THE 7TH, 18TH, AND 23RD YRS. THESE LATTER WERE LIKELY ADDED AFTER THE FACT TO COMPLETE THE HISTORICAL RECORD.
THE MINOR DEPORTATION IN NEBUCHADNEZZAR'S 7TH WOULD HAVE BEEN JEWS PICKED UP BY THE BANDS OF CHALDEANS, SYRIANS ETC. WHOM THAT KING SENT AGAINST JUDAH PRIOR TO HIS COMING (2 KG 24:2). THAT IN THE 18TH WOULD CORRESPOND TO PRISONERS IN THE CAMP WHEN THE CHALDEANS BROKE OFF THE SIEGE OF JERUSALEM TO MEET THE APPROACHING EGYPTIAN ARMY. THE 23RD YR: WHEN NEBUZARADAN WAS SENT AGAINST THE MOABITES, AMMONITES ETC. DURING THE SIEGE OF TYRE (JOS. ANTIQ., X, 9, 7), & THE REMAINING 745 JEWS WERE GLEANED FROM THE LAND & CARRIED AWAY.
NEBUCHADNEZZAR'S 37TH YEAR FIXED AT 568/567 BC BY ASTRONOMICAL DIARY VAT 4956 (BERLIN MUSEUM) WHICH GIVES C.30 VERIFIED OBSERVATIONS OF THE MOON AND THE 5 THEN KNOWN PLANETS. SUCH COMBINATION OF ASTRAL POSITIONS IS NOT DUPLICATED AGAIN FOR SEVERAL THOUSAND YEARS BEFORE OR AFTER THIS DATE. THE TABLET TWICE STATES THAT THE OBSERVATIONS WERE MADE IN THE 37TH YEAR OF NEBUCHADNEZZAR. A LUNAR ECLIPSE HAS ALSO BEEN REPORTED.
DANIEL CARRIED TO BABYLON. 606 BC, THIS BEGINS THE 70 YR SERVITUDE FOR BABYLON. JER 29:10, DAN 1:1
606 BC
605 BC
NEBUCHADNEZZAR
JEWISH RECKONING (TOP LINE)
BABYLONIAN RECKONING (BOTTOM LINE)
593 BC - EZEKIEL BEGINS TO PROPHESY IN THE SAME YEAR ZEDEKIAH VISITED BABYLON. JER 51:59
2 KG 24:12, 25:8
EVIL MERODACH
562 BC
560 BC
NERIGLISSAR (JER 39:3?)
LABASHI-MARDUK 3 MOS URUK KING LIST, OR 9 MOS BEROSUS
555 BC
553 BC
BELSHAZZAR PRO-REX WITH NABONIDUS
NABONIDUS
SOLE-REX
LUNAR ECLIPSE 2ND YEAR OF NABONIDUS, 20 SEPTEMBER, 554 BC GREGORIAN
539 BC
BABYLON FALLS 6 OCT 539 BC-GREGORIAN, DAN 5
DARIUS THE MEDE & CYRUS THE GREAT
536 BC
CYRUS
SOLE-REX
SOLE KING OF PERSIA (NAMED 200 YRS BEFORE BIRTH) (ISA 44:28, 45:1-4)
IN 559 BC CYRUS THE GREAT BECAME KING OF ANSHAN, A PORTION OF PERSIA WITH SUSA AS ITS CAPITAL. ABOUT 550, HIS MATERNAL GRANDFATHER ASTYAGES, KING OF MEDIA, MARCHED AGAINST CYRUS. ASTYAGES WAS DELIVERED BY HIS OWN ARMY OVER TO CYRUS THUS FORGING IN ONE DAY THE EMPIRE OF THE MEDES AND PERSIANS. ABOUT 546 HE CONQUERED LYDIA, MAKING A PRISONER OF CROESUS, ITS KING OF FABLED WEALTH. AT THE END OF THE YEAR 539, HE CONQUERED BABYLON, CAPITAL OF THE BABYLONIAN EMPIRE. BELSHAZZAR, PRO-REGENT FOR HIS FATHER NABONIDUS, WAS SLAIN AND CYRUS' UNCLE DARIUS THE MEDE (CYARAXES II, XENOP. CYROP. I, 5, 2 - THE SON OF AHASUERUS=ASTYAGES) WAS "MADE KING" OVER BABYLON (DAN.9:1) BY CYRUS WHO CONTINUED AT THE HEAD OF THE ARMY, ANNEXING THE REMAINDER OF THE EMPIRE. IN 536, CYRUS RETURNED AS SOLE REX OVER THE EXPANDED EMPIRE AND AS SUZERAIN OVER THE JEWS. 536 BC IS THUS THE DATE INTENDED BY SCRIPTURE AS "THE FIRST YEAR OF CYRUS".
529 BC
CAMBYSES AHASUERUS? EZRA 4:6
LUNAR ECLIPSE 7th YR OF CAMBYSES' REIGN 523 BC-GREGORIAN
DECREED TO STOP REBUILDING THE TEMPLE EZRA 4:4-24
PSEUDO-SMERDIS (GAUMATA) 7 MOS ARTAXERXES? EZRA 4:7
7 MOS
521 BC
2nd YR OF ZEDEKIAH JER 32:1 587 BC
JEREMIAH BEGINS TO PROPHESY 23 YRS JER 25:1-3 "FROM" THE 13th YR
30 YRS EZK 1:1-2, FROM FINDING THE LAW & JOSIAHS PASSOVER IN THE 18th YR OF HIS REIGN TILL EZEKIEL BEGINS TO PROPHESY 4th MO 5th DAY 5th YR OF JEHOIACHINS CAPTIVITY
4th YR JER 25:1
JEHOIAKIM SERVED 3 YRS & REBELLED 2 KG 24:1 & 7
8th YR 2 KG 24:8-16 "THE CAPTIVITY"
19th YR 2 KG 25:8, JER 52:12
10th YR OF ZEDEKIAH
25th YR OF "THE CAPTIVITY" EZK 40:1 VISION OF THE TEMPLE & LAND
14th YR OF "THE DESOLATIONS" EZK 40:1 VISION
37th YR OF "THE CAPTIVITY" 27th DAY, 12th MO JECONIAH FREED BY EVIL MERODACH IN THE YEAR OF THE 18th JUBILEE 2 KG 25:27, JER 52:31
628 BC
623 BC
2 KG 22-23; 2 CH 34-35
609 BC
609 BC
JEHOIAKIM (ELIAKIM)
601 BC
598 BC
597 BC
(THE CAPTIVITY) **
ZEDEKIAH (MATTANIAH)
588 BC
586 BC
FINAL SIEGE BEGAN 10th MO 10th DAY 9th YR OF ZEDEKIAH JER 52:4, 39:1 & 2 KG 25:1-2
4th MO 9th DAY 11th YR OF ZEDEKIAH CITY IS BROKEN UP 390 DAYS AFTER SEIGE IS RE-INITIATED. 2 KG 25:2-4; EZK 4:4-8
DAN 1:1
JEHOAHAZ (SHALLUM) 2 KG 23:31-34 3 MOS
JECONIAH (JEHOIACHIN) 3 MOS 10 DAYS 1 TEBETH TO NISAN 10 EZK 40:1 * * *
ZEDEKIAHS YR OF ASSESSION AS HE CAME TO THE THRONE AFTER NISAN 1st 2 CH 36:10
SIEGE TEMPORARILY LIFTED TO ENGAGE EGYPTIAN ARMY JER 34:8-17, 21-22, 52:3-6, 37:3-9, 44:30 32:1-2
THE 390th YEAR
CITY & WALLS & TEMPLE BURNED FOR 3 DAYS IN 19th YR OF NEBUCHAD. 5th MO 7th DAY TO 10th DAY 2 KG 25:8 cp JER 52:12
AN ESCAPED CAPTIVE BRINGS EZEKIEL WORD OF JERUSALEMS FALL IN 12th YR 10th MO 5th DAY OF THE CAPTIVITY. THIS IS THE 11th YR OF ZEDEKIAH SO HE REACHES EZEKIEL ABOUT 5 MOS AFTER THE BURNING. EZK 33:21
25th YR OF THE CAPTIVITY = 14th YR AFTER THE CITY IS SMITTEN. EZK 40:1
2 KG 23:36 11 YRS 2 CH 36:5
2 KG 24:17-20 11 YRS 2 CH 36:11 JER 52:1
1. JECONIAH - "A SON OF 8 YRS" UNDER NEBUCHADNEZZAR'S REIGN, 2 CH 36:9. HE BEGAN TO REIGN AT 18, 2 KG 24:8-12, OR
2. JEHOIAKIM ANNOINTED JECONIAH AT AGE 8 TO SECURE THE THRONE THROUGH HIS LINE AND TO PREVENT ZEDEKIAH FROM THE THRONE, OR
3. JOSIAH ANOINTED HIM WHEN HE LEFT TO FACE NECO. MT 1:11 CP 2 CH 36:10
6-5-6 OF THE CAPTIVITY - THE GLORY DEPARTS THE TEMPLE. EZK 8:1 etc.
592 BC
628 BC 588 BC
THE 40 YR PROPHESY SPANS FROM THE COMMENCEMENT OF JEREMIAH'S PROPHESIES TO REPENT IN THE 13th YR OF JOSIAH UNTIL THE FINAL SIEGE BEGAN 10th DAY, 10th MO, 9th YR OF ZEDEKIAH, EZK 4:6-7; JER 25:3; 39:1
EZK 4:6-7, JER 25:3
* * NOTE: ALL DATES IN EZEKIEL ARE FROM THE CAPTIVITY - NOT FROM ZEDEKIAH'S REIGN cp. EZK 1:1-2, 40:1 & 33:21 WITH 32:1 FOR THE 12th YR WHICH CANNOT BE ZEDEKIAH'S.
THEREFORE THE PARABLE OF THE BOILING CAULDRON OF EZK 24 IS PROPHETIC AND IS GIVEN 1 YR TO THE DAY BEFORE NEBUCHADNEZZAR BEGAN THE SEIGE OF JER 52:4.
THE CAPTIVITY BEGINS 1 YR BEFORE ZEDEKIAH'S DATES ... THE REASON BEING THAT EZEKIEL WAS ALSO CARRIED AWAY AT THAT TIME (EZK 40:1). AND THAT GOD'S PROPHET STILL CONSIDERED JECONIAH KING, NOT ZEDEKIAH (SEE EZK 12:10, 12, 21:25).
* * * NOTE: EZK 40:1 DECLARES THAT "THE CAPTIVITY" BEGAN 10 NISAN SO THAT EZK 40:1 IS THE 25th ANNIVERSARY TO THE VERY DAY OF THE DEPORTATION cp 2 CH 36:10 EZK 33:21. THE BABYLONIAN CHRONICLE SAYS THE SEIGE LASTED FROM DEC 18 TO MAR 16
FALL OF NINEVAH 612 BC
FALL OF HARAN 610 BC
ASSYRIAN COUNTER ATTACK FAILS 609 BC
FALL OF CHARCHEMISH 605 BC
586 BC
70 YRS OF NO TEMPLE - "THE DESOLATIONS"
JER 25:9 & 11 cp DAN 9:1-2 & 17-18
COMPLETION OF THE TEMPLE ENDS "THE DESOLATIONS" IN THE 516 BC 6th YEAR OF DARIUS - EZRA 6:15; ZECH 7:5 (cp. 7:1, 3)
516 BC
606 BC
DANIEL'S REMOVAL BEGINS THE (DAN 1:1) 70 YRS OF "SERVITUDE" FOR BABYLON - ENDS WITH CYRUS' DECREE cp NEH 7:6 - 13:6 (NOTE: PERSIAN KINGS TOOK TITLE "KING OF BABYLON") JER 29:10
536 BC
597 BC
"THE CAPTIVITY" - FROM JECONIAH'S (JEHOIACHIN) CAPTIVITY - EZEKIEL IS CARRIED AWAY HERE (40:1)
527 BC
THE EPOCH OF THE BOILING CALDRON EZK 24:1-14 BEGINS THE 70 YRS OF GODS "INDIGNATION". THIS BEGAN WHEN ZEDEKIAH REBELLED. THE FINAL SIEGE BEGAN 1 YR TO THE DAY FROM THIS PROPHESY AND LASTED c.18 MOS i.e.: FROM 10-10-9th YR OF ZEDEKIAH JER 52:4, 39:1 AND 2 KG 25:1
589 BC
70 YRS OF THE "INDIGNATION" - EPOCH OF THE BOILING CALDRON
520 BC
24th DAY 9th MO 2nd YR DARIUS, HAG 2:10, 15, 18-20 24th DAY 11th MO 2nd YR DARIUS, ZECH 1:7,12 "INDIGNATION" IS OVER.
c.607 BC HABAKKUK
628 BC JEREMIAH 561 BC
593 BC EZEKIEL 570 BC
c.610 BC ZEPHANIAH
606 BC DANIEL c.534 BC
OBADIAH 585 BC
561 BC
37
SHEALTIEL MT 1:12
ZERUBBABEL MT 1:12
CYRUS DECREE TO REBUILD THE TEMPLE EZRA 1; 2 CH 36:21-23
TEMPLE CONSTRUCTION RE-START AT DIRECTION OF HAGGAI & ZECHARIAH - WORK IS STOPPED
520 BC
519 BC
DARIUS ORDERS RECORDS SEARCHED & DECREES TEMPLE CONSTRUCTION TO CONTINUE
516 BC TEMPLE REBUILT - COMPLETED UNDER ZERUBBABEL IN THE 12th MO. OF DARIUS, 6th YR EZRA 6:15, ZECH 4:9
70 YRS OF "DESOLATIONS" COMPLETED DAN 9:12, ZECH 7:5
520 BC HAGGAI
520 BC 519 BC ? ZECHARIAH

518		484 BC Ahauerus deposed wife Vashti - Est 1:1-22, 2:4
515	NOT	479 BC Esther became Queen - 7th yr of Ahasuerus' reign - Est 2:16-17
510		474 BC Haman plots to kill Jews - 12th yr of Ahasuerus' reign - Est 3:7
509		473 BC Purim - Est 9 - Mordecai becomes Prime Minister - Est 8:1

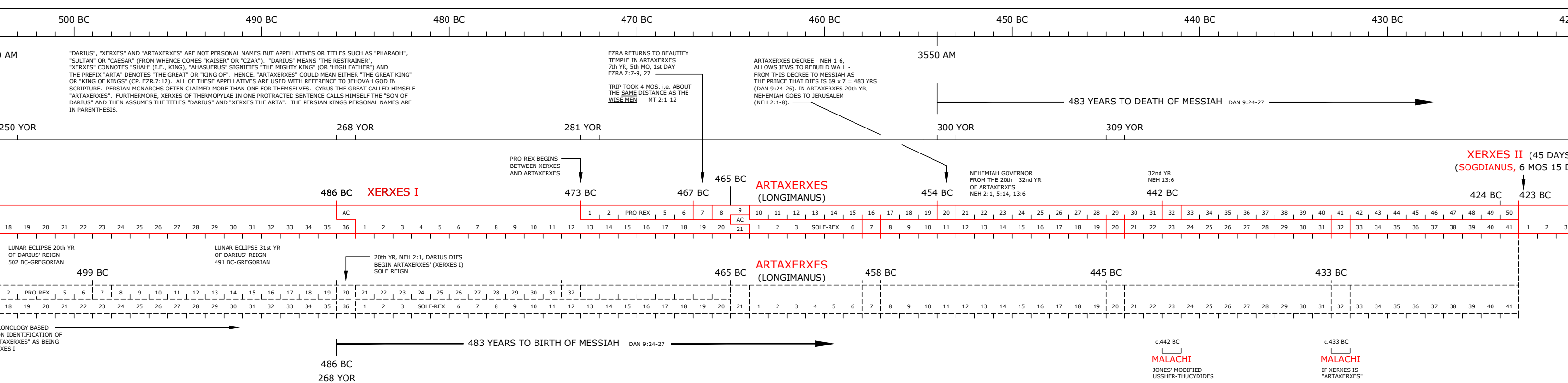
NOTE: Mordecai was carried away to Babylon in 597 BC with King Jeconiah (Jehoiachin) at the same time Ezekiel was carried away. (Est 2:6; cp. 2 Kg 24:6)

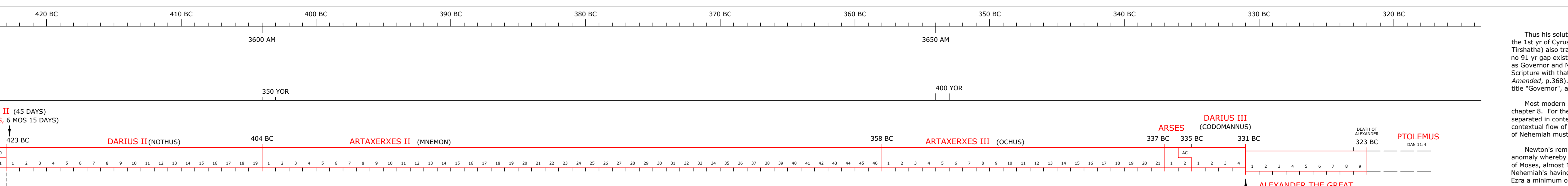
If, as commonly reported, the Ahasuerus of Est 1:1 is Xerxes, then the 3rd yr of his reign would be 484 BC. Mordecai, if carried away as a new baby, would be 597-484 = 113 yrs old at the beginning of the story. As the story of Esther covers c.12 yrs, Mordecai would be at least 125 when he became Prime Minister of Persia.

Though this is possible, it is unlikely as only one man's age was reported as that great since the period of the Judges (a span of over 700 yrs). Also, as Esther was his first cousin (Benjaminites, Est 2:5-7), she would tend to be far too old to fit the story.

If, however, Ahasuerus is Darius I, his 3rd yr is 519 BC. Mordecai would be 597-519 = 78 yrs old (minimum age). In all probability, he is the same Mordecai of Ezra 2:2 & Neh 7:7.

The only way that Ahasuerus can be Xerxes or Artaxerxes Longimanus as some believe is for the "who" of Est 2:6 to be Mordecai's great grand-father Kish in 2:5 & that Kish was the one carried away with Jeconiah. However, the Hebrew construction states that Mordecai was carried away with Jeconiah.





ARTAXERXES DECREE AND THE 483 YEARS UNTO CHRIST JESUS

Longimanus (BC 465-424) has for many yrs been generally acknowledged as the "Artaxerxes" of Ezra 6:14, Ezra 7, and the Book of Nehemiah. As his 20th yr would fall c.445 BC, the 483 yrs of the Dan.9:24-27 prophecy from BC 445 takes one to c.39 AD; yet other Biblical data places the Lord Jesus as "about" 30 yrs old (Luk.3:23) in the "15th yr of Tiberius Caesar" (Luk.3:1, c.26 AD) thus His crucifixion should not have extended past c.33 AD.

Sir Robert Anderson sought to resolve this impasse by making the 483 yrs "prophetic" 360 day yrs thereby reducing the span to 476 solar yrs (365.24 days) bringing the fulfillment date near 30-33 AD. The main weakness in this is that the material in Daniel must be compared to Genesis and Revelation in order to so calculate. The Hebrews were given this prophecy so they could know the time of Messiah, but as Revelation was written AD 96 it would not have been at their disposal.

Whereas such calculation would have been possible from the data in Genesis 7 and 8, it is not certain the Jews would have understood to do this. It is conceded that the feast recorded in Est.1:1-5 lasting 180 days (exactly six months of a 360 day yr) indicates the possibility of a 360-day-yr. It is illogical that Anderson et al. used 365.24 day solar yrs from Creation to the 20th yr of Artaxerxes, but suddenly resorted to 360 day yrs in order to complete the Old Testament chronology. Notwithstanding, ever since his 1882 publishing, nearly all conservatives consider that this resolved the matter.

This solution encounters an "unpleasant" quandary for as the Books of Ezra and Nehemiah span about 103 yrs (536-433=103), the ages of these two men become embarrassingly large. As leaders, Ezra would have been a minimal of 121 yrs (536-445=91+30) and Nehemiah 133. Modern scholarship resolved this by contriving a 2nd Ezra and Nehemiah but even this does not resolve the problem.

A comparison of the Neh.12:1-9 list of Priests and Levites returning with Zerubbabel in the 1st yr of Cyrus as sole Rex of Persia/Babylonia (536 BC) with the Neh.10:1-10 list sealing a covenant with Nehemiah in the 20th yr of Artaxerxes (BC 445?) reveals that at least 16, possibly 20, of those returning with Zerubbabel as leaders (30 and older) were still alive in the 20th yr of Artaxerxes. If this Artaxerxes is Longimanus as is generally held, then this generation of leaders would be alive 91 yrs (536-445=91) after they returned to Jerusalem. The youngest would then be 121 (91+30) and others much older. Yet the Scriptures reveal that life spans were foreshortened to those of today (Psa.90:10) such that for over 700 yrs only one man was recorded as having lived past age 100 (Jehoiada=130, 2 Chr.24:15). It is inconceivable that an entire generation suddenly lived so long. Thus the Scriptures imply that the traditional identification of the Artaxerxes of Nehemiah as being Longimanus may be erroneous. Secular history also infers this, relating that Xerxes was the last Persian King to practice the religious tolerance depicted by the Biblical Artaxerxes (Hayes & Hanscom, *Ancient Civilizations*, 1968, p. 182). Therefore the possibility arises that the Artaxerxes of Nehemiah was another King of Persia prior to Longimanus, thereby reducing these men's ages.

Note that "Darius", "Xerxes" and "Artaxerxes" are not names but titles with Persian Monarchs often claiming more than one. Cyrus called himself "Artaxerxes", and Xerxes of Thermopylae in one sentence calls himself the "son of Darius" and then assumes the titles "Darius" and "Xerxes the Arta".

A Possible Solution: These excessive age problems may be resolved by the possibility that as the Biblical monarch of Persia bearing the title "Artaxerxes" is uniformly mentioned in the Scriptures following Darius I Hystaspis, he may be "Xerxes I" of secular history rather than Longimanus (Ezr.6 & 7; Neh.2). Comparing the Persian Kings of Dan.10:1 and 11:1-4 with the Book of Ezra (4:5-7,24; 6:14-15; 7:1-13,29), the conclusion may be drawn that the fourth King of Dan.11:2 and the "Artaxerxes" of the Ezra passage are the same, Xerxes I. Josephus concurs indirectly in that he first identifies the successor to Darius the son of Hystaspis as being "Xerxes" and then specifies that he was the Persian King with whom Ezra and Nehemiah dealt (Antiq. XI,3,1 cp. to XI,5,1-6). He later mentions an event that occurred in Xerxes' 28th yr (Antiq. XI,5,8). Firdusi's "historical" poetic rendering of the legendary national traditions of Persia recounts that Darius Hystaspis was followed by "an" Artaxerxes. If this is the actual identification, the ages of Ezra/Nehemiah (& Priests/Levites of Neh.10 & 12) will no longer appear so great as to apparently necessitate having two different men in successive generations with the same name.

Relying only on Biblical data, beginning with Adam (AM=1) we moved forward establishing 3488 AM (516 BC) as the 6th yr of Darius I Hystaspis. Then we established fixed points of reference using the 15th yr of Tiberius (Luk.3:1) as c.26 AD when Jesus was baptized being c.30 (Luk.3:23 or His cleansing of the Temple [Joh.2:13-22 cp. Mal.3:1] at the April Passover of AD 27 in the 46th yr of Herod's repair on the Temple). Measuring back 30 yrs from 26 AD establishes the birth of Jesus at 4 BC. As the ministry of Jesus seems to have been c.3 1/2 yrs, the crucifixion is set at AD 30.

There are four occurrences far exceeding all others in significance in the life of Jesus from which to begin working backward to fill the gap to 516 BC, i.e. His BC 4 birth, 12th yr at Temple c.AD 9, crucifixion/resurrection (3 days apart) in AD 30, & Baptism c.26 AD. Starting at each of these events & backing up 483 yrs (Dan.9:24-27, the decree corresponding to that of the 20th yr of Artaxerxes [Xerxes I] found in Neh.1 & 2), fixed points may be set & compared with the time span between the leaders returning with Zerubbabel in BC 536 to the sealing of the covenant with Nehemiah (20th yr of "Artaxerxes").

Measuring back 483 yrs from Jesus' Baptism in c.26 AD brings us to 457 BC as a possible date for the 20th yr of Artaxerxes. However, 536-457 yields a 79 yr gap between Neh.10 & 12 to which at least 30 yrs must be added bringing the minimum age of an entire generation of leaders to 109. This is far too old & thus ruled out.

Using the yr of the crucifixion/resurrection (AD 30), the ages will be 3 yrs greater. Measuring from AD 9, we obtain BC 474 resulting in the minimum age of that generation as 92.

Lastly, measuring back 483 yrs (solar) from the birth (c.4 BC) takes us to 486 BC as the 20th yr of "Artaxerxes". This gives a 50 yr gap from the 1st yr of Cyrus to Artaxerxes' 20th, yielding an 80 yr minimum age for that generation (536-486=50+30). This is the only solution providing reasonable ages for these men as compared to the ages of their predecessors. Counting back 20 yrs from 486 BC ("1st yr" of "Artaxerxes" - Xerxes) is 505 BC. The remaining yrs (506-516 BC) are left to Darius as those of his unshared reign.

This suggests that in anticipation of a military undertaking (or possibly illness), Xerxes became associated on the throne with his father, Darius Hystaspis, near or during the 16th yr of Darius' sole reign (505 BC). This plausibility is apparent as Persian Law "which alters not" forbade a king to march with his army until he had named his successor (Herodotus VII, 1). Very likely at that time the title "King of Babylon" was conferred upon Xerxes (Neh.13:6, cp. 2:1 & 5:14).

Upon installation as viceroy, Xerxes ("Artaxerxes") would have become the Suzerain of the Jews & the Persian with whom they would have dealt. Thus they would have referenced their yrs with respect to his date of overlordship rather than his date of sole reign beginning at the end of Darius' 36th yr (486 BC). Significantly, from the Hebrew viewpoint this results in the 20th yr of "Artaxerxes" (Xerxes) falling in Darius' final yr (chart, lower dashed segment) indicating that, as co-regent, Xerxes lacked sufficient authority to allow the Jews to rebuild the city & wall prior to Darius' death. The implication is that though Darius had been persuaded from Cyrus' edict to allow completion of the Temple (Ezr.5:16-17; 6:3,7,8,12), he succumbed in part to the negative arguments of the counselors hired by the Jews enemies (Ezr.4:4-24) but opposed further restoration resulting in Jerusalem's becoming fortified. Accordingly, in the 7th yr of his co-regency, Darius would not have objected when Xerxes ("Artaxerxes") permitted Ezra to return to merely "beautify the house of the Lord which is in Jerusalem" (Ezr.7:11-28). The same yr in which he gained full governmental power, Xerxes ("Artaxerxes") apparently granted the decree for Nehemiah to return and rebuild the city & its wall.

Thus if "Artaxerxes" is Xerxes, Ptolemy's date of 486 BC as Xerxes' 1st yr of sole reign holds as does Darius' 36 yr rule. As Ptolemy affirms, Xerxes may have ruled only 21 yrs as ***sole*** Rex, but his total yrs associated on the throne over Israel would have spanned at least 32 yrs & as much as 40 (505-465 BC), & not merely the 21 yrs of his unshared Kingship (Neh.5:14; 13:6). This scenario enjoys the advantage of resolving all the excessive age problems.

The Canon of Ptolemy: is merely a list of kings & the number of yrs of their reigns with no explanatory text. Ptolemy assigns the entire yr in which a preceding king died to the new king. He made no allowance for reigns of less than a yr, omitting their brief reigns & including their months in the last yr of the preceding or the 1st yr of the following monarch. Ptolemy made no indication for co-regencies. The Canon begins with the 1st yr of the Era of Nabonassar, BC 747; thus the "running" Anno Nabonassar yrs may be converted to BC by subtracting them from 747. Despite Ptolemy's being a late 2nd century compiler writing nearly a 100 yrs after Christ and thereby neither eyewitness nor contemporary historian, his "received" chronology is universally accepted. He is our only authority for no other system bridges the gulf from BC 747 to AD 137. His Canon is the only thread connecting the reign of the Biblical Darius I Hystaspis with Daniel's "notable" horned "he-goat" King of Greece who was to defeat the Medo- Persian empire (Dan.8:5-8,21-22; 11:2-4). It is the lunar eclipse data taken from the Chaldean records accompanying portions of his king list that has given the Canon its high position of esteem. As a general guide, his Persian King data holds true as Biblical data demonstrates that if not exactly correct, it is very nearly so unto the 6th yr of Darius. As to the 36 yr reign of Darius, Ptolemy is supported by Herodotus (Bk VII,3).

The Best Solution: Yet there is significant historical data opposing and/or modifying the Canon as to the dates of Artaxerxes Longimanus. Ussher's chronology was added to the margin of the 1701 edition of the King James Bible by Bishop Lloyd who made a few alterations, the foremost being that of the 20th yr of Artaxerxes (Neh.2:1). Ussher had set aside Ptolemy's 465 BC date as beginning the reign of Artaxerxes Longimanus in favor of BC 473 (AM 3531) based on much older data he considered more reliable. This places the 20th yr of Artaxerxes at BC 454 bringing the 483 yrs to a 30 AD fulfillment, leaving Xerxes only a 12 yr rule. However 51 yrs after Ussher published, Lloyd inserted Ptolemy's date in its place. Note that a serious interval of time is not in question as all agree that Xerxes ascended to the throne of Persia c.486 BC & his son, Artaxerxes Longimanus, died c.424. The only matter in dispute concerns the yr in which Artaxerxes I took the throne.

Ussher's rejection of Ptolemy largely depended on the word of Thucydides, the most accurate and reliable "prince" of ancient historians, who stated that Artaxerxes had just come to the throne when Themistocles, the fleeing Athenian general, arrived at the Persian Court (Bk I, Ch.137). Thucydides places the flight of Themistocles between two notable historical events, the siege of Naxos (Bk I, Ch.98, cp. 137) & Athenian General Cimon's victory over Persia at the mouth of the river Eurymedon (in Pamphylia of Asia Minor, Bk I, Ch.98-100). Plutarch (AD 45-120) connected the death of Themistocles with Cimon's campaign (*Lives*, Bk II,31) adding that Charon of Lampsacus (fl. BC 504) also stated that Artaxerxes was the King receiving the fleeing General (*Lives*, Bk II,27). Although believing Xerxes to have been King, Diodorus Siculus (c.80-20 BC) places Cimon's victory at BC 470 (Bk XI, 60-61) & dates Themistocles arrival at the Persian court as 471 (Bk XI, 53-57). Cicero gives the yr of the flight as 472 & Eusebius records it as BC 473. As Thucydides & Charon were Artaxerxes' contemporaries, the question of whether Themistocles appeared before him rather than Xerxes must favor their authority. Based on voices 500 yrs more ancient than Ptolemy's, Ussher placed Artaxerxes' 1st yr as BC 473 in his *Annals of the World* (pp. 131-134).

Here where Ptolemy had no lunar eclipses upon which to depend, his Canon stands on the same ground as all other historical sources. Still, Sir Isaac Newton stated that an eclipse took place a short time after the Battle of Salamis on 2 October (*Chron. Amended*, p.354) & Herodotus mentions this same solar eclipse (Histories,9,10). Upholding Ptolemy, Newton uses this eclipse to set the 1st yr of Xerxes' reign as BC 485 (Anno Nabonassar 263) adding that he ruled "almost 21 yrs by the consent of all writers". What then is to be done with the impasse between Ptolemy and Ussher, Thucydides, Charon et al.

Many writers have attested that Xerxes' spirit was crushed following his humiliation at the hands of the Greeks, resulting in his giving himself over to a life of indolent ease, drink, and the sensual enjoyment of the harem. The solution proposed is that during this debauched period, his desire & abilities to govern were diminished to the extent that he placed Artaxerxes Longimanus on the throne as co-regent some yrs before his death, leaving the affairs of state in his son's hands. Thus when Themistocles flight ended, he arrived with Artaxerxes Longimanus having just come to the throne as Thucydides & Charon of Lampsacus reported. Nowhere in his narrative does Thucydides mention that Xerxes was actually dead at this time (Bk I, 137-138)! Xerxes was alive, but it was Artaxerxes with whom Themistocles spoke. This differs from Ussher who interpreted Thucydides et al. as meaning Themistocles arrived at the onset of the ***sole*** reign of Artaxerxes I; hence rejecting Ptolemy's giving 21 yrs for Xerxes' Kingship, he ceded him only c.12 yrs. The proposed modification completely maintains the integrity of the Canon (chart, upper segment).

Although the exact date for the arrival is uncertain, it seems it should be placed between 473-470. Thus if one takes BC 473 as the yr in which Xerxes installed Artaxerxes I Longimanus as pro-rex, the Jews would naturally have referenced dates associated with him from that yr as it would have been the point from which they began to have dealings with him as sovereign. This places his 20th yr over the Jews as BC 454 (AM 3550 inclusive, Ussher p. 137) & the 483 yrs of the Daniel 9:25 prophecy brings us to a 30 AD fulfillment. Taking BC 470 as the 1st yr of Artaxerxes' pro-rule results in BC 451 as his 20th & AD 33 as the 483rd yr. Not only do both fall during the accepted life time of Christ, the solution is superior to Anderson's expediency as the chronology does not suddenly resort to inserting 360 day yrs instead of the normal yr which was used from Creation. The fact that not one historical event is recorded in connection with the reign of Xerxes after his 11th yr should be viewed as a most significant circumstance in support of this solution. To the possible objection that Artaxerxes was too young at this time to assume the government, the Hebrew Text unmistakably places him of swufficient age in his 7th yr to already be father of more than one son (Ezr.7:23). This explanation merely adds the pro-regency aspect between Xerxes & Longimanus which does not violate Ptolemy for, as stated, he makes no mention of pro or co-reigns. Indeed, this resolution has been confirmed by an article in the *Journal of Sacred Literature & Biblical Record* (Series IV, London: Williams & Norgate Pub., April, 1863, p. 156) which reports that an Egyptian hieroglyphic inscription has been found stating that Artaxerxes was associated with his father on the throne in the 12th yr of Xerxes' reign.

The Ezra-Nehemiah Chronology: The Nehemiah 10 & 12 lists of Priests & Levites dilemma is solved by Sir Isaac Newton's chronology for Ezra-Nehemiah. Newton recognized that the two lists contained many of the same names. He also noted that the Levites Jeshua, Kadmiel, and Hodaviah (or Judah, Ezr.3:9 or Hodevah, Neh.7:43) were among the chief fathers returning with Zerubbabel in BC 536 (Ezr.2:40) and that they assisted in laying the Temple foundation (Ezr.3:9), in the reading of the law (Neh.8:7, along with Sherebiah, cp. Neh.12:8 and possibly Binnui, Neh.10:9; 12:8, cp. 8:7; 9:5), and in sealing the covenant (Neh.9:5; 10:9-10). Taking into account these overlaps between the Books of Ezra and Nehemiah (originally only one book), Newton constructed a chronology which recognized Neh.7:4 as leaving off in the 20th yr of Artaxerxes with the insertion of data previously recorded in the 2nd chapter of Ezra which applied to Zerubbabel's return in the 1st yr of Cyrus. Nearly all scholars regard the repeated insertion to end where "all Israel in their cities" of Ezra 2:70 corresponds to "all Israel, dwelt in their cities" in Nehemiah 7:73, but Newton connected the "7th month" portion of Neh.7:73 to the "7th month" of Neh.8:2. Finding no break in the narrative, he placed everything from Neh.7:5 to 12:9 together as occurring in the 1st yr of Cyrus with Neh.7:4 resuming with the wall of Jerusalem having just been completed (Neh.6:15) to Neh.12:27 at which point the wall was being dedicated. Newton's chronology is: (1) Ezr.1:1-11 followed by (2) Ezr.2:1-6 being overlapped by Neh.7:5-73*a* with (3) Neh.7:73*b* -12:26 following as an inserted unit after which comes (4) the remainder of the Book of Ezra (i.e., 3:8-10:44), then (5) Neh.1:1 to 7:4 with the story of the wall of Jerusalem's completion resuming at (6) its dedication (Neh.12:27) and on to 13:31.

Thus his solution is that just as the Nehemiah 12 register represents men who returned in the 1st yr of Cyrus (536 BC), the making and sealing of the covenant with Nehemiah (the Tirshatha) also transpired in that same yr and not in the 20th yr of Artaxerxes. Consequently, no 91 yr gap existed between the 2 chapters, resolving the predicament. He viewed Zerubbabel as Governor and Nehemiah as his Tirshatha or 2nd in command; thus for Newton every Scripture with that title signified Nehemiah (Ezr.2:2,63; Neh.7:65,70; 8:9; 10:1, *Chron. Amended*, p.368). After Zerubbabel's death, Nehemiah was promoted and referred to by the title "Governor", a position which he held for 12+ yrs (Neh.5:14).

Most modern scholars insist that Neh.7:73*b* is a connecting statement belonging with chapter 8. For them, the "7th month" statements are connected as Newton believed, but are separated in context and time from Neh.7:5-73 . However, this is not based upon the contextual flow of the narrative, but on the fragile deduction that the events in the 8th chapter of Nehemiah must transpire near the 20th yr of Artaxerxes Longimanus.

Newton's removal of the 91 yr gap between chs. 10 & 12 of Nehemiah solves the ridiculous anomaly whereby an entire generation was suddenly living beyond 120 yrs. Not since the time of Moses, almost 1,100 yrs hence, had a generation lived so long. Whereas this results in Nehemiah's having lived at least 124 yrs by the 32nd yr of Longimanus (536-442=94+30), and Ezra a minimum of 112 (536-454=82+30) at the dedication of the walls, these are not excessive to the impossible. The 1991 Guiness Book of Records lists Carey White as having died at age 115 & a Japanese woman dying in 1986 at 120 yrs old. Walter Williams, the last survivor of the American Civil War, died in 1959 at 117 (George Gipe, *Last Time When*, p.272). The Jan. 1973 National Geographic states that nearly 5,000 individuals in the Caucasus Mountains were documented as being 100 yrs with some 110-141 along with equal & even greater claims for Indians in the mountains of Ecuador (pp.93-119).

The traditional chronology of the Books of Ezra and Nehemiah in use today is not tenable. This is the great unresolved flaw in Anderson's solution as well as all others who have not resolved the registers of Priests and Levites in Nehemiah 10 & 12. If "Artaxerxes" is indeed Longimanus, Newton is correct as chronology must then place Nehemiah 10 & 12 in the 1st yr of Cyrus so as to keep the two registers from being separated by 91 yrs. Newton's system, used in concert with the pro-regency dates for Artaxerxes Longimanus as required by Thucydides, Charon of Lampsacus, Ussher, et al. is for this author a plausible refinement and may well give the actual history; indeed, it is considered the most likely and best solution to the problem. In view of all the foregoing regarding the Daniel 9 prophecy, the people of Jesus' day should have been aware of its fulfillment & thus known "the time of Messiah's visitation".

Chart #5

KINGS
of the DIVIDED MONARCHY

975 - 586 BC
(The 390 years of Ezekiel 4:4-5)
to Alexander the Great 331 BC

0 10
SCALE

918 BC
910 BC
ELIJAH
897 BC
?
897 BC
ELISHA
c.838 BC
c.825 BC
JONAH
c.820 BC
JOEL ?
c.788 BC
AMOS
754 BC
MICAH
697 BC
c.759 BC
ISAIAH
697 BC
785 BC
HOSEA
720 BC
c.663 BC ?
NAHUM ?
c.615 BC ?
HABAKKUK
c.607 BC
ZEPHANIAH
c.610 BC
OBADIAH
585 BC
593 BC
EZEKIEL
570 BC
606 BC
DANIEL
c.534 BC
628 BC
JEREMIAH
561 BC
HAGGAI
520 BC
520 BC
519 BC
?
ZECHARIAH
THE KINGDOM OF ISRAEL 975 - 721 BC
THE KINGDOM OF JUDAH 975 - 586 BC
ZIMRI 929 BC (ONLY 7 DAYS)
NADAB 954-953 BC (2 YRS)
ELAH 930-929 BC (2 YRS)
AHAZIAH 898-897 BC (2 YRS)
SHALLUM 772 BC (1 MO)
ZACHARIAH 773 BC (6 MOS)
PEKAHIAH 761-759 BC (2 YRS)
FINAL ASSYRIAN DISPERSION c.721 BC
JEROBOAM 975-954 BC (22 YRS)
BAASHA 953-930 BC (24 YRS)
OMRI 929-918 BC (12 YRS)
TIBNI 929-925 BC (c.4 YRS)
AHAB 918-897 BC (22 YRS)
JORAM 897-886 BC (12 YRS)
JEHU 886-857 BC (28 YRS)
JEHOAHAZ 857-840 BC (17 YRS)
JEHOASH 840-825 BC (16 YRS)
JEROBOAM II 825-784 BC (41 YRS)
ZACHARIAH REIGNS (11+ YRS) OR INTERREGNUM 784-773 BC (approx. 11 YRS)
MENAHEM 771-761 BC (10 YRS)
PEKAH 759-739 BC (20 YRS)
INTERREGNUM 739-730 BC (approx. 9 YRS)
HOSHEA 730-721 BC (9 YRS)
UPON THE DEATH OF KING JOSIAH JUDAH BECOMES A VASSAL KINGDOM- NEVER AGAIN SOVERIGN
"THE SERVITUDE" FOR BABYLON BEGINS c. 606 BC
"THE CAPTIVITY" 597 BC
THE 70 YEAR "DESOLATIONS" BEGIN 586 BC
CYRUS DECREE TO BEGIN REBUILDING THE TEMPLE 536 BC - ENDS THE 70 YR "SERVITUDE" FOR BABYLON cp. NEH 7:6, 13:6
516 BC - TEMPLE COMPLETED THE "DESOLATION" ENDS - 70 YRS
980 BC
960 BC
950 BC
940 BC
930 BC
920 BC
910 BC
900 BC
890 BC
880 BC
870 BC
860 BC
850 BC
840 BC
830 BC
820 BC
810 BC
800 BC
790 BC
780 BC
770 BC
760 BC
750 BC
740 BC
730 BC
720 BC
710 BC
700 BC
690 BC
680 BC
670 BC
660 BC
650 BC
640 BC
630 BC
620 BC
610 BC
600 BC
590 BC
580 BC
570 BC
560 BC
550 BC
540 BC
520 BC
520 BC
520 BC
500 BC
REHOBOAM 975-958 BC (17 YRS)
ASA 955-914 BC (41 YRS)
JEHOSHAPHAT 914-889 BC (25 YRS)
JEHORAM 893-886 BC (8 YRS)
PRO-REX
ATHALIAH 886-879 BC (7 YRS)
JOASH 879-839 BC (40 YRS)
AMAZIAH 839-810 BC (29 YRS)
UZZIAH 810-758 BC (52 YRS)
JOTHAM 758-742 BC (16 YRS)
AHAZ 742-726 BC (16 YRS)
HEZEKIAH 726-697 BC (29 YRS)
MANASSEH 697-642 BC (55 YRS)
JOSIAH 640-609 BC (31 YRS)
JEHOIAKIM 609-598 BC (11 YRS)
ZEDEKIAH 597-586 BC (11 YRS)
ABIJAM 958-955 BC (3 YRS)
AHAZIAH 886 BC (c.1 YR SOLE-REX)
AMON 642-640 BC
JEHOAHAZ 609 BC (3 MOS)
JECONIAH (JEHOIACHIN) 598-597 BC (3 MOS 10 DAYS)
FINAL BABYLONIAN DESTRUCTION. CITY OF JERUSALEM RAZED - TEMPLE & WALLS DESTROYED.

Chart #5a

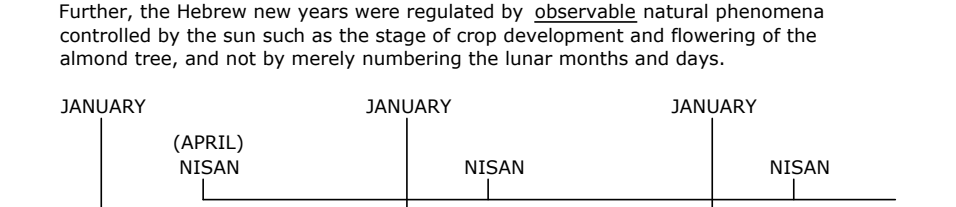
KINGS
of the DIVIDED MONARCHY
SIMPLIFIED

(see CHART No. 5)

0 10 20
SCALE : years

The first problem in understanding basic chronology in the Books of Kings and Chronicles is determining from Scripture the month used by a king and/or nation in beginning the regnal year. Most ancient nations used either Spring or Fall months (i.e. around April 1st or October 1st) as beginning the new year.

Although it is disputed, the Holy Scriptures, Sir Isaac Newton, Sir Robert Anderson, W.J. Beecher, K.F. Keil, E.W. Faulstich and the Jewish Mishna agree that the kings of Judah used Spring (the month of Nisan [Abib], e.g. Exo.9:31; 12:2; 13:4; Jer.36:22; 39:32; II Ch.29:3,17, cp. 30:1-5,13, 15; I Ch.35:1). Further, the Hebrew new years were regulated by observable natural phenomena controlled by the sun such as the stage of crop development and flowering of the almond tree, and not by merely numbering the lunar months and days.



Thus when Daniel was Prime Minister and living in Persia, his writings reflected their Fall dating method whereas Jeremiah, who was living in Jerusalem, used the Spring method. Therefore, a king's first regnal year using one method could have been his second year by the other method. However, no error or contradiction actually existed.

The second major basic principle is understanding the method used in reckoning regal years. If a king reckoned his reign beginning with New Year's Day after his accession as the first official year of reign, the year in which he came to the throne was called his "accession" year; hence, this method is called "accession year dating" or "postdating". If the king called the year in which he ascended to the throne his first official year, he was using "non-accession year dating" or "pre" or "antedating". For example:

Accession Year Dating:	(Accession year)	(1st year)	(2nd year)
Non-accession Year Dating:	(1st year)	(2nd year)	(3rd year)

As king, each could chose which method he desired. Observe that in non-accession year dating, the last year of one king was the first official year of his successor. Hence that year was counted twice. Reigns so reckoned give one year more than the actual elapsed time. Conversely, Accession reckoning yields official years equal to actual.

Usually the kings of Judah used accession dating while those of Israel often chose the non-accession method. Judah used the non-accession method when Jehoshaphat's son, Jehoram, married Athaliah, the daughter of King Ahab of Israel and wicked Jezebel. When Athaliah's influence was broken, Judah returned to the accession method.

When these facts are understood, apparent discrepancies between Israel and Judah disappear. To illustrate, the accessions of Rehoboam in Judah and Jeroboam in Israel transpired in the same year. Further, Scripture declares the 18th year of Jehoshaphat of Judah as the year when Ahaziah of Israel died and Joram took his place (II Kng.3:1), therefore near identical periods for the two kingdoms are represented.

JUDAH	OFF. YRS.	ISRAEL	OFF. YRS.	ACT. YRS.
REHOBOAM	17	JEROBOAM	22	21
ABIJAM	3	NADAB	2	1
ASA	41	BAASHA	24	23
JEHOSAPHAT	18	ELAH	2	1
		OMRI	12	11
		AHAB	22	21
		AHAZIAH	2	1
TOTAL	79		86	79

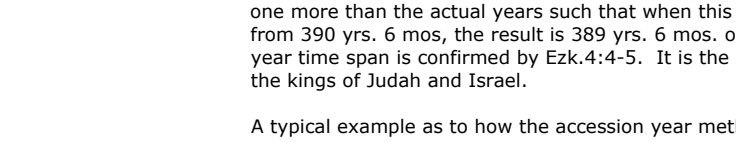
Nevertheless, as the chart depicts, recognizing the accession year reckoning for Judah and non-accession year for Israel shows the data to harmonize. By merely subtracting one year from each of the reigns of the kings of Israel (due to the overlapping feature of the non-accession method), the paradox is resolved.

Thirdly - the length of time from Solomon's death (with the subsequent division of the kingdom) to the termination of the kingdom of Judah and its final destruction by Babylon c.586 BC was found to be 390 years. This was determined by adding the years of the reign of the kings of Judah from the fall of Babylon to the 6th year of Hezekiah, when Israel fell to Assyria. This span was 134 yrs. 6 mos. or "in the 135th year". The regnal data of the kings fits this time span perfectly without reference to any other kingdom thus demonstrating that it would be illogical to suddenly resort to using Israel as the chronological guide at the point where they begin to coexist.

The total span of the reigns of Judah's monarchs yields 394 yrs. 6 mos. The only scriptural co-regency of these kings is that of Jehoshaphat and Jehoram (II Kng.8:16). Some claim a co-rex (hence an overlap) for Jotham & Uzziah (II Ch.26:21). However, a careful examination of the wording discloses otherwise i.e.: Jotham "Begin to reign" versus "was over the kings house, governing the people". The marked contrast reveals that Jotham held only a pro-rex post at this time as II Ch.26:23 confirms.

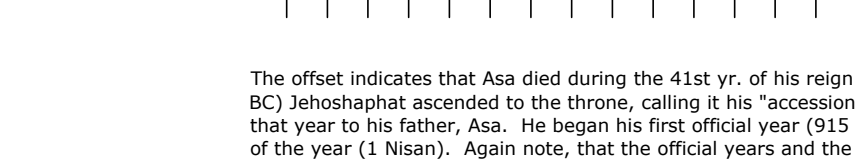
From II Kng.3:1; 8:16; 8:25; and 9:29, the length of this overlapping co-rex was determined to be 4 yrs. (See chart). Subtracting the 4 year overlap from the total, leaves 390 yrs. 6 mos. Jehoram, Athaliah and their son Ahaziah all occupied the throne in 886 BC (See chart 5). Ahaziah claimed the last year of Jehoram as his first official year but Athaliah seems to have paid homage to "her men" by hallowing that year as the last of both her husband and son. Thus, although all three reigned in 886, only two claimed the year for themselves. Hence, the official years become one more than the actual years such that when this extraneous year is subtracted from 390 yrs. 6 mos, the result is 389 yrs. 6 mos. or "in the 390th year". This 390 year time span is confirmed by Ezk.4:4-5. It is the math key to the chronology of the kings of Judah and Israel.

A typical example as to how the accession year method appears on the chart is:



The offset indicates that Asa died during the 41st yr. of his reign. In that year (916 BC) Jehoshaphat ascended to the throne, calling it his "accession year" and credited that year to his father, Asa. He began his first official year (915 BC) after the first of the year (1 Nisan). Again note, that the official years and the actual linear years are the same in this method.

An example of the non-accession year method is:



Here, the offset indicates that Omri died in 919 BC during the 12th yr. of his reign. Within that year, Ahab ascended to the throne, claiming that year as his first. Note that the official years now exceed the actual linear years by one as both men claimed the year 919 BC.

FALL OF NINEVAH	612 BC
FALL OF HARAN	610 BC
ASSYRIAN COUNTER ATTACK FAILS	609 BC
FALL OF CHARCHEMISH	605 BC

ADAD-GUPPI, THE MOTHER OF NABONIDUS KING OF BABYLON, RELATES ON A TOMB INSCRIPTION TAKEN FROM TWO STELE FOUND IN HARAN THAT SHE WAS BORN IN THE 20TH YEAR OF ASHURBANIPAL, KING OF ASSYRIA (650 BC). SHE FURTHER RECORDS THAT FROM HER BIRTH INTO THE FOURTH YEAR OF NERIGLISSAR WAS A SPAN OF 95 YEARS (650-556=95 YRS NUMBERED INCLUSIVELY). SHE RELATES THAT THE CITY OF HARAN FELL IN THE 16TH YEAR OF NABOPOLASSAR AND GIVES DATA ASSOCIATING HIS 1ST YEAR WITH ASHUR-ETIL-ILANI'S THIRD. SHE LIVED 104 YEARS AND DIED IN THE 9TH YR OF NABONIDUS.

AS ALL THE REIGNS OF THE NEO-BABYLONIAN KINGS FROM NABOPOLASSAR TO THE 9TH YEAR OF NABONIDUS ARE GIVEN ON THIS ROYAL INSCRIPTION, IT SERVES AS AN EYEWITNESS ACCOUNT FROM ONE INTIMATELY CONNECTED TO ALL THESE KINGS. SHE COMPLETELY CONFIRMS PTOLEMY'S ROYAL CANON AS TO THEIR LENGTHS OF REIGN.

NEBUCHADNEZZAR'S 37TH YEAR FIXED AT 568/567 BC BY ASTRONOMICAL DIARY VAT 4956 (BERLIN MUSEUM) WHICH GIVES C.30 VERIFIED OBSERVATIONS OF THE MOON AND THE 5 THEN KNOWN PLANETS. SUCH A COMBINATION OF ASTRAL POSITIONS IS NOT DUPLICATED AGAIN FOR SEVERAL THOUSAND YEARS BEFORE OR AFTER THIS DATE. THE TABLET TWICE STATES THAT THE OBSERVATIONS WERE MADE IN THE 37TH YEAR OF NEBUCHADNEZZAR. A LUNAR ECLIPSE HAS ALSO BEEN REPORTED.

DESOLATIONS END WITH COMPLETION OF 2ND TEMPLE IN THE 6TH YEAR OF DARIUS, EZRA 6:15; ZECH 7:5 (CP. VS 1)

THE EPOCH OF THE BOILING CALDRON EZK 24:1-14 BEGINS THE 70 YRS OF GODS "INDIGNATION". THIS BEGAN WHEN ZEDEKIAH REBELLED. THE FINAL SIEGE BEGAN 1 YR TO THE DAY FROM THIS PROPHESY AND LASTED c.18 MOS i.e.: FROM 10-10-9th YR OF ZEDEKIAH JER 52:4, 39:1 AND 2 KG 25:1

THE EPOCH ENDED ON THE 24th DAY 9th MO 2nd YR DARIUS, HAG 2:10, 15, 18-20 24th DAY 11th MO 2nd YR DARIUS, ZECH 1:7,12 "INDIGNATION" IS OVER.

ALTHOUGH THE GREEKS AND MOSLEMS DESTROYED NEARLY ALL PERSIAN RECORDS, IT MAY BE PROVEN THAT THE PERSIAN YEAR BEGAN C.OCTOBER 1. NEHEMIAH WAS AT THE PERSIAN PALACE (SHUSHAN = SUSA) IN THE MONTH OF CHISLEU (KISLEV = THE HEBREW 9TH MONTH, NOVEMBER/DECEMBER) IN THE 20TH YEAR OF ARTAXERXES. THE FOLLOWING NISAN (SPRING) WAS STILL IN THE SAME 20TH YEAR OF THAT PERSIAN MONARCH. THEREFORE, HE IS REFERENCING BY FALL RECKONING BECAUSE THE MONTH OF NISAN FOLLOWING CHILEU OF THE 20TH YEAR WOULD HAVE BEEN IN THE 21ST YEAR IF THE PERSIANS WERE USING NISAN-TO-NISAN RECKONING (NEH.1:1, CP. 2:1). THIS IS CONFIRMED BY THE DOUBLE-DATED PAPYRI WRITTEN BY THE JEWS OF ELEPHANTINE DURING THE SAME CENTURY AS NEHEMIAH [S.H. HORN AND L.W. WOOD, "THE FIFTH-CENTURY JEWISH CALENDAR AT ELEPHANTINE," JOURNAL OF NEAR EASTERN STUDIES, 13 (JAN., 1954), PP. 4, 20. ELEPHANTINE IS AN ISLAND AT THE FIRST CATARACT OF THE NILE OPPOSITE ASWAN.]. ON THE PAPYRI, THE REIGNS OF THE PERSIAN KINGS WERE DATED BY THE TISHRI-TO-TISHRI (FALL) METHOD. NEVERTHELESS, IT WAS DECIDED TO DISPLAY THESE DATES AS JANUARY-TO-JANUARY BC YEARS ON CHARTS 5 & 5C BECAUSE: (1) THIS DOES NOT AFFECT THE CHRONOLOGY OF SCRIPTURE, AND (2) NEARLY ALL HISTORY BOOKS AND REFERENCE MATERIALS REFER TO THEM IN THIS MANNER.

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 EZE 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 MIDDLE OF THE THIRD MONTH OF ZEDEKIAH'S TENTH 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.

Chart #5C-586 Tri

KINGS
# of the DIVIDED MONARCHY

975 - 586 BC
(The 390 years of Ezekiel 4:4-5)
to Alexander the Great c.331 BC

0 10
SCALE

FROM CREATION TO THE FLOOD (1656 yrs)

	0	ADAM CREATED	GEN 5:1
	130	ADAM'S AGE WHEN	
AM	130	SETH BORN	GEN 5:3
	105	SETH'S AGE WHEN	
AM	235	ENOS BORN	GEN 5:6
	90	ENOS' AGE WHEN	
AM	325	CAINAN BORN	GEN 5:9
	70	CAINAN'S AGE WHEN	
AM	395	MAHALALEEL BORN	GEN 5:12
	65	MAHALALEEL'S AGE WHEN	
AM	460	JARED BORN	GEN 5:15
	162	JARED'S AGE WHEN	
AM	622	ENOCH BORN	GEN 5:18
	65	ENOCH'S AGE WHEN	
AM	687	METHUSELAH BORN	GEN 5:21
	187	METHUSELAH'S AGE WHEN	
AM	874	LAMECH BORN	GEN 5:25
	182	LAMECH'S AGE WHEN	
AM	1056	NOAH BORN	GEN 5:28
	600	NOAH'S AGE AT FLOOD	GEN 7:6
AM	1656	YEAR OF THE FLOOD	

NOAH - SHEM CONNECTION

AM	1656	YEAR OF THE FLOOD	
	2		
AM	1658	ARPHAXAD BORN	GEN 11:10
	-100		
AM	1558	SHEM BORN	GEN 11:10
	-1056	DATE OF NOAH'S BIRTH	
	502	NOAH'S AGE WHEN SHEM WAS BORN	

THEREFORE : 1656 - 1558 = 98 = SHEM'S AGE AT FLOOD

AM	1056	NOAH BORN	
	500	NOAH'S AGE WHEN	GEN 5:32
AM	1556	JAPHETH - NOAH'S FIRST SON WAS BORN	GEN 10:21
		HAM WAS NOAH'S YOUNGEST SON	GEN 5:32 GEN 9:24
		SHEM IS LISTED FIRST BECAUSE HE IS THE LINEAGE TO THE MESSIAH ie: HE RECEIVED THE BLESSING	GEN 9:26 LK 3:36

FROM FLOOD TO THE COVENANT WITH ABRAHAM (427 yrs)

AM	1656	YEAR OF THE FLOOD	
	2		
AM	1658	ARPHAXAD BORN	GEN 11:10
	35	ARPHAXAD'S AGE WHEN	
AM	1693	SALAH BORN	GEN 11:12
	30	SALAH'S AGE WHEN	
AM	1723	EBER BORN	GEN 11:14
	34	EBER'S AGE WHEN	
AM	1757	PELEG BORN	GEN 11:16
	30	PELEG'S AGE WHEN	
AM	1787	REU BORN	GEN 11:18
	32	REU'S AGE WHEN	
AM	1819	SERUG BORN	GEN 11:20
	30	SERUG'S AGE WHEN	
AM	1849	NAHOR BORN	GEN 11:22
	29	NAHOR'S AGE WHEN	
AM	1878	TERAH BORN	GEN 11:24
	130	TERAH'S AGE WHEN (**)	
AM	2008	ABRAHAM BORN	
	75	ABRAHAM'S AGE WHEN TERAH DIED IN HARAN and ABRAHAM ENTERED CANAAN BEGINNING	GEN 11:26-32 GEN 12:4 ACTS 7:4
AM	2083	THE COVENANT	

AND 2083 - 1656 = 427 YEARS

-or-

1878	YEAR TERAH BORN	
-1656	YEAR OF FLOOD	
222	GEN 11:10-26	
+130	TERAH'S AGE WHEN ABRAHAM BORN	
+ 75	ABRAHAM'S AGE WHEN COVENANT BEGAN WITH BEGINNING OF SOJOURN	GEN 12:4
427	YEARS	

AM 1757	PELEG BORN		
239	YEARS OF PELEG		GEN 11:18-19
AM 1996	DURING PELEG'S LIFE THE TOWER OF BABEL INCIDENT TOOK PLACE		GEN 10:25 cp 11:1-9 10:8-10 ISA 47:12,13

**	TERAH LIVED	205 yrs	GEN 11:32
	ABRAHAM WAS WHEN TERAH DIED	- 75	GEN 12:4
	TERAH IS WHEN ABRAHAM IS BORN	130	GEN 11:26 GEN 11:32 GEN 12:4

ABRAHAM IS NAMED FIRST IN GEN 11:26 BECAUSE HE IS THE LINEAGE TO MESSIAH - TERAH HAD HIS FIRST SON AT AGE 70.

Chart #6

CREATION to CREATOR

AM 0 to 4000
BC 4004 to BC 04

0 100
SCALE