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INTRODUCTION TO BIBLE CHRONOLOGY

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Exactly What Does a Chronology Really Tell us?

An over-seas friend who writes transmits a message through thousands of miles of space. The Bible contains messages sent through thousands of years of time and about thousands of years of time. A friend might carefully piece together a story by describing a few distances traveled but facts about the time are usually unimportant if they were easy to forget. But in order to tell about anything which takes thousands of years to occur, some way of recalling those events is necessary. Anywhere from seventy-five to over two hundred generations lived and died while the Bible was being written.

Many people have imagined how they would do things if they were God in order to guess as to how the Biblical account could possibly unveil four thousand years of history. By forcing ourselves to come ~~face-to-face~~ face-to-face with the whole story we learn what it means to repent of self-willed or even well-intentioned guess work. what it means to discover that we read things differently than the way ancient writers meant it, what it means to dispense with saying "Here's how I look at it?" when we soberly begin finding out how the author looked at it.

It's time we learned that "history" is "his story" the story of the originator and compilers of ~~the~~ each account. precisely what role God played and what role he delegated to

Biblical prophets and chroniclers will not be presented here. However, much of the valuable evidence related to how the Bible was finally compiled is displayed here in fragments.

We are coming face-to-face with what it means to reconstruct ancient history based upon what according to ancient writers took place. We are not in sufficient contact with the living history itself in the way we are in contact today. Synics would say "A handful of errors and the whole written account is corrupted." At the ~~xxx~~ opposite extreme others dogmatically say "The utterances of the Almighty of everywhere been transcribed and out of necessity sufficiently preserved." Others can address that matter--the problem is they usually believe first and then act as salesmen with evidence that really proves nothing to an honest neutral observer. The need in order to get around this problem is to listen to the ancient accounts and humbly draw the line between what they say and what they do not say.

This study presents in painstaking detail what it really means to draw the line between what the Bible says what other ancient writers say, and what occasional problems have occurred for people preserving the Bible. In this way this study is a real genuine beginning course in real history not smoothed over with neatly tied together modern paraphrases as to what happened.

A Study Which Clarifies the Biblical Account

It is amazing how much of any story is made clear during a careful study of when its events take place. A study of when everything takes place is known as "a chronology". A chronology helps in detailing what leads up to an event and what happens as a result of that ~~the~~ event.

Three aspects of Bible history are being clarified here: (1.) How much time is passing as we go along? (2.) How many generations are passing? (3.) What major changes in circumstances are taking place as we go along? It is like a traveler who wants to know (1.) how much distance he is covering, (2.) what territorial boundaries he is crossing, and (3.) what major changes in terrain and climate are worth informing others about. Why are dates and estimates of the passing of time important? They help in reconstructing in a simple way complicated events. Why are the generations important? God intended to organize the world based up family boundaries. Modern nations in the Bible are identifiable only if their ancestral patriarchs are known. What should we look for in changes in circumstances? We can account for Job's custom of offering sacrifices when we discover that he lived before the Levitical priesthood was set up. The dominance of a parade of empires is especially important from ~~Abraham's~~ time onward.

What can be done, however, to account for disagreements over the number of years from Adam to Abraham? These disputed years are found in Genesis 5, 7, 9, and 11. William Whiston's Disertation V is the most important source for the chart on the following page.

The lengthy periods of time found in the Septuagint may have been influenced by the contraversies between Egyptians and Babylonians as to whose civilization was more ancient. If Jews were caught up in this distorting of history, figures like those in the Masoretic text would have been increased. The tradition alleging that Methuselah's name alludes to destruction the year of his death depends up the accuracy of the Masoretic text.

Chart 1
According to Ancient Texts and Versions

Patriarch	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Adam	130	800	930	230	700	930	230	700	230	130	130		800	930		130	4:3
Seth	105	807	912	205	707	912	205	707	205	105	105		807	912		105	4:11
Enosh	90	815	905	190	715	905	190	715	190	90	90		815	905		90	4:13
Kenan	70	840	910	170	740	910	170	740	170	70	70		840	910		70	4:14
Ma-halalel	65	830	895	165	730	895	165	730	165	65	65		830	895		65	4:15
Jared	162	800	962	162	800	962	162	800	162	62	62		785	847		61	4:16
Enoch	65	300	365	165	200	365	165	200	65	65	65		300	365		65	4:20
Methuselah	137	782	969	167	802	969	187	782	187	187	67	187	653	720	840	65	4:27
Lamech	182	595	777	138	565	753	138	565	182	182	53	182	600	653		48	4:28
Noah	502	443	950	502	443	950	502	448	512	502	502		443	950		507	4:33
Shem	100	500		100	500		100	500	100	100	100		500	600		103	7:13
Arpachshad	35	403		135	400		135	430	135	135	135		403	438		65	8:1
Cainan				130	330		130	330								57	8:5
Shelah	30	403		130	330		130	330	130	130	130		303	433		71	8:6
Eber	34	430		134	270		134	270	134	134	134		270	404		64	8:7
Peleg	30	209		130	209		130	209	130	130	130		109	239		12	10:13
Reu	32	207		132	207		132	207	132	132	132		107	239		108	11:1
Seruz	30	200		130	200		130	200	130	130	130		100	230		47	11:7
Nahor	29	119		179	125		79	129	79	29	79		69	148		72	11:10
Terah	*70	75	205	*70	75	205	*70	75	*70	?70	70	*70	75	205	145	70	11:14

Columns Contain the Following

- 1 Age of patriarch upon birth of son according to the Masoretic Text
- 2 Age of patriarch after the birth of son according to Masoretic Text
- 3 Number of years lived by patriarch according to the Masoretic Text
- 4 Age of Patriarch upon birth of son according to Bagster's Septuagint
- 5 ~~Age~~ Years of patriarch after son's birth according to Bagster's Septuagint
- 6 Years lived by patriarch according to Bagster's Septuagint
- 7 Patriarch's age upon son's birth according to Alexandrian Septuagint (as noted by Bagster)
- 8 Patriarch's years after son's birth according to Alexandrian Septuagint (as noted by Bagster)
- 9 Patriarch's age upon son's birth according to the Vulgate (as listed in the appendix to Josephus)
- 10 Patriarch's age upon son's birth according to Josephus (as listed in the appendix to Josephus)
- 11 Patriarch's age upon son's birth according to the Samaritan Pentatuch (as listed in the appendix to Josephus)
- 12 Variant readings on contents of Column 11 from the same source
- 13 patriarch's ~~age~~ years after son's birth from Column 11's source
- 14 Years lived by patriarch from Column 11's source
- 15 Variants on 14 at least partly by the same scribe represented in Column 12 from the same source as in Column 11
- 16 Patriarch's age upon son's birth according to the Book of Jubilees from Volume II of The Old Testament Apocrypha and Pseudepigrapha
- 17 Chapter:Verse references to the Book of Jubilees from Column 16's source.

* Indicates that the figure is not significant as a chronological figure. Abraham may have been 75 years of age upon the death of his 205-year-old father Terah.

Adam to the Flood

The First Leg of Our Journey

The Chronometer of Genesis 5 and 7.

We can begin counting the years from Adam to the flood in Genesis 5:3. When Adam had lived 130 years, he became the father of Seth. According to verse 6, Seth had lived 105 years when he became the father of Enosh. According to verse 9, after another 90 years, Enosh fathered Kenan. According to verse 12, after another 70 years, Kenan fathered Ma-halalel. As usual, notice three verses later: 65 years later, Ma-halalel fathered Jared. Three verses and 162 years later, Jared fathered Enoch. Three verses and 65 years after this, Enoch fathered Methuselah. Enoch gets an extra verse written about him for walking with God, so four verses and 187 years later, Methuselah fathered Lamech. Three verses and 182 years years after this, Noah was born. Finally, compare Genesis 7:6 and 11. Noah was a son of six hundred years according to verse 6 not 600 years old. Why? Notice verse 11. He was in his 600th year. Here the Bible is telling us that a son of 600 years is living in his 600th year. If he were 600 years old, he would be living in his 601st year.

Let's total the figures: $130+105+90+70+65+162+65+187+182+600 = 1656$. Let's call the year of the flood, 1656 ~~XXXX~~ Adm, meaning the 1656th year from Adam.

The geneses of Adam. Look at how Genesis 5 begins.

These are the geneses or generations of the first leg of our journey. This chapter covers one of two branches of generations which sprung from Adam. The writers of the New Testament were well aware of this practice of noticing the generations.

For an example, compare Genesis 5:21 with Jude 14. If you count Adam as generation 1, Seth as 2, and so on, what number is Enoch? Jude was able to count. Enoch is the seventh from Adam. The first from Adam is Adam, the second is Seth, there's a lesson to learn before counting pentecost. Anyway, Adam is included in the counting. Noah is the tenth from Adam. He is at the end of this antediluvian branch of patriarchs from Adam through Seth.

There is another branch to worry about. Genesis chapter 4 covers the line from Adam through Cain. Cain's industrious house is told of till its eighth generation from Adam.

How important it is that Cain's descendents are told about first. In this is revealed an amazing feature of the book of Genesis. The book of Genesis known to the Greek Jews in Christ's day over and over again included the words, "These are the geneses," or "The book of the geneses," in places like Genesis 2:4, 5:1, 10:1, and so on. Geneses are details of a family history. The purpose of the book is to tell of the origins of the house of Israel. Israel sprung from Seth, so Cain's house is told of first. With him out of the way, the story can continue on through Noah on target in its record of the ancestry of Jacob. Watch how it unfolds.

The world that then was. The first leg of our journey is identified on page 27 of Herbert Armstrong's book, The Incredible Human Potential as "the world that then was." The Bible speaks of three worlds--ages or civilizations on the earth. 2 Peter 3:6 in the R.S.V. speaks of "the world that then existed (which) was deluged with water and perished." This ancient age or civilization involved the rise and fall of the house of Cain. Let's take some important snapshots of this time.

Important events from Adam to the flood happened in sudden explosions, so occasional snapshots will capture their important impact.

First, Genesis 3 tells of Adam's sin. Next, now that the ground has been cursed (Gen. 3:17), poor Adam became a tiller of the ground. Cain took after his father (Gen. 3:23, 4:2). Cain slew Abel and was bannished.

A key snapshot is in generation 3. Cain built a city and named it after his son, Enoch, (Gen. 4:17). By contrast, notice Gen. 4:26: "To Seth also a son was born, and he called his name Enosh. At this time men began to call upon the name of the Eternal."

Another snapshot in generation 7. Look at Genesis 4:19-24! Mighty Lamech took two wives and fathered shepherds, musicians, and forgers of metal who were later known as Kenites. (Look up kenite in your concordance). What a contrast in Genesis 5:21-24, Hebrews 11:5, and Jude 14-15. Enoch preached judgment against Cain's house. He fathered Methuselah who lived till probably the week of the flood, definitely the year of the flood.

History of Abraham's Ancestral Homeland

(Dates given here tie together some of Dr. Hoeh's recent notes: 9-6-1985)

80? B.C.: "Eden" was a common Sumerian term meaning a plain or steppe. (See The Anchor Bible: Genesis concerning the Mesopotamian connections with this account)

About 35-0 B.C.: Dumuzi the shepherd is portrayed in the Sumerian story as the aggressor in the dispute with the farmer. The nice guy farmer agrees to let the shepherd make use of his land (Ancient Near-Eastern Texts Page 41). Methusha-el begets Lamech (Genesis 4:18).

About 3300 B.C.: Tubal-cain, forger of bronze and iron (Gen. 4:22) pioneers in ending the Chalcolithic (copper with limited ~~XXX~~ alloying) culture.

About 3275 B.C.: Ziusudra escapes from a catastrophic flooding of the Euphrates (A.N.E.T. 42-44). The Euphrates settlement of Shuruppak has a flood layer here between the protoliterate period now past and the early dynastic period about to begin. Egypt is inundated by a high Nile requiring the attention of Menes. He establishes the first of seven ~~XXX~~ Egyptian dynasties totalling 949 years according to the Turin canon (3273-2324 B.C.).

About 3100 B.C.: First dynasty at Kish established (Texts analyzed in Jacobsen's The Sumerian King List University of Chicago, 1939).

About 3000 B.C.: First dynasty is established at Uruk most famous for 2777-2651 B.C.: Gilgamesh (A.N.E.T. Pages 72+). The Epic of Gilgamesh tells of Utnapishtim's obedience to the god Ea so that he survives a disaster of flooding at Shuruppak. Gilgamesh seeks him out, because he has been devastated by the death of a close friend. As a result, the Gilgamesh epic is important as a statement about the mortality of the soul.

2324 B.C.: This marks the end of the 356 years of Awan (2680-2324), 136 years of kings at Mari (2460-2324), and wars ~~XX~~ among Mari's ~~XX~~ rulers, Kish's second dynasty, and Uruk's second dynasty. The 181 years (Turin canon, 2505-2324) ends with the very shortlived seventh dynasty in Egypt. With material from Egypt still yet to come from Dr. Hoeh, estimates are still useful by taking The Cambridge Ancient History Third Edition, Volume I, Part II, Pages 994+ and treating dynasties Two through part of Six as listed 160 years late. So ~~XX~~ with Chiops dated on this list 2589-2566, counting back 160 years would make 2749-2726 a useful enough estimate for the time being.

2324-2224 B.C.: The ~~XXXXXXXXXX~~ hundred-year era of Queen Kugbaba is the third dynasty at Kish. (The Chronology of the Shub-ad Culture by Svend Aage Pallis; Copenhagen; 1941; Pages 359-360, cited in the Compendium, I Pages 273-276). Kugbaba was a wine merchant (compare Gen. 9:20). She saw the rise of ~~XX~~ the power-center at Akshak (2320-2227), Kish's fourth dynasty (2258-2161), Uruk's third dynasty represented by (possibly the Nimrod) Lugal-Zagesi (2252-2227), and Sargon's dynasty at Akkad (2227-2046).

Between about 2270 and 2130 B.C.: This period of Ebla's five kings is ~~XXXXXXXXXXXXXXXXXXXX~~ marked by the tentative conclusion that Sargon (2227-2171) traded with Ebla's fourth king, and Naram-sin (2147-2110) sacked Ebla. (Ebla, A Revelation In Archaeology by Chaim Vermant and Michael Weitzman; Time book; 1979, Pages 171-176). Eblaite mention of Pharaohs Chephren (2718?-2693?) and Pepi I (2492?-2443?) accounts for references to Ebla as ~~XX~~ containing both pre-flood and ~~XXX~~ post-flood documents (G.N. Dec. 1980: "The Stones Cry Out").

2227-1538 B.C.: From Sargon's year 1 to the Venus observation in Ammisaduqa's first year (1539-1538): J. A. Brinkman concluded that Sargon's accession was 688 years before that of Ammisaduqa (Ancient Mesopotamia: Portrait of a Dead Civilization by A. Leo Oppenheim; Pages 335-338). His B.C. dates are 107 years earlier because of problems dating the Venus observation.

2007-1899 B.C.: The 108 years of Ur's third dynasty ends in 1900-1899 as Elamites and others sacked Ur (Gen. 14:1, A.N.E.T. Pages 455-460). The Anchor Bible: Genesis Pages 79-80 identifies Abraham's ancestral routes near Harran and shows that Chaldeans (Gen. 11:28,31) were mentioned as a clarification.

1685-1642 B.C.: Hammurabi was part of the Amorite dynasty ruling Babylon and a contemporary of another Amorite, Shamshi-adad (1696-1663) an Amorite ruler over Assyria. This overview is enough to make further study quickly fruitful.

Two riddles involve the calendar of the flood account. (1.) (1.) From the 17th day of the second month to the 17th day of the seventh month there were 150 days (Gen. 7:24, 8:3-4). Did this involve five thirty-day months like those on the Egyptian civil calendar? Did this involve three pentecontads of fifty days each like those on the Amorite agricultural calendar? The evening-to-evening day rules out the Egyptian calendar. Lunar months used in the Hebrew administration later don't harmonize well with seven pentecontads of a 365-day year. (2.) Why are three or four seven-day periods distinguished (Gen. 7:4, 8:7-12)? In certain ancient Assyrian menologies, ill-fated days on which people had to abstain from certain actions were set apart every seven days for seven consecutive weeks. King Gudea of the 23rd or 24th century B.C. stated that a seven-day feast celebrated the dedication of a certain temple. "It seems that in historic times, the seven-day week was used in Babylonia and Assyria only in the cult, whereas in the administration and in civil life the lunar month formed the basis of time reckoning. In consideration of the well-known fact that throughout the ages religious rituals preserved calendaric systems which have long-since become obsolete in civil life, this observation leads to the conclusion that the seven-day week belongs to a calendar which as early as the 23rd century B.C.E. had been abandoned in Babylonia and Assyria," (The Hebrew Union College Annual Volume 17, 1942-1943; Pages 3-4).

Sargon of Agade broke with the traditional practice of identifying the early Fall festival of the goddess Ba U as the beginning of the first lunar month by marking it as the first of the seventh month (Encyclopaedia of Religion and Ethics by Hastings; Volume 3, Page 73). Did Noah use a spring-to-spring calendar?

Events in the account	the year of the flood	Week day	Date Genesis	Date Lunar
God instructs Noah seven days before flood	Year B.C. Gregorian date assuming sabbaths			
The rains begin for 40 days and nights	5-15-2324	Sabbath	7:4 2-10	2-9
Waters have abated 150 days; ark rests	5-22-2324	Sabbath	7:11 2-17	2-16
The tops of the mountains are seen	10-18-2324	Monday	8:3= 7-17	7-17
Noah sends forth the raven	12-28-2324	Tuesday	8:5 10-1	9-29 or 30
Noah sends forth a dove; she returns	2- 5-2323	Sabbath	8:6= D 40	D 39
In seven <u>more</u> days the dove finds a leaf	2-12-2323	Sabbath	8:8= D 47	D 46
In seven <u>more</u> days the dove returns not	2-19-2323	Sabbath	8:10= D 54	D 53
Noah removes the covering of the ark	2-26-2323	Sabbath	8:12 D 61	D 60
	3-26-2323	Sabbath	8:13 1-1	12-29
			8:14= 2-27	2-26

The Second Leg of Our Journey

From the Flood to Terah's Death

The Geneses of the Sons of Noah. Gen. 5:32 introduces the eleventh generation counting from Adam. Noah of Generation 10 became the father of Shem, Ham, and Japheth. Shem was the firstborn, (Gen. 10:21).

Notice, however, how Genesis chapter 10 is outlined. Japheth's sons are recorded first, because they are the least important people in Israel's ancient history. Ham's sons are more closely involved with the people of Israel and are recorded next. Finally, the family line of Shem is recorded including Jacob's ancestors.

Genesis 10 is often called "the table of the nations." Generation 12 in Japheth's house includes these: Gomer who is the ancestor of the Khmer, Magog who fathered people of Mongolia, north China, and Japah; Madai who fathered the Medes, Ukrainians, little Russians; Javan who fathered the Javanites or Greeks and many Sothourn Chinese; Tubal and Meshech who are ancestors of two primary national groups in Russia; and Tiras whose seed include some American Indians.

Generation 12 in Ham's family includes these: Cush whose offspring are identified as Ethiopia in the Septuagint; Mitzra (See Fenton's translation) better known as "Egypt" whose descendants includes more than just Egyptians; Put whose Negro offspring are scattered through North Africa and include many people of India; and Canaan who fathered the trader or trafficker mentioned in Zech. 14:21.

Generation 12 among Shem's sons are these: Elam whose seed has drifted into Eastern Europe; Asshur whose seed worshiped Ashur and later fought their way into Germany; Arpachshad after whom Accad may have been named (Gen. 10:10); Lud; Aram after whom the Arameans or Syrians are named; and maybe Cainan (Luke 3:36).

Generation 13 among Japheth's grandsons include these:

Togarmah in Gomer's family is mentioned among the central Asians in the Russian alliance prophesied in Ezekiel 38; Tarshish, the ancient Iberian trading center, is named after one of Javan's sons; Kittim, another son of Javan, fathered some people of Italy mentioned in Daniel 11:30; his brother, Rodanim is also called Dodanim, because in Hebrew, the dalet and resh look so much alike, (Gen. 10:4, a Chron. 1:7); ancient people of Rhodes and of the Rhone river may have been named after Rbdanim.

Important people among Ham's grandsons include Nimrod the son of Cush, Mitzra's son, Lehabim, fathered the Lubim, ancient Libyans (2 Chron. 12:3), and some modern Sudanese who descend from them, (Dan. 11:43); his brother, Casluhim, fathered the Philistines or Palestinians; Sidon was Canaan's firstborn; his brother Heth fathered the Hittites; the Amorites and Moors descended from another of his brothers. The people of ancient Carthage, American Indian traders, and Sicilian traffickers (better known as the Maffia) spring from an old Canaanite trading heritage.

In generation 13 among Shem's grandsons are the sons of Aram: Uz founded Syria; Hul's people remained close to Mount Ararat where Noah's ark landed, and their Armenian descendants long remembered their ancestor Noah's drama. Gathar's seed headed for Afghanistan; Mash joined up with Meshech's people.

Shem's son, ~~Arpachshad~~ ^{Arpachshad} leads to the target of the Genesis account.

He is Jacob's ancestor. His grandson was Eber, called Heber in the Septuagint. We call Abraham, a Hebrew, ~~G~~ (Gen. 14:13). Eber's importance is emphasized in Gen. 10:21.

Generation 15 includes Eber's two sons, Joktan and Peleg. In Peleg's days, the earth was divided (Gen. 10:25).

The sixteenth generation includes Joktan's son, Ophir, whose offspring founded the ancient Indus civilization. Many of their offspring went on to Afghanistan. Solomon traded with Ophir, (1 Kings 10:11).

It's interesting that Eber is the most distinguished individual in the table of the nations. His household dwelt in Northwestern Mesopotamia. Eber's people left a trail of names among ancient villages. Eber fathered Peleg after whom Baliga was named. Peleg fathered Reu of generation 16. Reu fathered Serug after whom Sarugui was named. Serug fathered Nahor after whom the village Nahur was named. Nahor fathered Terah after whom Tilturaki was named. Terah fathered the twentieth-generation individual, Abraham.

The Chronometer from the flood to Terah's death. Gen. 11:10-26 introduces generations 12-20 in two-verse intervals. When Shem was a son of 100 years, he fathered Arpaxchad two years after the flood. Thirty-five years later, Arpaxchad fathered Shelah. Thirty years later, Shelah fathered Eber. Thirty-four years later, Eber fathered Peleg. Thirty years later, Peleg fathered Reu. Thirty-two years later, Reu fathered Serug. Thirty years later, Serug fathered Nahor. Twenty-nine years later, Nahor fathered Terah. Terah lived 205 years (Gen. 11:32).

Shem was a son of 98 years when the flood came upon the earth (Gen. 7:6,11, 11:10). Now to total up the years from the flood to Terah's death:
 $2+35+30+34+30+32+30+29+205 = 427$. There were 427 years from the flood to Terah's death. Add this to the 1656 years from the creation of Adam, and we find that Terah died in the year 2083 A.D.M. With the flood occurring in the Fall of 2325 B.C., Terah died in the year 1898-1897 B.C.

Evidence concerning the Geneses from the flood to Terah's death is in the article on the Race Question by Herman Hoeh in the July 1957 Plain Truth and in Dr. Hoeh's auditorium P.M. sermon on China, Dec. 8, 1979. Ancient sources concerning the number of years from Adam to Terah's death is on the following page.

Events From the Flood to Terah's Death. Just what was ended by the flood? Dr. Hoeh mentioned some things in his sermon on China, Dec. 8, 1979, and in his Bible study on Egypt, April 3, 1980.

The Yangshao period lasted during some of the first 1200 years of human history. Farming was the way of life then. The period is named after an ancient city, now a village, south of the southernmost bend in the Yellow river. Population pressures, alluded to in Genesis 6, led to the Lungshanoid period in China. The growing population and hierarchy ended with the flood. The tower of Babel episode in 2254 B.C. led to the beginning of the Lungshan period with its Hsia dynasty which lasted until 1765 B.C. Writing bloomed in 18th-century B.C. China some 1400 years after it was in use in Egypt and Mesopotamia. The Chinese used a calendar with a 19-year time cycle so commonly used in Old-Testament times.

In Egypt, the flood ended 949 years of Egyptian civilization after the parading of seven dynasties. The Royal Canon of Turin is a key source for this period of Egyptian history. The so-called old kingdom was a thing of the past, but after the flood, the middle kingdom in Egypt reached its height in 1991 with the rise of the 12th dynasty. Abraham visited Egypt a century later as recorded in Genesis 12.

Noah found favor in the sight of the Eternal. His descendants, however, lost sight of God. As Joshua 24:2 records, Terah's people worshiped gods known to the people of Ur of the Chaldeans.

Abraham was evidently a son of 75 years when his father, Terah, died being a son of 205 years (Gen. 11:32, 12:4). Terah had left Ur after the death of Haran, Abraham's brother. Terah intended to go to Canaan, but for some reason, he settled in Haran where he died (Gen. 11:26-32). Terah left behind two sons, Abram and Nahor, and a grandson, Lot, Haran's heir.

A Chronometer of Biblical Events

3RD Leg of our Journey
From Abraham to the Exodus

1972-1797 B.C.: Abraham lives (Gen. 25:7).

1962-1835 B.C.: Sarah lives (Genesis 17:17, 23:1).

1897 B.C.: Terah dies being a son of 205 years (Gen. 11:32). Abraham is a son of 75 years (Gen. 12:4) he travels to Canaan after Terah's death (Acts 7:4).

Between 1897 and 1894 B.C.: A famine motivates Abraham to sojourn in Egypt. The pharaoh is tempted by Abraham's wife, believing her to be his Abraham's sister (Gen. 12:10-20). Abraham and Lot separate. Lot settles in Dodom. He's captured in the war against Elam. Abraham with his men free Lot. Abraham tithes to Melchizedek. (Gen. 13-14).

1886-1749 B.C.: Ishmael lives (Gen. 16:16, 25:17).

Spring (Gen. 17:21, 18:10), 1873 B.C.: God makes the circumcision covenant with Abraham. Abraham is a son of 99 years (17:1,24), Sarah is ten years younger than Abraham (17:17), Ishmael is a son of 13 years (17:25). Noah was a son of 600 years (7:6) in his 600th year (7:11), so Abraham is in his 99th year.

1873-1443 B.C.: From that very day (Gen. 17:23) of the covenant to that very day of the exodus (Ex. 12:40-41) are 430 years from the covenant to the year of the lawgiving (Galatians 3:15-17).

Summer *Gen. 18:1), 1873 B.C.: Yahweh and two angelic messengers visit Abraham. Sodom, Gomorah, Admah, and Zeboiim are destroyed (Gen. 18-19).

1872-1692 B.C.: Isaac lives (Gen. 21:5, 35:28).

1832 B.C.: Isaac takes Rebekah as his wife (Gen. 25:20).

1812 B.C.: Esau and Jacob are born to Isaac and Rebekah (Gen. 25:26).

1795-1397 B.C.: Abraham's descendants sojourn in a land which is not theirs; are to be slaves there, and are to be oppressed for four hundred years (Gen. 15:13-16). Abraham himself was not oppressed.

1772 B.C.: Esau takes two two Hittites as wives (Gen. 26:34).

Jacob was a son of either 57 or 77 years when he obtained the blessings through fraud and fled to Laban's household in Haran. Genesis 31:41 with other evidence indicates that Jacob served Laban until he was a son of 97 years and his child Joseph was a son of 6 years. Both scenarios are shown here:

1755-1748 or 1735-1728 B.C.: Jacob serves seven years hoping to take Rachel as a wife, but Laban defrauds him (Gen. 29:20).

1748-1741 or 1728-1721 B.C.: Jacob serves another seven years for Rachel after Laban's trick, but he is allowed to have her as a wife (Gen. 29:27).

1747 or 1727 B.C.: Leah bears Reuben (Gen. 29:32).

1744? or 1726 B.C.: Leah bears Simeon (Gen. 29:33).

1741? or 1725 B.C.: Leah bears Levi (Gen. 29:44).

1738? or 1724 B.C.: Leah bears Judah (Gen. 29:35). Bilhah may have borne Dan around this time (Gen. 30:5-6).

1735? or 1723 B.C.: Rachel's maid, Bilhah, bears Naphtali at this time. Rachel says she has prevailed against Leah her sister (Gen. 30:7-8).

1734? or 1722 B.C.: Leah's maid, Zilpah, bears Gad (Gen. 30:9-11).

1731? or 1721 B.C.: Zilpah bears Asher (Gen. 30:12-13).

Wheat harvest of 1730? or 1723 B.C.: Reuben finds some ~~Mandrakes~~ Mandrakes (or love apples). His mother trades them to Rachel for an opportunity to sleep with Jacob. She then conceives ~~XXX~~ Issachar (Gen. 30:14-18).

1729? or 1722? B.C.: Leah bears Issachar and sees this as God's reward for her having given her maid to her husband (Gen. 30:18).

1726? or 1721? B.C.: Leah bears Zebulun (Gen. 30:19-20). At an unspecified time afterward, she bears Dinah (Gen. 30:21).

1721 B.C.: Rachel bears Joseph, and Jacob asks permission to leave (Gen. 30:22-25). A Pharisee in about 130 B.C. wrote as if Joseph were born during the final year of a twenty-year stay in Laban's household (Book of Jubilees chapter 28). Josephus was indefinite as to how old Joseph was when Jacob departed, but he also concluded that Jacob spent 20 years in Mesopotamia, after which he desired to leave (Antiquities of the Jews 1:19:9).

"Now Israel loved Joseph more than any other of his children, because he was the son of his old age," (Gen. 37:3). This suggests that Jacob spends forty years in Laban's household. Otherwise, Asher is older than Joseph only if Reuben found the mandrakes when he was only four years old.

1721-1715 B.C.: Beginning just after Joseph's birth, Jacob serves six years for Laban's flock (Gen. 30:25--31:41).

1715 B.C.: Jacob flees Laban's place and is welcomed in Canaan by his brother (Gen. 31-33). It happens at this (general) time that Judah takes a Canaanite wife (Gen. 38:1-2). Gen. 37 cannot chronologically precede Gen. 38:1-2.

1714? B.C.: Judah's wife, Shua, bears Er (Gen. 38:3).

1712? B.C.: Shua bears Onan (Gen. 38:4). Shechem humiliates Dinah; Simeon and Levi take vengeance. Jacob meets with God at Bethel, and Rachel dies bearing Benjamin en route from Bethel to Bethlehem (Gen. 34:1--35:19).

1710? B.C.: Shelah, brother of Er and Onan is born (Gen. 38:5).

1704 B.C.: Joseph is a son of 17 years. He is a lad with the sons of Bilhah and Zilpah and brings an ill report of his half-brothers to his father (Gen. ~~XXXXXX~~ 37:2). At an unspecified time, Joseph is sold (Gen. 37:3-36).

1701? B.C.: Judah takes Tamar to be the wife of his 13?-year-old son Er (Genesis 38:6).

Between 1699? and 1682 B.C.: Benjamin fathers ten sons (Gen. 46:21).

1697? B.C.: Er and Onan have died. Judah delays allowing Shelah to father Er's child, so Tamar plays the harlot, snares Judah, and bears Perez and Zerah (Gen. 38:7-30).

1793 B.C.: The butler and the baker dream, (Gen. 40) two years before Joseph's release from prison (Gen. 41:1).

1792 B.C.: Isaac dies having lived 180 years (Gen. 35:28).

1691 B.C.: Joseph is a son of 30 years when he begins working for the Pharaoh (Gen. 41:46).

1691-1684 B.C.: Seven years of plenty in Egypt (Gen. 41:48). First

Manasseh and then Ephraim are born to Joseph and Asenath (Gen. 41:50-53).

About 1690-about 1557 B.C.: Kohath lives 133 years (Ex. 6:13). He is the second of Levi's three sons, all born before the move to Egypt (Gen. 46:11).

1684? B.C.: Hezron, son of Perez, is born (Gen. 46:12).

1684-1677 B.C.: Seven years of famine (Gen. 41:54).

1682 B.C.: The famine has been in the land these two years (Gen. 45:6).

Jacob's household comes to Egypt. Jacob is a son of 130 years (Gen. 47:9).

1682-1665 B.C.: Jacob lives in Egypt 17 years (Gen. 47:28).

1665 B.C.: Jacob blesses his sons and dies (Gen. 47:28--49:33).

Between 1644 and 1612 B.C.: The time of Job's trial (Job 42:10,16) if this Job is the son of Isachar (Gen. 46:13).

1611 B.C.: Joseph dies having lived 110 years (Gen. 50:22). At about this time, Levi fathers Jochebed ~~XXXX~~ (Ex. 6:16,13,20).

1604? B.C.: Levi dies having lived 137 years (Ex. 6:16). At about this time, Kohath fathers Amram.

1570-1546 B.C.: Ahmose I is the first 18th dynasty Pharaoh (Studies In Honor of George R. Hughes Oriental Institute of the University of Chicago; Studies In Ancient Oriental Civilization No. 39; "A Chronology of the New Kingdom," by Edward Wente and Charles Van Siclen III; Page 218 dates 18th and 19th dynasty pharaohs in a way which harmonizes with the Biblical account).

July, 1551-March, 1524 B.C.: Amenhotep I, son of Ahmose I, rules Egypt.

1527-1404 B.C.: Aaron lives (Ex. 7:7, Num. 33:38-39).

March, 1524-October, 1518 B.C.: Thutmose I rules Egypt. In his first year, new-born Hebrew males are ordered cast into the Nile (Ex. 1:22).

1524-1403 B.C.: Moses lives (Ex. 7:7, Deut. 34:7). Hatshensut, daughter of Thutmose I, rescues and adopts Moses (Ex. 2:5-10). If she had no sons, she could hope that her adopted son would become Pharaoh, making her the powerful queen mother.

October, 1518-May, 1504 B.C.: Thutmose II, son of Thutmose I, rules Egypt.

May, 1504-March, 1450 B.C.: Thutmose III, son of Thutmose II, rules Egypt.

(1503-1498)-1483 B.C.: Hatshensut rules Egypt jointly with her nephew.

1484 B.C.: Moses slays an Egyptian for beating an Israelite, discovers that he has been watched, and flees (Ex. 2:11-15, Acts 7:23-29).

1484-end of 1444 B.C.: Moses dwells in Jethro's household 40 years (Ex. 2:15--3:2, Acts 7:30). "In the course of those many days the pharaoh dies (Ex. 2:23).

Gregorian May 3 (Julian May 16), 1482 B.C.: According to Thutmose's campaign annals, in this pharaoh's 23rd year, in the 9th civil month, a battle at Magidlo was fought on the 21st day of the month. This was the first day of an Egyptian lunar month. The day began at sunrise, so that the Egyptians by rising before sunrise would have risen still on the 20th of the ~~XXXXX~~ month, thus tempting many scholars into believing that the lunar month instead began on the 20th in 1468 B.C. on Julian May 11 ("Thutmose III, First Lunar Date," by Glenn Lello Andrew University Seminary Studies Autumn 1980, Spring, 1981, and Summer, 1981 issues, Pages 329-330 refuting the ~~XXX~~ view of Richard Parker's conclusion in an article "The Lunar Dates of Thutmose III and Ramesses II," in The Journal of Near-Eastern Studies June? 16, 1957; Pages 39-41).

Gregorian July 4 (Julian July 17), each year from 1465 to 1462 B.C.: The star, Sothis, rose helically before dawn the first time in the year on the 23th day of the eleventh Egyptian civil month for four years during the reign of Thutmose III. The civil calendar had twelve thirty-day months with five final festival days (Parker noted above, Pages 39-41).

November, 1453-1419 B.C.: Amenhotep II, son of Thutmose III, rules Egypt.

Winter, 1444-1443 B.C.: God introduces Himself from the burning bush and begins directing Moses to free the Israelites (Ex. 7:7, Acts 7:30).

About February, 1443 B.C.: Pharaoh seeks relief from the hail and thunder when the flax and the barley are ruined, "For the barley was in the ear and the flax was in the bud, but the wheat and the spelt were not ruined, for they are late in coming up (Ex. 9:31-32).

Gregorian March 24, 1443 B.C.: Jewish traditions alledge that Abib 1, two weeks before the exodus was a Friday equinox (Talmudic and Rabbinical Chronology P. 5)

Customs In Patriarchal Times Show Bible Accuracy

Who were the Hyksos? The Hyksos were the shepherd kings who ruled Egypt for two centuries, until they were driven out in around 1570 B.C. Notice carefully Gen. 46:31-34. "Every shepherd is an abomination to the Egyptians."

Abraham visited Egypt to escape a famine in around 1890 B.C. His wife probably would not have been regarded so highly if Abraham were a shepherd. Livestock was an important basis of wealth for wealthy traders as well.

An unusual situation existed when Joseph was governing Egypt. Joseph intended to tell the Pharaoh concerning his family, "The men are shepherds, for they have been keepers of cattle," (Gen. 46:32). Yet, every shepherd is an abomination to the Egyptians (Gen. 46:34). What was going on? The Pharaoh was not an Egyptian. Synchronos identified Jacob's appearance before the Pharaoh as being in the seventeenth year of Pharaoh Apophis I.

The influence of Immanuel Volacowski was partly behind the view in Dr. Hoeh's Compendium that the Hyksos ruled Egypt after the Exodus. (Dr. Hoeh discussed this 4-3-1980). However, the last verses of Genesis 46 can best be explained as showing what secular historians have been saying all ~~the~~ along. James B. Prichard in his book Ancient Near-Eastern Texts identified the Hyksos as having ruled Egypt for about 150 years, (1725-1575 B.C.) only to be replaced by the 18th dynasty.

Now that the shepherd kings were driven out, the Israelites who remained were regarded with suspicion. The new Pharaohs put the Israelites to work building the store cities of Pithom and Raamses (Ex. 1:11). The fact that these were store cities and not capitol cities is part of the evidence that this was not in the thirteenth century B.C. as many Bible scholars have concluded.

"It is not so done in our country," (Gen. 29:26). Those were Laban's words. He repeatedly used Jacob's ignorance of the customs of the land to achieve his own ends. The Bible records Laban's excuse for giving Jacob the first-born daughter and making him work another seven years for the younger daughter. The Nuzi Akkadian adoption laws may actually have been penned somewhat further east of where Laban lived. They probably date from the time of Moses. The pace of that society easily allows for those customs to have been practiced long before the remaining tablets were written. Critics would claim that Hebrew writers mixed Nuzi Akkadian customs into the lives of Laban's family.

Laban's ancestor, Terah, lived in Ur of the Chaldeans. J. Kenneth Kuntz insisted that there was no place such as Ur of the Chaldeans. The discovery of the Eblah tablets have shed new light on the matter. Read about them in the April 1977 Plain Truth. In the article "New Archaeological Discovery Illuminates the Past," Lester Graby wrote that one tablet mentions an Ur in the area of Haran. Lester Graby's sensibility is evident not only in this article, but his background is further detailed in The Worldwide News November 21, 1977. The accuracy of the Genesis 11 account of Ur has been underrated. So the accuracy of Laban's ancestral history has been underrated. Let's see how the adoption laws shed further light on Jacob's dealings with Laban.

The adoption laws can be found in Prichard's Ancient Near-Eastern Texts (Third edition, Pages 219-220). The "Sale Adoption" law consists of the tablet belonging to Nashwi who adopts Wullu. I am recopying the adoption tablet here from the translation in Prichard's text. However, Laban's name replaces Nashwi's name, and I am naming Jacob instead of Wullu. Notice also the scriptures which apply to what's recorded in the adoption tablet.

"Sale Adoption: The Tablet of Adoption belonging to Laban, the son of Bethuel: he adopted Jacob, the son of Isaac (Gen. 29:14-15,19). As long as Laban is alive, Jacob shall provide food and clothing (Gen. 31:14-15); when Laban dies, Jacob shall become the heir. If Laban has sons of his own (he does, Gen. 31:1), he shall divide (the estate) equally with Jacob, but the son of Laban shall take the gods of Laban (Gen. 31:30-35). However, if Laban does not have a son of his own (he didn't when he first adopted Jacob), then Jacob shall take the gods of Laban (Jacob's wife stole them, Gen. 31:19). Furthermore, he gave his daughters Leah and Rachel in marriage to Jacob, and if Jacob takes another wife (Gen. 31:50), he shall forfeit the lands and buildings of Laban (Gen. 31:43). Whoever defaults shall make compensation of one mina of silver and one mi and one mina of gold."

If the book of Job tells of the son of Isachar (Gen. 46:13), then he lived from about 1690 to 1480 B.C. J. Kenneth Kuntz, in his book Introduction to Ancient Israel: Its Literature, History, and Thought, listed a series of connections between Job and the time before the Exodus. (1.) Job lived in the land of Uz (Job 1:1). Uz was part of Edom: Edomite geography is identifiable in Job 2:11. "Eloah" as a name of God, is used in the book of Job far more than in any other book of the Bible. Its use also appears in ancient Edomite literature. Job was acquainted with Eliphaz the Temanite. The Temanites were named after Teman. Gen. 36:11 mentions Teman; he must have prospered in around ¹⁶⁵⁰~~1700~~ B.C. He had a father named Eliphaz. Eliphaz was the son of Esau (Gen. 36:4). Teman is dated by the marriage of his grandparents ^{after} ~~in~~ 1773-72 B.C. ~~(2x)~~ Job must have lived after this time. (2.) Job offered sacrifices (Job 1:5) ~~if~~ as if were no centralized shrine. God instituted a shrine after the Exodus. Job's trial, therefore, occurred before the Exodus. (3.) Wealth was expressed in slaves and cattle (Gen. 12:16, 32:5, Job 1:3 42:12). (4.) Job lived

a long time. After his afflictions described in the book, he lived another 140 years (Job 42:16). If his added years were among the double blessings which he received beyond what he owned at the very beginning of his trial, then he lived a total of 210 years. Notice the ages of the patriarchs from Adam to Terah herein on page 10. Abraham lived 175 years, Isaac 180, Jacob 147, Levi 137, Joseph 110 years, Kohath 133, Amram 137, Aaron 123 years and his sister Miriam even longer, Moses 120 years, and Joshua 110 years. While Jehoiada lived 130 years in the days of the kings (2 Chron. 24:15), his long life was unusual among his contemporaries. Job's age was more indicative of the times of the patriarchs.

Job's lifetime is not dated. However, the supporting evidence given above shows how the study of chronology is more than just the study of dates. The overall circumstances in Job's life are more important than the dating. However, knowing dates often sheds light upon these circumstances when little else is known about the subject. That is how chronology is profitable.

The Generations from Abraham to the Exodus. Abraham and his brothers were of generation 20. Sarah may have been Abraham's half-sister as Abraham told Abimelech (Gen. 20:12). Abraham said she was his father's daughter, but she is referred to as Terah's daughter-in-law (ofcourse being his son's wife) in Gen. 11:31. Isaac wasn't telling Abimelech's people the truth in saying that his wife was his sister (Gen. 26:7). It's been said that Abraham, the father of the faithful, would not have told an untruth.

Generation 21 included Lot and his sister Milcah (Gen. 11:27-30). Milcah married her uncle Nahor. They were the parents of Bethuel (Gen. 24:24). I count Bethuel as of generation 21 because he is a generation later than his father; the mother shouldn't confuse the matter. Ishmael,

the son of Abraham and Hagar, became the ancestor of the Arabian nation. Bron latest of all was Isaac, the son of Abraham and Sarah, that is if Abraham hadn't later taken another wife. Her name was Keturah. Her sons included Midian, the ancestor possibly of Jethro, Moses's father-in-law; Others mentioned in Gen. ~~25:1-4~~ 25:1-4 have descendents among the Bhramans of India, the remnant of the ancient Persians and Parthians, and people of the Russian Baltic (See the article on the Race Question in the July 1957 Plain Truth).

Generation 22 includes Lot's two daughters, AND THEIR SONS, because they (the sons) were Lot's sons (Gen. 19:30-38. Lot and his first-born daughter were the parents of Moab, the ancestor of the Moabites (Gen. 19:37). Lot and his second daughter begot Ben-ammi, the progenitor of the Ammonites. The Amonites later dominated the Moabites, and together, they are the national people of Jordan.

The 22nd generation included Laban and Rebekah, the children of Bethuel. As was customary, Laban arranged the marriage of his sister to Isaac. Isaac was a second cousin.

Twelve sons were born of Ishmael (Gen. 25:12-17). Because they were Abraham's offspring, they were guaranteed a national inheritance (Gen. 21:13).

Esau of the 22nd generation was inheriting his father Isaac's birthright, until he sold it. He took two Hittite wives and prospered. He took three more wives including a daughter of his uncle Ishmael (Gen. 36:2-3). One of Esau's wives was a great granddaughter of Seir, whose powerful people profited Esau greatly. Her father had discovered hot springs in the wilderness (Gen. (Gen. 36:24) helping them maintain roots in the wilderness. One her nephews was named Uz (Gen. 36:28) after whom the land of Uz of Job 1:1 may have been named. Esau was the Edom who fathered the Edomites. His grandson Teman is the ancestor of the Ottoman Turks.

Jacob was of the 22nd generation. So was his mother, but she married her second cousin. Now you know why I'm careful to follow the patriarchal line in counting the generations. Jacob was given Re Leah and Rachel as wives. They were of the 23rd generation, being daughters of Laban.

Laban had arranged the marriage of Rebekah to Isaac, because it was customary for the brother to arrange the marriage for the sister. He arranged the marriages of his daughters to Jacob, because he didn't have any sons, but sons were born to him probably, but not definitely, during Jacob's first seven years in Laban's household.

The 23rd generation also includes the 13 children of Jacob.

What was the fourth generation of Genesis 15:16? Abraham was to to his fathers in peace. Afterward, his seed was to be oppressed for 400 years. The 400 years began with Abraham's death in 1797 B.C. In the fourth generation, they were to come back to Canaan. Abraham died fifteen years after the birth of Esau and Jacob. The first new generation to be born after Abraham's death was the twenty-third generation. Ex. 6:16-21 identifies four generations in the house of Levi. Levi, Jacob's son, was of the twenty-third generation; Kohath, Levi's son, was of the twenty-fourth generation; Amram, Kohath's son, was of the twenty-fifth generation; and Moses and Aaron, Amram's sons, were of the twenty-sixth generation. Aaron took to wife a daughter of Judah's house.

Judah's lineage is told of in Gen. 38 and 46, and Ruth 4:18-22. Judah was of generation 23, his son Perez of 24, his son Hezron of 25 just before they moved to Egypt; his son Ram of 26, Ram's son Amminadab of 27, and his son Nahshon of generation 28. Nahshon's sister, Elisheba, was given to Aaron in marriage. Nahshon was the chief of the tribe of Judah at the time of the Exodus (Num. 1:7).

God's great covenant of promises originally given to Abraham were inherited by Isaac and then by Jacob. Jacob had two wives and split the family promises among the one with the first-born's primacy born to each wife. Leah's first-born was to receive the family scepter. He, Reuben, laid with Bilhah (Gen. 35:22) the maid who accompanied Rachel (Gen. 30:7) angering Jacob (Gen. 49:3-4) depriving Reuben of the entire inheritance and depriving his mother Leah from having her son inherit the material birthright (1 Chron. 5:1). Leah's next two sons made enemies in the land (Gen. 2x 34:25-31), and because in union they acted with violence, Jacob sentenced them to become scattered (Gen. 49:5-7). The scepter (Gen. 49:8-12) went to Leah's remaining son, Judah, (1 Chron. 5:2), and Rachel's first-born, Joseph, got the birthright that Reuben had lost. Judah's descendants and Joseph's descendants become the central figures for much of the rest of world history.

Generation 24, fathered by Judah, was born about fifteen years before the family moved to Egypt. Upon delivery, Zerah's hand was out first and the scarlet thread was bound upon it making him the official first-born, but his brother came out for the first delivery creating a breach, so he was named Perez, meaning "breach (Gen. 38:28-30). Perez's descendants are in the most detail in our later study of Ruth. Zerah stands alone as the only male listed in Matthew 1:2-15 who is not one of Joseph's (Jesus's step father's) ancestors. This is a hint that Zerah still held a share of the scepter, even though the princes of Judah were descendants of his brother.

In Egypt (Gen. 46:12) generation 25 fathered by Zerah consisted of five sons. The households of the last two, Calcol and Dar~~da~~ (1 Chron. 2:6) may have left Egypt with the Hyksos, and the Dardanelis may be named because of Dar~~da~~.

Manasseh of generation 24 was Joseph's first-born in around 1690 B.C. Manasseh's Aramean concubine bore Machir (of generation 25) in about 1670 B.C. (1 Chron. 7:14) as the following facts show.

In about 1684 B.C. (Gen. 46:12), Perez, Judah's son, fathered Hezron of generation 25 (1 Chron. 2:9). When Hezron was a son of 60 years (1 Chron. 2:21)

in about 1624 B.C., Hezron took Machir's daughter as his wife and fostered Segub of generation 26 in Judah's lineage. Segub indirectly (1 Chron. 2:22) fathered Jair. Jair began to judge Israel in 1077 B.C. (Judges 10:3) indicating that Moses did not write Deuteronomy 3:14. Moses died in 1403 B.C.

Joseph fathered Ephraim of generation 24 in about 1687 B.C. Ephraim's family records in 1 Chronicles 7:20-27 can only be approximately reconstructed.

Ephraim fathered Shuthelah I, Bered, Tahath I, and Ele-adah of generation 25 between about 1665 and 1645 B.C. Ele-adah may have gone into Tahath's childless widow and fathered Tahath II as a levirate duty in about 1620 B.C. This 26th generation was the third from Ephraim and was being raised as Joseph died (Gen. 50:23) in 1611 B.C. It included those after Tahath until the cattle raisers from Gath devastated Ephraim's house (Gen. 7:21) perhaps after Ele-adah had fathered five sons by about 1605 B.C.

Before 1600 B.C., Ephraim fathered Beriah in the face of his devastated household renewing generation 25. Rephah of generation 26, Resheph of 27, Telah of 28, Tahan of 29, Ladan of 30, Ammihud of 31, Elishama of 32, (a distinguished Ephramite a year after the Exodus (Num. 1:10)), who fathered Nun of 33, and Joshua born in about 1470 B.C. of generation 34. The ten generations from Beriah (after Joseph's death) to Joshua would have been about fifteen years apart on the average.

Generation 24 includes Job, a son of Isachar (Job 46:13) who has no descendants recorded in the family records of Israel elsewhere in the Bible. Either the same or a different individual, Job of the land of Uz (Job 1:1, Gen. 36:28) raised his family in Edom. If the son of Isachar and the tried and true man who left his inheritance in Edom were the same individual, then it is no wonder that Job's family records are not recorded in the Bible. The common belief that Satan tempted the son of Isachar is one of those many reasonable beliefs which is not specified in the Bible.

Patriarchs	Masoretic Text			Septuagint			Genesis Chapter:verse		
	<u>BS</u>	<u>SD</u>	<u>BD</u>	<u>BS</u>	<u>SD</u>	<u>BD</u>	<u>BS</u>	<u>SD</u>	<u>BD</u>
Adam	<u>130</u>	800	930	<u>230</u>	700	930	<u>5:3</u>	5:4	5:5
Seth	<u>105</u>	807	912	<u>205</u>	707	912	<u>5:6</u>	5:7	5:8
Enosh	<u>90</u>	815	905	<u>190</u>	715	905	<u>5:9</u>	5:10	5:11
Kenan	<u>70</u>	840	910	<u>170</u>	740	910	<u>5:12</u>	5:13	5:14
Ma-hal-alel	<u>65</u>	830	895	<u>165</u>	730	895	5:15	5:16	5:17
Jared	<u>162</u>	800	962	<u>162</u>	800	962	5:18	5:19	5:20
Enoch	<u>65</u>	300	365	<u>165</u>	200	365	5:21	5:22	5:23
Methuselah	<u>187</u>	<u>782</u>	969	<u>167</u>	802	969	<u>5:25</u>	<u>5:26</u>	5:27
				<u>187</u>	782	(Alexandrian)	<u>5:25</u>	<u>5:26</u>	
Lemech	<u>182</u>	595	777	<u>188</u>	565	753	<u>5:28</u>	5:30	5:31
Noah	<u>600</u>	350	950	<u>600</u>	350	950	<u>7:11</u>	9:28	9:29
	<u>-(98)</u>			<u>-(98)</u>			<u>-(11:10)</u>		
Shem	<u>100</u>	500		<u>100</u>	500		<u>11:10</u>	11:11	
Arpachshad	<u>35</u>	403		<u>135</u>	400		<u>11:12</u>	11:13	
				430	(Alexandrian)			11:13	
Shelah	<u>30</u>	403		<u>130</u>	330		<u>11:14</u>	11:15	
Eber	<u>34</u>	430		<u>134</u>	270		<u>11:16</u>	11:17	
				270	(Alexandrian)			11:17	
Peleg	<u>30</u>	209		<u>130</u>	209		<u>11:18</u>	11:19	
Reu	<u>32</u>	207		<u>132</u>	207		<u>11:20</u>	11:21	
Serug	<u>30</u>	200		<u>130</u>	200		<u>11:22</u>	11:23	
Nahor	<u>29</u>	119		<u>179</u>	125		<u>11:24</u>	11:25	
				<u>79</u>	129	(Alexandrian)	<u>11:24</u>	<u>11:25</u>	
Terah	70+	<u>75</u>	<u>205</u>	70-	<u>75</u>	<u>205</u>	11:26	<u>12:4</u>	<u>11:32</u>
	75+						(Syriac)	11:26	
Abraham	<u>100</u>	<u>175</u>		<u>100</u>	<u>175</u>	God's Covenant with 99-Year-Old Abraham	<u>17:1-27</u>		<u>25:7</u> (<u>15:13?</u>)
Isaac	<u>60</u>	180		<u>60</u>	180		25:26		35:28
Jacob	<u>130</u>	17	147	<u>130</u>	17	147	47:9	47:28	47:28
	<u>-(30+7+2)</u>			<u>-(30+7+2)</u>			<u>-(41:46+41:53+45:6)</u>		
Joseph		<u>110</u>			<u>110</u>				50:22

The First Month of the Year

The Egyptian civil new year just before the Exodus was on August 6. But God instructed Moses in the month of Abib (which in Egypt began at sunrise on March 24 in 1443 B.C.), this month shall be for you the beginning of months; it shall be the first month of the year for you (Ex. 12:2). In line with this, the years that Aaron and Moses lived are counted from Spring-to-Spring. Aaron was three years older than Moses (Ex. 7:7). Aaron died being a son of 123 years in the Summer of 1404 B.C. (Num. 33:38-39). Moses died being a son of 120 years at the end of the following winter (Deut. 1:3, 34:7). They must have died within the same calendar year; if a New Year had fallen between their deaths, then Aaron would have been on record as having lived only two years (not three years) longer than Moses.

The Fall New Year was not abolished. A lunar calendar with two New Years like this appeared as early as in the days of Noah and Sargon I. According to Ex. 23:16, the feast of ingathering (or Tabernacles) was at the end (or turn) of the year. The turn of the year mentioned in 2 Chron. 36:10 was, however, in the spring.

The trumpet which was proclaiming the jubilee year was to be blown on the day of atonement (Lev. 25:9-10). The Jews have used the Fall New Year to count the time of the land sabbaths which have been a permanent fixture since Nehemiah's lifetime.

Ezekiel 33:21 provides the only clear example that I know of in which the writer shows that the civil New Year is six months before (not after) the corresponding Spring New Year. Political circumstances account for other examples and don't clarify anything here. Ex. 12:2, therefore, probably marks a delay of the New Year to the following Spring. I have also figured this way when dating events of the flood (Gen. 7-8).

4th leg of our Journey
 From the Exodus to Solomon's 4th Year 1443-964 B.C. (1 Kings 6:1)

Comparisons of dates involving the Egyptian lunar calendar, (ELC), the week days pointed to in the Talmud: Seder Moed, Shabbath (SMS), the modern Hebrew Calendar (MHC), and lunar months begun by the appearance of the new moon (NMC) are necessary when unraveling the calendar of the exodus.

All dates unless otherwise indicated are Gregorian and point to the daylight hours. The Egyptian day was from dawn to dawn, while on the other calendars, the day was from evening to evening.

On the 15th of Abib, the first lunar month (Ex. 12:2, 13:4), Thursday according to the Jewish Seder Olam, "Sabbath eve" (that's Friday) according to most rabbis (SMS 87B-88A, Soncino edition Pages 414-416), conceivably Thursday but probably Friday April 7 (ELC), Saturday (MHC), or Sunday (NMC), 1443 B.C.: Israelites set out from Rameses, Egypt (Numbers 33:3). Exodus 12:40-42 mentions the day the Israelites leave Egypt as "a night of watching by the Lord, to bring them out of the land of Egypt," (RSV). Evidently, ~~ix~~ with "the first-borns having been smitten since the previous evening," (according to R. Jose, SMS 87B), the dough of the Israelites is unleavened, "because they were thrust out of Egypt and could not tarry, neither had they prepared for themselves any provisions," (Ex. 12:39). The command that "no leaven shall be found in your houses," (Ex. 12:19) does not apply until the evening after the Israelites were packing their goods (Ex. 12:34). This day is to be remembered (Exodus 13:3) and is the only presently administered sabbath from which any pentecost can be counted. If fifty days end with the giving of the ten commandments thundered on a weekly sabbath, then this exodus, on the first day of unleavened bread, is on an evening to evening Friday (as concluded by most ancient rabbis, SMS 87B).

The 15th day of the second month, Saturday May 6 (ELC), Saturday or Sunday (SMS 87B), Monday (MHC), Monday or Tuesday (NMC), 1443 B.C.: the Israelites enter the wilderness of Sin, and murmur over the lack of provisions (Ex. 16:1-3).

On the 16th beginning "between the evenings" (Ex. 16:12) which is at evening

(Exodus 16:6). God sets out to prove whether or not the people will walk in His law (Ex. 16:4). He sends quails in the evening and the manna in the morning for the first time (Ex. 16:13-19).

On the sixth day, Friday, May 12, 1443 B.C., the people gather each a double portion of manna. Tomorrow is a day of solemn rest, a holy sabbath to the Eternal (Ex. 16:22-23).

Saturday, May 13 (Julian May 26), 1443 B.C.: the Israelites for the first time experience a weekly sabbath (Ex. 16:25-30). R. Papa observed, "all the congregation of the children of Israel came into the wilderness of Sin on the fifteenth day of the second month," (Ex. 16:1). "Now that day was the sabbath, for it is written, 'and in the morning, then you shall see the glory of the Lord,' (Ex. 16:7). And it is written, 'Six days you shall gather it,'" (Ex. 16:26). Most rabbis found a difficulty with this insisting that "Since the first of Nisan was the sabbath eve, the first of Iyar was on a Sunday, and the first of Siwan was on a Monday," (S.M.S. 87B).

On the first day of the third lunar month (Sunday May 22 (E.L.C.), Sunday according to R. ~~XX~~ Jose, Monday according to most rabbis (SMS. 86B), or Wednesday (NMC.)), 1443 B.C.: "on that very day they came into the wilderness of Sinai," (Ex. 19:1).

Thursday, the fourth day of the third month, May May 25, 1443 B.C.: the Israelites begin preparing for the Eternal to address them the day after tomorrow (Ex. 19:10-11).

Sabbath, Sivan 6, May 27, 1443 B.C.: "All agree that the Torah was given to Israel on the sabbath, for it is written, 'Remember the sabbath day to keep it holy,' (Ex. 20:8). Whilest elsewhere it is written, 'And Moses said unto the people, 'Remember this day,'' (Ex. 13:3). Just as there he spoke on that very day, so here to it was on that very day," (SMS. 86B, Ex. 20:1--24:4).

Sunday, May 28, 1443 B.C.: The testament is ratified and becomes a legal covenant which the people promise to obey. Leading men of the congregation see their God (Ex. 24:3-11).

Sunday May 28--Sabbath June 4, 1443 B.C.: On the day the civil covenant is ratified, "Moses went up on the mountain, and the cloud covered the mountain. . . . The cloud covered it six days; and on the seventh day (God) called to Moses out of the midst of the cloud," (Ex. 24:15-16). If the covenant's ratification, the beginning of the six-day cloud cover, and Moses's ascension onto the mountain all occurred on the same day, then God God called out to Moses on the mountain one week to the day after the commandments were ~~XXXX~~ thundered.

Sunday May 28--Friday July 7, 1443 B.C.: Moses is on Mount Sinai forty days and forty nights (Exodus 24:18). God's instructions during this ~~XX~~ time are in exodus chapters 25-31. A mythical a-count of this period is contained in the Book of Jubilees.

Friday July 7, 1443 B.C.: Israelites have a party around the golden calf. Moses pleads before the enraged God who agrees to spare them. Moses breaks up the party and the Levites side with Moses as executioners and are set apart for service (Ex. 32:6-29).

Sabbath July 8, 1443 B.C.: Moses admonishes the people for having sinned. He returns to God on the mountain in order to cover for the people's sin. God agrees to pass before Moses and to display the glory of His stature. He instructs Moses to have two tables of stone cut by morning to replace the two which Moses had broken and to return the following day (Ex. 32:30--34:3).

Sunday July 9--Friday August 18, 1443 B.C.: Early in the morning, Moses rises and returns up the mountain with the stones he has cut. Again he is there forty days and forty nights (Ex. 34:4-28).

Friday August 18, 1443 B.C.: Moses descends the mountain with the two stone tablets. He commands the people concerning what God has instructed him on Mount Sinai (Ex. 34:29-33).

August 19, 1443--March 13, 1442 B.C.: The Tabernacle, the altar, and all related parts for the center of worship are all but erected (Ex. 35:1--40:16).

Sunday September 17 (Julian September 30), 1443 B.C.: At 434 parts (18 parts

equal one minute) after 2 A.M. Jerusalem time, is the molad (or estimated lunar conjunction). This follows Arthur Spier's instructions in "Elements of the Calendar Calculation," Comprehensive Hebrew Calendar Page 217 and following. This time would be abbreviated, 1443 B.C.: (Julian) 9-30, 1D, 8H, 434P with OH at 6 P.M. In his Mathematical Introduction to the Hebrew Calendar, John Kosey designated midnight as OH. This would put the molad here at 1D2H434P. The calculation works on the principal that new moons are separated on the average by 29 days, 12 and 2/3 hours and 73 parts, as recorded in the canon of Rabbi Gamaliel of around A.D. 100 (Encyclapaedia Judaica Volume 5, Column 50 "Calendar Historical")

The first of the month, Ethanim or Tishri, the seventh month, Saturday (E.L.C.), Sunday (on the Hebrew calendar without the postponement done when the calendar was standardized, Encyclapaedia Judaica Vol. 5, Col. 50), Monday (M.H.C.) and N.M.C.) 1443 B.C.: "Blow the trumpet at the new moon; . . . He made it a decree in Joseph, when he went out over the land of Egypt," (Psalms 81:3,5).

Abib 1 (Tuesday March 13 (E.L.C. and M.H.C.), March 15 or 16 (N.M.C.)), 1442 B.C.: The tabernacle is erected (Ex. 40:17),

Abib 1-12, 1442 B.C.: The twelve tribes, each on a separately designated day, give their offerings to dedicate the altar (Numbers chapter 7). On the eighthth day, the newly ordained priest presents the initial atonement offerings for the people after atoning for himself (Leviticus 9).

Abib 14, 1442 B.C.: The Israelites keep the passover, except for those who have touched a dead body and are unclean. Provisions are made for them to keep an alternate passover on the 14th of the second month (Numbers 9:3-14) between the evenings (Num. 9:3,5,11). Instructions first carried out at this time specify that in this period between the evenings "is the Eternal's passover (Lev. 23:5).

The first day of the second month, Thursday April 12 (M.H.C.), evidently before Sabbath April 14 (NMC.), 1442 B.C.: God orders a census (Num. 1:1-2).

Ziv 20-22, 1442 B.C.: The Israelites set out in stages from the wilderness of Sinai (Num. 10:11-12, 33:16), and journey for three days (num. 10:33). The sabbath is a rest for both man and beast (Ex. 23:12), so none of these three travel days can be sabbaths. By new-moon reckoning, these three days from the 20th through the 22nd could not have been April 4-6. After all, the preceding Abib 1 would have been February 19 pushing last falls feast back to Sept. 10, too early for the turn of the year (Ex. 34:22). Rule out May 3-5 and June 2-4, because May 5 and June 2 fall on sabbaths. Egyptian dating with its dawn-to-dawn day is ruled out by evidence that the day began at around sunset (Ex. 12:18-29, 12:34,39, Lev. 23:32). A calendar which serves some of the purposes of the modern Hebrew calendar remains as a possibility.

Ziv 22--Sivan 22, 1442 B.C.: They are at Kibroth-hattaavah (Numbers 11:34, 33:16). Bored with the manna, the Israelites crave meat (Num. 11:2-6). God sends them meat for one month till they are to loath it (11:18-20).

Sunday Gregorian June 3 (Sivan 24 (MHC.), 22 or 21 (NMC.), 1442 B.C.: If God prevented the lustful Israelites from breaking the sa-bath by first sending the quails on Sunday Ziv 24, then they remain encamped. If instead He demonstrated the guilt of only some who would fetch them on a sabbath (Ziv 23 or 24), then they are setting out toward Hazeroth (Num. 11:35, 33:17). This marks the fourth travel day of eleven days of journeying from Horeb by the way of Mount Seir to Kadesh-barnea (Deut. 1:2). Talmudic rabbis lamented so much over Jerusalem's destruction every ninth of Ab, they imagined that the weeping over the report of the spies (Num. 14:1) was on the ninth of Ab (Ta'anith 29A). Miriam would had to have been outside of the camp seven days from Sivan 22 until the 29th. The spies would have been sent out on the 29th, making that possibly the first of forty days ending on the fateful ninth of Ab (Ta'anith 29A). This allows for five travel days from the time they left the wilderness of Sinai to the point where the spies were sent out. The following sources giving geographical details XX *(marked by an asterisk each time) are given here from Dr. Hoeh's Compendium, Volume 2, Chapter 16, entitled "Journey to Petra). The dates are my estimates.

June 4-10 (at the earliest), 1442 B.C.: Miriam is outside of the camp seven days (Numbers 12:15).

June 11 (Sivan 29 or 30 (NMC.))--July 19 (Ab 9 (NMC.)), 1442 B.C.: This marks forty days from the time the Israelites the Israelites leave Hazeroth for the wilderness of Paran (Numbers 12:16). Ta'anith (29:a) Rabbis mistook this as the forty days (num. 14:34) of the spying mission assuming the journey out of Hazeroth could be made in a day. Instead it requires a week at the very least. The route as detailed in Numbers 33:18-31 takes the Israelites well over a month if not two months.

Around July 1, 1442 B.C.: After six of fourteen journeys between Hazeroth and Bene-jaakan (Num. 33:18-31), the Israelites encamp at Mount Shepher (33:23). "The Mount Shapher of Moses is the Jabal Shapheh of the Arabs," *(Sinai Photographed by Charles Forster Page 144).

July, 1442 B.C.: The remaining eight stops after after Mount Shepher are eastward along Mount Seir (Deut. 1:2,44) to Bene-jaakan (Num. 33:24-31). Jaakan was a grandson of Seir (1 Chron. 1:38,42). Ben means child or son, so that Bene-jaakan is a place named after the children of Jaakan. These people are Horites (Gen. 36:20-21). Horite came to mean "a troglodyte or cave-dweller (from a word meaning) a hole, a cavern, and a termination," (Gesenius, Baker books edition throughout; Page 304; Coded to Strong's No. 2752). Bene-jaakan (Deut. 10:6) ~~XX~~ includes Kadesh (Num. 20:22) here called Rakim in Lamza's translation of the Aramaic. Josephus wrote that the Aramaic name for Petra was Rekem *(Ant. 4:7:1). "Sela (the Hebrew term for the Greek) Petra (was) the chief city of the Edomites, situated between the Dead Sea and the Aelanitic Gulf in a valley surrounded with lofty rocks, so that a very great part of the abodes were excavated in the rock . . . *(Moffatt Judges 1:36). The ruins of the ancient city still exist called . . . the valley of Moses," (Purckhardt's Travels in Syria Page 703 noted by Gesenius Page 589, Entry 5553). This is "in the wilderness of Paran," (Num. 12:16, 13:3). One possible meaning of Paran is "abounding in caverns," (Gesenius

Page 665, Entry 6290).

July-September, 1442 B.C.: Moses sends the twelve from Paran (Num. 13:3) to spy out the land of Canaan. The time is the season of the first ripe grapes (13:20). They return with tokens of the massive harvest at the end of forty days to Kadesh (13:23-26). The negative report agitates weeping, anger, bitterness, rebellion, and punishment (Num. 14). The Kadesh (holy place) is to be known as Kadesh-barnea (the kadesh of ~~W&M~~ wanderers, Num. 32:8,13) called Rakingia in Lamza's translation from the Aramaic. "(Rekem Geya) recalls the name of the village El-ji southeast of Petra," (Encyclopaedia Britannia "Petra")*.

September, 1442--August? 1404 B.C.: It takes thirty-eight years for the adult men of war who are guilty to perish (Deut. 2:14, Num. 15:1--21:12, 33:32-45).

September 6, 1442 B.C. 230 parts after 11 A.^mD. marks the beginning of a 19-year cycle only if the original Seder Olam Rabba is any indication; it is erroneously year Two (MHC.). This is the earliest of each 19 years, while year 13 (MHC.) like 747-746 B.C. (2 Kings 15:8,13) is to be the latest.

September of 1442--March of 1404 B.C.: The Israelites proceed southwest into the Arabah (or plain* in the direction of the Red Sea *(Deut. 2:1). Five journeys are listed (Num. 33:32-36). Events of Numbers 15-19 occur during this time.

Abib (March 14--April 12 (MHC.), and (NMC.)), 1404 B.C.: Some time during this month the Israelites encamp at Kadesh in the wilderness of Zin (Num. 20:1, 33:36) where the spying disaster occurred (Num. 13:21).

Between Abib and Tammuz, ~~XXXXXX~~ 1404 B.C.: Moses angrily reacts to the people's murmuring for water by striking the sela (rock) contrary to God's instructions (Num. 20:2-13). This is not the Tzoor (rock) which Moses obediently struck at Horeb (Ex. 17:6) which followed the Israelites *(1 Cor. 10:4). From Kadesh (Num. 20:22) from Beeroth *(wells of) Bene-jaakan (Deut. 10:6), they journey to Mount Hor.

Monday July 10 (Ab 1 (MHC.), Tammuz 30 (NMC.)), 1404 B.C.: Moses dies being a son of 123 years (Num. 20:23-28, 33:38-39).

Ab 1-30, 1404 B.C.: They mourn 30 days for Aaron (Num. 20:29).

Elul, 1404 B.C.: The Israelites take Arad (Num. 21:1-4, 33:40-41).

August? 1404-January 1, 1403 B.C. (Elul-Teebeth): Events of Num. 21:4--32:42 reviewed in Deuteronomy 2:8--3:29. The encampments of this time are in Numbers 33:41-49. The instruction of Numbers 33:50--36:13 is of this time period or shortly afterward. The instructions of Numbers 28-29 may have been occasioned by Fall festivals which (if they followed a 19-year cycle) began early on Thursday, September 7. A month later in this year or especially 1442 B.C. would have dated the journey of Num. 10:11,33 on a sabbath.

January 2 (Shevat 1) 1403 B.C.: The oration of the Deuteronomy is given (Deuteronomy 1:3). Levitical inserts not apart of the day's oration are found in Deuteronomy 2:10-12,20-23, 3:9,11,13B-14, 4:48B, etc (See the R.S.V.) Some critics may surmise that Hilkiah wrote the whole book in the 620's B.C. (2 Kings 22:10). The men of Hezekiah 90 years earlier (Prov. 25:1) are candidates for such a task, making psalms 53 out of psalms 14, Etc. Higher critics unnecessarily claim that the second lawgiving dated in Deut. 1:3 was actually given by later Levites. On the other hand, zealous "Bible believers" unnecessarily claim that Moses himself wrote of Jair (Deut. 3:14) and of his own death (Deut. 34:7).

January-March (Shevat-Second Adar), 1403 B.C.: The second oral lawgiving was completed. Moses dies being a son of 120 years, and the people mourn for him thirty days (Deut. 34:8).

Abib had to begin on a Sunday, because Abib 14 was a sabbath (Josh. 5:10-12). Sunday Abib new moons may include April 8, 1409 ruled out by presently available Egyptian and especially Assyrian evidence, March 8, 1406 difficult if not impossible to harmonize with later Assyrian evidence, and and March ~~17~~ 4, 1403 B.C. ruled out by Numbers 10:11,33.

No later than April 2 (Abib 2), 1403 B.C.: Joshua sent two spies to search the area of Jericho. They agree to spare Rahab's household, and take her advice to hide three days before returning to Joshua (Josh. 2:16).

By sunset of Friday, April 6, the Israelites are lodged along the Jordan's east bank (Josh. 3:1).

April 9: Instructions are given for tomorrow's river crossing (Josh. 3:5).

April 10: The Israelites cross the Jordan. God exalts Joshua, typical of the passover lamb's being exalted, Nisan 10, A.D. 31 (Josh. 4:19).

The Israelites were circumcised on this or the following day. (Josh. 5:2-8).

A sabbath, April 14 (Abib 14), 1403 B.C.: The Israelites keep the passover (Josh. 5:10). On the morrow after the passover, on that very day (Josh. 5:11),

Sunday, April 15, 1403 B.C.: the Israelites eat of the produce of the land, unleavened cakes and parched grain (Josh. 5:11). Neither bread nor grain parched or fresh is to be eaten until the wave offering on the morrow after after the sabbath (Lev. 23:10-14). The manna ceases (Joshua 5:12).

Sunday April 15-Sabbath April 21 (the week of unleavened bread), 1403 B.C.: For each of (possibly these first) six days, the Israelites marched once around around Jericho. On the seventh day of the march, (and perhaps of the week as well as the festival week), they marched around the city seven times. After a long trumpet blast, they shouted and the walls fell evidently flat and outward (Josh. 6:3-5). Jericho is destroyed, and Rahab's house is spared (Josh. 6:21-23).

1403-1397 B.C.: Joshua's initial conquest takes place. Josh. 13:1-6 lists those territories not taken.

1397 B.C.: As recorded in Joshua 13, west-bank tribal lands are awarded now seven years after east-bank lands have been awarded (Num. 32). Caleb's request for his inheritance dates this event as forty-five years after the spies had brought their reports back to Moses (Josh. 14:6-12). Caleb, then a son of 40 years, was one of the two who gave a positive report, and he has waited 45 years for a promised inheritance. Seven tribes still have no apportioned inheritance (Josh. 18:2). Joshua sends out men to inform of the layout of the land, lots are cast for it,, but the land is not conquered as God has ordered.

About 1470 B.C. (Joshua 23:1): Enemies remain in the land at rest (Josh. 23:5). The covenant renewal at Shekem takes place (Josh. 24:1-28).

About 1460 B.C. at the latest: Joshua dies, a son of 110 years (Josh. 24:29).

1357-1349 B.C.: Cushaim-rishathaim of Mesopotamia is served by Israel eight years (Judges 3:8). He may have been either the hated Tushratta or his son who ruled the kingdom of Mitanni.

1349-1309 B.C.: After God raises up Othni-el, Caleb's nephew, who delivers Israel from the foreign rulers, the land has rest forty years (Judges 3:9-11). Mitanni is disasterously defeated by the king of the Hattiland.

1309-1291 B.C.: Israelites serve Eglon of Moab 18 years (Judges 3:14).

1291-1211 B.C.: God raises up Ehud who assassinates Eglon and leads the Israelites centered in Ephraim against the invaders. The land then has a slowly-disintegrating rest ~~XXXX XXXX~~ eighty years. After Ehud's death, Shamgar delivers Israel from Philistine harrassment (Judges 3:15-31). In the days of Shamgar and Jael, caravans cease and travelers keep to the byways (Judges 5:6).

1211-1191 B.C.: Two years after the death of Ramesses II, the Canaanites are no longer restrained. They oppress the Israelites 20 years (Judges 4:2-4).

April 6 (Gregorian), 1207 B.C.: Pharaoh Merenpthah records in his hymn of victory over the Lybians, "Israel is laid waste, his seed is not," (Prichard's Ancient Near-Eastern Texts (Third edition throughout) Page 376).

Deborah, a prophetess, summons Barak to lead a revolt (Judges 4:4-6). Dan abides with the ships instead of joining the revolt (Josh. 5:17). Danite shipping may account for the existence of the Greek Danoi's legends concerning Moses.

1190¹-1150¹ B.C.: Deborah was raised up by God and the Canaanite alliance was defeated and the land had rest for forty years (Judges 4:4--5:31).

1182²-1088⁴ B.C.: Eli lived at Shiloh (1 Sam. 4:15).

1150¹-1143⁴ B.C.: The Midianites ravaged Israel's farmed heartland for seven years (Judges 6:1).

1143⁴-1103⁴ B.C.: God raised up Gideon and the Midianites were driven out leading to a forty-year rest (Judges 6:7--8:28). Events of the life of Ruth probably occurred at this time. Her child Obed was born to Boaz and her in around 1100 B.C. (Ruth 4:17).

1103⁴ B.C.: Now that Israelite settlements have been on the east side of the Jordan for 300 years (Judges 11:26), this marks the beginning of oppression following the same old pattern but now with the absence of Gideon (Judges 10:6). This verse deals with the time contemporary with Judges 8:29. This is demonstrated by the way Judges 10:6 describes the Israelites' turning again to evil as if after a long rest as already had occurred in Judges 3:12, 4:1, and 6:1. There is not enough time in fact for the famous deeds of Abimelech, Tola, and Jair (Judges 8:29--10:5) totaling 48 years, to fall between Gideon's death and the beginning of the oppressions mentioned in Judges 10:7. This then is the key to the chronology of the time period. The Israelites took the villages east of the Jordan near the close of 1404 B.C. Three hundred years later (Judges 11:26), in about 1103⁴ B.C., the Ammonites challenged the right of the Israelites to settle there. So God punished the people of the east bank, but this was a local matter. At the same time, the evil of the Israelites earned them a civil war at Shekem, and the Philistines oppressed them in the west.

⁴ 112⁴~~3~~-108⁴~~3~~ B.C.: Eli judged out of Shiloh for forty years
 (1 Sam. ⁴4:18). The Septuagint says it was 20 years, 1103-1083 B.C.
¹¹112¹²-⁷722^{BC} *390 Siege To Israel's fall (Ezek 4:5)*
¹²110⁸~~7~~-110⁹~~8~~ B.C.: Abimilech ruled over Israel three years
 (Judges 9:22).

⁴ 110³~~3~~-108⁶~~3~~ B.C.: For eighteen years, the Amonites oppressed
 the Israelites east of the Jordan (Judges 10:8).

⁴ 110³~~3~~-106⁴~~3~~ B.C.: According to Judges 10:7, the Philistines
 and the Ammonites began oppressing Israel at the same time.
 They oppressed Israel for forty years (Judges 13:1). If this
 forty-year oppression had followed in time sequence the events
 of Judges 12, then it would work out to be 1054-1014 B.C.
 This isn't possible, because this oppression ended under
 Samuel's leadership, not that of Saul or David. ~~ixxxx~~ Judges
 13:1 is apparently describing the same evil as that described
 in Judges 10:6 and 8:33 although it introduces an account of
 a different location among the Israelites.

⁷ 110⁰~~0~~-107⁸⁶~~7~~ B.C.: Tola restored domestic order as he worked
 out of the Ephraim hill country. He must have aided in the de-
 fense of the Ephraimites against ~~Am~~ Ammonite invaders (Judges
 10:9), and he judged for 23 years (Judges ^{10:}1-2).

⁶ 108⁸~~7~~-107⁸⁰~~9~~ B.C.: Jephthah rose up from being a local gang-
 lead of ill repute, successfully lead the east-bank Israelites
 against the Ammonites, and judged out of Gilead for six years
 (Judges 10:17--12:7).

⁵ 108⁴ or 108⁴~~3~~ B.C.: The Philistines captured the ark of
 the covenant at the battle of Aphek. Eli died after hearing the
 news (1 Sam. 4).

⁴ 108³~~3~~ B.C.: The ark of the covenant was in the country of
 the Philistines for seven months (1 Sam. 6:1). It was then

transferred to the house of Abinadab at Kiriath-jearim (1 Sam. 7:1).

⁴ 108~~3~~⁴-106~~3~~⁴ B.C.: The ark was lodged at Kiriath-jearim some 20 years (1 Sam. 7:2). The twenty years that Samson judged Israel (Judges 16:31) ended at some indefinite point during this period. Samson's activities appear to have begun definitely after the beginning of the Philistine oppression (Judges 14:4). The 20 years that the ark was at Kiriath-jearim apparently ended with the Israelite victory over the Philistines at Mizpah ending the Philistine oppression (1 Samuel 7:3-13). Twin disasters weakened the Philistines at this time, Samson's last act in bringing down the Philistine temple and the battle of Mizpah. Both could have occurred in 1063 B.C. This would make the 20 year judgeship of Samson and the 20 years of the ark at Kiriath-jearim at precisely the same time. The odds are that Samson brought down to temple before the oppression ended.

⁸⁰ 107~~9~~²-107~~2~~³ B.C.: Ibzan, although he was of Bethlehem somewhat removed from Gilead, succeeded as judge after the death of Jephthah the Gileadite, and Ibzan judged for seven years (Judges 12:8-9).

⁸⁶ 107~~7~~⁶⁴-105~~5~~³ B.C.: Jair the Gileadite arose after Tola. Jair might be assumed to have replaced Jephthah a fellow resident of Gilead, but Jair's 22-year judgeship is mentioned after that of Tola while Ibzan's work is mentioned as following that of Jephthah (Judges 10:3-5, 12:8-9).

³ 107~~2~~³-106~~2~~³ B.C.: Elon of Zebulun judged Israel 10 years after Ibzan's death (Judges 12:10-12).

³ 106~~2~~³-105~~4~~³ B.C.: Abdon in Ephraim after Elon's death judged Israel for eight years (Judges 12:12-15).

1048-1008 B.C.: Saul was anointed for the space of 40 years (Acts 13:21).

1048-1006 B.C.: Ish-bosheth, the son of Saul, lived (2 Sam. 2:10). He was born the year his tall, young, and handsome father was anointed (1 Sam. 9-10).

Probably 1030 B.C., but possibly 1040 or 1020 B.C.: Two key numbers are missing in 1 Sam. 13:1 which reads in the R.S.V., "Saul was . . . years old (a son of . . . years) when he began to reign; and he reigned . . . and two years over Israel." Rotherham (in The Emphasized Bible put "thirty" in brackets suggesting that Saul and David each began to reign at the age of thirty years. One thing is very likely. This is not referring to the time when Samuel anointed Saul. 1 Sam. 11:5 shows Saul continuing to work in the field and apparently not assuming the responsibilities of a king after he had been anointed. The Antiquities of the Jews 6:14:9 says that Saul reigned 20 years ignoring Whiston's parenthetical insert to avoid what he thought was a contradiction with Acts 13:21. If this figure is any indication, Saul reigned (twenty) and two years according to 1 Sam. 13:1. Saul was probably in his twenties when Samuel originally anointed him.

1038-967 B.C.: David lived (2 Sam. 5:4-5, 1 Kings 2:11, 1 Chron. 29:27).

1008-1006 B.C.: Ish-bosheth reigned two years after the death of his father, Saul (2 Sam. 2:10).

Fall 1008-Spring 1000 B.C.: David reigned seven years and six months at Hebron.

1000-967 B.C.: David reigned ~~for thirty years~~ 33 years over Judah and Israel.

976-943 B.C.: Hiram rules Tyre 34 years (Josephus Antiquities 8.144,
See the Detailed Chronology in MacMillan's Bible Atlas by Michael Avi-Yonah).

Fall? 968-Fall? 928 B.C.: Solomon reigns forty years over Judah and
Israel (1 Kings 11:42, 2 Chron. 9:30).

975-958 B.C.: Siamun reigns as the next to the last of the 21st
Egyptian dynasty. In about 965 B.C., Solomon takes this pharaoh's daughter
to be one of his wives (1 Kings 3:1).

Ziv (Hebrew calendar April 11-May 9, New-moon observation April 13?-May
11?), 964 B.C.: In the 480th year after the exodus in the fourth year of
his reign, Solomon begins work on the house of the Eternal (1 Kings 6:1).
Josephus's Antiquities 10:8:5 gives figures concluding that the temple was
built 592 years after the exodus. Some texts of the Septuagint give no
number of years from the exodus to Solomon's annitial work on the temple,
while others say that the work began in the 440th year after the exodus.
Judges 11:26 in refering to 300 years from Israel's conquest of Gilead to
the Ammonite conquest of that region is easier to harmonize with a 480
rather than a 440 year figure in 1 Kings 6:1. The traditional text of Acts
13:20 says that the period of the judges was about 450 years (not meant to
be precise), while the period from Joshua to Samuel was more like 100
years less (1403-1048 B.C.) Josephus's 592-year figure is too high. If
the exodus were 592 years before even the completion of the temple, Josephus
would be alluding to 1536 B.C. as the year of the exodus, only 31 years
after the probable year that the Hyksos were expelled from Egypt. Since that
expulsion occured before Moses was born, rule out Josephus's account.
A 480-year figure in 1 Kings 6:1 harmonizes well with (1.) Judges 11:26,
(2.) Sammuels family record to be discussed later, and (3.) the secular
history which has already been detailed.

chg 52 50 43
53 50 44

Chart 3

The Age from Moses to Solomon

Events displaying chronological data	Masoretic	Sepтуагint	Rook	chanter:	verse
Aaron's B to appeals to Pharaoh	83 years	83 years	Ex.	7:7	
Moses's B to appeals to Pharaoh	90 years	90 years	Ex.	7:7	
Israelites' dwelling was in	Egypt	Egypt and	Ex.	12:40	
with the 430-year sojourning ending	E 1y 1m15d	E.1y 1m15d	Num.	33:3	
A dated sabbath	E 1y 2m22d	E 1y 2m22d	Ex.	16:1-27	
The law, 430y after covenant, Gal. 3:17	E 1y 3m 3d	E 1y 3m 3d	Ex.	19:1,10-11, 20	
Erection of the tabernacle	E 2y 1m 1d	E 2y 1m 1d	Ex.	40:17	
First wilderness census includes Washon	E 2y 2m 1d	E 2y 2m 1d	Num.	1:1-2,7	
Caleb's B to spying out of land	40 years	40 years	Jsh.	14:7 Num.	14:24
Miriam died shortly before Aaron died	E y 1m d	E y 1m d	Num.	20:1-20	
Aaron's birth to his death	123 years	123 years	Num.	33:39	
The date of Aaron's death	E40y 5m 1d	E40y 5m 1d	Num.	33:38	
Heshban, Aroer, and Arnon conquest			Dt.	2:24-3:20	
The second law-giving	E40y11m 1d	E40y11m 1d	Dt.	1:3	
Moses's birth to his death	120 years	120 years	Dt.	34:11	
First passover in the promised land	E y 1m14d	E v 1m14d	Jsh.	5:10	
Eating manna from E1y2m16d to E41y1m14d	40 years	40 years	Ex.	16:35 Jsh.	5:12
The promise to Caleb to its fulfillment	45 years	45 years	Jsh.	14:10	
Peace influenced by Joshua			Jg.	2:7-8	
Oppression by Cushan-rishathaim	8 years	8 years	Jg.	3:8	
Peace influenced by Othni-el	40 years	40 years	Jg.	3:11	
Oppression by Eglon	18 years	18 years	Jg.	3:14	
Peace influenced by Ehud	80 years	80 years	Jg.	3:30	
Oppression by Jabin and Sisera	20 years	20 years	Jg.	4:2-3	
Peace influenced by Deborah	40 years	40 years	Jg.	5:31	
Oppression by the Midianites	7 years	7 years	Jg.	6:1	
Peace influenced by Gideon	40 years	40 years	Jg.	8:28	
Rebellion by Abimelech	3 years	3 years	Jg.	9:22	
Judgeship of Tola	23 years	23 years	Jg.	10:1-2	
Judgeship of Jair	22 years	22 years	Jg.	10:3	
Arnon conquest to Jephthah's letter	300 years	300 years	Jg.	11:26	
Oppression by Philistines and Ammonites	18 years	18 years	Jg.	10:7-8	
Judgeship of Jephthah	6 years	6 years	Jg.	12:7	
Judgeship of Ibzan	7 years	7 years	Jg.	12:8-9	
Judgeship of Elon	10 years	10 years	Jg.	12:11	
Judgeship of Abdon	8 years	8 years	Jg.	12:14	
During the					
Judgeship of Eli	40 years	20 years	1Sm.	4:18	
captivity of the arch	7 months	7 months	1Sm.	6:1	
and Eleazar's care for it	20 years	20 years	1Sm.	7:2	
Oppression by the Philistines	40 years	40 years	Jg.	13:1	
with harrassment by Samson	20 years	20 years	Jg.	16:31	
overthrown by Samuel			1Sm.	7:13	
Reign of Saul, 40 years, Acts 13:21			1Sm.	13:1	
David's B to his R	30 years	30 years	2Sm.	5:4	
David's R to his D	7y6m+33y	7y6m+33y	2Sm.	5:5 1Ch. 3:4	
or	7y +33y	7y +33y	2Kg.	2:11 1Ch. 29:27	
equals	40 years	40 years	2Sm.	5:4 1Kg. 2:11	
During Solomon's reign until his death	40 years	40 years	1Kg.	11:42 2Ch. 9:30	
temple building began in the 4th year	E40y2m	E40y2m	1Kg.	6:1	

From the destruction of the nations the Israelites displaced, thus receiving their inheritance, to the end of that inheritance was about 450 years. Acts 13:20. Or the 450 years include overlapping man-years of time based on the figures in the book of the Jg. + 40. Compare the K.J.V. and R.V.S., Acts 13:20.

The Geneses From Moses to Solomon

April 1442 B.C.: Nahshon was the chief of Judah (1 Chron. 2:10) and represented his tribe in the first ~~senxxx~~ census (Num. 1:1,7). The tribal scepter spoken of by Jacob (Gen. 49:10) was being passed through Nahshon.

1442-1404 B.C.: These were the 38 years when all the men of war (including Nahshon) died in the wilderness (Deut. 2:14).

1403-1360? B.C.: Salmon of generation 29 took Rahab (of Jericho) as his wife (Matt. 1:5). He was most likely Nahshon's son for he follows Nahshon in the record and Rahab married him within a few years of Nahshon's death. He raised his family before the time of the judges spoken of in Ruth 1:1. All of the family records list Boaz as his offspring, but an average of at least 90 years separates the recorded generations between Salmon and David (Ruth 4:21-22, 1 Chron. 2:11-15, Ma. 1:5-6, Luke 3:31-32). Since Boaz and Ruth named their son "Obed," (Ruth 4:17), and Jesse fathered seven sons, the youngest of whom was David (1 Sam. 16:10-12), a gap in the record must follow either Salmon or ~~Ex~~ Obed. Ruth 4:17-22 shows Boaz's forefathers listed only as an afterthought in David's ancestry. However, not only is Obed specifically mentioned as being being Naomi's nurse and born from Ruth, but the names from Obed to David are listed twice, first in the detailed account of the story and then in the concluding geneology. Boaz, of Ruth 2:1, was introduced as a kinsman of Naomi's deceased ~~xxxx~~ husband. Salmon had a place in history, and if Boaz were his immediate son, then Boaz would probably have been introduced as the son of Salmon. Therefore, the gap in the record most likely follows Salmon, and Boaz and Gideon are likely to have been contemporaries.

Generation 30, about 1150 B.C.: Boaz grows up in Bethlehem (Ruth 2:4).

1110-1100 B.C. (if not earlier): Naomi's sons live ten years in the more prosperous Moab and then die (Ruth 1:2-5). Naomi returns to Bethlehem with her daughter-in-law, Ruth. Ruth marries Boaz.

Generation 31, about 1100-1080 B.C.: Obed is born and raised in Bethlehem.

Generation 32, about 1080 B.C.: Jesse, son of Obed and father of David is born.

Generation 33, 1038 B.C.: David, the seventh son of Jesse, is born.

Generation 34, 988? B.C.: Bathsheba born David's son, Solomon (1 Chron. 3:5).

Generation 35, 969 B.C.: Naamah, Solomon's Moabite wife, bears Rehoboam (1 Kings 14:21). Solomon had a foreign wife before he was king.

Korah, the rebel, of generation 26 was of Levi's tribe by way of Kohath (1 Chron. 6:16), and Izhar (Numbers 16:1, 1 Chron. 1 Chron. 6:18,37-38) or Amminadab (1 Chron. 6:22). Before his rebellion (Num. 26:10), Korah conceivably fathered both Assir I and and Elkanah I (1 Chron. 6:22-23) possibly the only two names not listed in 1 Chron. 6:33-38. Compare those verses with 1 Chron. 6:23-28 and 1 Sam. 1:1. Suppose Korah's two sons died and he then fathered ~~he then fathered~~ Ebiasaph of generation 27, who fathered Assir II of 28, who fathered ~~who fathered~~ Tahath of 29, who fathered Zephaniah and and Uriel of 30, who in a levirate situation perhaps were fathers of Azariah or Uzziah (like the ~~longest reigning~~ king of Judah) two names for the same person of 31, who fathered Joel and or Shaul of 32, who fathered Elkanah II of 33, who fathered Amasai of 34, who fathered Mahath and or Ahimoth of 35, Elkanah III of 36, Zuph the geographical Ephramite (1 Sam. 1:1) or Zophai of 37, Tohu, Toah, and or Nahath of 38, Elihu, Eliel, and or Eliab of 39, Jeroham of 40, Elkanah IV of 41, Samuel of 42 (born in about 1095 B.C. to a a woman who had been barren), Joel of 43 (the first-born who was a dishonest judge before 1048 B.C., 1 Sam. 8:1-5), and Heman of 44 a singer during about 995-945 B.C. 1 Chron. 6:32-33). From Korah's son to Samuel, 15 generations and 340? years make sense if Korah rebelled a few years after a 1443 B.C. exodus with Samuel born soon after 1100 B.C.

Israelite National Affairs Viewed From Egypt 1443-1133 B.C.

The scriptures occasionally use the expression "days and nights" to refer to complete days (Gen. 7:12, Ex. 24:18, 34:28, 1 Kings 19:8, Jonah 1:17, Matthew 12:40). Since, as God instructed, the day began in the evening (Gen. 1:5,8,13,19,23,31, Ex. 12:18-19, Lev. 23:32), expressions such as "night or day" (Esther 4:16) and "a night and a day" perhaps literal and not a fitting example here (2 Cor. 11:25) seem natural. In Egypt, the day began at sunrise, so that a day and a night made up one complete calendar day.

If the exodus was in 1443 B.C., then a possible stage for Exodus 12:2 was set just before dawn, on Thursday March 23 (that's a Julian April 5). The 29th day of the lunar month would soon end at sunrise. If the observer could still see the old moon's crescent in the east before sunrise, then the 30th of the month would begin with the new day. The failure to see it would make this a "morning of invisibility" and sunrise would mark the beginning of a new month (known in writing as a psdntyw). The conjunction itself wasn't until between five and seven A.M. G.M.T. the following morning (Eclipses In the Second Millenium B.C. by Gorge Van Den Bergh, Pages 58-59; Chronology of the Ancient World by E. J. Bickerman, Pages 110-142; The Journal of Near-Eastern Studies for the year 1957, "The Lunar Dates of Thutmose III and Ramesses II" by Richard Parker; and Calendars of Ancient Egypt by Parker). When studying Bickerman's G.M.T. times for lunar conjunctions, I found that for the period around A.D. 300, I could expect to find a lunar conjunction within .03 days of one 876 years and 4.99 days earlier. I then used this estimation procedure on B.C. 567 to find the times of lunar conjunctions the year of the exodus. I then compared my results with Van Den Bergh's G.M.T. figures for 15th-century B.C. solar eclipses. My figures neatly averaged late by .03 days, give or take .0395 days. I then used Parker's examples for 357-355 B.C. in order to figure on how long before the conjunction the morning of invisibility might be expected to occur (as later detailed in my chronometer of events for 357-355 B.C.)

Friday, March 24, 1443 B.C.: Conceivably it was a day earlier, but this was probably the first of the new Egyptian lunar month. According to the Hebrew calendar, Abib 1 began that Friday evening. And if the exodus was that year, I don't know how the use of new-moon observation could have worked out. The fixed Hebrew calendar in some ancient form would have governed the use of the evening-to-evening calendar day for the Israelites.

The night of Abib 14 in 1443 B.C. must have begun at sunset of Thursday April 6. At midnight entering Friday April 7, the Eternal smote all the first-born in the land of Egypt (Ex. 12:29 R.S.V.) In The Journal of the Evangelical Theological Society June 1979 article "The Sphinx Stele of Thutmose IV" (Pages 97-101), Charles Aling wrote of a legend recorded on the stele. The stele dates from the 21st dynasty some ⁴ ~~five~~ or ⁵ ~~six~~ centuries after the alledged event. Thutmose IV was a younger son of the pharaoh of the exodus. He dreamed that a god promised that if he (Thutmose) cleared the sand off the sphinx, he would receive the throne. He had older brothers who had to die during their father's rule, because the elder son inherited the throne upon the father's death. Webensenu never reached marriagible age, and Aling suggested him as the one most likely slain among Egypt's first-born.

Saturday, April 22, 1443 B.C.: In his study of the lunar dates of Thutmose III, Parker noted that an Egyptian lunar month began on Julian May 5, 1443 B.C. It was on the 20th day of the 9th month of the Egyptian civil year (Journal of Near-Eastern Studies, 1957, Page 41). Each civil month had thirty days. Five holy days followed that twelfth and last month, and the year always had 365 days. So at the time of the exodus, the Egyptian civil year began on August 6 (that's Julian August 19). Two weeks after the exodus on April 22, the conjunction was within an hour either side of 2:24 P.M. This confirms Parker's conclusion. It began a new month for the Israelites only if God first rained the manna on Sunday May 7. However, Exodus 12:18-19 make that doubtful if the exodus was in 1443 B.C.

May 13, 1443 B.C.: The Israelites officially keep a weekly sabbath for the first time (Exodus 16:30). The realization that God hallowed the sabbath day upon finishing His fashioning of the habitation into which man has been placed is to be orally presented in this background. Genesis 2:1-3 had an immediate purpose for being taught. Furthermore, the sunset-to-sunset day and the moon as an instrument for marking the seasons (Gen. 1:14) both are also detailed in the first two chapters of Genesis. The rigid 365-day year of Egypt both conflicted with an evening-to-evening day and ignored the moon. Instruction later written in the book of Genesis must have been timely.

1419-May 1386 B.C.: Thutmose IV, son of Amenhotep II, rules Egypt. A middle bronze 2 C. culture continues at Jericho until its destruction in 1403 B.C. Jericho and Arad were not yet affected by the new Greek pottery styles which are ushering Hazor and Gaza into the late bronze 2 A period.

May 1386-1349 B.C.: Amenhotep III rules Egypt. His wife was Giluhita, the sister of Tushratta king of Mitanni (according to J. W. Jack in The Expository Times of 1924, Pages 426-428). He concluded that Tushratta was Cushan-rishathaim king of Mesopotamia who oppressed Israel (Judges 3:8). Dr. Hoeh referred to Mitanni as the Mesopotamian kingdom involved in his study on Egypt (4-3-1980). He had succeeded his assassinated brother, Artassumara as king. Tushratta's daughter, Tadu-Hipa, was married to Amenhotep IV.

1350-1334 B.C.: Thutmose IV, who renamed himself Akhenaton, rules Egypt. Jack wrote that it was to Akhenaton that Tushratta sent dispatches demanding compensation for Canaanite interference with his caravans as they passed through Palestine. If Jack had shown that these were not sent to Amenhotep III, then the possibility that Cushan-rishathaim was actually Tushratta's son could be ruled out. Akhenaton's archives at El Amarna contain the correspondences between Egypt and subject states of the days of Thutmose III and IV. "From them we can trace the weakening of the Egyptian administration and the ferment among the Canaanite city-states as their loyalty to the Pharaoh waned," A History of the Holy Land byx edited by Michael Avi-Yonah, Page 44).

Hazor and Shechem cast off the Egyptian yoke. Others asserted themselves moderately. Jerusalem and Ashkelon remained loyal. An inferior social class called Apriu by the Egyptians consisted of foreigners under the protection of the governors. They took the law into their own hands, attacked tradors, and fought as mercenaries. These could have been Hebrews.

1336-1334 B.C.: Smenkhkare was a pharaoh.

1334-1325 B.C.: Tutankhamon (King Tut) reigns as Pharaoh.

1325-1324 B.C. (if not nine years earlier): Akhenaton, or more likely King Tut (as Prichard concluded) left a widow without an heir. The annals of Suppiluliumas, the king of the Hattiland, tell of her request that he send his son to marry her. He was suspicious, but she insisted up her sincerity. The king sent one of his sons who was murdered en route. It was this king who devastated Mitanni, avenging Tushratta's earlier victories (Ancient Near-Eastern Texts by James B. Prichard, Third Edition, Pages 318-319).

1324-1321 or 1324-1319 B.C.: Aye reigns as Pharaoh.

1321-1293 or 1319-1291 B.C.: Haremhab is Pharaoh. His strong rule, all other things being equal, was an advantage to the Israelites. Eglon of Moab contained his oppression against Israel to Judah, Benjamin, Reuben, and Ephraim. The local nature of this oppression has unnecessarily encouraged the view that the time periods recorded in Judges 3:8--8:28 overlap.

1293-1291 or 1291-1289 B.C.: Ramesses I is the first 19th-dynasty Pharaoh.

1291-1279 or 1289-1279 B.C.: Sety I reigns as Pharaoh. He contained the Hittites and put down rebellions in Palestine. The Israelites were at rest after driving out Eglon's invaders.

1279-1212 B.C.: Ramesses II reigns as Pharaoh. His stable rule aided in the 80-year rest of Judges 3:30. In his 21st year, he concluded a treaty with the Hittites assigning boundaries to Canaan's imilar to those described in Numbers 34. The pharaoh built his capitol in Goshen not to be confused with the store cities which the Hebrews had built much earlier.

1212-1202 B.C.: Merenpthah reigned as Pharaoh. Rebellion occurred at the beginning of his reign. In his fifth year, on the date III Smw 3, April 8, 1207 B.C., he recorded his victory over the Libyans and rejoiced that "Canaan is plundered with every evil. . . . Israel is laid waste; his seed is not." Peace for the Israelites was doomed with the passing of Ramesses II. Only five years after his death, the Israelites faced Jabin's oppression. Egypt was weakening and Philistine invaders raised havoc on the coastal traderoute in Palestine.

1202-1199 B.C.: Amenmesse reigned as Pharaoh.

1199-1193 B.C.: Sety II was Pharaoh.

1193-1187 B.C.: Sipta reigned as Pharaoh. During this time, Deborah led the fight which ended the 20 year Canaanite oppression against Israel. This is as certain as it is that the oppression began between the death of Ramesses II and Merenpthah's victory over the Libyans.

1193-1185 B.C.: Tausert reigned. He was the last of the 19th dynasty, and the state of affairs was chaotic.

1185-1185 or 1184 B.C.: Interregnum. "The excavations at Hazor prove that this city was utterly destroyed about the end of the thirteenth century B.C. On its ruins there settled squatters from these same Israelite villages in Galilee, as is indicated by the pottery found on the site. The destruction of Hazor also provides archaeological proof that the wars in the north occurred at the time of the decline of the 19th ~~dynasty~~ Egyptian dynasty when Egyptian rule in Canaan was extremely weak opening the way for the decisive wars between Israel and Canaan," (See The Macmillan Bible Atlas, Page 47).

1185-1070 B.C.: The 20th dynasty ruled Egypt. The following dates are first according to Kitchen, then Von Beckerath.

1185 or 1184-1182 B.C. according to both: Setnakht reigned.

1182-1151 B.C.: Ramesses III reigned; the Philistines were defeated by the Egyptians and were forced to be content to settle on the Egyptian frontier in Gaza and from there they pressed into Palestine. Again, the Israelites were at relative rest while a stronger Pharaoh ruled Egypt.

1151-1145 B.C.: Ramesses IV reigned and with the passing of Ramesses III, the Midianites hit Israel's heartland.

1145-1141 B.C.: Ramesses V reigned when Gideon led Israelites and drove out the Midianites. Obviously, the pharaoh didn't assist any more than he did when Deborah defeated the Canaanites. The past pattern of strong Pharaohs in the days of Ehud, Shamgar, and Deborah, a helpful king of Hattiland in the days of Othniel, and weak Egyptian rule in the days of Tush-ratta, Jabin and Sisera, and to some extent Eglon says something for the usefulness of this chronological ~~sk~~ scheme.

1141-1133 or 1141-1134 B.C.: Ramesses VI reigned and was the last pharaoh to assert his authority over Palestine in this era. Egypt would leave the area alone until the days of Shishak, 200 years later.

1133-1127 or 1133-1126 B.C.: Ramesses VII ruled.

1127-1126 or 1134-1133 B.C.: Ramesses VIII reigned.

1126-1070 B.C.: Ramesses IX-XI reigned ascensions in 1108 and 1098

1070-945 B.C.: The 21st dynasty ruled Egypt.

Scattered Danaans and Their Associates 1567-999 B.C.

1567 B.C.: The Hyksos (shepherd kings) are driven out of Egypt after ruling a disputed number of years (The Rise and Fall of the Middle Kingdom In Thebes by H. E. Winlock; New York, Macmillan, 1947, Page 98; Cambridge Ancient History No. 2, Part 1, "The Middle East and the Aegean Region" (About 1800-1380 B.C.) Page 818).

1567-roughly 1440 B.C.: In this period between the fall of the Hyksos and the rise of the unified Achaean state under the overlordship of Mycenae perhaps, the Danuniens come to Argolis (Helleno-Semitica by Michael C. Astour; Leiden, Netherlands, E. J. Brill, 1965, Page 109). "At least the South Canaanite element began to increase sharply precisely in the first half of the late bronze between the end of the Hyksos epoch (1567 B.C.) and the Amarna age (1380? B.C.) as shown by archaeological data (Helleno-Simitica Page 102).

1520 B.C. (an unreliable date): In the Parian marble, the arrival of Danaos in Greece is fixed at 1520 B.C. This conclusion is obtained by counting back nine generations (figured to be 300 years) from the Trojan war which the Parian marble fixes at 1220 B.C. (Helleno-Simitica Page 109).

1504-1450 B.C.: The Danuna country is allied with Qades on the Orentes under Thutmose III (Helleno-Semitica Page 97).

1456-1016 B.C.: "Forty years above four hundred," the Tuatha de Danans rule Ireland said an ancient poet quoted by Jeffrey Keating in A History of Ireland, New York, 1857, Page 168, noted by Dr. Hoeh in his Compendium, Volume 1, Page 420. Keating's history was originally published in Dublin, Ireland, in 1809. Palle Christophersen's paper on Denmark and the Tribal Question, Ambassador College, 1971 is valuable as well as Raymond Mc.Nair's thesis, Key to Northwest European Origins Ambassador College, May 1973. Mr. Mc.Nair's references to Thomas Moor's History of Ireland, printed in 1837 are quoted here. These Irish Danans are said to be Japhethites, not Israelites, but the Irish historian O'Flaherthy identified two and just two migrations of the Tuatha de Danans into Ireland, and that the people of the first settlement soon sailed

into Scandanavia (Ogygia, Volume 1, Page 97). A chronological discussion in Ogygia is in Volume 1, Pages 95, 105, and 117-118, and Volume 2, Page 393 Christophersen says. The second Danaan invasion was about 1125 B.C.

1453-1419 B.C.: The first mention of Danaan morrauders is found in the correspondance of Amenhotep II (Helleno-Semitica Page 96).

1443 B.C.: Mr. Mc.Nair quoted Fragmenta Historicum Graecum Volume 2, Page 385 containing Muler's version of the account by Hecataeos of Abdara. He wrote that the most distinguished of the expelled foreigners from Egypt followed Danaus and Cadmus from Egypt (Helleno-Simitica Page 98). But the greater number were led by Moses into Judea. Others went into other regions (according to both Hecataos and Thomas Moor in an independent aggeement. Actually, the independent agreement here is more important in the history of the Milesians than it is of the Danaans and is further discussed later. Unfortunately, the Parian marble, Hecataeos, and Manetho date Danaus and Cadmus in about 1520, 1443, and 1280 respectively.

1442-1403 B.C.: Dan's population increases from 62,700 (Num. 1:39) to 64,400 (Num. 26:43) discouraging much expeculation of a Danite abandonment of the sojourning in the wilderness. Some still could have left.

About 1395 B.C.: The tribe of Dan in Israel forcefully takes Micah's implements of worship, and his priest submits to the tribe. This priest is Jonathon, a grandson of Moses (Judges 18:30). The Masoretic text incorrectly refers to this Levite (Judges 17:7,11-12) as a grandson of Manasseh (Judges 18:30). The Danites set up the stolen image in opposition to the commandments administered at Shiloh where the ark of the covenant would be kept until 1083 B.C. (Judges 18:31). With their backs turned to the house of God, the Danites engage in shipping (Judges 5:7,17).

About 1350 B.C.: Abimilki writes to Amenhotep III, "The king of Danuna is dead and his brother has become king in his stead, and his land is quiet," (El Amarna 151:52-55) (Helleno-Semitica Pages 5 and 96). Abimilki included

the land of Danuna in the limits of Canaan. Here Canaan in its widest sense includes all lands under Egyptian domination, in Syria, Asia, and Palestine. In the narrowest sense, Canaan only included the Pheonician coast.

About 1340 B.C.: Amarna letter 53 states that during the offense of Suppiluliumas against Syria, Danuna is seeking protection from Egypt along with other north-Syrian states which have lost the support of the now weakening Mitanni. Suppiluliumas, king of Hattiland, succeeds in persuading Kizzuwatna, a long-time ally of Mitanni, to conclude peace with him as a near equal. Danuna remains independent (Helleno Semitica Page 25).

Mythical date 1289-1280 B.C.: King No. 46 on Manetho's king list of Egypt is Armaeus or Danaus who reigns 9 years followed by Ramses or Aegyptus who reigns 68 years and is undoubtedly Ramesses II. Armaeus, then is confused with Setti I. Danaus quarrels with his brother Aegyptus and is driven to Argos, Greece, where relatives have been for two generations, wrote Manetho (Helleno-Semitica Pages 95-96 Manetho Translated by W. G. Wadell, Harvard universsity press, Page 243). Fiction based on fact is involved. Eastern Cilicia was known to the Pheonicians by the end of the fifteenth century B.C. as Danuna; the Egyptians called it Qode (Helleno-Semitica Page 32). According to Danunien legend, Epaphos fathered Libya, who fathered Belos, who fathered Danaos who in the fourth generation fled Egypt (Gen. ^{15:13-}~~13-16~~). A Ugaritic poem tells of a certain Aqht, son of Danel, who has a name similar to that of Kohath, Moses's grandfather. Aqht's sister Pgt, daughter of Danel, is a reminder of Puah, a midwife who delivered Hebrew children (Ex. 1:15). Danel was a healer, prophet, miracle worker, and judge. A certain heroine, Danae, was thrown into the sea in a chest with her new-born son, like Moses being cast into the Nile (Ex. 2:3-6). She landed on the serpent island of Seriphos. God once commanded Moses to make a saraph, a firey serpent according to Strong's Concordance (Num. 21:8). Moses made a nachash, a

hissing serpent according to Strong (Num. 21:9) the very symbol of the tribe of Dan (Gen. 49:17). According to the Danunien legends, Danaos, a member of the Egyptian ruling house, fled from Egypt after the slaying of the Aegyptiads which he had arranged (Ex. 2:7-15). Danaos obtained a spring in a waterless region. Poseidon, on the request of the Danaide amymona, once struck out with his trident springs from the lerna rock (Num. 20:11). The Danuniens obviously recalled Moses's deeds in their legends. These legends have the finishing touches of their roots after the conquest by the Israelites of Canaan. Yet the Greek Danuniens may have originated before the 40-year wilderness trek.

1340?-about 1250 B.C.: Especially after the treaty of Suppiluliumas with Sunassura, the Hittites may have ruled Danuna off and on. The treaty may have granted Kizzuwatna rule over Adana. Danuna in Eastern Cilicia was still a particular state with its own king in the 13th century B.C. [According to the data of Ramesses II and the papyrus of Anastasi III, a Hittite king who visited Ramesses II]. (Helleno-Semitica Pages 29-30).

1213 B.C.: All royal annals date this about 197 years before the Milesian invasion from Spain to Ireland. Some Greek Danans left in the wake of an Assyrian victory over the Athenians. They eventually arrive in Lochlinn where the Danes welcome them. The Danan sorcery impressed the natives who give them the place of four cities to inhabit (Keating's History of Ireland, Dublin, Pages 69-74, New York, Pages 136-137, 195-199).

Summer near the end of the year 1184-1183 B.C.: The fall of Troy (Chronology of World History Page 11). Some say that Anthenor, the king of Troy, fled with 1500 men from Troy to Germania where there was no inhabbitance, and later moved to lands further away and reigned there. As he descended from a King Dana, he called this new kingdom Dannemarch (Danmark, Volume 1, Page 86, quoted by Christophersen).

1175 B.C. (in year 8 of Ramesses III): Egypt defeats a Confederation of Philistines, Tjeker, Shekelesh, Denye(n) (possibly Danai), and Weshesh (Ancient Near-Eastern Texts, Third Edition, Page 262).

1150-750 B.C.: So-called Cimmerians thrive north of the Black Sea, beginning their decline in around 900 B.C. (Chronology of World History Pages 12 and 16). Cimmerians were not necessarily that early in that region.

1132-1125 B.C.: The wandering Greek Danans leave the four cities of Lochlinn and continue seven years in the north of Scotland. Then they move to Ireland (Keating's History, Dublin, Pages 69-74).

1125 B.C.: A work called Annals of Ireland says that the Danans were a highly civilized people, well skilled in architecture and other arts from their long residence in Greece and their intercourse with the Phœnicians. Their first appearance in Ireland was 1200 B.C. or eighty-five years after after the great victory over Deborah; (quoted by both Christophersen and Mr. Mc.Nair). ^{The} "A victory over Deborah" would have begun the twenty-year Canaanite rule over Israel which the Annals of Ireland date seventy-five years too early. For the lack of any other source, I use this 85-year figure, ignoring the reference to 1200 B.C., in arriving at my dates for the Danaan migration from Lochlinn to Ireland. The people already there who an ancient Irish poet called Danaans soon moved to Scandanavia (Ogygia Page 97, Volume 1).

1040-999 B.C.: Odin I first brings Rhunes and magical letters to the north. He came from Tanis, the river Don, and the Black Sea where there were Greek colonies. Many old monuments credit Odin with introducing Runes to the north. The Runes look more like Greek than Phoenician letters (Danmark Volume 2, Page 638). The Rune stones, chiefly of Danish lands, are of inscriptions on an intertwining serpent. Paul B. du Chaillu wrote of archaeological and mythological traces of migrations from the Black Sea through Southwestern Russia into Scandanavia in (The Viking Age London, 1889).

1016 B.C.: From Spain the Milesians invade Ireland conquering the Tuatha de Danaans and rule in Ireland.

The Fifth Leg of Our Journey

From Solomon to the Exile of the Ten Tribes

Usher's Approach to the Kings

The Biblical evidence for the first four courses in this study has usually followed the lead of Dr. Hoeh's Compendium with its 24 years between the second and third leg in the study. These four divisions provide five figures which we can total up from the time of Adam (Gen. 5:3) to Solomon's fourth year (1 Kings 6:1). These numbers of years in the Masoretic text are $1656+427+24+430+480^{\text{th}} = 2916$. When the International Bible Students (I.B.S.) of Jehovah's witnesses work out these totals, they look like this: $1656+427+430+480^{\text{th}} = 2892$. Notice the 24-year discrepancy, because they, like so many before them, begin the 430 years when Abraham was a son of 75 years rather than when he was a son of 99 years. It isn't their idea. It was used by the famous Archbishop Usher in tracing the years from the Fall of 4004 to the Spring of 1012 B.C. Try your hand at filling in the gaps. Jehovah's witnesses stay within two years of Archbishop Usher's dates until after the death of Nebuchadnezzar. Dr. Hoeh's Compendium follows Archbishop Usher's scheme within four years, from the birth of Aaron onward. The first complete chronology I ever worked out followed Usher and Jehovah's witnesses' scheme from Adam to Solomon's death. These four chronologies are on the following page with the evidence of the kings and Chronicles on the page following it. But Dr. Hoeh has abandon Usher's general approach to the chronology of the kings. The chronometer used in this study follows the scheme which Dr. Hoeh has since drawn up for dating the Hebrew kings.

The Age from Jeroboam and Rehoboam to Amon

	Events in Israel				Events in Judah							
	LXX		MT.		MT.		LXX					
Prophets	1 Kg.	R	RD	R	RD	Rulers	BR+RD	BR+RD	1 Kg.	BR+RD	BR+RD	2 Ch.
The story of the two prophets; 1Kg. 13.	14:20			22		Jeroboam	41+17	41+17	14:21	41+17	41+17	12:13
	15:1	18th	18th			Abijam	3	3	15:2	3	3	13:2
	<u>15:9</u>	<u>20th</u>	<u>20th</u>			Asa	41	41	15:10	41st	41st	16:13
	15:25	2	2			Nadab	<u>2nd</u>	<u>2nd</u>	<u>15:25</u>			
	15:33	24	24			Baasha	<u>3rd</u>	<u>3rd</u>	<u>15:33</u>			
	16:3	2	2			Elah	26th	26th	16:8			
	16:15	7d	7d			Zimri	27th		16:15			
	16:21					Tibni-Omri			16:16			
	<u>16:23</u>	<u>12</u>	<u>12</u>			Omri	<u>31st</u>	<u>31st</u>	<u>16:23</u>			
Elijah's ministry begins; 1Kg. 17.	16:29	22	22			Ahab	<u>38th</u>	<u>42nd</u>	<u>16:29</u>			
	<u>22:41</u>	<u>4th</u>	<u>4th</u>			Jehoshaphat	35+25	35+25	<u>22:42</u>	35+25	35+25	20:31
	22:51	2	2			Ahaziah	17th	17th	22:51			
Elijah's disappearance 2Kg. Chapter 2.	3:1	12	12			Jehoram	<u>18th</u>	<u>18th</u>	3:1			
Elijah's letter; 2Ch. 21:9-15.	<u>8:16</u>	<u>5th</u>	<u>5th</u>			Jehoram	32+ 8	32+ 8	8:17	32+ 8	32+ 8	21:5
	<u>8:25</u>	<u>12th</u>	<u>12th</u>			Ahaziah	22+ 1	22+ 1	<u>8:26</u>	22+ 1	20+ 1	22:2
Elisha's ministry follows Elijah's.	10:36	28	28			Jehu						
						Athaliah	6	6	11:3	6	6	22:12
	<u>12:1</u>	<u>7th</u>	<u>7th</u>			Jehoash	40	40	12:1	40	40	24:1
	13:1	17	17			Jehohaz	23rd	23rd	13:1			
	13:10	16	16			Jehoash	<u>37th</u>	<u>37th</u>	<u>13:10</u>			
Elisha's death 2Kg. 13:20.	<u>14:1</u>	<u>2nd</u>	<u>2nd</u>			Amaziah	25+29	25+29	14:2	25+29	25+29	25:1
Jonah 1:1, 2Kg. 14:25.	<u>14:23</u>	<u>41</u>	<u>41</u>			Jeroboam	<u>15th</u>	<u>15th</u>	<u>14:23</u>			
	<u>14:17</u>	<u>15</u>	<u>15</u>			Amaziah D						
Amos 1:1; Hosea 1:1.	<u>15:1</u>	<u>27th</u>	<u>27th</u>			Azariah	<u>16+52</u>	<u>16+52</u>	<u>15:2</u>	<u>16+52</u>	<u>16+52</u>	<u>26:3</u>
							<u>26+52</u>	<u>26+52</u>	(Byington)			
	15:8	6m	6m			Zechariah	38th	38th	15:8			
	15:13	1m	1m			Shallum	39th	39th	15:13			
	15:17	10	10			Menahem	39th	39th	15:17			
	15:23	2	2			Pekahiah	50th	50th	15:23			
	15:27	20	20			Pekah	<u>52nd</u>	<u>52nd</u>	<u>15:27</u>			
Micah 1:1, Is. 6:1.	<u>15:32</u>	<u>2nd</u>	<u>2nd</u>			Jotham	25+16	25+16	15:33	25+16	25+16	27:1
	<u>16:1</u>	<u>17th</u>	<u>17th</u>			Ahaz	20+16	20+16	16:2	20+16	25+16	28:1
Isaiah 7:1.		18th				(Syriac)			(Alexandrian)	20+16		
						Pekah's death in Jotham's	<u>20th</u>	<u>20th</u>	15:30			
	17:1	9	9			Hoshea	<u>12th</u>	<u>12th</u>	<u>17:1</u>			
Hosea and Micah's last	<u>18:1</u>	<u>3rd</u>	<u>3rd</u>			Hezekiah	25+29	25+29	<u>18:2</u>	25+29	25+29	29:1
	18:10	3	3			Fatal siege						
	<u>18:9</u>	<u>7th</u>	<u>7th</u>			Begun in	<u>4th</u>	<u>4th</u>	<u>18:9</u>			
	<u>18:10</u>	<u>9th</u>	<u>9th</u>			Ending in	<u>6th</u>	<u>6th</u>	<u>18:10</u>			
Isaiah 36:1;.....						Invasion of Judah	<u>14th</u>	<u>14th</u>	<u>18:13</u>			32:1
Isaiah 38:5						Hezekiah lived another	<u>15</u>	<u>15</u>	<u>20:6</u>			
						Manasseh	12+55	12+55	<u>21:1</u>	12+55	12+55	33:1
						Amon	22+ 2	22+ 2	21:19	22+ 2	22+ 2	33:21

For the following chart, I've had access to Usher's dates in Robert Young's Concise Commentary published by Baker Books, Ferrar Fenton's Bible, and a King James Version published by the Watchtower Society. I.B.S. dates the books Aid to Bible Understanding in the article on "Chronology," and All Scriptures Inspired and Beneficial in the article on "Measuring Events in the Stream of Time." Both Usher and the I.B.S. strictly follow the Masoretic Text. The Compendium figures are detailed in Dr. Hoeh's Compendium of World History. Dr. Hoeh departs from the Masoretic text to the Vulgate only in 2 Kings 14:¹⁷~~23~~, so that Jeroboam II is dated ten years earlier than might be expected. My numeric study departs from the Masoretic text in favor of the substitution of 39th for the 37th by both Moffatt and Byington in 2 Kings 13:10. Three of the four columns give accession years only for each reign. Any king's name is underlined whose reign is used to date those across his national border who are enthroned during his reign. Asa was enthroned in Jeroboam's 20th year. Ahab was enthroned in Asa's 38th; Jehoshaphat, in Ahab's 4th, etc. Study this, for this is the primary tool in Usher's approach to this study.

Kings of Judah and Israel	From Usher	I.B.S.	Compendium	Numeric	References
<u>Solomon</u> over both kingdoms	40	1015	1037	1011-971	1020 11:42
Beginning of first temple	4th	1012	1034	1007	1017 6:1
<u>Jeroboam I</u> of Israel	22	975	997	971-949	981 14:20
Rehoboam of Judah	17	975	997	971-949	981 14:21
Siege to punish Israel	390		997		977 Ez. 4:5
Shishak's invasion of Judah		5th			977 14:25
Abijah of Judah	3 18th	958	980	954-951	964 15:1-2

EXCEPT THAT THEY FOLLOW THE VULGATE II KINGS 14:17.
 "23" RATHER THAN "17"

Kings of Judah and Israel From Usher I.B.S. Compendium							Numeric	References
								(1 Kings)
<u>Asa</u> of Judah	41	20th	955	978	951-910	962	15:9-10	
Nadab of Israel	2	2nd	954	976	950-948	961	15:25	
Baasha of Israel	24	3rd	953	975	949-925	960	15:33	
Elah of Israel	2	26th	930	952	926-924	957	16:8	
Zimri of Israel	7 days	27th	929	951	924	936	16:15	
Tibni and Omri of Israel		27th	929	951	924-920	936	16:16,21	
Omri of Israel	12	31st	925	947	925-913	932	16:23	
<u>Ahab</u> of Israel	22	38th	918	940	914-893	925	16:29	
<u>Jehoshaphat</u> of Judah	25	4th	915	936	911-886	922	22:41-42	
Ahaziah of Israel	2	17th	897	919	894-892	805	22:51 (2 Kings)	
<u>Jehoram</u> of Israel	12	18th	896	918	893-881	904	3:1	
Jehoram of Judah	8	5th	892	913	889-881	899	8:16-17	
Ahaziah of Judah	1	12th	885	906	882-881	892	8:25-26	
<u>Jehu</u> of Israel	28		885	905	881-853	892	10:36	
Athaliah of Judah	6		885	905	881-875	892	11:3	
<u>Jehoash</u> of Judah	40	7th	879	898	875-835	886	12:1	
<u>Jehoahaz</u> of Israel	17	23rd	857	876	853-836	864	13:1	
<u>Jehoash</u> of Israel	16	37th	841	862?	838-822	848	13:10	
<u>Amaziah</u> of Judah	29	2nd	839	858	837-808	847	14:1	
<u>Jeroboam II</u> of Israel	41	15th	825	844	834-793	833	14:17,23	
<u>Azariah</u> of Judah	52	27th 27th	810 799	829 818	808-756 808/807	807 807	15:2 15:1	
Zechariah of Israel	6 months	38th	773	792	771-770	770	15:8	
Shallum of Israel	1 month	39th	772	791	770	769	15:12	
Menahem of Israel	10	39th	772	791	769-759	769	15:17	
Pekahiah of Israel	2	50th	761	780	759-757	758	15:23	
<u>Pekah</u> of Israel	20	52nd	759	778	757-737	756	15:27	
<u>Jotham</u> of Judah	16	2nd	758	777	756-740	756/755	15:32-33	

Kings related to Israel and Judah	Ussher	I.B.S.	Compendium	Numeric	References
Death of Pekah of Israel	20th	739	758	737	737-736 15:30 (2 Kings)
Ahaz of Judah	17th	16	742	762	740-724 740 16:1-2
Ahab II of Israel	9	4th		737-728	Page 300
Shalmaneser III of Assyria	35			734-700	Pages 294, 300
Hoshea of Israel	9	12th	730	748	728-718 728 17:1
Hezekiah of Judah	3rd	29	726	745	724-695 725 18:1-2
Hezekiah's reforms	5th	1st	726	744	723 724 2 Chron. 29:3
Siege of Samaria 3 years	7th	4th	723	742	721-718 722 18:9-10
Hezekiah's added 15 years	14th		713	731	710-695 712-711 18:13, 20:1, 6
Manasseh of Judah	55	698	716	695-640	697-696 21:1
Amon of Judah	2	643	661	640-638	642-641 21:19
Josiah of Judah	31	641	650	638-607	640-639 22:1
Wineveh's fall				632	612 612 Prichard Page 304
Jehoiakim of Judah	11	610	628	607-596	608 23:36
Nebuchadnezzar of Babylon	44	606	625	604-560	605 24:12, 25:8, 27
Zedekiah of Judah	11	599	617	596-586	597 24:18

Possibilities to Be Ruled Out

The likelihood of a sabbath passover forty years (some say forty-one) after the exodus rules out the dates for Joshua's passover most likely called for in the above four columns: the Julian new-moon dates are Tuesday April 21, 1451 B.C., Friday April 22, 1473, Friday April 24, 1446, and Thursday April 14, 1456 B.C. An extra year before the Jordan crossing is necessary for Ussher's figures to point to Saturday April 9, 1450, and a complete 480 years allowed for in 1 Kings 6:1 is necessary for the Compendium figures to point to Saturday April 5, 1447 B.C.

The following chart better account for the ways in which the kings counted their reigns. Abbreviations further explained later are, S for spring, F for fall, A accession reckoning, and N nonaccession reckoning.

Figures to Be Ruled Out

Accounting for	Ussher	Hezekiah's	Unwrinkle	Unwrinkle	Unwrinkle	Problem with
	and I.B.S.	coreigns	2 Kg 15:32,	2 Kg 13:10,	2 Kg 13:10	common
			13:10	8:16,	Ant. 9:10:3	estimates
				9:10:3.		
Sabbath passover	4-11-1453	5-3-1436	4-14-1426	4-10-1423	4-6-1420	4-3-1406
First temple begun	1013 B.C.	997 B.C.	987 B.C.	983 B.C.	981 B.C.	966 B.C. or 967 B.C.
Jeroboam I	977-955 SN	961-939 SN	951-929 SN	947-925 SN	945-923 SN	930-908 SN or 931-909 SN
Rehoboam	977-960 FA	961-944 FA	951-934 FA	947-930 FA	945-928 FA	930-913 FA or 931-914 FA
Abijah	960-957	944-941	934-931	930-927	928-925	913-910 or 914-911
Asa	957-916	941-900	931-890	927-886	925-884	910-869 or 911-870
Nadab	956-954	940-938	930-928	926-924	924-922	909-907 or 910-908
Baasha	955-931	939-915	929-905	925-901	923-899	908-884 or 909-885
Elah	932-930	916-914	906-904	902-900	900-898	885-883 or 886-884
Omri	931-919	915-903	905-893	901-889	899-887	884-872 or 885-873
Ahab	920-898	904-882	894-872	890-868	888-866	873-851 or 874-852
Jehoshaphat	919-894 FN	903-878 FN	893-868 FN	889-864 FN	887-862 FN	872-847 FN or 873-848 FN
Shalmaneser III	904-870 SA	888-854 SA	878-844 SA	877?-843?	872-838 SA	858-824
Ahaziah of Ahab	899-897	883-881	873-871	869?-867?	867-865	852?-850? or 853-851
Jehoram of Ahab	898-886	882-870	872-860	873-861	866-854	856-844 or 852-840
Joram of Judah	895-887	879-871	869-861	870-862	863-855	853-845 or 849-841
Ahaziah of Judah	889-887	872-871	862-861	863-862	856-855	846-845 or 842-845
Jehu's tribute	887	871	861	860?	855	845
Athaliah	888-881	872-865	862-855	863-856	856-849	846-839 or 842-835
Jehu	887-859	871-843	861-833	862-834	855-827	845-817 or 841-813
Joash of Judah	882-842	866-826	856-816	857-817	850-810	840-800 or 836-796
Jehoahaz	860-843	844-827	834-817	835-818	828-811	818-801 or 814-797
Joash of Jehu	846-830	830-814	818-802	819-803	814-793	802-786 not 800-784
Amaziah	845-816	829-800	817-789	818?-789?	813-784	801?-772? no later
Jeroboam II	831-790	815-774	803-762	804-763	799-758	787-746
Azariah	806-754	801-749	801-749	802-750	785-733	785-733
Zechariah	768-767	763-762	763-762	764-763	747-746	747-746

Shallum, spring:	767	762	762	763	746	746
Menahem	764-754 SA	761-751 SA	761-751 SA	762-752 SA	745-735 SA	745-735 SA
Pekahiah	756-754	751-749	751-749	752-750	735-733	735-733
Pekah	755-735 SN	750-730 SN	750-730 SN	751-731 SN	751-731 SA	751-731 SA
Jotham	755-739	750-734	750-734	751-735	751-735	751-735
Ahaz	740-724 FN	731-715 FN	731-715 FN	743-715 FA	743-715 FA	743-715 FA
Hoshea	727-718 SA	731-722 SN	731-722 SN	731-722 SA	731-722 SA	731-722 SA
Hezekiah	725-696 FN	729-686 FA	the same across			
his reforms	724	714				
Samaria's fall	721-719	725-725				
		or 725-722				
Hezekiah's 14th	712-711	702-701				
Manasseh	697-642 FN	697-642 FA				
Amon	642-640 FA	642-640 FA				
Josiah	640-609	the same across				
Punishing siege, Ezek. 4:6	627?-587?					

A listing based upon a May 4, 1409 B.C. sabbath passover is evaluated later. Consideration of it and of anything shown above would be made necessary only if the presently available Assyrian evidence proves to be incomplete. The evidence is accounted for in the following chronometer of events.

These riddles are clarified with the aid of Assyrian and already relied-upon Egyptian evidence.

1. Was the new moon ever anticipated rather than strictly observed in Israel? It had to be if they kept a sabbath passover on an observable Abib 13, 1403 B.C.
2. Was Jehu's revolutions 85 or 90 years after Solomon's death?
3. Was Moffatt justified in replacing a 37 with a 39 in 2 Kings 13:10?
4. Were there numerous gaps or coreigns among Judah and Israel's kings?
5. Did Pekah revert back to a nonaccession system?
6. Did Hezekiah father Ahaz when he was only eleven years old?
7. Did Hezekiah's reforms occur before or after Samaria's fall?

A Chronometer of Events (976-715 B.C.)

976-821 B.C.: Josephus totaled up 155 years and 3 months from the accession of Hiram, king of Tyre, to the building of Carthage in the seventh year of Pygmalion (Against Apion 1:19 Whiston's translation). Josephus identifies Menander the Ephesian as his source and says, "This Menander wrote the Acts that were done both by the Greeks and Barbarians under every one of the Tyrian kings," (beginning of 1:19). "Albright believes that Menander of Ephesus had access to a Tyrian history written in the sixth century B.C. from which he drew material for a Greek adaptation probably in the third century B.C." (Tyre Through the Ages by Nina Jidejian; Beirut: Dar-el-Mashreq: 1969; Page 25, Note A). The figures in Whiston's text given here do not add up to the required 155 years, so in parentheses are included Jidejian's figures where they differ: Hiram reigned 34 years, Bel-eazarus 7 (or 17), Abdastartus 9, one unnamed 12 (or none), Astartus 12, Aserymus 9, Pheles eight months, Ithobalus 32, Balezorus 6, Matænus 2 (or 20), and Pygmalion 47. (Mrs. Jidejian's figures will be followed (See Pages 245-246)).

964 B.C.: The temple is built at Jerusalem in the twelfth year of the reign of Hiram (Against Apion 1:18). This is 143 years and 3 months before the building of Carthage according to Tyrian records (1:17). A later analysis of Ant. 9:14:1 will show that he should not have included the "eight-months" figure in his total. In fact, if the Israelites learned their method of numbering their kings' years from Tyre, then then Josephus could have subtracted one from every number of years on the Tyrian list. This would fix Hiram's reign as 975-942 and Pygmalion's reign as 835-799 B.C. I am reluctantly assuming that the Tyrian scribes' total-year figures can be simply added up. By this reasoning, Hiram's accession to the throne would have been before his first Abib 1 (that of 975 B.C.), and his 34-year reign would be dated as 976-942 B.C.

Ziv of 964--Bul of 958 B.C.: From in his fourth until in his eleventh year, Solomon is seven years in building the temple (1 Kings 6:37-38).

From Bul, (the eighth month, later called Marshevan,), 958 B.C., to the month of Ethanim (the seventh month later called Tishri), 957 B.C.: It is eleven months from the time the temple is completed until it is dedicated (1 Kings 7:2)

Ethanim 9-22 (Sept. 27--Oct. 10 (Julian Oct. 6-19 MFC. and MFC.), 957 B.C.: Israelites are assembled at Jerusalem (Anchor Commentary on the Maccabees Page 279). Parentheses here show what the Masoretic text says which is not in the Septuagint. Solomon holds the feast "seven days (and seven days, fourteen days in all. On the eighth day he sends the people away," (1 Kings 8:65-66). "On the eighth day they held a solemn assembly; for they had kept the dedication of the altar (seven days and the) festival seven days. On the twenty-third day of the seventh month he sent the people away to their homes," (2 Chron. 7:9-10). The Septuagint translators must have concluded based upon 1 Kings 8:2 and 2 Chron. 5:3 that they assembled at the feast beginning on the fifteenth. Josephus (Ant. 8:4:1(.100), 8:4:5(.123)) "has Solomon's dedication ceremonies beginning on the first day of the autumn festival with a total of fourteen days of festivities," (Anchor Commentary on Maccabees Page 279). Ezra and Nehemiah much later would be the first since the days of Joshua to have the Israelites dwell in booths (Neh. 8:17). An autumn feast in Judah without booths was held anyway (1 Kings 12:32). Josephus confirms the Masoretic text in saying that it was a fourteen-day gathering. No account specifies that the people first assembled on the fifteenth. The Septuagint confirms the Masorets in saying that the people left on the twenty-third.

957-944 B.C.: Solomon builds his own house 13 years and other buildings as well (1 Kings 7:1).

945-924 B.C.: Shishak, the first of the 21st dynasty is Pharaoh in Egypt.

945-944 B.C.: At the end of Solomon's 20 years of building, Solomon rewards Hiram of Tyre in a stingy fashion for Hiram's services (1 Kings 9:10-13). He rebuilds the cities which Hiram has given to him (2 Chron. 8:1). His on-going construction projects involve Israelite taskmasters over Canaanite slaves (2 Chron. 8:1-22). God has promised that if and only if Solomon walks as David his father did, his seed would have a throne forever as David's seed is established (1 Kings 9:1-9). A loyal temple service is established (2 Chron. 8:1-22).

942-925 B.C.: Baal-usur or Baal-bazer, son of Hiram, rules Tyre after the death of his 53-year-old father (Against Apion 1:18(.121), Ant. 8: : (.144).

October 3-10, 957 B.C.: The people keep the feast of Tabernacles probably which followed the completion of the temple itself. They assemble on the last great day joyously, after having dedicated the altar during the feast (2 Chron. 7:8-9). This was during the month of Ethanim (1 Kings 7:2), later called Tishri.

958-945 B.C.: Solomon was building his own house thirteen years (1 Kings 7:1), and he did other building as well. 745 B.C.: The Eternal promises Solomon that if and only if he walks as his father, David, did, his seed would be established on the throne forever as David's seed has already been established (1 Kings 9:1-9, 2 Chron. 8:12-22).

945/944 B.C.: At the end of Solomon's twenty years of building (with his 23rd year of rule now passed), Solomon rewards Hiram of Tyre in a stingy fashion for Hiram's services (1 Kings 9:10-13). Solomon begins many construction projects with Israelite taskmasters in charge of Canaanite slaves (2 Chron. 8:1-11).

945-924 B.C.: Shishak, the first of the 21st dynasty, reigns as Pharaoh.

943 B.C.: After reigning 34 years (Josephus's Antiquities 8:144), Hiram's son, variously named Baal-Usur, Beleazarus, or Baalbazer began his seventeen-year rule over Tyre (Jos. Against Appion 1:121). Nina Jidejian's date is 936 B.C. This writer cites W. F. Albright. Albright dates Solomon's reign seven years later than does this study. This estimates Hiram's death to have been 25 years after Solomon's enthronement.

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About 930 B.C.: The Gezer calendar is quoted here from Page 213 of The People of Ancient Israel by Kuntz who cites Prichard's texts, Page 320). "His two months are olive harvest. His two months are planting (grain). His two months are late planting. His month is hoing up of flax. His ~~xm~~ month is harvest of barley. His month is harvest and feasting. His two months are vinetending. His month is Summer fruit." References to "olive" and "grain" are interpelations; the reference to "feasting" is a conjecture. The feast of ingathering of Ex. 23:16 (Tabernacles), is during His two months of (olive) harvest. They were to eat of the barley harvest beginning with the wave offering ((Lev. 23:10-14, Josh. 5:11). His following month of harvest and feasting perhaps included the day of first ripe fruits (Num. 28:26) better known as Pentecost. Otherwise the holy day fell within the two months of vinedressing. The season of the first ripe grapes (Num. 13:20 was when the twelve scouts began spying out the land. They returned with a huge grape cluster, some pomegranates and figs (Num. 13:23-26) during His month of Summer fruit. The Gezer calendar has the simplicity of a schoolboy's excercise. It shows a Fall-to-Fall year as a common part of everyday thinking.

928 B.C.: Solomon dies after a forty-year reign (1 Kings 11:42, 2 Chron. 9:30). Israel rebels against the house of David (1 Kings 12:1-20, 2 Chron. 10). Israel's kings reckon their reigns from Spring-to-Spring, Judah's from Fall-to-Fall (that is, from Trumpets day).

928-722 B.C.: Josephus totaled up 240 years, 7 months, and 7 days for Israel's kings from Jeroboam's revolt to the removal of the ten tribes (Ant. 9:11:11). Josephus simply totaled up every ordinal figure for the years of the kings of Israel, with 40 (Ant. 9:10:3) rather than 41 (2 Kings 14:23) years for Jeroboam II. His month and days total for the Jewish kings in Ant. 10:8:5 agrees with the Bible's book of Chronicles, but he was erratic in totalling up the years (compare with Wars 6:4:8). Josephus was not the only one who used totals to estimate a multitude of years. Acts 13:20 (in the traditional text) says that God gave the Israelites judges for about 450 years. The totaled years of judgeships and oppressions from the Mesopotamians' invasion (Judges 3:9) to the beginning of Samuel's judgeship (1 Sam. 4:18) is 450 in the Masoretic text and 430 in the Septuagint (where there is a 20 instead of a 40 in 1 Sam. 4:18). Those 20 years could be made up in 1 Sam. 7:2, but Acts 13:20 (traditionally) seems to exclude any years that Samuel judged. In either case, the 450 years are a calculated total. The figure is an over-estimate not meant to be exact anyway. Josephus must have known that his figures were questionable, but his month-and-day totals repeatedly made him appear dogmatic. Instead of a 240-year total, he would have come up with 261 years to Israel's destruction if he had carefully added up the years for the house of David. The interviewing of the records of Israel, Judah, and Assyria in what each wrote about itself and the others is as follows:

928-906 B.C.: Jeroboam I of Israel rules 22 years (1 Kings 14:20). He numbered his first year beginning with Abib 1 before his accession to the throne. This is called "nonaccession reckoning" since he counts from a time he is not enthroned.

928-911 B.C.: Rehoboam of Judah reigns 17 years (1 Kings 14:21, 2 Chron. 12:13). He numbered his first year beginning with Ethanim 1 after his accession. This is called "accession reckoning", because he counts years from after his accession.

925-916 B.C.: Upon his 43-year-old father's death, Abdastratus rules Tyre 9 years (Against Apion 1:13(.122)).

924 B.C.: Shishak plunders in Jerusalem in Rehoboam's fifth year (1 Kings 14:25, 1 Chron. 12:2).

916-904 B.C.: Tyre's 29-year-old king is murdered and succeeded by Methusastartus son of Bel-eastartus who rules 12 years (Against Apion 1:18(.122)).

Dry season of 9-1 B.C.: Rehoboam dies before his 17th year of rule is to end on Ethanim or Tishri 1. His son Abijam or Abijah succeeds him in Jeroboam's 18th year (1 Kings 15:1, 2 Chron. 13:1) which has begun on Abib 1. The Jewish and Israelite civil years begin six months apart. ~~AM~~ The figures in 1 Kings 14:20-21, 15:2,9, etc. contradict when read as if the two kingdoms observed the same civil new year. The Jewish and Israelite historians in effect divide the year into two civil seasons. The rainy season is the autumn and winter around the ninth month (Ezra 10:9). By contrast, the spring and summer are more dry, so it is simple enough to say that Rehoboam died during the dry season.

911-908 B.C.: Abijam rules Judah three years (1 Kings 15:2, 2 Chron. 13:2).

Rainy season of 909-908 B.C.: Abijah dies after his third Trumpets day of rule in 909 and is succeeded by his son Asa before the 20th spring of Jeroboam in 908 B.C. (1 Kings 15:9).

908-867 B.C.: Asa rules Judah 41 years (1 Kings 15:10. He has coreigned since at least 918 B.C. if 2 Chron. 15:19--16:1 is not in error.

907-905 B.C.: Nadab of Israel rules 2 years. After Asa's second autumn began in 907, Nadab succeeded his father before Abib of 906 (1 Kings 15:25).

906-882 B.C.: During Asa's third rainy season ending 906, Baasha kills Nadab (1 Kings 15:28) and rules at Tirzah, Israel 24 years (1 Kings 15:33).

904-895 B.C.: Astharymus succeeds his 54-year-old brother and rules Tyre nine years (Against Apion 1:18(.122-123)).

898 B.C.: After ten years of domestic peace and rearmament (2 Chron. 14:1-8), hostility all this time with Baasha of Israel (1 Kings 15:32) may be ending the rest.

895 B.C. (if not four years earlier): Phelles murders his 54-year-old brother and succeeds him as king of Tyre for eight months. But at the age of 50, he is

slain by Ithobaal priest of Astarte (Against Apion 1:18(.123-124)). If the kings of Tyre have set the example for Israel by using nonaccession reckoning, then the figures given here for Tyre are increasingly one year late for each king who reigns over the spring new year.

895? (at the latest)-843 B.C.: Jezebel the daughter of Ethbaal king of the Sidonians lives (1 Kings 16:31, 2 Kings 9:30-33).

895-863 B.C.: Ithobaal rules 32 years and lives 68 (Against Apion 1:18(.124)).

893 B.C.: Zerah the Cushite comes with a million men, and God leads Judah in a massacre of the invaders. Azariah the prophet encourages the king into launching a national repentance. People of Simeon and Joseph are migrating from the north (2 Chron. 14:9--15:9).

June 14 (Julian June 22, Sivan 10 (MHC.), Sivan 8 (NMC.), Pentecost), 893 B.C.: Asa gathers the people in the third month of his 15th year. The people swear a national oath to seek the Eternal, the God of their fathers (2 Chron. 15:10-15). The third month, on that day, is specified both in Exodus 19:1 and 2 Chron. 15:10-11. This is because Asa's gathering is during the seasonal anniversary of the occasion when God set apart Israel as a holy nation (Ex. 19:5-6). The covenant which the people make to seek the Eternal is seasonally timed well with the people's promise to obey the original covenant made the day following the giving of the ten commandments. These national assemblies are rare, because Solomon primarily built the temple for daily, ~~weekly~~ weekly-sabbath, new moon, and festival sacrifices before the Eternal (2 Chron. 2:4). He made no policy for any regular national assembly. The passover had not been kept as specified since the time of the judges (2 Kings 23:22-23). Judah's autumn feast was popular, but they had dispensed with the booths (1 Kings 12:32, Neh. 8:17). The idea of dwelling in tents was not a late idea of the Jewish priests, since it is mentioned by a prophet of Israel (Hosea 12:9). Without the prophet Azariah's encouragement, this covenant of repentance might not have been instigated by the king. He would have left the Levites to lead individuals to worship, when in fact the Levites needed the king's support, in order for the whole nation to seek God.

883 B.C.: There has been war between Asa and Baasha (1 Kings 15:16) but no major war until Asa's 25th (not 35th) year (2 Chron. 15:19). In Asa's 26th (not 36th) year (2 Chron. 16:1), Baasha starts building Ramah to prevent free travel over the border between Judah and Israel. Asa pays Ben-hadad off, and Ben-hadad invades northern Israel, and the work on the fortress is stopped (2 Chron. 16:1-6, 1 Kings 15:17-22).

883-881 B.C.: Baasha dies before his 24th spring in the rainy season beginning Asa's 26th year. His son Elah rules Israel 2 years (1 Kings 16:8).

882-870 B.C.: Omri is credited with ruling 12 years in Israel (1 Kings 16:22).

In the rainy season ending 882 B.C.: After Asa's 27th Trumpets day and before Elah could rule for a second spring, Zimri slays Elah and rules seven days (1 Kings 16:10-15). The army is furious, so Omri is popularly acclaimed as king. Omri besieges the capitol where Zimri commits suicide (16:15-21). Omri's status is such that his son Ahab no later than this time takes Princess Jezebel as his wife (1 Kings 16:31).

882-876 B.C.: Omri rules six years at Tirzah (1 Kings 16:23). The people are divided with many supporting Tibni as king. But Tibni dies in the 31st rainy season of Asa's rule, ending 877 B.C. He buys the hill of Samaria in order to make it his new capitol. Since he spent only six years at his old capitol, I reckon that his opposition was defeated before his seventh year would begin on Abib 1 of 876 B.C.

881-837 B.C.: Athaliah, daughter of Jezebel, lives (2 Chron. 21:6, 22:2, 23:15,17). The Bible says she was Ahab's daughter, alludes to no wife of Ahab other than Jezebel, and mentions the Baal worship when Athaliah ruled.

876-870 B.C.: Omri rules at Samaria (1 Kings 16:23-25). Omri's statutes are established (Micah 6:16). He dies in the rainy season has begun Asa's 33rd year ending 871 before his own 12th spring in 870 B.C. Since Solomon's death, the years of the Jewish kings when totaled (17+3+38) add up to 58 years at the time of Omri's death. Israel's more difficult figures (22-1+2-1+24-1+2-1+12)

also add up to 58 years. The difference is that in Israel, the king took credit for both of the years which the kings immediately before and after him counted in their reigns. The year's end was always credited to the king who has just died except in Jotham's case. So Solomon's son reigned 17 years and died in his 17th year. He died in Jeroboam's 18th year, because, even though they began ruling at the same time, Jeroboam declared the new year six months before the Jewish new year as the beginning of his official first year.

871-849 B.C.: Ahab becomes king upon his father Omri's death in Asa's 37th year, but he numbers his 22 years including the year which has begun in the middle of Asa's 37th year (1 Kings 16:29).

870-845 B.C.: Jehoshaphat rules in Judah 25 years (1 Kings 22:42, 2 Chron. 20:31). He begins to reign in (870-869 B.C.) his father Asa's 39th year (2 Chron. 16:12). Asa's has turned away from God and suffers from a severe disease in his feet. Evidently while Asa is still alive, Jehoshaphat takes Ahab's young daughter as a wife for his young son (2 Chron. 18:1).

~~Day~~ ^{Wet} season of 868 B.C.: Asa dies before his 41st year is to end on Trumpets ⁹⁶⁷ day, so that his son Jehoshaphat begins reigning on his own after Ahab's fourth year began on Abib ⁹⁶⁸ 1^A (1 Kings 22:41). This is the third of his 25 years of reign. In his third year, he launches a national campaign for the teaching of God's law (2 Chron. 17:7-9). In this case and in 2 Chron. 29:3, the later chroniclers count by strictly following the official number of years that the king reigned. Jehoshaphat's official total reign is numbered from the third year before his father's death. Hezekiah's 29 official years were counted only after the death of his father Ahaz. But the writers of the book of kings often copied Israelite sources especially as in the case of Ahab's sons before Jehoshaphat's death. The Israelite scribes expect no change in Jewish custom, so they number Jehoshaphat's years from Trumpets day of 867 B.C.

863-857 B.C.: Baalezer, son of Ithobaal and brother of Jezebel, rules Tyre 6 years and lives out 45 years (Against Apion 1:13(.124-125)).

858-722 B.C.: Important Assyrian kings until Samaria's destruction cover this period (Ancient (Ancient Mesopotamia: Portrait of a Dead Civilization by A. Leo Oppenheim; University of Chicago Press; 1977; ~~XXXXX~~ 1977; "Mesopotamian Chronology of the Historical Period," Pages Pages 345-346). The dates here worked out by J. A. Brinkman are faithful to two ancient lists of kings displayed by Prichard (Ancient Near-Eastern Texts Pages 564-566). A third list of kings is unimportant since it ends with the year 935 B.C. The numbers of years for each king as specified on the lists are as follows: Shulmanu-ashared (or Shalmaneser) III 35, his son Shamshi-adad V 18, his son Adad-nirari III 28, Shulmanu-ashared (or Shalmaneser) IV his son 10, Shalmaneser's brother Ashur-dan III 18, Adad-nirari's son Ashur-nirari V 10 (here the list from Khorsabad concludes), Tukulti-apil-esharra (or Tiglath-pileser) III son of Ashur-nirari V 18, Shulmanu-ashared (or Shalmaneser) V his son 5 (the tablet at the Seventh-Day Adventist Seminary in Washington D.C. concludes here). The lists of limmus (yearly-named high officials) also called eponym lists, have been pieced together aided by these facts. (1.) Monuments erected to honor Shalmaneser III when compared with the eponym lists show that the king himself was named for his second official year. (2.) Discrepancies among the eponyms during the reign of Adad-nirari III help to explain why Luckenbill's list identifies the eponymy of this and of all earlier kings a year to early to suit the above king lists (Ancient Records of ~~ASSYRIA~~ Assyria and Babylonia Volume 2, Pages 431-436). By following texts with one less eponym, Brinkman has established apparent agreement between the lists of kings and the limmu lists (Journal of Cuneiform Studies ~~XX~~ Volume 30/3; July, 1978; Pages 173+). (3.) Brinkman's conclusion re-inforces the the appearance of harmony by displaying each king's own eponymy during his second official year in harmony with the king lists both before and after the reign of Adad-nirari III. Luckenbill's list in a less ~~XXX~~ uniform fashion shows the eponymies of the earlier kings as in their first official years, while for the later kings, the following evidence shows each king's eponymy was during his second year. (4.) The

solar eclipse is ~~XXXXX~~ noted with the eponyms as in the eighth year following that named for King Ashur-dan III. The eclipse occurred in the king's tenth official year based upon the king lists. The original king list is authoritative, since it was compiled just twenty-five years after that eclipse. (5.) The eponym lists specify that the year named for Tiglath-pileser III was the second following his accession. His accession, not quite XX eighteen years after the solar eclipse is in the last year accounted for in the Khorsabad king list. Right at this point, the Babylonian Chronicle (which confirms Ptolemy's canon) confirms the remaining king list and succeeding eponyms. Evidence for 745-721 B.C. makes sense only when spring-accession reckoning is figured on.

858-824 B.C.: Shalmaneser III rules Assyria 35 springs.

857-828 B.C.: Jezebel's nephew, Mattan I son of Baalezor, lives only 32 years but reigns at Tyre 29 years (Against Apion 1:18(.125)).

854 B.C. (if not a year later): God leads Ahab's forces to victory in the defense of Samaria against Ben-hadad, but the Syrian king plans a spring offensive (1 Kings 20:1-25). War may have instigated Jehoram's appointment as domestic ruler.

854-842 B.C.: Ahab's son, Jehoram, reigns over Israel 12 years but not solely until in Jehoshaphat's 18th year (2 Kings 3:1). James D. Shenkel has shown that the old Greek of the Septuagint places his reign after the deaths of Ahab and Ahaziah of Israel (Chronology and Recensional Development in the Greek Greek Text of Kings Cambridge, Massachusetts; Harvard University Press; 1968; Pages 99-102). The old Greek respectively places these numbers of years earlier the deaths of Jehoram of Judah by one, Omri and Ahab by five, Abijah, Asa, and Israel's kings from Jeroboam to Zimri by ten, and Rehoboam and his fathers by thirteen (Pages 32,38). This would rule out the 480 years of the Masoretic 1 Kings 6:1 which otherwise with Exodus 2:23 harmonizes against great odds with Egyptian history. Furthermore, the Masoretic text, unlike the old Greek, harmonizes with the following Assyrian evidence.

Spring of 853 B.C. (if not a year later): Again God leads the Israelites

to victory, this time at Aphek, but Ahab spares Ben-hadad's life. He is sorry for it after a prophet foretells the doom of Israel's royal family (1 Kings 20:36-43). Ahab may have spared the Syrian's life due to the following.

853 B.C.: The fourth eponym line following that of the Assyrian king says, "Daian-ashur, field marshal, against Hatte," (Luckenbill, 2, Page 431). A monolith inscription (Volume 1, Section 610) explains, "In the year of eponym Daian-ashur in the month of Aiaru the 14th day, I departed from Nineveh." "I destroyed and tore down and burnt down Karkara. He brought along to help him 1200 chariots, 1200 cavalrymen, 20,000 footsoldiers of Adad-idri of Damascus, . . . 2000 chariots, 10,000 footsoldiers of Ahab the Israelite, . . . Altogether these were twelve kings," (Prichard Pages 278-279). An inscription from the Bull statues found in Kala begins, "In the sixth ~~IX~~ year of my rule, I departed from Nineveh," etc (Prichard Page 279). Hadadezer but not Ahab is mentioned in this account of Karkara's ruin.

853-850 (if not 852-850) B.C.: For three years Syria and Israel continue without war (against one another) (1 Kings 22:1). The chronology remains unconfirmed because "There is not the slightest Biblical indication that any Aramean (or Syrian) king was the least concerned over Assyria's expansion," (Compendium 1, Pages 298-299).

851-843 B.C.: Jehoram of Judah reigns eight years (2 Kings 8:17).

Dry season of 850: Jehoshaphat has reason to appoint his son Jehoram as domestic ruler, so he can visit Ahab. In this the third year since Ahab and Ben-hadad last fought (2 Kings 22:2), Ahab and Jehoshaphat join up against the king of Syria. Ahab is killed ~~IX~~ (1 Kings 22:3-40, 2 Chron. 18:2-34). As a result,

850-848 B.C.: Ahaziah, Ahab's son, rules two years over Israel beginning in Jehoshaphat's 17th year (1 Kings 22:51). There is a hint in 2 Kings 1:1 that Ahaziah begins to rule before his father Ahab's death allowing for 851-849 as the two official years of his reign. This would suggest that Ahaziah's brother was suspended from his domestic duties, but the simpler senario is that Jehoram continued with domestic duties while Ahaziah took over foreign affairs upon Ahab's death. Ahaziah then vainly attempts to join Jehoshaphat's shipping venture to Tarshish (1 Kings 22:49, 2 Chron. 20:35-37).

Between the Trumpets days of 850 and 849 B.C.: Ahaziah dies as foretold by Elijah (2 Kings 1:2-16). His brother replaces him in the second year of Prince Jehoram of Judah (2 Kings 1:17, Masoretic Text). This was in Jehoshaphat's 18th year (2 Kings 3:1). Bagster's Septuagint shows 2 Kings 3:1 written in the place of 1:17. Jehoram succeeded his brother Ahaziah in the same season but in the year following Ahaziah's accession. Jehoram's sole reign is 7 or 8 official years.

849 B.C.: In his tenth year, Shalmaneser III crosses the Euphrates for the eighth time and fights Hadadezer (Prichard Page 279).

848 B.C.: The eponym line for this year mentions war "against Hattē." The Bull inscriptions and the black obelisk mention Shalmaneser's ninth crossing of the Euphrates in his eleventh year. Hadadezer of Damascus and twelve other kings of Hattē fight against Shalmaneser again (Prichard Pages 279-280).

Between the Trumpets days of 846 and 845 B.C.: Jehoshaphat of Judah dies during his 22nd traditionally counted year. His son Jehoram succeeds him in the fifth year of the sole reign of Jehoram of Israel (2 Kings 8:16). A wrinkle occurs here in the dating, because Joram the Jew has begun his coreign in 850 in the fifth year of his brother-in-law Joram's coreign. The wrinkle is the improbable coincidence that the verse appears to refer to either of two events separated by four and a half or five years. Without this wrinkle, harmony with the Assyrian evidence is possible only if Jehoram the Jew reigned from the dry season of 848 to the dry season of 841. But this would make circumstances during Jehu's dynasty harder to account for. With or without the wrinkle, the Jews broke from tradition by adding to Jehoshaphat's 22 years, 2 years from his coreign with Asa and one more because of a change over to nonaccession reckoning. Athaliah may account for th

845 B.C.: This year's eponym line mentions war "against Hattē." The bull inscriptions and black obelisk tell of Shalmaneser's war in his 14th year against Hadadezer of Damascus and the coastal alliance (Prichard Page 280).

845-843 B.C.: A letter from Elijah foretells the painful death of Joram of Judah. Joram dies at the end of two years (2 Chron. 21:12-19).

844 B.C.: Hazael slays Ben-hadad and rules at Damascus (2 Kings 8:7-15).

844-843 B.C.: Jehoram's son, Ahaziah the Jew reigns during one official year in the 12th year of Joram the Israelite (2 Kings 8:25-26, 2 Chron. 22:2). This is during the dry season of 843 when Joram is on guard against Hazael (2 Kings 9:14). Jehu slays both Joram of Israel and Ahaziah of Judah. Jehu slays Jezebel as he massacres Ahab's household and the Baal cults (2 Kings 9:22-33).

843-815 B.C.: Jehu rules over Israel 28 years (2 Kings 10:36).

844-837 B.C.: Athaliah discovers Ahaziah is dead, seizes the throne in Judah, and rules into a seventh year (2 Kings 11:3-4, 2 Chron. 22:12--23:1).

841 B.C.: Shalmaneser's monolith inscriptions (Luckenbill, 1, Section 672) and his black obelisk (Section 575) say that in his eighteenth year, Shalmaneser crosses the Euphrates for the 16th time. He fights Hazael of Aram. According to the monolith, Hazael "made Mount Saniru, a mountain peak at the front of the Lebanon, his stronghold." Hazael saves himself by retreating into his fortress at Damascus. The Assyrians devastate the country and take spoil. The Assyrian king ~~XXXX~~ receives "the tribute of the men of Tyre, Sidon, and of Jehu son of Omri." The black obelisk shows the Israelites ~~XX~~ and their pointed caps. Jehu on his elbows and knees looks up at the king who holds a bow and arrow, and kisses the ~~XXX~~ ground as the Assyrian king holds a cup (Prichard's pictures No. 351,355). The obelisk inscription says, "The tribute of Iaua son of Huumri. I received from him silver, gold, a golden saplu bowl, a golden vase with pointed bottom, golden tumblers, golden buckets, tin (Unger says "lead"), a staff for a king, and wooden puruhtu (Unger says "Javelins"), I received from him," Prichard Page 281, Archeology and the Old Testament by Merrill F. Unger; Grand Rapids; Zondervan; twentieth printing; 1978; Page 246).

About 840 B.C.: Mesha Mesha (2 Kings 3:4-5) writes on the Moabite stone of Moab's liberation from Israel which has occurred between 850 and 845 B.C. (2 Kings 3:5-27, Prichard Page 320, Unger Page 242, Kuntz Page 237).

Dry season of 837 B.C.: Athaliah is overthrown by her son-in-law (2 Chron. 22:11) Jehoiada during the seventh years both of her and of Jehu (2 Kings 12:1, 2 Chron. 23:1).

844-804 B.C.: Jehoash of Judah reigns 40 official years (2 Kings 12:1, 2 Chron. 24:1). The first seven years (2 Kings 11:3-4, 2 Chron. 22:12--23:1) are only numbered from the viewpoint of the concealment of Joash without the usual form statement saying that Athaliah reigned seven years. These years must have been credited to Joash as combined evidence from 806 and 752 B.C. tend to confirm.

828-781 B.C.: Pygmalion, son of Matten, lives out 56 years and reigns 47 over Tyre (Against Apion 1:18(.125)).

823-811 B.C.: XX Samsi-adad V rules Assyria 13 springs.

821 B.C.: In the seventh year of Pygmalion king of Tyre, his sister, variously named Elissa and Dido flees from the king and founds Carthage in Lybia (Against Apion 1:18(.125)). Allegedly according to Tyrean records, it has been 143 years and eight months since the building of Solomon's temple (Against Apion 1:17). Since these totals ignore custom, Carthage may have been founded as early as 829.

821-704 B.C.: Jehoahaz of Israel reigns 17 years beginning in the 23rd dry season of Joash of Judah (2 Kings 13:1).

810-783 B.C.: Adad-nirari III rules Assyria 28 springs.

807-791 B.C.: Jehoash of Israel reigns 16 years beginning in the 37th dry season of Joash of Judah (2 Kings 13:10). For alternatives see below.

806 B.C.: Hazael oppresses Israel all the days of Jehoahaz (2 Kings 13:22). God promises a savior (2 Kings 13:4-5). Adad-nirari, in his fifth year, marches against Palaastu. Hostile kings who have withheld tribute from his father submit. He marches against Saimerisu and besieges King Mari in his capitol Dimaasqi. Mari surrenders and pays one hundred talents of gold corresponding to 1000 talents of silver, etc (Prichard Page 282). Moffatt and Byington found a coinciding two years of coreigns in both Israel and Judah. Amaziah of Judah begins to reign in the second year of Joash of Israel (2 Kings 14:1-2) while Joash the Jew is still alive. Israel's elder statesman Jehoahaz is still alive. Moffatt and Byington concluded that 2 Kings 13:10 refers to the 39th year of Joash the Jew which would mean that the Israelite prince did not ascend to the throne until his father's death no earlier than the rainy season ending 806. The Assyrian invasion would

led to an 806-802 coreign ~~XXXX~~ at Samaria only if Moffatt's alteration is ignored but the wrinkle in 2 Kings 8:16 is ironed out. It is needlessly inconsistent to reject one of the two wrinkles unless hard evidence requires it. Neither or both should be rejected when in doubt.

806-777 ~~XXXX~~ (or 807-778) B.C.: Amaziah rules Judah 29 years appointed in the second year of Joash of Israel (2 Kings 14:1-2) when Assyria invaded.

804 B.C.: Now that Joash the Israelite has treated Jehoiada's son with unjust treachery, he is fatally wounded and slain at the turn of the year (2 Chron. 24:15-25, season in 24:23). Without the wrinkle in 2 Kings 8:16, this works out to 802 which would make circumstances in 752 harder to account for.

802 B.C.: The eponym line mentions a campaign against a seacoast, and an upper portion of a slab found at Nimrud describes different amounts of tribute than those taken in the 800 invasion: "Property of Adad-nirari." "Tyre, XXX Sidon, Huumri, Edom, Palaastu, . . . I made them submit all to my feet imposing upon them tribute. I marched against the country Saimerisu. I shut up Mari the king of Imerisu in Dimaasqâ his royal residence. I received . . . 2300 talents of silver (corresponding to) 20 talents of gold, 5000 talents of iron," etc (Prichard Pages 281-282).

Between Abib 1, 804 and Abib 1, 802 B.C.: Jeroboam II begins to coreign in Israel in the 27th year before Azariah's sole reign in Judah (2 Kings 15:1 Josephus In Nine Volumes Translated by XXX H. St. J. Thackeray; Cambridge, Massachusetts; Harvard University Press; London, William Heinemann Limited; 1967; Ant. 9:10:3 note).

792-751 B.C.: Jeroboam II rules Israel after his father's death 41 years beginning in Amaziah's 15th year (2 Kings 14:23). That 15th year in Judah either began or ended on Trumpets day of 792 within six months of the death of Jeroboam's father who Amaziah outlived by 15 years (2 Kings 14:17).

790-738 B.C.: Azariah or Uzziah rules Judah 52 years (2 Kings 15:1, 2 Chron. 26:3). His father had turned away from God while Jehoash of Israel still reigned (2 Chron. 25:14-25). People began conspiring against their reprobate king (2 Chron. 25:27). He fled to Lachish, and Uzziah was made king (2 Chron. 26:1).

787-782 B.C.: The eponyms from silli-istar (787 B.C.) to to Nanurta-nasir (783 B.C.) are displayed by Brinkman (Journal of Cuneiform Studies July, 1978, Pages 173+). "There is clear evidence of textual confusion or corruption. It is not obvious which of the several version is to be preferred, but it may at least be noted that four of the five relatively complete texts agree in reckoning five eponyms rather than six," concludes Brinkman (Page 175).

782-773 B.C.: Shalmaneser IV rules at Nineveh 10 springs.

Between Abib 1, 778 and Trumpets day, 777 B.C.: Amaziah is slain at Lachish, brought to Jerusalem on horses, and buried (2 Chron. 25:28). Since this is in his 29th year of rule (2 Kings 14:2), it has been 15 inclusive years (14:17) since his 15th year (14:23) assuming (14:17 and 14:23) refer to the same general event.

772-755 B.C.: Assur-dan rules at Nineveh 18 springs.

June 7 (Julian June 15), 763 B.C.: According to this year's eponym line, the eighth following that of the king, a solar eclipse in Simmanu or Sivan is mentioned (Luckenbill, 2, Page 436).

754-745 B.C.: Assur-nirari V rules at Nineveh 10 springs.

Elul of 752--Adar of 751 B.C.: Zechariah rules at Samaria, Israel six lunar months (2 Kings 15:8). He begins to reign after his father's year 41 started on Abib 1 and before Azariah's year 38 is to end on Trumpets day (Julian October 10 M.H.C., the 11th or 12th N.M.C.).

~~XXXXXXXX~~ Adar-Abib of 751 B.C.: After slaying Zechariah, Shallum rules one lunar month at Samaria, Israel (2 Kings 15:13). With the chaos at Samaria, Pekah across the Jordan has made this an accession year at Gilead.

751-731 B.C.: Pekah rules 20 years in Israel (2 Kings 15:27) although the first thirteen years he only ruled east of the Jordan (2 Kings 15:29).

751-735 B.C.: Jotham of Judah reigns 16 years (2 Kings 15:33). His proud father was struck with leprosy for sacrificing in the temple, so he is dwelling in isolation with Jotham left to govern the people of the land (2 Kings 14:5, 2 Chron. 26:16-21). This happened during the second dry season of Pekah's rule at Gilead, Israel (2 Kings 15:25,32).

Israelites east of the Jordan (1 Chron. 5) are enrolled by geneology "in the days Jotham king of Judah, and in the days of Jeroboam king of Israel," (1 Chron. 5:17). A similar repetition of the expression "in the days" in Hosea 1:1 is for separating kings of two nations. Other evidence determines whether separate periods of time are meant.

750-740 B.C.: In Abib of 751, year 39 of Azariah the Jew, Menahem slays Shallum and rules at Samaria 10 years (2 Kings 15:17) until until Azariah's 50th rainy season in 741-740 (2 Kings 15:23). His year 10 begins in the spring of 741 in Azariah's year 49, so that Menahem's first year ~~XXX~~ does not begin until the spring after his accession. The Assyrians must end up imposing their accession reckoning upon Menahem late in his reign. Not only that, the seven lunar months from Jeroboam's death to Menahem's accession must have lacked a leap-year month. 752-751 B.C. by modern counting is year eight of the nineteen-year cycle Julian February 26, 747 B.C.: This Egyptian civil New-year's day begins the era of the Babylonian king Nabonassar which Ptolemy designated as year 1. (Scheme of Egyptian Chronology by Duncan Macnughton; London; Luzac and company; 1932; Pp 290+

747-721 B.C.: Ptolemy's list of the years of ~~XX~~ rulers over Babylon begins: Nabonassar 14, Nabu-nadinzir 2, Ukinzer and Pulu 5, Ululai ~~XX~~ (otherwise known as Shalmaneser V) 5 (The Compendium Volume 1, Pages 288-290 which cites The Mysterious Numbers of the Hebrew Kings by Edwin R. Thiele; Page 293).

On Aiaru 13, according to the eponym line for 745 B.C., Pulu or Tiglath-pileser III ascends to the Assyrian throne. His own eponymy is the second year following ~~XXX~~ (Luckenbill, Pages ⁶43⁷5-436).

744-727 B.C.: Tiglath-pileser III rules Assyria 18 springs. Menahem gives Pul a thousand talents of silver to appease him when Pul's forces come to Israel (2 Kings 15:19-20). Pulu's early records mention "Menihimmu king of Samerina and Resunnu king of Aram" (Unger Pages 254-255).

743-731 B.C.: Ahaz coreigns in Judah with his father Jotham until the year ~~of~~ Hoshea's overthrow of Pekah in Israel (2 Kings 15:30, 17:1).

740-738 B.C.: Pekahiah rules at Samaria, Israel 2 years (2 Kings 15:23). His father Menahem died in Azariah's 50th and his own 10th rainy season in 741-740.

Rainy season of 739-738 B.C.: Pekah with his forces from Gilead slays Pekahiah at Samaria in Azariah's 52nd year (2 Kings 15:25-27). Since this is during the fall-to-fall year of Azariah's death, the rainy season ends within six months of the beginning of Isaiah's ministry (Isaiah 6:1).

Assyrian Elul 20, 738 B.C.: The Khorsabad list of Assyrian kings concludes, "Copy from Ashur written by Kandalanu, the scribe of the temple inside Arbela, month Lulubu the 20th day, eponym Adad-bel-ukin governor of the inner-city of Ashur in his second eponymy," (Prichard Page 566). Adad-bel-ukin is honored for the second time in the seventh year following that of Pulu's accession (Luckenbill Volume 2, Pages 435-436).

735 B.C.: During Jotham's 16th and Pekah's 17th dry season of rule (2 Kings 6:1), Ahaz begins to hold major power in Judea. Ahaz's own official reign (2 Kings 16:2) does not begin until his father Jotham's death. As a result, the sixteen-year reigns of Jotham and Ahaz are separated by four years 735-731 B.C.

735-734 B.C. (spring-to-spring): Rezin of Syria and Pekah of Israel plot against Ahaz of Judah (2 Kings 16:5-6, Isaiah 7:1-2). Isaiah advises Ahaz to keep calm (Is. 7:3-9). The evidence of Immanuel is to occur with the destruction of Syria and Israel (Is. 7:10-17). Contrary to the prophet's advice, Ahaz sends to Tiglath-pileser for help (2 Kings 16:7, 2 Chron. 28:16). Isaiah fathers a child who will not yet be talking when the wealth of Damascus and the spoil of Samaria is taken by the Assyrians (Isaiah 8:3-10).

Ahaz solicits Tiglath-pileser's aid also because Edom and the Philistines have invaded (2 Chron. 28:16-18). At that time (28:16), Syria and Israel invade Judah (28:5-15).

734-732 B.C.: The eponym lines for these three years show how Tiglath-pileser responds to Ahaz's appeal. The line for 734 mentions a campaign "against Philistia. The next two lines (733-732) both mention the campaign "against Damascus," (Luckenbill Page 436). Damascus is conquered and Rezin is slain (2 Kings 16:9). The victorious king later writes, "I besieged and captured the native city of Reson of Damascus. Eight hundred people with their belongings I led away. Towns and sixteen districts of Damascus I laid waste like mounds after the flood," (The Bible As History by Werner Keller; William Morrow and Company; ~~1981~~ Inc.; 1981 Page 244). Israel including the east-bank is taken captive with only Samaria escaping (2 Kings 15:29). "Bet-humri, all of these cities I had added to my territories on my former campaigns and had left out only the city of Samaria. The whole of Naphtali I took for Assyria. I put my officials over them as governors. The land of Bet-humri and all its people and their possessions I took away to Assyria," (Page 244). Isaiah 9:1 begins a prophecy written in the wake of this war.

732-731 B.C.: In Pekah's 20th rainy season of rule, Hoshea slays him in this the ~~twentieth~~ 20th year of Jotham (2 Kings 15:27,30), so Hoshea begins to reign now in Ahaz's twelfth year of coreign (2 Kings 17:1). "They overthrew Pekah their king, and I made Hoshea to be king over them," (Keller Page 244). Ahaz meets Tiglath-Pileser at Damascus and sends a model of the ~~high~~ pagan altar from there to Jerusalem (2 Kings 15:10-11). "I received tribute from Jauhazi of Judah," (Keller Page 283). Ahaz and the priest Uriah institute reforms centered around this imported altar "because of the king of Assyria," (2 Kings 16:11-18). Now both Israel and Judah follow accession reckoning.

731-722 B.C.: Hoshea reigns at Samaria nine years (2 Kings 17:1).

731-715 B.C.: Ahaz reigns over Judah 16 years (2 Kings 16:2, 2 Chron. 28:1).

729-728 B.C.: Hezekiah of Judah begins coreigning with his father Ahaz in Hoshea's third spring-to-spring year (2 Kings 18:1) in the same season in which the siege of Samaria later begins and ends (2 Kings 18:9-10).

727 B.C.: According to the eponym line for this year, Shalmaneser takes his seat on the Assyrian throne (Luckenbill Page 437).

726-722 B.C.: Shalmaneser V rules Assyria five springs.

From 725 to the same season in 723-722 B.C.: "Against Samaria" says the eponym list for each of these three Assyrian years. The third just happens to be the king's own eponymy (Luckenbill Page 437). This case in which the king's eponymy is in his fourth year is unique ~~XXXXXX~~ but the next king is honored in 719 B.C. his third year. The siege against Samaria begins in Hoshea's year seven and Hezekiah's year four (2 Kings 18:9). At the end of three years, Shalmaneser takes Samaria in Hoshea's year nine and Hezekiah's year six (2 Kings 16:10).

Tebet 12, (Julian Dec. 19 N.M.C. if not a lunar month later), 722 B.C.: After the recent death of Shalmaneser, Sargon ascends to the Assyrian throne according to the Babylonian Chronicle (Handbook of Biblical Chronology by Jack Finegan; Pages 197-198).

721-705 B.C.: Sargon II rules Assyria 17 springs.

721-720 B.C.: Sargon records that in his first year, he took 27,290 captives out of the Samerina (people of Samaria) ~~XXXXX~~ (Unger Page 260, Luckenbill 2, P 2).

The Geneses from Solomon to Samaria's Fall

A look at the geneses of the kings of Judah follows. Solomon was young and inexperienced when he began to reign (1 Chron. 29:1). He died in the dry season of 928 B.C. leaving Rehoboam his son of 41 years to succeed him. Rehoboam became a son of one year on Trumpets day of 969 B.C. They were thought of as a year older during the first month of spring in Joshua's day (Ex. 7:7, Num. 33:38-39, Deut. 1:3, 34:7) and in Jehoiachin's days (2 Kings 24:8, 2 Chron. 36:9) but not in Solomon's ~~ANY~~ realm. For convenience here, the king's birth is dated from the year of the dry season just before he becomes a son of one year. The Moabite woman who bore Rehoboam must have married Solomon no later than 970. I provide parenthetical estimates for the births of the next three kings not given in the Bible. The above evidence should be accounted for when Josephus says that Solomon lived 14 years more than he reigned (Ant. 8:7:8(.211)). Some Jews says 12 years (Thackeray on Ant. 8:1:1(.2)).

Generation 36: (945) B.C.; The lost story of the prophet Iddo evidently said that Micaiah the daughter of Uriel of Gibeah bore Abijah (2 Chron. 13:2,22). The lost Chronicles of Shemaiah or else of Iddo ~~XXX~~ told of Rehoboam's favorite wife, Absalom's daughter Maacah. Her first-born was Abijah who Rehoboam appointed as Chief Prince intending to make him king (2 Chron. 11:20-23, 12:15). According to the lost Chronicles of the Kings of Judah (1 Kings 15:7,23), women of the same name, Maacah the daughter of Abishalom bore Abijah and Abijah's son Asa (1 Kings 15:2,10). Confusion between the names of Absalom and Abishalom must have led to an error in 1 Kings 15:2. If Absalom's grandson lost the kingship to a half-brother with a similar name, then he lost out to Uriel's grandson.

37: (924) B.C.; Abishalom's daughter Maacah bears Asa. What confirms this is that Maacah is named as the one removed as queen mother during the national repentance of 893 B.C. (2 Chron. 15:10,16).

38: (904) B.C.; Shilhi's daughter Azubah bears Jehoshaphat.

39: 882 B.C.; Jehoram was borne by a mother who goes unnamed because her ~~XXXXXXXX~~ daughter-in-law Athaliah ran things instead of her. Athaliah's mother ~~XXXX~~ was Jezebel the daughter of Ethbaal evidently (1 Kings 16:31, 2 Kings 8:18, 2 Chron. 21:6). Omri began his fight for Israel's throne during the rainy season of 882-881 B.C. His son Ahab must have taken Jezebel as his wife around this time, because Athaliah ~~XXXXXXXXXX~~ already had more than one child by the time her husband Jehoram was a son of seventeen years. (2 Chron. 22:2,8).

40: 865 B.C.; Some two to four years after Ahab and Jehoshaphat made their marriage alliance (2 Chron. 18:1), Athaliah bears Ahaziah. Jehoram's young age is even required if his eight-year reign (based upon Thiele's reasonable scenario) began with his father's death. Amazingly, the marriage of Jehoram and those of Judah's original household happen to be the ~~XXXXXXXXXX~~ earliest in life for any one known among Jehoiachin's ancestors. Canaanite mother's had something to do with these earliest marriages (Gen. 38:2, 1 Kings 16:31). Not only that, Judah's Chroniclers changed over to Israel's nonaccession-style method of counting years

while Athaliah's husband, not her son, was ruling ~~846-843~~ (846-843 (if not 849-841) B.C.). This Canaanite-Israelite half-breed not he; unnamed mother-in-law influenced her husband (2 Chron. 21:6). To her advantage, ~~he~~ her husband slew his brothers and invading Arabs slew all but his youngest son (2 Chron. 21:4, 22:1).

41: 844 B.C.; The wife of the surviving son, her name was Zibiah, bears Jehoash. The father, Ahaziah, along with his brothers sons are slain a year later by Jehu (2 Chron. 22:8). With Jehu's masacering restricted to Israel, Athaliah tried to eliminate the rest of Judah's royal family. Her daughter Jehosheba (2 Kings 11:2) hid little Joash in the temple until Jehoiada organized Joash's rise to power and Athaliah's assassination. Athaliah's reign was credited to Joash.

42: 831 or more likely 830 B.C.; Jeho-addin of Jerusalem bears Amaziah.

43: 800 B.C.; Jecoliah of Jerusalem bears righteous Uzziah.

44: 775 B.C.; Zadok's daughter Jerusha bears somewhat righteous Jotham.

45: 756 or 755 B.C.; An unnamed woman bears wicked Ahaz. Although he is a son of twenty years during Pekah's seventeenth year (2 Kings 16:1-2), he already has a nine-year-old son when his own sixteen year reign begins (2 Kings 16:2, 18:1-2).

46: 740 B.C.; Zechariah's daughter Abi (2 Kings 18:2) or Abijah (2 Chron. 29:1) bears righteous Hezekiah. In 716-715 B.C., fourteen years before Sennacherib's invasion (2 Kings 18:13), Hezekiah at the age of 25 succeeded his father Ahaz who died a son of 40 or 41 years and not a mere 36 years as 2 Kings 16:1-2 might suggest.

Work Among the Prophets Clarified by Dates

968 B.C.: Solomon expels Eli's descendant Abiathar as priest and replaces him with Zadok (1 Kings 2:27-35). This fulfills what was told to Eli about 120 years earlier (1 Sam. 2:27-36). Zadok's heirs are listed in 1 Chron. 4:8-15, Neh. 12:10-11

Between 945 and 928 B.C.: Ahijah announces to Jeroboam I that he is to rule over the ten tribes (2 Kings 11:30-40).

About 925 B.C.: a man of God at the altar of Bethel fortells the altar's destruction by a specifically-named King Josiah (1 Kings 13:2).

Before 907 B.C.: Ahijah fortells the fall of the dynasty of Jeroboam I (1 Kings 14:6-16).

Before 882 B.C.: Jehu son of Hanani announces the fall of Baasha's dynasty (1 Kings 15:1-4).

About 865-849 B.C.: Elijah prophesies in Israel until he is transferred out through the air (1 Kings 17:1--2 Kings 2:11).

About 849-804 B.C.: Elisha prophesies in Israel (2 Kings 2:12--13:20).

845 B.C.: Jehoram receives from Elijah a condemning letter and dies as foretold in the letter two years later (2 Chron. 21:12-19).

843-751 B.C.: Jehu's dynasty lasts four generations as the Eternal said it would (2 Kings 10:30).

Between 792 and 752 B.C.: In the days of Jeroboam II, Jonah foretells Israel's recovery of land (2 Kings 14:25), and Amos prophesies (Amos 1:1).

781-745 B.C.: Assyria is practically paralyzed under weak kings (Ancient Iraq by Georges Roux; Cleveland and New York; The World Publishing Company; 1964; ~~Page 251~~ Page ~~251~~ 251). Shalmaneser IV in unheard of weakness did not get the credit for his general's victories. Ashur-dan led unsuccessful campaigns, and faced revolts, plagues, and an ominous solar eclipse. Ashur-nirari V hardly dared leave his palace and was probably killed when the revolution at Kalhu led to his mighty brother Tiglath-pileser's accession. This would allow for Joel, Amos, and Jonah all to have been contemporaries, though none of these three mention Assyria or the Assyrians by name. Yet Jonah who visited Nineveh would have referred to its king as merely the king of Nineveh (Jonah 3:6). The other two both wrote about the day of the Lord (Joel 1:15, Amos 5:18), locusts ((Joel 1:4, Amos 7:1-3),

and captivities, nationally for Israel (Amos 5:27) and of individuals of Judah (Joel 3:6). *The arrival of assyria in A.D. 3117 of The Septuagint*

To be in error.
About 760-722 B.C.: Hosea prophesies until Samaria's fall (Hos. 1:1).

Between about 751 and 710 B.C.: Micah prophesies (Micah 1:1).

638-684 B.C.: From Uzziah's death (Is. 6:1) till Manasseh's year 2, Isaiah prophesies (Martyrdom of Isaiah, and Ascension of Isaiah).

711 B.C.: Sargon's general takes Ashdod (Is. 20:1), and the revolt of Iatma the Greek is crushed (Luckenbill 2, PP 113-114) perhaps as background for Joel 3:6.

6th leg of our Journey
 The Lost Ten Tribes and Their Associates 718-550 B.C.

1516-516 (or 1513-513) B.C.: The Scoloti (who gets its name from the surname of the king) rules a Southern Russian hoard of gentile Scythians beginning a thousand years before Darius's unsuccessful invasion of Scythia (Herodotus ~~ix~~ 4:6). The subjects of the Scoloti are the only ones who I myself am referring to as "Scythians," unless otherwise indicated.

Between 1150 and 650 B.C.: Homer wrote the *Illiad* and the *Odyssey*. Book 11:12-19 of the *Odyssey* tells of the "where the city and land of the dark Cimmerians lie hidden in vapor and cloud," Homer's Odyssey translated by S. O. Andrew; Every Man's Library, Dutton, New York, 1967, Page 135). After the Trojan war, Phrygia was utterly devastated by Cimmerians, Greek for people of Gomer (Dr. Hoeh's *Compendium*, Volume 1, Page 375). The Cimmerii known to the Greeks and the Iranian-speaking Gimirrai known to the Assyrians have "been identified with the Biblical Gomer, son of Japheth, Gen. 10:2-3," (Encyclopedia Britannica Eleventh Edition, Volume 6, "Cimmerii"). Japheth fathered Gomer, ancestor of the Cimmerii of Homer, ancestor of the Khmer Rouge. But the Israelite Gomer's (Hos. 1:3) house of Isaac (Amos 7:16) is the ancestor of the Sakan Gimiri written of by Darius and Xerxes, who are ancestors of the Cimbri written of by Ptolemy, who are ancestors of the Welch. I have yet to account for the the Gimirrai who Herodotus wrote of as Cimmerii.

734-669 B.C.: Within sixty-five years, Ephraim is to be broken to pieces, so that it is no longer to be a people (Isaiah 7:8).

May, 714 B.C.: Remnant Ephramites (who the Assyrians have not deported) mock Hezekiah's call to the second passover at Jerusalem. None humble themselves, and the only ones who assemble at the festival are unclean (2 Chron. 30:10-11,18).

718 B.C.: Sargon campaigns near Tabal, Asia Minor. He allows Azitawadda, king of Adana to organize an empire (A History of Cilicia During the Assyrian Period P.H.D. Thesis by John Bing, Indiana University, 1969, Page 70). The "sevenfold" 2520-year Israelite national oblivion begins (Lev. 26:18,21,24,28).

706 B.C.: The Gimirrai attack Sargon's northern fronteer. Hidi, king of Til-Garimmu breaks free from Assyria (Luckenbill, Vol. 2, Page 290 noted by Bing).

705 B.C.: Sargon's army from Cilicia penetrates the Taurus mountains to fight Teispes chief of the Gimirrai. This is "probably in the battle when Sargon was killed," (Glimpses of Ancient Egypt Studies In Honor of H. W. Fairman by A. R. Millard; Warminster Wilts, England; Aris and Phillips L.T.D.; 1979; "The Sythian Problem," Page 121). Azitawadda after Sargon's death sees that the time is right for a revolt. Senacherib inquires to determine the sins of his father Sargon (Bing Pages 87-88).

695 B.C.: The Assyrians attack the country of Til-Garimmu.

700-550 B.C.: The History of Herodotus book 1 Section 130 says that the Medes ruled all of Asia beyond the Halys River 128 years, except during the Scythian invasion. This ¹²⁸~~150~~-year total ommits the 22 years of one of the kings, so that they actually ruled 150 years (See Cary's translation of the Greek text of Baer, Page 54). A similar mistake is found in Adad-Guippa's memmorial stele H1B. In this, the 70-year rule of Nebuchadnezzar's religious party is said to last only 68 years. Awel-Merodoch's two years were missed in the totaling (Prichard's texts Page 561).

700-647 B.C.: Deioces rules Media 53 years (Herodotus 1:102).

About 690-652 B.C.: Gyges rules Lydia from Sardis 38 years (Her. 1:14).

About 700-650 B.C.: The great Arian invasion drives the Muskai (as the Assyrians called them), the Moschi (as Herodotus called them) from Northern Syria and Taurus into possibly into the Russian steppes. Later, they are known as Muskovs. They are not Indo-European but Turanian as names of their kings in the Assyrian records indicate. They descend from Meshech (Gen. 10:2), and in the time of Darius the Great, their wooden helmets, short spears, and small shields indicate the low condition of their craftsmanship (Rawlinson's History of Herodotus Volume 4, Pages 179-181). In Europe, those who burried their dead in urns after cremation are outdated by the Kelttoi of the Hallstatt culture. Is this a chain reaction of the Arian invasions?

Did the Arians drive out any of the Bet-Humri, and if so, did the Bet-Humri who would have left become Kelttoi?

679 B.C.: In his year 2, Esarhaddon's forces fight the Gimirrai (Prichard's texts Page 303). Teuspa (perhaps his royal title, suggests Bing) of the Gimirrai is killed and his troops defeated (Luckenbill, C 516, 530, 546; Bing Page 216). This Teuspa may have been Teispes who just happened to be the father of Ariaramnes, Father of Arsames, Father of Hystaspes, Father of Darius the Great, the Persian king (Rawlinson's History of Herodotus Volume 2, Page 490, "The Behistun Rock," Column 1).

675 B.C.: Tabal, Phrygia, Urartu, and the Gimirrai allie against Assyria (Bing Page 133), in Esarhaddon's year 6 according to the Babylonian chronicle (Bing's Appendix 6, Page 218).

About 665 B.C.: The Gimirrai threaten Lydia. The Lydian king (called Guggu in Assurbanipal's annals) obtains aid from the Assyrian king and repulses the Gimirrai (Luckenbill C 784, 849, Millard Page 121).

About 654 B.C.: Guggu assists Pharaoh Psammetichus I's revolt against Assyria (Luckenbill C 785, 910, Millard Page 121).

About 652 B.C.: The Assyrians allow their enemy the Gimirrai route Lydia and overthrow Guggu. Strabo identifies the victorious leader of the Gimirrai as Lygdamis (1:41). Several Assyrian texts mention the leader, Dugdamme. That is Millard's spelling, while Ellis H. Minns refers to him as "Tugdammī," (Scythians and Greeks London; Cambridge University Press; 1913; Page 43).

648?-619? B.C.: Ardys succeeds his father Gyges and rules at Sardis for a period ironically recorded as 49 years (Her. 1:16). The figures given by Herodotus point to 678-629 B.C. This fits better with the conclusions of Jehovah's Witnesses, but Assurbanipal's annals and Adad-Guippa's memorial Stele H1B and more of Herodotus's account favors the dates given here. I am differing from the figures of Herodotus as little as possible.

647-625 B.C.: Phraorces, son of Deioces, rules Media 22 years (Her. .

645?-617? B.C.: The Scoloti Scythians govern Asia 28 years (Her. 1:106, 4:1). Millard shows major problems with two of three views of the account of Herodotus (Pages 120-121). (1.) The 28-year Scythian rule did not fall fully between the 22 years of Phraortes and the 40 years of Cyaxares in 653-625 B.C. After all, the Scythian invasion broke up a siege of Nineveh carried on by Cyaxares the year his father had just died. This scheme would have the ^{packed} between Cyaxares and the Lydians in 585 B.C. sixty-eight years later. (2.) The 28-year Scythian rule did not begin in 625 B.C. when Cyaxares began his reign during the Median siege of Nineveh. After all, at Nineveh's fall in 612 B.C., the Babylonian king treated Cyaxares as an equal, evidently because no Scythian hoard was around to lay low the Median crown. 645-625 must have marked 20 years of Scythian rule as pressure against the Medes was increasing.

643 B.C.: After King Ardys routed the Gimirrai and paid tribute to Assurbanipal, Assyrian records finally record the fall of Guggu (Millard Page 121). One scholar has speculated that Guggu's overthrow reflected badly on the Assyrians, until Ardys redeemed Assyrian prestige by routing the Gimirrai and paying the Assyrians tribute. I am just following the imperfect chronology of Herodotus as much as possible without departing from the Assyrian evidence.

About 642 B.C.: After having been a threat to the Assyrian frontier in Cilicia, Dugdamma, the ^{Cimmerian} Assyrian leader dies (Millard Page 121).

About 640 B.C.: Dugdamma's son makes peace with Assurbanipal (Millard Page 121). "A curious point is that the son of Tugdamma, Sandakhsathra, had a name clearly Iranian. It is hard to suppose that the Cimmerians (or Gimirrai) had yet come under Median influence. Does it mean that the Cimmerians had Iranian affinities?" Minns wondered (Scythians and Greeks Page 43).

639-626 B.C.: Assyrian and Babylonian texts say nothing about events (Millard Page 122). The Massagetae harassed the Scoloti into crossing the Araxes river into the territory of the Gimirrai (called Cimmerii by Herodotus).

The kings of the Cimmerii determined to die fighting the superior forces "and be buried in their own country . . . considering what great advantages they had enjoyed and how many misfortunes would probably befall them if they fled from their country," (Her. 4:11). All of the royal race was slain by the people who wanted to flee, and the dead were buried near the Tyras river. Elsewhere, Herodotus indicates that some Scoloti continued to rule (4:6). From Sothern Russia, the Cimmerii fled with the Caucasus on their right. They evaded the Scythians by entering Sardis while the Scythians invaded Media (Herodotus 4:11-13).

625 B.C.: "During the time that (Ardys) reigned at Sardis, the Cimmerii, being driven from their seats by the Scythian nomads passed into Asia and possessed themselves of all Sardis except the citadel (Her. 1:15). Phraortes died during a siege against Nineveh. His successor, Cyaxares continued the siege when a numerous hoard of Scyths burst into Asia in pursuit of the Cimmerii whom they had driven out of Europe (Her. 1:103). Having invaded Media, they were masters of Asia (Her. 1:104).

625-585 B.C.: Herodotus says Cyaxares the Mede reigned 40 years (Her.

622-617 B.C.: Records for these six years are lacking (Millard Page 120).

619?-607? B.C.: Sadyattes, son of Ardys, rules at Sardis 12 years (Her. 1:16).

617? B.C.: Scythians head for Egypt. Pharaoh Psammitichus at Palestine, then part of Syria, diverts them with presents and prayers. They returned through Ascelon, a city of Syria. The last personnel to leave pillaged the temple of celestial Venus (Her. 1:105). Concerning the land of Jacob, "Plunderers have stripped them and ruined their branches," wrote Nahum in Nah. 2:2. Now the pharaoh switches from being an enemy to an allie of Assyria and their consistent allie the Scoloti Scythians. The Scoloti Scythians were the first beginners of violence in that area (Her. 104:1). The apostle Paul in A.D. 60 identified a Scythian people in contrast with barbarians (Col. 3:11) of the Scoloti sort. Either the Scoloti or some other Scotti gave their name to Scotland.

The Declaration of Arbroath suggests an Israelite heritage in Scotland, but don't look for it in the ancient barbaric Scoloti.

617-585 B.C.: According to Castor, Eusebius, and Syncellus, Cyaxares ruled Media 32 years (Millard Page 120).

Tishri, 616 B.C.: The Egyptian and Assyrian armies persue but do not overtake the ~~army~~ king of Akkad, (Babylon) (Prichard's texts Page 303).

615-614 B.C.: In the month Arahshammu of Nebopolassar's year 11, The Medes begin fighting the Assyrians and take Ashur the following Summer. They win the respect of the Babylonian king who arrives too late for the battle (Prichard's text Page 303).

613?-602? B.C.: The Lydians war against Miletus six years under King Sadyattes and five years to victory under his son, Alyattes (Her. 1:18).

607?-560 B.C.: Alyattes rules Lydia alledgedly 57 years (Her. 1:25). He drove the Cimmerii out of Asia (Her. 1:16).

About 600-400 B.C.: Scythian advanced guards reach Eastern Germany, Hungary, and Bulgaria contacting several Hallstatt tribes (The Scythians Page 24).

590-Julian May 28, 585 B.C.: Cyaxares demands the Lydians to deliver up the Scythians. Alyattes refuses. They stalemate in five years of warfare. During a tough battle in the sixth year, as Thales had predicted, day turns into night. An apparent solar eclipse (May 28, 585 B.C.) scares them into making peace. Alyattes gives his daughter Aryenis in marriage to Astyages, son of Cyaxares (Her. 1:174).

Between 585? and 560 B.C.: Alyattes takes Smyrna (Her. 1:16). For three or four hundred years, there would be no Smyrna. Then, it would be rebuilt and people would say, "that Smyrna was dead yet lived," ~~Fr~~ (The Anchor Bible: Revelation, Pages 394-395). Jesus identified with Smyrna (Rev. 2:8).

585-550 B.C.: Astyages, son of Cyaxares, and maternal grandfather of Cyrus rules Media 35 years (Her. 1:75).

560-546 B.C.: Croesus, son of Alyattes, rules Lydia (Her. 1:26). He attacked Ephesus whose people dedicated their city to Diana (Her. 1:26, Acts 19:28).

From Hezekiah to Daniel (721-536 B.C.) a *Chronometer of Events*

745-668 B.C.: History to be covered in the Babylonian chronicle (Bullitan of American Schools of Oriental Research No. 143: October, 1956; "Nebuchadnezzar and Neriglissar Chronicles." The following dates for the Babylonian kings are those of Brinkman on page 339 of Oppenheim's book Ancient Mesopotamia: Portrait of a Dead Civilization).

728-727 B.C.: Pulu the Assyrian, Tiglath-pileser III rules Babylonia 2 years.

726-722 B.C.: Ululaju the Assyrian, Shalmaneser V, rules Babylonia 5 years.

721-710 B.C.: Merodach-Baladan II rules Babylonia 12 years.

716-702 B.C.: Shabako of the 25th dynasty rules Egypt (Third Intermediate Period In Egypt by Kenneth A. Kitchen; Warminster, England; Aris and Phillips L.T.D., 1973 Pages 467-468) for 25th and 26th dynasty pharaohs.

715-686 B.C. (Fall-to-Fall accession reckoning): Hezekiah rules 29 years over Judah (2 Kings 18:2, 2 Chron. 29:1).

In Hezekiah's first year (2 Chron. 29:3), Abib 1-16 (Julian April 16-May 1 MHC., April 18-May 3, NMC.), 714 B.C.: The priests begin carrying out Hezekiah's reforms by cleansing and sanctifying God's temple (2 Chron. 29:16-17). The now past reign of Ahaz is noted in verse 19.

April, 714 B.C.: Hezekiah sends letters throughout Judah and also to the Israelite forebears of the Samaritans urging them to assemble for a late passover (2 Chron. 30:1-22).

Ziv 14 (May 29 MHC., May 31 NMC.), 714 B.C.: Here is what Exodus 12:34,39 and Numbers 9:10-14 indicate was to happen: Between the evenings (Ex. 12:6, 16:12, Lev. 23:5, Num. 9:3,5,11) around sunset the people gathered and ate the passover lambs with unleavened bread and bitter herbs. None of it was to remain until morning. The Samaritans and others have claimed that the period between the evenings lasted from sunset until the darkness. The passover was to be eaten in one's house (Ex. 12:45), so that the slaying of the lambs may have originally been a family affair. The period between the evenings originally

began the 14th day. During Christ's ministry, the lambs were slain at the temple. It took so much time that it is no wonder that they identified the period "between the evenings" as being from 3 P.M. to sunset (Josephus Wars 6: : (423), Pesachim 61A) at the end of the 14th day (The Illustrated Bible Dictionary 1980 Edition, Volume 3, Page 1157, Column 3, Item No. 5).

Abib 15-28, 714 B.C.: After the passover feast, (2 Chron. ~~XXXXXX~~ 30:15), the people keep the feast of unleavened bread (30:21). At sunset ending the 21st, they are in no mood to leave, so they feast seven more days (30:12).

June, 714 B.C.: After the assembly, the people disperse and go to various cities and tear down the pagan implements of worship (2 Chron. 31:1). The bronze serpent which Moses made (Num. 21:8) nearing the end of its 690th year now idolized as the Nehushtan is torn down (2 Kings 18:4).

709-705 B.C.: The Assyrian king, Sargon II, rules Babylonia 5 years.

704-681 B.C.: Sennacherib, son of Sargon, rules Assyria 24 years.

704-703 B.C.: Sennacherib enforces Assyrian rule over Babylonia 2 years. Sennacherib launches his first campaign against Merodach-baladan (Luckenbill V2 P116). Prichard's Ancient Near-Eastern Texts Page 274 gives an account of what remains of a listing of contemporary Babylonian and Assyrian kings. Side 4 of this rock inscription lists Sennacherib as king of Assyria and Babylonia. For two years, Sennacherib is king of Akkad.

703 B.C.: "Then the inhabitants of Akkad revolted and Ashur-nadin-shumi, the father ceded him the throne," (Sincronistic chronicle, Prichard Page 274). The above quote contains a gap to be clarified later. Marduch-zakir-sumi II the leader of the revolt rules Babylonia one month.

703-~~XXX~~ B.C.: Merodach-baladan II rules Babylonia nine months. Baladan's Elamite allies are defeated by Sennacherib's forces. Baladan flees, and the Assyrians lute his palace. (See, Babylon by Joan Oats; London; Thames and Hudson; 1979; Page 115).

702-700 B.C.: Bel-ibni, a noble who Sennacherib has appointed, rules

governs Babylonia 3 years. Sennacherib subdues a chieftain named Shuzubu who later appears as king. Se-nacherib's second campaign, east of the Tigris, is documented by Luckenbill (Volume 2, Page 117).

702-690 B.C.: Shebitku rules Egypt.

701 B.C.: In Hezekiah's 14th year Sennacherib launches his third campaign this time in Syria-Palestine (Isaiah 36:1--37:7, 2 Kings 19:7). Sennacherib's account is compiled by Luckenbill (Volume 2, Pages 113-121).

Anticipating 701-686 B.C.: "In those days," (Isaiah 38:1, 2 Kings 20:1, 2 Chron. 32:24), Hezekiah is promised that fifteen years are to be added to his life (Is. 38:5, 2 Kings 20:6). The declining afternoon sun is reversed ten steps as measured on the sun dial of Ahaz as a sign that Hezekiah is to be healed.

701 or 700 B.C.: Upon hearing of Hezekiah's sickness, recovery, and related signs performed in Judah, Merodach-baladan sends envoys to Jerusalem to inquire. Hezekiah proudly shows them Jerusalem's stored wealth, and Isaiah announces that the wealth eventually is to be carried off to Babylon (Is. 39, 2 Kings 20:12-19, 2 Chron. 22:31). Merodach-baladan flees the approaching Assyrian army by sea (Babylon by Joan Oates; Page 116).

699-694 B.C.: Assur-nadin-sumi rules Babylonia 6 years. The list of contemporaries names Ashur-nadin-shumi, "The father ~~xxxx~~ ceded him the throne," with rulers since the 703 B.C. revolt omitted or destroyed (Richard Page 274).

697-642 B.C.: Manasseh rules Judah 55 years (2 Kings 21:1, 2 Chron. 33:1).

693 B.C.: Nergal-uzezib rules Babylonia 1 year. He is listed at the time of Sennacherib as son of Bahul on the list of contemporaries.

692-689 B.C.: Musezib-marduch rules Babylonia 4 years, "a native of Bit-dakkuri," says the list of contemporaries.

690-664 B.C.: Taharqa rules Egypt, continuing the Ethiopian dynasty's control.

688-601 B.C.: Sennacherib the Assyrian rules Babylonia 8 years. He is listed as ruling both Assyria and Babylon on the list of contemporaries.

688?-around Passover, 686? B.C.: A second invasion by Sennacherib (Is. 37:1-37, 2 Kings 19:35-36) is indicated by King Tirhakah's possible intervention. Isaiah

assures Hezekiah that the embattled people are to eat what grows of itself until in the third year when they are to sow and reap with the invasion ended (Isaiah 37:30, 2 Kings 19:29).

634 B.C.: Two years into his reign, Manasseh puts Isaiah to death (Old Testament Apocrypha and Pseudepigrapha by Charles; Volume 2: "The Martyrdom of Isaiah,").

631 B.C.: Sennacherib is murdered by two of his own sons (Isaiah 37:37-38, 2 Kings 19:37).

689-669 B.C.: Esar-haddon rules Assyria and Babylonia 12 years. The king of Judah pays tribute to him (Prichard Page 291). Esar-haddon sends captives into Samaria (Ezra 4:2).

668-between 633 and 627 B.C.: Assurbanipal rules both Assyria and Babylonia 1 year and continues over Assyria a ~~sixty-two~~ disputed number of years (Aid book Page 327). He launches a campaign into Palestine (Prichard Page 294). A commander under either Esar-haddon or Assurbanipal imprisons Manasseh in Babylon (2 Chron. 33:11).

667-648 B.C.: Samas-sum-ukin rules Babylonia 21 years.

664-656 B.C.: Tantamani is the last 25th-dynasty ruler over Egypt.

664-610 B.C.: Psammetichus I is the first 26th dynasty ruler over Egypt.

663 B.C.: The Assyrian army in upper Egypt crushes Thebes.

649-547 B.C.: The 104 years (two overlapping) lived out by Adad-gumpi, mother of Nabonidus, eulogized on the memorial stele HLB (Prichard Pages 560-562 quoted from here): "From the twentieth year of Assurbanipal king of Assyria when I was born until the 42nd year of Assurbanipal, the 3rd year of his son Assur-etil-ili, the 21st year of Nebopolassar, the 43rd year of Nebochadnezzar, the 2nd year of Awei-merodach, the 4th year of Neriglissar, during all these 95 years in which I visited the temple of the great god Sin, . . . he added to my life many days and many years of happiness . . . to the 9th year of Nabonidus, king of Babylon, the son whom I bore, i.e. the 104 happy years spent in that piety which Sin the star of all the gods had planted in my heart." The following quote

shows that the scribe used the number of years of each reign just listed in order to total up the years: "I . . . h done my duty as a subject during the 21 years in which Nebopolassar king of Babylon, 43 years in which Nebuchadnezzar the son of Nebopolassar, and the 4 years in which Neriglissar the king of Babylon, exercised their kingship, all together 68 years." When the scribe forgot to list Awel-merodach, he left his two years out of the total. It stands to reason that since Ashur-etil-ili was Assyrian, and Nebopolassar was Babylonian, she ended her service under the Assyrians and began working for the Babylonians while these two kings simultameously ruled. Brinkman lists 42 years for Ashurbanipal in agreement with this memmorial. If Ashurbanipal's son succeeded him upon his death, then perhaps his son's third year when Adad-guppi was transfered was Nebopolassar's second year.

647-627 B.C.: Kandalanu rules Babylonia 21 years. "eighty-two kings of Assyria from the time of the time of Eroshu son of Illushuma to Ashurbanipal son of Esarhaddon correspond to ninety-eight kings of Akkad from the time of Sumulail to Kandalanu," concludes the list of conterperaries (Prichard page 274).

641-639 B.C.: Amon rules Judah two years (2 Kings 21:19, 2 Chron. 33:21).

639-608 B.C.: Josiah rules Judah 31 years (2 Kings 22:1, 2 Chron. 34:1).

633 B.C.: Known business documents date from no later in Ashurbanipal's reign than year 36. John Bright had given this year as the king's death in A History of Israel, 1964; Page 293 (Aid book Page 327). Most evidence points to

627 B.C.: Two memmorial to Adad-guppi have been discovered. The partly disintegrated Stele H1A had to be interpreted with the help of Ptolemy's ^{CANAN} ~~Geographie~~ (Aid book Pages 326-327, Prichard 311-312) for forty years until the discovery of H1B (Prichard Pages 560-562). The Compendium, Volume 1, Pages 296-297 includes ~~Ptolemy's~~ ^{ASSYRIAN} figures ^{confirmed by Ptolemy's Chaldean Canon} for the years of Assyrian rulers (745-608 B.C.): Tiglath-pileser III 19, Shalmaneser V 5, Sargon 17, Sennacherib 23, Esarhaddon 13, Assur-banipal 42, Assur-etililani 4, Sin-sarra-ishkun 10, Assur-uballit II 4. "Ptolemy is thought to have used the writings of Berossus, believed to have been

a Babylonian priest of the god Bel. In the third century B.C.E., he wrote a history of Babylon in the Greek language, evidently based on cuneiform records," (Aid Book Page 328).

633-628 B.C.: Beginning in his eighth year, Josiah begins to seek God, so that in his 12th year, he begins purging the land of the high places (2 Chron. 23:3). Zephaniah's prophecies may begin at this time (Zeph. 1:1).

623-587 B.C.: From Josiah's year 13 to Zedekiah's eleventh year's fifth month, The Word of the Eternal comes to Jeremiah (Jer. 1:1-3).

626-623 B.C.: Ashur-etel-ilani rules Assyria against much opposition. Documents as late as his fourth year have been found (Aid Book Page 327).

626 B.C.: Interregnum 1 year in Babylonia. Some Babylonian documents date this as year 22 of the deceased king Kandalanu. According to the partly readable Uruk king list, after the 21 years of K'lan', there is one year for Sin-shum-lishir and Sin-shar-ishkun. (Prichard Page 566). Sin-shar-ishkun appoints Nabopolassar as governor (Journal of Near-Eastern Studies Volume 3; 1944; Pages 41-42).

November 3, 626--June? 556 B.C.: Worshipers of Bel and Nabu rule in Babylonia 70 officially spring-to-spring years (Accession and death dates are found in Parker and Dubberstein's Babylonian Chronology).

Jan. 27, 625--Jan. 5, 539 B.C.: These Babylonians rule a total of 87 Egyptian new years: Nebopolassar 21, Nebuchadnezzar 43, Evil-merodach 2, Neraglissar 4, and Nabonidus 17 (Ptolemy's canon, Aid book Page 327). The Uruk list confirms the first three figures but not the last two (Prichard Page 566).

624 B.C.: Adad-guppi no longer serves Ashur-etel-ilani the Assyrian king, but begins serving Nebopolassar the king of Babylonia (Stele H1B).

623? B.C.: Sin-sumu-lisir seizes power one month in Assyria (Olmsted Page 627).

622?-612 B.C.: Sin-sar-ishkun rules Assyria perhaps 11 years till Nineveh's fall; He is recognized 2 years at **Sippar**, and 7 years at **Uruk** (Olmsted's History of Assyria Page 628). "Dated tablets have been found only to his seventh year," (Aid Book Page 327); Ptolemy listed him for 10 years (Compendium, Vol. 1, Page 297).

Abib 14 (Julian April 3 MHC, April 4 NMC), 622 B.C.: Josiah's reforms in his 18th year climax with the keeping of the passover (2 Kings 23:22-23, 2 Chron. 35:1). In an obscure fashion, Ezekiel (1:1) counts this as year 1 from which year 30 marks the time of Ezekiel's first recorded vision.

616-609 B.C.: In his years 10-17, the chronicles of Nebopolassar record the battles leading to Assyria's destruction (Prichard Pages 303-305).

About 615 B.C.: Nahum prophesies in Judah concerning Nineveh.

612 B.C.: Nineveh falls in Nebopolassar's 14th year.

611-609 B.C.: Ashur-uballit II rules what's left of Assyria 3 years.

610 B.C.: "The Manda-hordes came to the aid of the king of Akkad (that is the Medes aided the Babylonians), and they murged their armies and marched against Harran," (Prichard Page 305). That quote from Nebopolassar's chronicles is dated to his year 16 which Stele H1B confirms in saying, "I, who even in the 16th year of Nebopolassar king of Babylon, who when Sin the king of the gods became angry with his city (Harran that is) and his temple and went up to Heaven and the city and the people in it became desolate, visited the sacred places of Sin," (Page 560-561)

610-594 B.C.: Necho rules Egypt 16 years (Herodotus 2:159).

Tammuz, 609 B.C.: "Seventeenth year: in the month ~~Emuzem~~ Duuzu, Ashur-uballit, king of Assyria, and a large army of Egypt who had come to his aid crossed the river Euphrates and marched on to conquer Harran," (Prichard Page 305).

Probably Ab, 609 B.C.: Josiah is killed at Megiddo while trying to prevent Necho from aiding the siege at Harran (2 Kings 23:29-30, 2 Chron. 35:20-25).

Ululu, 609 B.C.: The siege against Harran ends in failure. Jehoahaz is in the midst of a three-month rule over Judah (2 Kings 23:31 2 Chron. 36:2).

After Trumpets day, 609 B.C.: Necho deposes Jehoahaz and installs his brother, Eliakim, renaming him Jehoiakim (2 Kings 23:33-34, 2 Chron. 35:3-4). Beginning at age eight, Jehoiachin reigns 3 months and 10 days (2 Chron. 36:9), but not until at age 18 is he to reign those three months (2 Kings 24:8). The eight-year-old king evidently is credited with a ten-day reign amid the chaos ending the reign of Jehoahaz. Jeremiah warns of the temple's destruction

because the nation is not repenting (Jeremiah 26).

609-539 B.C.: "when seventy years are completed for Babylon, I (the Eternal) will visit you, and I will fulfill to you my promise and bring you back to this place (Judah)" (Jeremiah 29:10). Nations serve the king of Babylon seventy years. After the seventy years are completed, the Babylonian nation is to be punished (Jer. 25:9-12).

609-597 nonaccession reckoning then post-dated; or 608-597 B.C. accession reckoning predated: Jehoiakim rules Judah 11 years (2 Kings 23:36, 2 Chron. 36:5).

607-537 B.C.: Josephus wrote that for seventy years the people were removed out of their own land (Ant. 11:1:1), and the Talmud agrees (The Comprehensive Hebrew Callendar by Spier Page 225). Seventy years must pass before the end of the desolations of Jerusalem (Dan. 9:2). "All the days that it lay desolate it kept sabbaths to fulfill seventy years," (2 Chron. 36:21). So Jehovah's witnesses have concluded that Jerusalem fell in 607 B.C. rather than 537 B.C. Herodotus (1:14) dates the death of Gyges as 678 rather than 652 B.C. Perhaps Herodotus's account of Scythia's 28-year occupation of Media could be construed as allowing for 645 B.C. as Cyaxares's accession year and Nebopolassar's year 1 favoring Jehovah's witnesses' attack against Ptolemy's figures. But while Stele H1A used to serve as such a weak confirmation of Ptolemy, the discovery of Stele H1B gave it resounding support, so that 607 B.C. is evidently 20 years before Jerusalem's fall and not the year of its fall.

Sivan, 607 B.C.: Nebopolassar, with crowned prince Nebuchadnezzar leads armies to mountains (From Chronicle IV, from Nebopolassar's years 18-20, Chronicles of Chaldean Kings (625-556 B.C.) in the British Museum by D. J. Wiseman P 46-47).

Tammuz, 607 B.C.: Nebopolassar returns to Babylon: his son continues activities in Za (beside Wiseman, see Assyrian and Babylonian Chronicles by A. K. Grayson, Page 19).

Elul, 607 B.C.: Nebuchadnezzar returns to Babylon (Chronicle IV).

Tishri-Chislev, 607 B.C.: Nebopolassar goes and takes Kimuhu on the upper Euphrates (Chronicle IV).

Shebat, early 600 B.C.: Nebopolassar returns to Babylon (Chronicle IV).

Spring-summer, 600 B.C.: The Egyptians besiege the Babylonian garrison at Kimuhu, retaking it after a four-month encampment. Nothing is said about either Nebopolassar or Nebuchadnezzar until Tishri. Only if Jehoiakim's reign were counted from Tishri of 609 or Abib, 608 B.C. in Dan. 1:1 would this mark the time of Daniel's being taken captive. However, Jehoiakim's year 1 originally seems to have begun in Tishri of 608.

Tishri, 606--Shebat, early in 605 B.C.: Nebopolassar takes cities south of Kimuhu. Finally, he returns to Babylon leaving Nebuchadnezzar in charge, but the Egyptians centered at Carchemish defeat the Babylonians at Quramati (Ending Chronicle IV). The crowned prince, Nebuchadnezzar is in charge of the army, so that he is recognized as king in the West. So his year 1 in the West is to begin in the Spring of 605 B.C. (Bullitan of American Schools of Oriental Research No. 143, October, 1956; Page 32).

Late Spring or early summer, 605 B.C.: The Babylonians defeat the Egyptians at Carchemish (Chaldean Chronicle V). Necho is defeated at Carchemish in Jehoiakim's fourth year (Jeremiah 46:2. If Jeremiah writes this after the Babylonians impose the Spring reckoning upon Judah, then this originally marks Jehoiakim's third year (Daniel 1:1), and Daniel is taken captive at about this time. *CHALDEAN CHRONICLE V SUGGESTS THIS BY SAYING "AGAINST HATTI"*
605 B.C.: The Word comes to Jeremiah "in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadrezzar king of Babylon), . . . 'For twenty-three years, from the thirteenth year of Josiah the son of Amon, king of Judah, to this day, the Word of the Lord has come to me," (Jeremiah 25:1-3).

Julian August 15 (Babylonian Ab 8 NMC.), 605 B.C.: Nebopolassar dies.

September 7 (Elul 1), 605 B.C.: Nebuchadnezzar ascends to the throne.

605-604 B.C.: "In the fourth year of Jehoiakim," God tells Jeremiah to write on a scroll what He has been telling Jeremiah concerning Israel and Judah. Hopefully Judah will repent upon hearing these words (Jer. 36:1-3).

Abib or Nisan, 604 B.C.: Nebuchadnezzar participates in the Akitu (New-Year) festival. He takes the hand of the gods Bel and Nabu beginning his official year 1 and his Western year 2.

Sivan, 604 B.C.: Nebuchadnezzar with his army in Syria collects tribute from all the kings of Hattu (that is in the West) (Chronicle V).

Chislev, 604 B.C.: The Babylonians conquer a lute city (apparently Ashkellon) (Chaldean Chronicle V). Judah loses its independence to Babylon.

Chislev 24 (Julian December 16 MHC., December 17 WIC.), 604 B.C.: In the fifth year of Jehoiakim, in the ninth month (no date given), on a fast day, Baruch reads the scroll which Jeremiah has written. The king hears it and burns the scroll. God decides that his descendents are not to perpetuate David's throne (Jer. 36:9-32). This is the 24th of the month if this is the date on which Haggai later prophesies (Hag. 2:10,20).

604-601 B.C.: Jehoiakim serves Nebuchadnezzar three years (2 Kings 24:1).

603 B.C.: In the second year of the reign of Nebuchadnezzar, the Babylonian king has the dream of the great image portraying the rule of Babylon, Persia, Greece, and Rome (Dan. 2). God through Daniel interprets the dream. Daniel lives in Babylon and would probably give dates according to official, not Western, reckoning.

Iyar, 603 B.C.: In the second month, Nebuchadnezzar's army is called out to Syria (Chronicle V).

602 B.C.: The Babylonian army is unopposed in Syria and collects tribute.

601 B.C.: The revived Egyptians fight the Babylonians to a standstill. The Babylonians return home and rebuild. Jehoiakim rebels (2 Kings 24:1). Jeremiah 28:1 is evidently counting from a new year near the time of this rebellion, because it refers to the beginning of Zedekiah's reign as "the fourth year." It is a fourth year counting back to either Tishri of 601 or Nisan of 600 B.C.

Nebuchadnezzar musters a large force of chariots and horses (See Ezekiel 1 by Walther Zimmerli; Philadelphia; Fortress Press; 1979; Pages 12-13).

Chislew, 199--Adar, 598 B.C.: The Babylonian operations are in Syria. Detachments are sent to plunder Arabs on the rich caravan route in Northern Arabia.

Chislew, 598 B.C.: "In the seventh year in the month Chislew, the king of Akkad mustered his troops, marched to Hatti-land, and pitched camp against the city of Judah," (Chronicle V quoted from Ezekiel 1 Page 10).

December 19? (Chislew 2 (Babylonian), Tebeth 3 (MHC.), 598 B.C.: Jehoiakim is bound (2 Chron. 36:6), is killed and left unburied, and Ezekiel among others is taken captive (Ant. 10:6:2-3). This is Chislew 3 (according to Jewish tradition,

This very late Chislew is possible if the thirteenth month was inserted the ~~XXXXXXXX~~ previous March. Regulations may have forbade intercolating the sabbatical year and the year after that and recommended intercolating the year before the land sabbath (Sanhedrin 2:9). Jubilees supposedly are no longer counted (Encyclapaedia Judaica Jerusalem; Keter Publishing House; 1973; Vol. 14, Page 582, Column 2). This year 10 (MHC.) of the 19-year cycle (if one was kept) would normally have been a leap year, so a land sabbath that year is possible.

Chislew, 598--Adar, 597 B.C.: Jehoiachin, who is a son of 18 years, reigns over Judah three months (2 Kings 24:8). The Talmud Megillah says, (with explanations here in parentheses) "R. Johananan said Jeremiah was not there as he had gone to bring back the ten tribes. Whence do we know that they returned? Because it is written, 'For the seller shall not return to that which is sold,' (Ezek. 7:13). Ezekiel prophesied between the exiles of Jeconiah and Zedekiah. Now it is possible that after the jubilees had ceased (the jubilee was to be kept only when all Israel was in the land and therefore ceased as soon as the tribes ~~XXXXXX~~ across the Jordan were deported, taught Rashi) the prophet shall prophesy that it will cease. The fact is that it teaches that Jeremiah brought them back (so that in that year they commenced counting again for the jubilee)," (Soncino edition).

March 16 (Adar 2 (Babylonian), Adar 3 (MHC)), 597 B.C.: "And on the second day of the month Adar, he captured the city and took the king prisoner. He installed there a king of his own choice," (Chronicle V quoted from Ezekiel 1 Pages 10-11). This is at the turn of the year (Chron. 36:10). This turn of the year is around either the fall (Ex. ^{34:22}~~33:16~~) or spring (R.S.V. 2 Chron. 36:10) equinox. This event is eleven days before the spring equinox. Captives are taken in Nebuchadnezzar's seventh (official) year (Jer. 52:28) which is his eighty (western) year (2 Kings 24:12).

597-586 B.C.: Zedekiah rules Judah eleven years (Jer. 52:1, 2 Kings 24:8, 24:18, 2 Chron. 36:11) Spring reckoning (Ant. 8:1).

Probably March, 597 B.C.: Jeremiah sees the vision of the figs (Jer. 24:1). He sends a letter to the exiles telling them to settle in for the seventy-year supremacy of Babylon (Jer. 29:1,10).

Probably between March and August (Adar and Ab), 597 B.C.: Jeremiah foretells the destruction of surrounding nations (Jeremiah 27).

August-October (Ab-Tishri), 597 B.C.: Jeremiah exposes Hananiah as a false prophet (Jer. 28:1,17). The unexplained "fourth year" (Jer. 28:1) may be counted from Jehoiakim's rebellion in 601 B.C. (2 Kings 24:1).

595-589 B.C.: Psammetichus II rules Egypt 6 years (Herodotus 2:159).

594 B.C.: Jeremiah commits his written prophecies against Babylon to Seriah. A copy is to be destroyed as a symbolic gesture (Jer. 51:59-64). Verse 64 concludes, "Thus far are the words of Jeremiah." An expression by Jesus possibly of a similar sort in Luke 22:51 is literally, "Be you letting until this." He meant, "Let this go no further." Conceivably Jeremiah wrote none of chapter 52.

Sabbath, July 1 (Tammuz 5 MHC., Sivan 5 Babylonian), 593 B.C.: In the thirtieth year, in the fifth year of Jehoiachin's exile, in the fourth month, on the fifth day of the month, Ezekiel sees the vision of the wheels (Ezek. 1:1-2). The thirtieth year evidently refers back to a 622 B.C. event, just as Jer. 28:1 refers to a 601 B.C. event. It could be Ezekiel's thirtieth year (Gen. 8:13, Luke 3:23), but more likely Ezekiel counted from the year of Josiah's Passover.

Sabbath, July 8, 593 B.C.: Seven days after his arrival, Ezekiel speaks at Telabib (Ezek. 3:15-16).

Sabbath, Elul 4 (MHC), either August 18 (Ab 4, Babylonian) or September 15 (Elul 3 Babylonian), 592 B.C.: On the sixth year's sixth month's fifth day, Ezekiel sees the vision of the sun worship (Ezek. 8:1). In this inquiry as to whether Ezekiel usually wrote on a sabbath or else a special occasion, notice that this event could have been on a Sunday or Monday. In this year 16 (MHC.) of the 19 year cycle, only a ~~RECENTLY~~ recent correction allows for the August date.

592 B.C.: A Babylonian tablet lists the rations of Jehoiachin and his five sons: oil, barley, etc. (Chronology of the Hebrew Kings by Edward R. Thiele Grand Rapids: Zondervan: Page 70).

Monday? August 12 (Ab 10 (MHC.), Ab 8 (Babylonian)), 591 B.C.: On the seventh year's fifth month's tenth day, elders come to Ezekiel for council from the Eternal (Ezekiel 20:1).

589-519 B.C.: Seventy years of indignation against Jerusalem and the cities of Judah (Zech. 1:12) are from Zedekiah's ninth year (Jer. 39:1) to the second year of Darius (Zech. 1:7).

589-567? B.C.: Apries rules Egypt 25 years (Herodotus 2:161, Scheme of Egyptian Chronology by Duncan Macnughton: London; Luzac and Company; 1932; Page 284).

Thursday, January 13? (Tebeth 9 (MHC.), Tebeth 8 (Babylonian)), 588 B.C.: In Zedekiah's ninth year, in the tenth month, on the tenth day of the month, Nebuchadnezzar's army lays siege against Jerusalem (Jer. 52:4, 2 Kings 25:1). God reveals the event to Ezekiel (Ezek. 24:1-2).

January, 588--June, 587 B.C.: "This siege they endured for eighteen months. Now the city was taken on the ninth day of the fourth month in the eleventh year of the reign of Zedekiah," (Josephus's Ant.¹⁰ 8:1). Taken literally, no leap year is during this

Sabbath, January 15? (Tebeth ~~9 (MHC.)~~ Tebeth 10 (Babylonian)), 588 B.C.: On the tenth year's tenth month's twelfth day, Ezekiel writes a prophecy against Egypt. Ezekiel counts both from the fall New year of Jehoiachin's exile (Ezek. 1:1) and the following spring (Jer. 39:1, Ezek. 24:1). Two unspecified systems of

reckoning years are in 1 Maccabees, and four are in the book of kings. Three systems are in Jeremiah 52. So Ezekiel is doing nothing unusual if he uses two systems of counting.

588 B.C.: Zedekiah's year 10 is Nebuchadnezzar's year 18 (Jer. 32:1); Pharaoh's army which came to help Judah returns (Jer. 37:7).

Sunday? March 26 (Nisan 2 MHC., 2 Adar 2 Babylonian), 587 B.C.: In the eleventh year, on the first day of the month, Ezekiel records the prophecy concerning Tyre (Ezek. 26:1).

Sabbath? April 1 (Nisan 8 MHC., 2 Adar 3 Babylonian), 587 B.C.: Ezekiel records another prophecy against Egypt (Ezek. 30:20).

Tuesday, May 23 (Sivan 1 MHC., Iyar 1 Babylonian), 587 B.C.: Ezekiel records another prophecy against Egypt (Ezek. 31:1).

Friday? June 30 (Tammuz 9 MHC., Sivan 10 Babylonian), 587 B.C.: In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, no food remains and a break is made in the wall (Jer. 52:6, 39:2, 2 Kings 25:3).

Sunday July 30 (Ab 7 (2 Kings 25:8), Sunday Ab 9 (Talmud Ta'anith 29A), Ab 10 MHC. (Jeremiah 52:12, Wars 6:1:5, 6:4:8), Sivan 10 Babylonian), 587 B.C.: Nebuzaradan, the captain of the Babylonian army, enters Jerusalem and burns God's temple. He may have arrived on Ab 7 and burned it on Ab 10. The rabbis as recorded in Ta'anith 29A reasoned, "We cannot say that this happened on the seventh, for it has already been stated that it was the tenth, and we cannot say that this happened on the tenth, for it has already been stated that it was on the seventh. How then are these dates to be reconciled? On the seventh the heathens entered in the temple and ate therein, and desecrated it throughout the seventh and eighth of ab. And toward dusk of the ninth they set fire to it; and it continued to burn the whole of that day; and it is said, 'Woe unto us, for the day declineth, for the shadows of the evening are stretched out. And this is what R. Johanan meant when he said, 'Had I been alive in that generation I should have fixed the mourning for the tenth, because the greater part of the temple was burnt there upon,' (Soncino edition).

587-537 B.C.: Berosus, the Babylonian historian, wrote that from the eighteenth year of Nebuchadnezzar to Cyrus's second year, the temple at Jerusalem was laid waste, 50 years (Against Apion 1:21).

587-517 B.C.: Annual fasts in Tishri and Ab occur (Zech. 7:5) until after the seventieth Tishri fast in the fourth year of Darius (Zech. 7:1).

Tishri of 537 B.C.: Gedaliah the governor is slain (Jer. 41:1-3).

Wednesday, December 20 (Tebeth 6 (MHC.), Chislev 4 (Babylonian)), 537 B.C.: In the twelfth year of the exile in the tenth month on the fifth day of the month, a man who has escaped from Jerusalem comes to Ezekiel (Ezek. 33:21). Ezra and Nehemiah would cover similar distances in around four months (Ezra 7:9, Neh. 2:1, 5:14, 6:15). Here Ezekiel is not using spring reckoning, because that would mean that the fugitive would not have reached him for seventeen or eighteen months. Spring reckoning would refer to Zedekiah's reign (Jer. 39:1, Ant. 10:3:1). Fall reckoning would refer to "the exile of Jehoiachin," (Jer. 52:31, 2 Kings 25:27) or from the year of Ezekiel's exile (Ezek. 33:21).

587-586 B.C.: In Nebuchadnezzar's eighteenth year (Septuagint Daniel 3:1), the king makes a gold image before which Daniel's three co-workers refuse to worship (Dan. 3, 1 Mac. 2:59).

Tuesday, Feb. 13 (Adar 2 (MHC.), Shebat 1 (Babylonian)), 586 B.C.: In the twelfth year in the twelfth month on the first day of the month, Ezekiel raises a lamentation over the pharaoh (Ezek. 31:1).

Thursday April 26 (Nisan 15 (MHC.), Nisan 14 (Babylonian)), 586 B.C.: In the twelfth year's fifth month on the fifteenth day of the month, Ezekiel again records a lament over Egypt (Ezek. 32:17).

586-532 B.C.: 54 years of events in Tyre (Against Apion 1:21).

585-572 B.C.: 13-year siege by Nebuchadnezzar of Tyre in the days of King Ithobaal (Against Apion 1:21(.156)).

582 B.C.: In Nebuchadnezzar's 23rd official year, more captives are taken from Jerusalem to Babylonia (Jer. 52:30).

574-564 B.C.: Baal reigns ten years at Tyre (Against Ap. 1:21).

Monday April 22 (Nisan 10 (MHC.), Nisan 9 (Babylonian) if not 30 days earlier), 573 B.C.: In the exile's 25th year, at the beginning of the year on the tenth day of the month, in the 14th year after the city was conquered, Ezekiel sees the vision of the future temple (Ezek. 40:1).

March 28 (Nisan 3 (MHC.), 2 Adar 1 (Babylonian)), 571 B.C.: On the 27th year's first month's first day, Ezekiel prophesies against Egypt that the Babylonians, who have failed to take Tyre, are to be successful against Egypt (Ezek. 29:17).

569-562? B.C.: Nebuchadnezzar's seven-year insanity (Dan. 4:32, Ant. 10:6,

564-563 B.C.: As "judges" at Tyre are Ecnibalus son of Balsacus two months, Chelbes son of Abdeus ten months, and Abhar the high priest three months (Against Apion 1:21(.157)).

563-557 B.C.: Mitgonus and Gerastratus, sons of Abdelemus, judge at Tyre six years (Against Apion 1:21).

Early October of 561 B.C.: Nebuchadnezzar dies and is succeeded by Amel-marduch (Babylonian Chronology Pages 12-13).

Thursday April 1 (Adar 27 (MHC.), Adar 26 (Babylonian)), 561 B.C. (an afternoon lunar conjunction G.M.T. March 5 means this may actually be Adar 25 (Babylonian): In the 37th year of his captivity, Jehoiachin is freed by ~~XXXXXX~~ Evil-merodach in the year he begins to rule Babylon in the 12th month on its 27th day (2 Kings 25:27), its 25th day (Jer. 52:31 Mt.) 24th day (Septuagint).

New-moon dating may be used in Jeremiah 52:31, while a calendar anticipating the moon's appearance by two days may be used in 2 Kings 25:27.

561-560 B.C.: Amel-marduk--allegedly Nebuchadnezzar's son (Ant. 11:2, Jer. 27:7)--rules two years (Uruk list (Prichard Page 566), and Berosus (Against Ap. 1:20)

Between August 7 and 13, 560 B.C.: death of Amel-marduk.

559-556 B.C.: Nergal-sharusur or Neriglissar--allegedly Evil-merodach's son (Ant. 11:2), actually his sister's husband--rules four springs (Against Ap. 1:20).

557-556 B.C.: Balatorus judges Tyre one year (Against Apion 1:21).

556-552 B.C.: Merbalus judges Tyre four years (Against Apion 1:21).

May-June of 556 B.C.: Labashi-marduk asserts authority (Babylonian Chronology Page 13), three months (Uruk list), nine months being Neriglissar's son (Ant. 11:2) a child slain by his associates (Against Apion 1:20). Ptolemy omitted him, because he was not ruling when the Egyptian year ended (Handbook of Biblical Chronology by Finegan; Pages 81-82).

June of 556 B.C.: 54 years have past since the Manda-hordes destroyed the temple Ehulhul at Harran (The Basalt Stele of Nabonidus's Rise to Power, Paragraph 10, Prichard Page 311).

555-539 B.C.: Nabonidus, a conspirator, rules Babylonia 17 years (Against Apion 1:20). Baltasar, called Naboandelus by the Babylonians (Ant. 11:2) allegedly ruled seventeen years (Ant. 10:4). Josephus's ignorance concerning Babylonian history before he read Berosus's account raises questions as to whether a Palestinian Jew could have thought of Daniel as the third ruler (Dan. 5:29).

553 B.C.: The Nabonidus ~~XXXXXXXXXX~~ Chronicle marks Nabonidus's third year as when events detailed in A Persian Verse Account of Nabonidus beginning in Column 2, Line 18: "He (Nabonidus) entrusted a camp to his eldest, firstborn, son." The king's intention to build a temple of Sin at Harran (earlier in Column 2) and the reference to Cyrus (Column 5, Line 4) help to identify the unnamed king as Nabonidus. (Nabonidus and Belshazzar by Raymond Philip Dougherty; New Haven: Yale universsity Press; ~~XXXXIX~~ 1929; Pages 105-107). In this, his son Belshazzar's first year, Daniel sees the vision of the four wild beasts (Dan. 7:1)

552-532 B.C.: Hirom, Brother of Merbalus, judges Tyre 20 years, and in his 14th year, Cyrus arrives (Against Apion 1:21(.159)).

551 B.C.: In Belshazzar's third year, Daniel sees the vision of the ram, he-goat, and suspended sacrifices (Dan. 8:1). Prior to this, he had written in Aramaic, the commercial language and also was prominent. Now perhaps coinciding with a lower political profile, (Dan. 5:11), he writes in his native language Hebrew.

550 B.C.: Cyrus captures the Median capitol and dethrones his mother's father Astyages (Herodotus 1:75) allegedly Ahasu-erus the Mede (Dan. 9:1, Ant. 10:4).

Jan. 28, 548 B.C.: An account dated Tebitu 15 of Nabonidus's year 7 mentions Nabonidus and Prince Belshazzar (Prichard Page 309; Note on Paragraph 5).

547 B.C.: Nabonidus's mother dies in her son's year 9 (Stele H1B).

Monday, October 12 (Tishri 17 M.H.C., Tishri 16, Nabunaid Chronicles's date of Babylon's fall (Babylonian ~~CHRONIX~~ Chronology Page 13)) 539 B.C.: The fingers write on the wall at Belshazzar's feast. The king is reminded about Daniel whom his "father" Nebuchadnezzar had made prominent (Dan. 5:10-13). Either Labashimarduk or Neriglissar, or Belshazzar was the grandson of Nebuchadnezzar mentioned in Jer. 27:7. Belshazzar may, as Nebuchadnezzar's son, have been an unrelated political successor, just as Jehu, son of Humri, was an unrelated successor of Humri. Daniel is appointed third ruler ~~IX~~ but the second ruler Belshazzar is slain that very night. Darius, son of Ahasu-erus the Mede succeeds Belshazzar (Dan. 5:29-31, 9:1). The first ruler Nabonidus retires at Carmania (Against Apion 1:20). The Marduk worshipers rejoice (Prichard Pages 315-316) proving that Jer. 50:2 is future.

538 B.C.: In year 1 of Darius and Cyrus, events of Dan. 6 occur which like chapter 5 are written in Aramaic. Daniel retires (Dan. 1:21) and writes chapter 9, now that he is again out of the public scene, in Hebrew.

Sabbath April 21 (Nisan 24 M.H.C., Nisan 22 N.M.C.), 536 B.C.: On Cyrus's third year's first month's 24th day, Daniel hears of the kings of the north and south (Daniel Chapters 10-12). He writes of IX this in Hebrew.

Writings nearest to their events		Scripturally-dated events	Dates	Dates	Dates	Dates
	LXX MT.		MT.	LXX 2 Kg.	MT.	LXX 2 CH.
Isaiah	1:1.	Josiah's years BR+RD	8+31	8+31 22:1	8+31	8+31 34:1
Jeremiah	1:2 1:2	First divine Word to Jeremiah	J13th		J13th	
		Restoration of the Passover	J18th	J18th 23:23	J18th	J18th 35:19
		Jehoiakim's BR+R'	25+11	25+11 23:36	25+11	25+11 36:5
Jeremiah	33:1 26:1	Jerusalem needs to repent	j1st		j1st	
Daniel	1:1.	Captivity of Daniel	j3rd		j3rd	
Jeremiah	25:1-3	Announcement of the 70 years	j4th	j4th j23	N1st	
Jeremiah	51:31 45:1	What's built will be plucked	j4th		j4th	
Jeremiah	26:2 46:2	Neco's loss at Eu-phrates	j4th		j4th	
Jeremiah	43:1 36:1	Divine Words to be written	j4th		j4th	
Daniel	2:1.	Nebuchadnezzar's dreams	N2nd		N2nd	
Jeremiah	43:9 36:9	Divine Words preached	j5y9m		j5y9m	
				(Alexandrian)	j5y9m	
2Kg	24:12	Jehoiachin's winter reign	18+3m	18+3m 24:8	8+3m'	8+3m' 36:9-10
				(Alexandrian)	18+3m'	
Jer.	52:1	Zedekiah's years BR+R'	21+11	21+11 24:18	21+11	21+11 36:11
Jeremiah	34:1 27:1	Nations given over to Babylon	e1st		e1st	
Jeremiah	28:1	Condemnation of Hananiah	e 5m			
Jeremiah	24:1	The vision of the figs				
Jeremiah	36:2 29:2	Word to exiles of 70 years				
Jeremiah	35:1	Condemnation of Hananias	e4y5m		e4y5m	
Ezekiel	1:1-2.	Ezekiel's commission	e 5y 4m 5d		e 5y 4m 5d	
Ezekiel	8:1.	Vision of Jerusalem's deeds	e 6y 6m 5d		e 6y 6m 5d	
Ezekiel	20:1.	Overview of Israel	e 7y 5m10d		e 7y 5m10d	
				(Alexandrian)	e 7y 5m10d	
Jeremiah	46:1 39:1	Jerusalem is besieged;	e 9y10m e	9m e 9y10m'e	9y 10m'Ez.	24
Ezekiel	29:1	Prophecy against Egypt	e10y10m12d			
Ezekiel	33:21	Report of Jerusalem's fall			e10y12m 5d	
Ezekiel	26:1.	Prophecy against Tyre	e11y m 1d		e11y m 1d	
Ezekiel	30:20.	Prophecy against Egypt	e11y 1m 7d		e11y 1m 7d	
Ezekiel	31:1.	Prophecy against Egypt	e11y 3m 1d		e11y 3m 1d	
Jeremiah	46:2 39:2	Jerusalem's wall broken	e11y 4m'e11y 4m'	e11y 4m'e11y4m'	Jer. 52:	
Jer. 52:12	N19th	Jerusalem is invaded	N19th	N19th 25:8		
	5m10d 5m10d		5m 7d			
Jeremiah	48:1 41:1	Gedaliah's death	7m		7m	
Ezekiel	32:17	Judgment against nations	e12y 1m15d		e12y 1m15d	
Ezekiel	29:1	Prophecy against Egypt			e12y10m12d	
Ezekiel	32:1.	Prophecy against Egypt	e12y12m 1d		e12y10m 1d	
Ezekiel	33:21	Report of Jerusalem's fall	e12y10m 5d	(Alexandrian)	e12y 12m 5d	
Ezekiel	40:1.	14th year after fall	e25y 1m10d		e25y 1m10d	
Jeremiah	12m24d 12m25d	Jehoiachin freed e37y	12m27d	25:27	12m27d	
	52:31 12m25d (Syriac)					
Daniel	7:1.	Vision of beasts; Belshazzar's	1st		1st	
Daniel	8:1.	Vision of beasts; Belshazzar's	3rd		3rd	
Daniel	5:30-31	Belshazzar precedes Darius				
Daniel	9:1-2	Vision of 70 weeks; Darius's	1st		1st	
Ezra	1:1.	End of the exile	C1st	C1st	C1st	C1st 36:23
Daniel	10:1.	Vision of latter days	C3rd		C3rd	
Ezra	3:1.	Restoration of sacrifices	7m		7m	
Ezra	3:8	Beginning work on temple	C 2y 2m		C 2y 2m	
Jer.	37:1 32:1	Jehoiachin's BR+R'	23+3m	23+3m 25:31	23+3m	23+3m 36:2
		Prophecy land-decd	e10th	e10th	N18th	N18th

The Geneses From Hezekiah to Zerubbabel

Generation 47: 709 B.C.; Hezekiah and Hephzibah became the parents of Manasseh.

Generation 48: 664 B.C.; Meshullemeth, the wife of Manasseh, bore Amon.

Generation 49: 648 B.C.: Jedidah, Amon's wife, bore Josiah, one of Judah's greatest kings.

Generation 50: 634³ B.C.; Zebidiah, Josiah's wife, bore Eliakim who the pharaoh renamed Jehoiakim. In 632 B.C., Hamutal, another wife of Josiah, bore Jehoahaz. In 618 B.C., Hamutal bore Mattaniah whose name was changed by the Babylonian king to Zedekiah.

Generation 51 by way of Zedekiah last appears at the Egyptian town, Tahpanhes (Jeremiah 41:10--43:7). Zedekiah's daughters alone survived the executions by Nebuchadnezzar. The scepter had geographically departed from Judah, but it was not yet to depart from Judah because it's final possessor was not coming to receive it. The priests now in Babylon were entrusted Zadok's family commission, not the scepter. Where the scepter went is as obscure as the unclear analogy found in Ezek. 17:22-24. The topmost tender twig plucked off a cedar tree is planted on the mountain height of Israel. This analogy just happens to be a footnote to a riddle (Ez. 17:1-21) involving Babylon's victory over Egypt at this time. Who do we find taking refuge in Egypt but a handful of Jews with the surviving members of the royal family eligible to rule. The host nation and the remnant of the Jews meet their fate, except for the scepter which is not to depart from Judah. Later, the mountain of Israel to which the tender twig (the royal family) takes root is to be documented.

Generation 51: 616 B.C.; Nehushta, the wife of Jehoiakim, bears Jehoiachin who is also called Jeconiah or Coniah. The scepter is removed from this family after Jehoiakim burns the scroll which warns Judah of destruction if the nation refuses to repent (Jeremiah 36:30, 22:29-30).

Generation 52: 597 B.C. after the deportation to Babylon (Matthew 1:12): Shealtiel becomes Jehoiachin's first-born son (1 Chron. 3:17). As of about year 13 of Nebuchadnezzar (592 B.C.), he has five sons (Anchor commentary on 1 Chron. 3:19).

Generation 53: 577? B.C.; Shealtiel's second brother, Pedaiah, fathers Zerubbabel (1 Chron. 3:17-19). Zerubbabel is the son of Shealtiel (Ezra 3:2, Matthew 1:12). Perhaps Shealtiel died childless in about 578 B.C., leaving a widow in whom his brother fathered Zerubbabel doing his Levirite duty (Lev. 25:5-10).

Generation 54: 558 B.C.; Zerubbabel fathers his second son, Hananiah (1 Chron. 3:19). This study of 1 Chron. 3:17-24 is useful for dating the continued presence of the east-bank Israelite exiles in Media (1 Chron. 5:26). The Septuagint, Syriac, and Vulgate incorrectly lists Hananiah's descendants as being mostly father-to-son, but Ezra 3:2-3 clarifies verse 21.

The Milesians and Judah's Scepter after 567 B.C.

1567 B.C.: The Hyksos are driven out of Egypt. In his Faith Center series on Genesis, Gene Scott repeatedly made a general observation which he insisted applies to Israelite friends of the Hyksos: influential friends of overthrown rulers don't all submit to the new regime; many of these take their wealth into foreign exile. Similar names raise the question as to whether Zerah's son, Dara (1 Chron. 2:6), was Dardanus, Zeus's son of grandson whose geneology is in Homer's Iliad 20.215: Dardanus fathered Erichthonius who fathered Tros whose second listed son was Ilus (Oxford Classical Dictionary; Second edition; "Dardanus"). Anthenor, Troy's last king, allegedly descended from Dana (Danmark; Volume 1, Page 86). However, Greek legend, though itself inaccurate, is probably more reliable than this Danish source concerning Anthenor. He led Trojans but was not

the defeated king of Troy ~~Ep~~ (Epochs of Ancient History: Troy, It's Legends, History, and Literature by S. G. W. Benjamin; New York; Charles Scribner's and Sons; 1880, Page 93). If Judah's scepter ever found its way into Zerah's descendants, then the Milesian kings in later Ireland had to descend from Zerah. The Dardanian royal family was Mysian (not necessarily Milesian) (Epochs of Ancient History Page 3). So Dardanus was not necessarily Zerah's son. Not only that, but Zerah's sons Ethan, Heman, Calcol, and Dara (1 Chron. 2:6) are not clearly the same as Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol noted for their wisdom (1 Kings 4:31). In fact, Heman the Ezrahite was a descendant of Korah (Ps. 88 Superscription) perhaps the son of Joel who was son of Samuel (1 Chron. 6:33)*. This has encouraged Gene Scott's suggestion that Zerah fathered Mahol who fathered the individual variously named Dara (1 Chron. 2:6), Darda (1 Kings 4:31) and Dardanus (Iliad 20.215). This he has repeatedly alluded to in his Faith Center Series on Genesis, although he did not detail the basis for the evidence as I am doing here. In order to expose the evidence, here continues the chronology of the descendants of Dardanus.

First generation, early 14th century B.C.: Dardanus, son of Zeus and Electra, founds Dardanis (Oxford Classical Dictionary "Dardanus").

Second generation, near 1350 B.C.: Dardanus fathers Ilus I and Erichthonius Dardanus's successor (Epochs of Ancient History Page 2).

Third generation, near 1325 B.C.: Erichthonius of the Scamander family took as his wife Astyoche daughter of the rival Simois (a name similar to ^fSimon of Israel). To them was born Tros (Epochs Page 3).

Fourth generation, about 1300 B.C.: Tros, who gave his name to the territory of Troy over which he ruled, fathered Ilus II his first-born son (Epochs Page 3).

Fifth generation, about 1²375 B.C.: Ilus II apparently fathered his successor Laomedon and founded Ilion, that's Troy (Epochs Page 3).

Sixth generation, about 1250 B.C.: Laomedon fathered among others Podarces,
 * Material on this from Renaissance Classics led by Dr. Haech,
 To connect Dardanus to Zerah

later redeemed from captors who slew his family and nicknamed Priamos, the bought one (Epochs Page 3-4).

Seventh generation, about 1220 B.C.: Priamos fathered Laocoon (Epochs Page 81).

Eighth generation, 1183 B.C.: By this time, ~~De~~ Laocoon had two sons and was the priest of Apollo. While they were worshiping, a serpent killed them at the time Troy fell (Epochs Page 82). His sister, Creusa daughter of Priam was lost in the night that Troy fell. Her husband ~~Ae~~ Aenus escaped to Mysia with his son Ascanius. He made settlements near the Tiber and married Lavinia the daughter of King Latinus and founded the Roman empire (Epochs Page 93). Ascanius son of Priam's daughter Creusa became the surviving representative of the offspring of Dardanus.

1443 B.C.: Hecateus of Abdara wrote that "the Egyptians formerly being troubled by calamities in order that the divine wrath might be overtaken expelled all the aliens gathered together in Egypt. Of these, some under their leaders Danus and Cadmus migrated into Greece, others into other regions, the greater part into Syria. Their leader is said to have been Moses," (Meuler's Fragmenta Historicum Graecum Volume 2, Page 385 quoted by Mr. Mc.Nair). A mixed multitude exited Egypt with the Israelites (Ex. 12:38). More wrote concerning the Milesians, "Tracing this chosen race in their migrations through different countries and connecting them by marriage or friendship during their long sojourning in Egypt with most of the heroes of scripture history, our Scottish-Irish bards conduct them at length by a route not very intelligible to Spain (History of Ireland Page 60 quoted by Mr. Mc.Nair). Notice how this combination of fact and fiction independently testifies of a basis in fact. Not all who left Egypt were Israelites (Ex. 12:38) and the Milesians were not Israelites themselves. "Others into other regions," says Hecataeus "by a route not very intelligible," says More were to Milesians who went to Spain. Keating wrote of friends of the Israelites who were soon forced out of Egypt. They drove out a chieftain who with his tribe went to Spain where he prospered. Herodotus 1:16-18 provides the best evidence that Greece was the Milesian home before they reached Spain.

Some time between 1567 and 1016 B.C.: The most famous ancestor of the Milesians was Eibher Scot, or Eibher of Scotia. Eibher is a cognate of Eber--referred to in the Septuagint as Heber--after whom the Hebrews were named. Eibher's children settled in the regions of Scythia and gave their name to Iberia, a region in the Caucasuses in classical times. The Irish annals which preserve this Milesian history provide no complete record of the Milesian kings who lived prior to their 1016 B.C. invasion of Ireland. This view expressed by Dr. Hoeh in Volume 1 of his Compendium, Page 422, is based upon works such as O'Flaherty's Ogygia, an account written ~~which~~ written in Latin which I earlier mentioned when referring to Palle Christophersen's paper on Denmark.

1016 B.C.: The Milesians from Spain invade Ireland. The Irish Annals of the Four Masters tells of "Tea the daughter of Lughaidh son of Itha whom Eremhon married in Spain." Itha was an uncle of Miledh (or Mileadh). This Tea I according to the British-Israel World Federation is Zedekiah's daughter Tea Tephi, but O'Flaherty's transcription of the Milesian king list. The Eremhon and his brothers established Tea-Mur (the town of Tea) in Ireland as their capitol (The Compendium Volume 1, Page 425).

1016-1002 B.C.: Ghedhe, the Ereamhon, Mac Mileadh, reigns 14 years. From here on, Ogygia contains the alledgedly complete Milesian king list which Dr. Hoeh's Compendium Volume 1, beginning on Page 428 contains. Ghedhe, the Ereamhon, had three uncrowned brothers, namely Ebher, Ebher and Ir. Descendants of these three brothers as well as of Mileadh's brother, Itha sat on the throne no doubt amid considerable strife in succeeding years.

950 B.C.: Solomon's ships went to Tarshish with the servants of Hiram on three-year round trips (2 Chron. 9:21).

843 B.C.: Jehu masacred the Baal worshipers in Israel (2 Kings 10:16). Matten I, nephew of Jezebel and priest of Baal, was ruling Tyre. The king of Tyre naturally loved Baal more than his covenant of brotherhood with Israel (Amos 1:9).

About 770 B.C.: Jonah was told to cry against Nineveh, but he decided to flee from the presence of the Eternal to Tarshish (Jonah 1:2-3). The Phoenicians dominated the Mediterranean trade with trading posts like that at Carthage as stopping-off points. Jonah's native monarch, Jeroboam II (2 Kings 14:25) was an enemy of the Baal-worshiping Phoenician king who ruled at Tyre (2 Kings 10:16, Amos 1:9). The individual worship among Jonah's shipmates indicates that he evidently was traveling with people of many nations (Jonah 1:5-10). Jonah could have been the only Hebrew (Jonah 1:9) aboard this ship from Joppa to Tarshish (1:3). On the other hand, the Jewish king, Uzziah had enough wealth to invest in the Mediterranean trade. It is unfortunate that the following account is undated. The Brut (or the chronicles of the kings of Briton) translated by Roberts, quoted by Mr. Mc.Nair includes a story summarized here. A clan of Bar-Clenses was driven from Israel and took up residence in Spain. The natives soon drove them out. Their thirty ships headed up by Bartholome wandered for a year and a half. At the Orkney isles they were seized by Gwrgant, king of England. The captain requested an abode on the island and the king directed them to Ireland which at that time lay waste and uninhabited. There they settled. Their descendance are there to this day. Both they and the Milesians went from Spain to Ireland. The Scottish Declaration of Arbroath tells of ~~an~~ people of Spain who arrived in Scotland about twelve hundred years after the exodus.

About 590 B.C.: Before the Babylonians besieged Jerusalem, Eochaid, a Milesian prince from Ireland arrived at Jerusalem and was present during the siege according to Masonic tradition (The Compendium, Volume 1, Page 427).

590-569 B.C.: Siorna Saoghlach Mac Dian (called the Heremon) a descendent of Ereamhon, ruled the Irish Milesians 21 years (Ogygia, The Compendium Vol. 1, P 430-43)

587-570 B.C.: Jeremiah and Zedekiah's daughters among others dwelt at Tahpanhes on Egypt's northeastern fronteer. This fortress became remembered as "the palace of the Jew's daughter (Israel and Egypt by Sir Leonard Petrie Pages 85-86).

570 B.C.: After ruling Egypt for 19 years, Apries was succeeded by Amasis who began a 44-year reign. Nebuchadnezzar invaded Egypt two years later as Jeremiah had anticipated during the reign of Apries (Jeremiah 46:13-24).

569 B.C.: Siorna Saoghlach died and was succeeded by Roitheachtach II Mac Roan, a descendant of Ebher, who ruled in Ireland for seven years (The Compendium, V. 1, P 4). Prince Eochaid, his son, his wife Tea Tephi, and a prophet called Ollamh Fodhla, and a scribe Baruch arrived in Ireland. When they reached Tara, Eochaid was proclaimed king since his father had just died. Masonic tradition is the basis of this story. British kings have commonly been Masons (The Compendium, V. 1, Pages 427-428). A description from the Masonic tradition reads, "Jeremiah had joined the hands of the prince and princess over the sacred stone . . . and commanded the blessing of Israel's God to rest upon the throne of David," (The Irish Prince and the Hebrew Prophet, New York, 1896, Page 139, quoted in The Compendium, Vol. 1, Page 428). This ceremony was not the marriage of Eochaid and Tea Tephi but the symbolic joining of the lines of Zerah and Perez which finally healed the family breach (Gen. 38:29). Mr. Mc.Nair visited Ireland and was told at Enniskillen that Jeremiah's tomb was said to be nearby. He and his companion hired a guide to take him there. They were taken to Devenish Isle, Lougherne, Northern Ireland. The alledged unreliability of this story is countered by two facts: (1.) The scepter once established is not to depart from Judah (Gen. 49:10). This interpretation is so certain that the Jewish Soncino commentary on this verse suggests that the priesthood in the Babylonian captivity kept the Jewish scepter once David's dynasty was ruined (Ezek. 21:27). This would allow for a Zadokite preservation of the scepter for 434 years (Dan. 9:25) beginning in 605 B.C. (Jer. 36:30). After the murder of the last Zadokite high priest in 170 B.C., the Hasmoneans theoretically maintained the scepter until Herod the Great took it. Justin's First Apology 32 and Irenaeus's Demonstration 57 argues that the Christ at his first coming took the scepter from the Herods when Caesar deposed Archelaos. (2.) Geneology makes no connection between Judah (and therefore Jesus) and the priesthood (Heb. 7:14). Likewise, the royal scepter cannot be linked with the Zadokites. Still, Judah kept the scepter.

569-561 B.C.: Oilioll Olchaoín son of Siorna Saoghlach mac Dian was a king but was subordinant to two rulers of the Eber line.

561-552 B.C.: Gialchadh mac Oilioll Olchaoín son of Tea-tephi of the Eber line rules as chief king nine years.

A.D. 513: The Eremon ruler in Ireland sends the Lia Fail or "stone of destiny" to Scotland to Scotland ~~XXXXXXXXXXXX~~ for the coronation of another Eremon ruler there.

843: In the face of a Viking invasion, the son of the ruling Irish king permanently hands the Lia Fail to his father-in-law, Kenneth Mac Alpine who is ruling in Scotland.

1296: Edward I of England takes advantage of disorder in Scotland and declaring himself king of Scotland, he brings the coronation stone to Westminster.

1306-1329: Robert I Bruce rules the family later to be followed by the ~~XXX~~ Stewarts who rule both Scotland and England, so that the lineage is British from then on.

In this study it is unnecessary to either assume the truth of or contradict the Ogygia and Masonic traditions. Had Zedekiah's daughters been taken to Israelite settlements near the Caspian (2 Kings 17:6), one of them could still have fulfilled Ezekiel 17:22-23). Evidence related to the link between Sakkans and migrating Israelites is covered here on Pages 148-152. Where this study ends, the Compendium picks up in Volume II, Chapter 1, ~~Page~~ Page 9, Chapter 13, Pages 204-207, and Chapter 17, Pages Pages 287-291, 302-30 Recollections among Northern European historians picking up during the Middle Ages where the Compendium leaves off are ~~XXXX~~ covered by Palle ~~XXXX~~ Christophersen in his paper, Denmark and the Tribal Question.

What if historians are correct in saying that nearly all of these traditions are unreliable? The generally east-to-west flow of migrations recognized by the mainstream of historians ~~XXXXXXXX~~ fulfills Hosea 1:7-10. If Zedekiah's heirs remained among Israelites, they should be hard to trace.

The Greatest Gap In the Bible's Documented History

Discoveries at Qumran have led F. M. Cross and others to take real notice of the ancient character of the Massoretic Torah. See The Canon And Massora of the Hebrew Bible: an Introductory Reader edited by Sid Z. Leiman; New York; Ktav Publishing House; 1974; article, "The Contribution of the Qumran Discoveries to the Study of the Biblical Text" by F. M. Cross, Jr. (Pages 334-348).

Baffling differences between the Massoretic text and the Septuagint have shown no hint of solution as long as investigators simply compared the texts. The letter of Aristeas cited extensively by Josephus preserved the story that Alexandrian Jews acquired help from Jerusalem in order to produce the Septuagint. The Septuagint or similar texts were used in Judea in competition with the Massoretic text at the time of Christ. Was the Massoretic text really all that ancient?

The Dead-Sea fragments included both MX pre-Massoretic (or proto-Massoretic) and Septuagint-like texts. The Book of Jubilees (See here Page 2) shows surprising similarities to the Samaritan text. Comparisons between places where 1 Chronicles and the Samaritan text of Genesis are similar show them both differing from the Massoretic text.

These observations present difficulties only because of some old evidently false assumptions. (1.) Presumably, the Samaritans were totally out of touch with scribes in Judea after Jewish exiles brought the Torah back to Jerusalem. (2.) Presumably, a place as holy as Jerusalem became the center of the Bible's preservation once Ezra and Nehemiah brought discipline to the temple community. These two assumptions would make the Qumran evidence unnerving. After all, the Massoretic-like text of Isaiah found there is only part of the story.

It turns out that the Septuagint represented an Egyptian text type, the book of Jubilees represented a text used in Judea but which had rivals. But where did the Massoretic text come from? Cross describes the proof by

this process of elimination: "It is a distinctive text type, distant from both Egyptian and Palestinian families. It must have arisen in ~~XX~~ isolation. On the other hand, it cannot have arisen in a late eclectic ~~XXXXXXXXXX~~ recension to judge from the pattern of its superior readings (especially in the Pentateuch). This would be too much to ask of the text-critical skills of the Rabbis. On the other hand, it is not a text drawn from a single or several old manuscripts so archaic as to escape or predate the development of the Palestinian and Egyptian families. It is a text type with a long, independent history to judge from its special set of secondary readings (especially in Samuel-Kings). Since we know well the textual families of Palestine and Egypt, we must look elsewhere for its locale, most naturally to Babylon."

Has the possibility occurred to any one ~~XX~~ that while the Babylonian Jews preserved the Torah, Jews at the temple community between the days of Nehemiah and the Maccabees got things off the track? Cross's lengthy reasoning on Page 343 quoted above summarizes part of the evidence. And what does Cross say about the book of ~~XXXXXXXX~~ 1 Chronicles? "In the early fourth century, the chronicler used an early form of the developing Palestinian text," (nearly concluding Page 346).

Cross is giving the Septuagint interpretation for the date of 1 Chronicles (See the Anchor Bible concerning 1 Chronicles 3:19-24). 1 Chronicles was likely written closer to 420 B.C., almost too early for a Palestinian text type of Genesis to develop. The Chronicle itself states that "all Israel was enrolled by genealogies; and these are written in the Book of the Kings of Israel," (1 Chron. 9:1). Attempts at corrections in Palestinian texts of Genesis could have been made using this lost source.

Why more years from Adam to Abraham in the Septuagint text? Alexandrian Jews lived in the same environment in which two ~~XXX~~ priests of waning civilizations competed as to who could produce the older chronology. Manetho lived at the time the Septuagint was being translated. Berosus of Babylon was practically

a contemporary, and the two priests became rivals in the proclamation of the antiquity and greatness of their respective lands (Light From the Ancient Past by Jack Finegan; Pages 65-66, cited in the Compendium, Volume I, Pages 38-39).

The letter of Aristeas claims that the Septuagint Torah was completed at the beginning of the reign of Ptolemy Philadelphus (around 285 B.C.). Manetho did his work during the next thirty years. Could this rule out any possibility that Jews were influenced by the question as to whose history was more ancient?

Says Josephus in his polemic Against Apion Book 1, Chapter 19: "I will now relate what has been written concerning us in the Chaldean histories, which records have a great agreement with our books and other things also. Berosus shall be a witness to what I say. He was by birth a Chaldean, well-known by the learned on account of his publication of the Chaldean books of astronomy and philosophy among the Greeks. This Berosus, therefore, following the most ancient records of that nation gives us a history of the deluge of the waters that then happened, and of the destruction of mankind thereby, and agrees with Moses's narration thereof. He also gives us an account of that ark wherein Noah, the origin of our race, was preserved, when it was brought to the highest part of the Armenian mountains. After which he gives us a catalogue of the posterity of Noah and adds the years of their chronology."

Concerning Berosus See A Doctionary of the Bible edited by James Hastings Volume 2, article "Flood" Page 17: Xisuthros is the hero who sends out the birds after the flood and who, with his wife, daughter, and the ship's piolet are made as gods afterward. The hero of the most ancient account was Ziusudra (A.N.E.T. Page 43). He weathered a deluge of seven days and seven nights, and the Babylonian Epic of Gilgamesh describes the Shuruppak disaster as lasting until into the seventh day (A.N.E.T. Pages 44,94).

The Sumerian perspective was that "The kings after the flood of Shuruppak in the time of Ziusudra are all post-flood, and there is no later reference to Noah's flood," comments Dr. Hoeh in his recent notes. He suggested that ~~XX~~ the impact of the Euphrates catastrophe caused a high Nile needing Menes's attention in Egypt. ~~THIS DATE IS NOT KNOWN~~ Menes established the Egyptian first dynasty.

The Septuagint ~~XXX~~ was written in the environment which Berosus wrote. The Septuagint dates the flood to roughly between 3104 and 2974 B.C. depending upon whether or not Cainan is included in Genesis 11:12. The Cambridge Ancient History, third edition (See here Page 6) estimates the beginning of Menes's reign to about 3100 B.C. The date 3113 B.C. fits with the C.H.A. method of dating quite nicely. That represents an awfully close correlation between the Septuagint chronology and the Mesopotamian flood stories only vaguely recalled in what survives of the writings of Berosus.

The connection made here between the Septuagint and the C.H.A. ~~XX~~ date for Menes is probably coincidence. This is because there's no proof that Berosus really know very accurately when the flood told of by the Sumerians and Babylonians occurred. It does illustrate the lengthening of history in the Septuagint over that of the Massoretic text in an environment where Berosus and Manetho competed. It just so happens that the earliest known Jews interested in chronology back to Adam studied from the Septuagint. Bible ~~XXXXXXXX~~ Chroniclers under inspiration did not claim to know the time.

None of this is true of the Samaritan text, (See Page 2 here and note similarities between Samaritan Genesis 5 and between Septuagint and Samaritan of Genesis 11). Chances are the existing Samaritan text of Genesis 11 has been revised to conform with the Septuagint and the book of Jubilees agrees with an earlier Samaritan version. This is because Samaritans kept in some contact with Judeans. (See Cross mentioned earlier Pages 341-342).

By process of elimination then, we must look to the Jews who remained in Babylonia after Ezra's day to fill in chronologically doctrinal details.

Calendar Documentation (604-536 B.C.)

What follows is evidence useful for dating events recorded by Jeremiah, Ezekiel, Daniel, and the Chaldean chroniclers. Here I am compiling work based upon Arthur Spier's instruction The Comprehensive Hebrew Calendar and Parker and Dubberstein's recorded dates marked by the first appearance of the new lunar crescent in Babylonian Chronology. The following list contains (1.) The time of the molad or estimated lunar conjunction according to Hebrew calculation--year, month, day, number of the week day followed by D, number of the hour followed by H (with OH being six P.M.), and number of the part of an hour followed by a P (eighteen parts make up one minute) ~~XXXXXX~~ Then follows the name of the month which that molad begins and the Julian date of the daylight hours of the first of that month based on (2.) the common practice in church studies--follow Spier's instructions except that prior to A.D. 256 leap years were a year earlier; (3.) Parker and Dubberstein's Babylonian calendar figures; (4.) Dates proposed in this study pages around 101-110, and (5.) Scriptures or other reference to an event.

604-11-22:4D9H301P; Chislew 11-23; Chis. 11-24; Chis. 11-23; Chaldean Chronicle V mentions the sacking of Ashkelon.

598-12-16:7D4H376P; Teveth 12-17; Chos. 12-18; Chos. 12-17; 2 Kings 24:8 Jehoiachin's accession was either when or one month after Ezekiel's being captured Chisliv 3.

597-3-13:4D18H595P; 2 Adar 3-15; Adar 3-15; Adar 3-14; 2 Kings 24:12, Chaldean Chronicle

593-6-25:1D21H504P; Tammuz 6-27; Sivan 6-27; Tammuz 6-27; Ezek. 1:1-2, 3:15-16, Sabbath OR 7-25:3D10H217P; Ab 7-26; Tammuz 7-27; Tam. 7-25; Ezek. 1:1-2, 3:15-16, Sabbath

592-8-11:3D20H519P; Tishri 9-13; Elul 9-13; Elul 9-11; Ezek. 8:1,16, sabbath sun worship or 8-13:2D4H806P; Elul 8-15; Ab 8-15; Elul 8-14; Ezek. 8:1,16, sabbath sun worship Sunday scenes August 19 or Sept. 16 are lesser possibilities.

588-1-4:9D14H632P; Teveth 1-7; Tev. 1-6; Tev. 1-4; Ezek. 29:1, a sabbath vision.

587-3-23:5D13H647P; NisanXXX-3-25; 2 Adar 3-25; Nisan 3-26? Sabbath vision? Ezek. 30:2 or 4-22:6D2H360P; Iyar 4-24; Nis. 4-23; Nis. 4-23; Ezel. 30:20 Sabbath April 29? Babylonian Talmud Ta'anith 29a fits according to XX Lunar crescent Babylonian dating but this requires that Ezekiel changed his system of dating and contradicts Josephus

587-7-19:4D16H579P; Ab 7-21; Sivan 7-21; Ab 10? Jer. 52:12, Wars 6:1:5, 6:4:8; Temple or 8-16:6D5H292P; Elul 8-20; Ab 8-19; Ab 8-18; Jer. 52:12 describes a Sunday Ab 10 event identified as Ab 9 in the Talmud Ta'anith 29a a Sunday, and in Lucian's earlier Greek of 2 Kings 25:8 (concerning Lucian see Josephus In Nine Volumes by H. St. J. Thackeray; Cambridge, Mass.; Harvard Uni. Press; London; William Heinemann; 1967 note on Ant. 10:8: ().).

573-3-18:4D8H676P; Nisan 3-19; Adar 3-20; Nisan 3-18; Ezek. 40:1 Nisan 10
 or 4-16:5D21H389P; Iyar 4-18; Nisan 4-19; Nisan 4-17? Ezek. 40:1, Nisan 10
 a similar uncertainty as to month would apply 19 years earlier in 592 B.C.

561-3-5:6D21H320P; Adar 3-8; Adar 3-7; Adar 3-5 or 3-6; Jer. 52:31, 2 Kings 25:27
 both point to March 31, or if Parker's figure is a day early, April 1.

536-3-29:5D8H990P; Nisan 3-29; Nisan 3-31; Nisan 3-29 Daniel 10:1,4, sabbath vision.

Was there a tendency ~~K~~ by the Levites to begin the month the evening before the molad? In 1403 B.C., the Nisan molad on 4-13:7D19H491P, with the April 27 sabbath Passover marks the beginning of the month about five hours after the molad. Evidence related to Ezekiel 30:20 means that more evidence is necessary to establish firmly that a forerunner to the calculated molad determined the beginning of Hebrew months.

The exception in Ezekiel 30:20 certainly does not disprove anything. After all, Jeremiah 52:28-34 displays a dating procedure typically Babylonian and different from that in Jeremiah 52:12 and 2 Kings 24:12, 25:8,27. Some Jews in Babylonia must have adopted the locally official dating methods. If Ezekiel did this, then Ezekiel 30:20 would no longer obstruct the theory that Ezekiel's four and Daniel's one dated vision not marked otherwise by special occasions were on weekly sabbaths.

How Long Is a 360-Day Year

Nebuchadnezzar lost his mind for a period of seven times (Dan. 4:16-32). Josephus wrote that this was seven years (Ant. 10:10:6). Daniel was told of a future ruling ho warring against God's people for a time, ~~XXXXXX~~ two times, and half a (Dan. 7:25). This would be forty-two months (Rev. 13:5). The "time" here equals twel months. Two related but different portraits of the woman in the wilderness show her there first for 1260 days and later for a time, times, and half a time (Rev. 12:6,14). Here a time is 360 days. The same period of three and a half times or forty-two month is apparently described in Dan. 12:7 and Rev. 11:2-3.

Only Daniel among the Old Testament prophets was educated in Sciences of Babyloni and not further West. The Zodiac of the Babylonians was divided into 36 decans in ord to scan the circular courses in the sky. (So a decan would be the

PATRIARCHS' LIFESPANS FACTORED
 By Kenneth C. Herrmann August 12, 1975

Prime Numbers and Their Occurrence in the Lifespan

Factor:	2	3	5	7	11	13	17	19	23	29	31	37	41	73	179	191	239	433
Adam 930	2	3	5								31							
2 Seth 912	2 ⁴	3						19										
3 Enos 905			5													181		
4 Cainan 910	2		5	7		13												
5 Mahalleel 895			5												179			
6 Jared 882	2					13						37						
7 Enoch 365			5											73				
8 Methuselah 969		3					17	19										
9 Lamech 777		3		7								37						
10 Noah 950	2		5 ²					19										
11 Shem 600	2 ³	3	5 ²															
1 Arphaxad 439	2	3												73				
2 Selah 433																		433
Eber 464	2 ⁴									29								
4 Peleg 239																		239
5 Reu 239																		239
6 Serug 230	2		5						23									
7 Nahor 148	2 ²											37						
8 Terah 205			5										41					
9 Abnar 175			5 ²	7														
10 Isaac 180	2 ²	3 ²	5															
11 Jacob 147		3		7 ²														
Factor:	2	3	5	7	11	13	17	19	23	29	31	37	41	73	179	191	239	433
Names Containing:	11	8	11	4	0	2	1	3	1	1	1	3	1	2	1	1	2	1
By Chance:	11	7	4.4	3	2	1.7	1.3	1.2	1	.3	.7	.6	.5	.3	.12	.12	.09	.05

No. of Times

Factor: 21 9 14 5

From the Bible and Ivan Panin's work we have the following information:

Numeric Value

Abraham Christ	2369	37 x 9 x 9	The Father of Adam in that He created him;
David	282	37 x 3 x 3	the Creator of the Universe; the son of David
Christ	1430	37 x 5 x 5	and the Son of God; the Alpha and the Omega
Genesis 1:	2701	37 x 73	"In the beginning God created the heavens and
Numeric Values in Greek			the earth." Numeric Value in Hebrew: 2701

space that the sun covered in relation to a fixed star during a ten-day period). (See, Immanuel Velikovsky's book, Worlds In ~~Collision~~ Collition, Page 333). The space covered by the sun in a whole year happens to make a complete circle of 360 degrees. Ken Herman detailed this evidence in his thesis drawing upon Velikovsky's quotes of the Hindu Veda, and other eastern astronomical writings. The prophetic 360-day year ~~reflects~~ reflects the educational environment in which Daniel lived. He was educated in the Babylonian court (Dan. 1:4-5). The first ones who read of Daniel's visions would have understood that a "time" was not a shortened 360-"day" year but a complete year. The only thirty-day month^s known in ~~the~~ Palestine were the Egyptian months. But forty-two Egyptian months were 1275 or 1280 days, more than a mere 1260 days. Daniel wrote in terms, therefore, that were strange to Palestine. No Maccabean patriot living in Judah in 164 ~~A.D.~~ ^{B.C.} could have thought up the duration of the little horn (Dan. 7:24-25).

The Seventh Leg of Our Journey

The Era of Persian Rule 539-331 B.C.

A Chronometer of Events

Ptolemy's canon and more ancient ~~the~~ Persian evidence is discussed in a concise and useful fashion in two studies which I have drawn upon here: (1.) Babylonian Chronology by Parker and Dubberstein, Pages 14-20, and (2.) Aid To Bible Understanding "Chronology" Pages 328-330. The multitude of dated events are always converted into Julian dates in the numerous works, so I am abandoning the Gregorian dates which I think were useful for very ancient time.

Heshvan 3, (Oct. 29), 539 B.C.: Cyrus enters Babylon. Cyrus was called God's shepherd (Is. 44:28) and the Eternal's anointed (Is. 45:28).

The Jewish legend of "The Martyrdom of Isaiah" alleges that Isaiah died two years into Manasseh's reign, about 684 B.C. God's supposed incapacity has led many to suggest that Isaiah 40 begins a portion of writing composed in the days of Cyrus, so the Persian mighty man obviously could be named in 44:28 and 45:1. The reference to the new heavens and earth in Isaiah 65:17 is supposedly a Hebrew adaptation of Zoroaster's teachings on the subject. However, Isaiah 40:3-5 were cited by Luke as "written in the book of the words of Isaiah the prophet (Luke 3:4-6). Matthew cited Isaiah 42:1-4 as "spoken by the prophet Isaiah (Matt. 12:17-21). He said the same of Isaiah 53:4 (Matt. 8:17). Isaiah 57:9 mentions journeys to Molech which Manasseh engaged in (2 Kings 21:6). Admonitions to keep the sabbath (Is. 58:13) were to avoid bad consequences whereas after the exile, warnings looked back upon the consequences (Nehemiah 13:15-18). From "the book of the prophet Isaiah," Jesus read Isaiah 61:1-2 (Luke 4:17-19). If it had been a common practice to assign a later book to an earlier writer, then many of the minor prophets would be unknown today such as Joel, Obadiah, and Malachi. Daniel probably died while Cyrus ruled. A compiler of Daniel's writings may be evident (speaking of Daniel in the third person) in Daniel 7:1-2, 10:1-2, while all of chapters 8 and 9 refer to Daniel in the first-person.

538-530 B.C.: (Spring-to-Spring accession dating); Cyrus ruled 9 years.

538 B.C. (year 1 of Cyrus): Cyrus gives the decree allowing Jewish exiles to return to Jerusalem and build a new temple (2 Chron. 36:22, Ezra 1:1). The man who escaped from Jerusalem had taken five months to find Ezekiel in Babylon, and Ezra made the trip from Ex Persia to Jerusalem in four months (Ezra 7:9).

Tishri, 537 B.C.: Jeshua the priest and Zerubbabel the governor led the festival activities in Jerusalem (Ezra 3:1-7). The time needed

for 49,895 people (Ezra 2:64-65) to respond to Cyrus's order and settle in towns in Judah would make 538 B.C. too early for them to keep the feast in Jerusalem as described in Ezra 3.

Ziv (or Eyar), the second month, 536 B.C.: The Jews begin work on the second temple (Ezra 3:8-13).

536-520 B.C.: The Gentile inhabitants are excluded from involvement in the building of the temple, and they intimidate the Jews into suspending construction (Ezra 4:1-5). Verse 24 clarifies verse 5. Ezra 4:6-23 describe events much later.

Nisan 1-Elul 12 (March 26-August 31), 530 B.C.: Cyrus and Cambyses coreigned in year 9 of Cyrus. Cambyses was recognized as sole king upon the report of Cyrus's death while fighting on the northeastern front probably in August. Diodorus, Africanus, and Eusebius used olympiad dating. Each olympiad was four years. The first year of the first olympiad was 776/775 B.C. Cyrus's last year was in Olympiad 62, year 2 (531/530 B.C.) (See Handbook of Biblical Chronology by Jack Finegan, Pages 112, 168-170).

529-465 B.C.: The four Persian kings of Daniel 11:2 who were anticipated after Cyrus reigned these numbers of years: Cambyses 8, Bardiya (known as Pseudo-Smerdis) no full year, Darius I 36, and Xerxes (known as Ahasu-erus) 21 (Ptolemy's canon and Persian sources). The excellent article "The Middle-East In Prophecy" by Herbert W. Armstrong shows how Daniel 11 ties in with other ancient sources.

529-522 B.C.: Cambyses, son of Cyrus, ruled Persia. The Behistun rock tells of this period translated from the Persian in History of Herodotus by Sir George Rawlinson, London; John Murray, 1862, V 2, P 490+.

Between 529 and 525 B.C.: Bardes, brother of Cambyses, was slain by the king, a fact not widely publicized (Behiston Column 1).

526-525 B.C.: Psammetichus III reigns as Pharaoh until the Egyptian kingdom was ended by an invasion by Cambyses.

Adar 14, (Vayakhna 14 according to the Persian Behistun account), March 11, 522 B.C.: Bardiya revolts in ^{Persia}~~Babylon~~ disguised as the brother of Cambyses. Beginning in Nisan, (March 27), Babylonian inscriptions identify him as king while Cambyses is still widely recognized as in his year 8.

Tammuz 9, (July 1), 522 B.C.: Bardiya seizes empire shortly before Cambyses death apparently. "He seized the empire on the 9th day of the month Garmapada. . . . Afterward, Cambyses, unable to endure, died," (History of Herodotus ~~Page~~ Volume 2, Page 292).

In this translation of the ~~Behu~~ Behistun rock, he is called Gomates, a Magian. The Magi of Babylon in Nebuchadnezzar's reign are mentioned in Daniel 1:20 and 2:2 of the Septuagint. They apparently were one of several groups which made up the "wise men" over whom Daniel was made chief prefect (Daniel 2:48). The Magi reappear later.

Tishri 10, September 29, (Bagayadish 10 according to the Persian Behistun inscription), 522 B.C.: Darius, a relative of Cambyses, slew the impostor.

Then a Babylonian claiming to be Nebuchadnezzar, son of Nabonidus, revolted. This sheds light upon the removal of Zerubbabel from office later.

521-486 B.C.: Darius I rules Persia 36 years.

August 521-about January 520: Another individual, Nebuchadnezzar IV unsuccessfully rose up against the rule of Darius.

INTRODUCTION TO BIBLE CHRONOLOGY

Sunday, August 27? (Elul 1 (MHC.), Tammuz 29 (Babylonian)), 520 B.C.:

On Darius's second year's sixth month's first day, Haggai the prophet, Zerubbabel the governor, and Joshua the high priest are ordered by the Eternal to resume work on the construction of the temple (Hag. 1:1).

Tuesday, September 19? (Elul 24 (MHC.), Elul 22 (Babylonian), 520 B.C.:

On the sixth month's twenty-fourth day, work on the temple is resumed (Hag. 1:14-15).

~~Monday, October 15? (Tishri 21 (MHC.), Tishri 19 (Babylonian), 520 B.C.:~~

Elul 24--Chislev 24, 520 B.C.: Farm production begins increasing now that work on the temple has begun (Hag. 2:16-19). Both the sixth and the ninth months are in Darius's second year (Hag. 1:1, 2:10). This proves that Haggai is not using fall-to-fall reckoning. He must have used spring reckoning.

Sunday, October 15? (Tishri 21 (MHC.), Tishri 19 (Babylonian), 520 B.C.:

God encourages the people who are working on the temple with the prophecy, "'I will shake the heavens and the earth and the sea and the dry land: and I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with splendor," (Hag. 2:6-7). He says, "Once again, in a little while, I will shake the heavens," but when did He shake them the first time? The nations have recently been shaken by rebellions led by Gomates the Median, by two Babylonian Babylonian and one Elamite insurrectionists, as recorded on the Behistun rock. This is the earliest example of prophecy being taught during the feast of Tabernacles.

During the month beginning October 25 (MHC.), October 27 (Babylonian), 520 B.C.: In the eighth month, in the second year of Darius, The Eternal's Word to Zechariah urges the people with incentives to repent (Zech. 1:1).

Sunday, December 17? (Chislev 24 (MHC.), Chislev 23 (Babylonian)), 520 B.C.:

On Darius's second year's ninth month's twenty-fourth day, The Eternal's Word through Haggai orders the priests to pray and to expect better harvests (Hag. 2:10-19). Still on Chislev 24, God reaffirms His intention to shake heavens and earth and to overthrow the throne of kingdoms; on that day, Zerubbabel is to become a signet ring (Hag. 2:20-23).

The fulfillment is not immediate. Zerubbabel

bears the curse against Jehoiakim and cannot sit on the throne of David. However, Luke 21:25-26 rings like an answer to this prophecy, "There will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves (Compare Hag. 2:6-7), men fainting with fear and with foreboding of what is coming on the world (compare Rev. 6:12,17); for the powers of the heavens will be shaken." Chislev 24 reappears later.

Tuesday, February 13? (Shebat 24 (MHC.), Shebat 22 (Babylonian)), 519 B.C.: On Darius's second year's eleventh month's twenty-fourth day, Zechariah sees the vision concerning God's patrollers of the earth. God has had indignation against Jerusalem and the cities of Judah seventy years (Zech. 1:7-12). Joshua stands before the angel with Satan at his right hand accusing him (Zech. 3:1). Joshua is guilty of something, but God anticipates his repentance (Zech. 3:4). Zerubbabel is to complete the work on the temple (Zech. 4:9-10).

Friday, December 6? (Chislev 4 (MHC.), Chislev 3 (Babylonian)), 518 B.C.: On Darius's fourth year's ninth month's (that is Chislev's) fourth day, Representatives from Bethel inquire about continuing fasts in the fifth month. They have been fasting and mourning in the fifth and seventh month "for these seventy years," (Zech. 7:1-5). They inquired only about the fifth month (possibly Ab 9) but not about the fast of the seventh month. Perhaps this was the required Atonement Day fast on Tishri 10. They are warned not to forsake the fatherless and the widows as their forefathers did (Zech. 7:9-10).

517 B.C.: (Year 5 of Darius, according to Sir Henry Rawlinson) The Behistun inscriptions are written More on them later in the study on the Sakkans and Gimirri.

Wednesday, February 9? (Adar 3 (MHC.), Shebat 2 (Babylonian)) or Friday, March 11 (2 Adar 3 or Adar 3 (MHC.), Adar 2 (Babylonian), 515 B.C.: On Darius's sixth year's third day of Adar, the Jews finish building the temple (Ezra 6:15). The temple must have been finished on a work day, not a sabbath. So this was not the Babylonian Adar 3 (following new-moon observation) which was Saturday March 12.

April 20 (Nisan 14 (MHC.), Nisan 13 (Babylonian)), 515 B.C.: On the fourteenth day of the first month the returned exiles keep the passover (Ezra ~~6~~ 6:19). A change in the slaying of the passover lamb has taken place. Originally, the lamb was eaten in one house; none of its flesh was to be carried outside the house (Ex. 12:46). The whole assembly killed their lambs (Ex. 12:6), so that the killing and eating of the lambs was evidently a household responsibility. Now priests and Levites kill the passover lamb for all the returned exiles, for their fellow priests, and for themselves," (Ezra 6:20). Conceivably, this change-over from a private to a public slaying of the passover lamb increased the time needed. The period "between the evenings," originally beginning the sunset-to-sunset day (Ex. 12:6,39) was too short for the public occasion. The required period "between the evenings" (Lev. 23:5) could logically have been set for the late afternoon ending Nisan 14 to allow the extra time now needed.

Nisan 15-21, 515 B.C.: The exiles keep the feast of Unleavened Bread (Ezra 6:22). The Eternal had turned the heart of Darius to them, so that he aided them in the work of the house of God as the events of Ezra chapters 5-6 show. Why Darius is referred to as the king of "Assyria," is both the Masoretic text and the Septuagint is a riddle.

513 ~~XXXX XXXXXX~~ B.C. if not three years earlier: In either his sixth or his ninth year, Darius launches a campaign against the western Scythians. He was attempting to disrupt the Scythian grain trade with his archenemy, the Greeks (The Scythians by Tamara Talbot Rice; London; Thames and Hudson: 1957; Page 46). Herodotus 4:1 says that Darius was avenging them because of their violence against the Medes (in about 645-617 B.C.). Rawlinson identified the event as in about year 8 of Darius, on page 116 of his book already mentioned. According to him, this eighth year was 513 B.C. More recent studies mark the king's reign as one year earlier than did Rawlinson.

492 B.C.: Darius sends an army and a supporting fleet to fight the Greeks. The fleet is wrecked in a storm at the promontory of Mount Athos.

490 B.C.: Darius sends six hundred ships with soldiers who sack Eretria. They meet the Athenians and their allies who charge and defeat the Persians.

Between about Tishri 16 and 27 (Oct. 27 and Nov. 7), 468 B.C.: Darius died during year 36 of his reign.

Between about Heshvan 1 and 22 (Nov. 10 and Dec. 1), 486 B.C.: Xerxes ascends to the Persian throne.

485-465 B.C.: Xerxes rules the Persian empire 21 years.

485 B.C.: Ezra 4:5-7 mentions the Persian kings who reigned when the Samaritans hired counselors against the people of Jerusalem. Those kings were Cyrus, Darius, Ahasuerus, and Artaxerxes in that order. Xerxes ruled Persia after Darius and before Artaxerxes according to Ptolemy. So Ahasuerus is another name for Xerxes. The translation in Bagster's Septuagint refers to him as "Assuerus." In the beginning of his reign, the Samaritans wrote an accusation against the Jews of Jerusalem. The book of Esther identifies Ahasuerus as the king involved with Esther. The Septuagint incorrectly identifies Esther's husband as Artaxerxes. Josephus relied often upon the Septuagint, so he was confused into believing that Artaxerxes was

Xerxes appoints his officers to prepare beautiful virgins to be brought to him (Esther 2:3). Persian queens come from seven Persian noble families (Herodotus 3:84). A Jew named Mordacai lives in Susa, the capitol, whose great grandfather, Kish, a Benjaminite, had been taken captive in March of 597 B.C. (Esther 2:5-6). Some have thought that it was Mordacai himself who was taken captive; the king would have been Ahasuerus the Mede (Daniel 9:1). He can be ruled out, because he did not govern the 127 provinces from India to Cush (Esther 1:1). Darius had collected tribute from twenty satrapies throughout the empire (Herodotus 3:80). The provinces may have been subdivisions of the larger satrapies. Mordacai has been raising his cousin Hadassah. She was taken into the king's palace. Mordacai instructs her to keep her ethnic identity a secret (Esther 2:7-10).

About 481-480 B.C.: The twelve-month training for the maidens is to begin, but Xerxes's campaign against the Greeks distracts him (Anchor Bible Page XVI).

480 B.C.: Xerxes's army wins a costly victory over Leonidas's three hundred men at Thermopylae. A traitor leads the Persians around the mountain while the tiny Greek force guards the pass. The Persian army sets Athens on fire, but the Greeks decoy them into the harbor at Salamis. There the Persians are defeated. Xerxes leave an army at Thesaly.

Early in 479 B.C.: Xerxes's army at Thesaly is defeated.

The month from December 22 to January 20 (Babylonian), 479-478 B.C.: During Xerxes's seventh year's tenth month, the month of Tebeth, ~~XX~~ Hadassah (that is Esther) is received by Xerxes. She is esteemed above all the other ladies and is crowned as queen in place of Vashti (Esther 2:16). The king's historians used spring reckoning, but if Nehemiah (1:1, 2:1) is any indicator, the book of Esther uses fall-to-fall reckoning. ~~XXXX~~ Accession reckoning must have been used, because Xerxes's seventh winter as king (Esther 2:16) was after the king returned from Greece. This accession reckoning is important for identifying the year of Ezra's arrival in Jerusalem as 457 (not 458) B.C.

Between Tebeth, 479-478 and Nisan, 473 B.C.: The events of Esther 2:18--3:6 take place. Xerxes offers tax relief during one of Esther's banquets. Mordacai discovers a plot by two of the king's unuchs against Xerxes. Esther passes the news to Xerxes in Mordacai's name. The conspirators are hanged, and the incident is recorded in the Book of the Chronicles in the presence of the king. Later, Haman the Agagite is promoted above his fellow princes. He must have been a highly acceptable official to become a Nonpersian Chief Prince in the Persian court. The king's servants at the king's gate are to bow down to mighty Haman. Mordacai refuses, because that would violate God's commandments to the Jews. Haman hears of it and plots against all of the Jews.

Beginning April 22 (Iyar (MHC.), Nisan (Babylonian), 473 B.C.: Beginning in Nisan, ~~PMX~~ the Pur, that is the lot, was cast to determine on which day a massacre of the Jews would be carried out (Esther 3:7). The beginning of the New Year was the time for Haman to resort to this. "According to Babylonian religion at that time the gods also come together to fix the fate of men," (Anchor Commentary Page 76).

The month beginning March 14 (Second Adar (MHC.), Adar (Babylonian)), 472 B.C.: Haman's casting of the lot ends in Adar. Then Haman tells the king, "Their laws are different from those of every other people and they do not keep the king's laws," and appealed for the destruction of the Jews (Esther 3:7-11).

April 24 (Nisan 13 (MHC. and Babylonian), 472 B.C.: On the thirteenth day of the first month, Haman ~~XXX~~ issues the edict setting Adar 13 as the day for the destruction of the Jews (Esther 3:12).

Spring, 472 B.C.: Events of Esther 3:13--8:a7 take place. Haman's order goes out. Mordacai grieves bitterly. He manages to pass on an appeal to Esther. Esther orders the Jews to fast three nights and days. This would be miserable for a Jew of Susa if the summer heat has set in. Esther appeals to Xerxes to let her sponsor a banquet. Haman and Xerxes attend. Haman and Xerxes are totally contented, and Esther requests a gathering the next day. During the

night, restless Xerxes looks at the Chronicles and discovers that Mordacai has not been rewarded for saving his life during one of Esther's banquets years earlier. Meanwhile, Haman is erecting the gallows for Mordacai. Xerxes inquires of Haman as to how to honor a most deserving man. Knowing himself to be worthy of highest honor, Haman advises that a noble prince lead the honored man while praising him throughout the city. Xerxes decrees that Mordacai be honored and Haman be the noble prince. At the dinner the next day, Esther controls Xerxes's heart, soul, and appetite and requests that the souls of the Jews be spared from the hand of wicked Haman. Haman is hanged on the gallows he had built for Mordacai.

Wednesday, July 2 (Sivan 12 (MHC., and Babylonian)), 472 B.C.: Haman has been replaced by Mordacai. Mordacai issues a decree for the Jews to defend themselves on Adar 13. Esther 8:9 detailing this event is said to be the longest verse in the Bible (God Wrote Only One Bible by Jasper James Ray; Junction City, Oregon; The eye-opener Publishers; 1980; Page).

Sunday, March 15 (Adar 12 (MHC?), Adar 13 (Babylonian)), 471 B.C.: On Adar 13 of the official calendar, Jews avenge their enemies throughout the empire (Esther ~~XXXXXXXX~~ 9:1-13,16-17).

March 16, 471 B.C.: On Adar 14, Jews of the provinces rest and feast while those of Susa avenge more of their enemies (Esther 9:17-18).

March 27, 471 B.C.: On Adar 15, Jews of Susa rest and feast (Esther 9:18).

471 B.C.: Mordacai orders the keeping of the feast of Purim to be yearly on Adar 14 and 15 (Esther 9:20-22). As time passes, Adar 14 is to remain as the day of the feast of Purim. Originally, only the Jews of Susa rested and feasted on Adar 15. Furthermore, the feast is not something that should be on a sabbath. The Jewish calendar is adjusted so that Adar 14, always sixteen days before Nisan 1, is never on a sabbath. Whenever there is a leap-year month, the feast of Purim is celebrated during it. This assures that the feast of Purim is always 193 days before Trumpets day. Trumpets day never falls on a Wednesday to avoid a Friday Atonement day. This keeps Purim off the sabbath.

Between about 470 and 457 B.C.: J. Kenneth Kuntz made these observations as to when the book of Malachi was written: (1.) (1.) The second temple is in operation (1:10, 3:10). So it is after 515 B.C. (2.) Marriages between Jews and daughters of foreign gods are condemned (2:11-12). Ezra began a crack down in 457 B.C., but Nehemiah's efforts in 430 or 423 B.C. were also needed. (3.) The zeal inspired by Haggai and Zechariah has long wained (1:13). I add further that (4.) Ezra later in 457 B.C. brings life into the community which is not evident in Malachi's writings. The common view that Malachi wrote in about 400 B.C. is encouraged by Josephus's Antiquities 11:7. He write of deteriorating conditions in the high priesthood after Nehemiah's death.

Ab 14?-18? (August 4? or August 8?), 465 B.C.: Last business document of Xerxes's reign listed by Parker and Dubberstein (Babylonian Chronology Page 16).

Babylonian Chislev, December 17, 465--January 14, 464 B.C.: A tablet excavated at Ur in 1930-1931 is dated from the thirteenth year of Arta-xerxes I. It involves the rearrangement of parcels of land among four brothers. It was originally signed in Kislimu of the 21st year of Xerxes. If the scribe had known about Xerxes's death, he would have dated the document ~~XI~~ as in the accession year of Arta-xerxes his successor (Chronology of Ezra 7: A Report of the Historical Research Committee of the General Conference of Seventh-Day Adventists, Washington, D.C.; Review and Herrald Publishing Company; 1953; Pages 101-102). "We do not know where the murder of Xerxes took place, although the most likely place was either Susa or Persepolis, but in either case, the news of the king's death could not have taken long to be know in the Mesopotamian valley," (Page 102). This evidence is necessary in order to show that Xerxes died after Trumpets day of 465 B.C.

Babylonian Chislev 18, Egyptian Thoth 17? January 2, 464 B.C.: A scribe in Egypt starts out by dating a document as in year 21 of Xerxes and then finishes the dateline by adding that it is the year of Arta-xerxes's accession (Chronology of Ezra 7 Pages 102-105). The Egyptian lunar month began at sunrise on December

December 14. The civil New Year, Thoth 1, began at sunrise on December 17.

464-424 B.C.: Arta-xerxes I rules the Persian empire 41 springs.

Sivan, (June 11--July 10), 464 B.C.: First business document from Arta-xerxes's reign ~~XXXXXXXXXX~~ listed by Parker and Dubberstain.

Trumpets day, 464 B.C.: This begins Arta-xerxes's Year 1 as counted by the Jews. (1.) Parker and Dubberstein's evidence is insufficient to prove this, because the last document which they listed from Xerxes's reign was from before Trumpets day of 465 B.C. The Seventh-day Adventist Committee used the two Chislev business documents in order to show that Xerxes died ~~IX~~ too late for the news to reach Ur in December. (2.) The Jewish chroniclers now use fall-to-fall reckoning as Nehemiah 1:1 and 2:1 together show. This is because Chislev and the following Nisan both fall in the same year. (3.) One problem remains. Did the Jews use Fall nonaccession reckoning, counting from 465 B.C. or did they use Fall accession reckoning, counting from 464 B.C.? Esther 2:16 provides the key. If the book of Esther were written with nonaccession dating, then Esther would allegedly have first been taken in by Xerxes in the winter beginning 479 B.C. But at that time, Xerxes was still involved with his military. Xerxes seventh year must have included the winter beginning 478 B.C. That is only possible with either spring or fall accession reckoning. It is most likely that the books of Esther, Ezra, and Nehemiah use the same system for reckoning the years of the Persian kings. Fall accession reckoning is the only possible system which could be used in all three books.

March 27 (Nisan 1 (MHC. and NMC.)), 457 B.C.: In the seventh year of Arta-xerxes, Ezra leaves Babylonia with a group going to Jerusalem (Ezra 7:7,9).

Ab 1 (July 23 (MHC.), July 24 (NMC.)), 457 B.C.: Ezra comes into Jerusalem (Ezra 7:9). Verses 12-26 contain the letter of Arta-xerxes giving Ezra the authority and finances for the maintenance of the temple and priesthood in Jerusalem and "Whatever seems good to you and your brethren . . . according to the will of your God," (7:18).

Chislev 17 (Thursday Dec. 4 (MHC.), December 5 (NMC.), 457 B.C.: Ezra prays concerning the problem of mixed marriages. In that prayer, he identifies his mission as "to set up the house of our God, to repair its ruins, and to give us protection in Judea and Jerusalem," (Ezra 9:9).

457 B.C.-A.D. 27: Protection in Jerusalem is to be attempted with an effort at building a wall around the place before Nehemiah's arrival. No Persian decree has specifically called for the building of a wall around Jerusalem. Still, Ezra understands that God has extended His kindness before before the kings of Persia allowing protection. "From the going forth of the word to restore and build Jerusalem to the coming of a Messiah, a prince, there shall be seven sevens (or weeks) and sixty-two sevens," (Daniel 9:25). From Trumpets day of 457 B.C. to that of A.D. 27, exactly sixty-nine land-sabbath cycles occur. So the beginning of that counting may be an answer to Ezra's prayer. Incidentally, Daniel 9 includes the name of the Eternal seven times. It must have been written long before the second century B.C., because the use of the Name was increasingly forbidden between 400 and 200 B.C.

Chislev 20, 457--Nisan 1 (April 15 (MHC. NMC.)), 456 B.C.: The people obey the covenant to end mixed marriages beginning three days after Ezra prays the day the covenant was made (Ezra 10:9-17).

455-448 B.C.: The period begins as Egypt rebels against Persia. . In 454, Greeks join the revolt. Two Greek fleets are defeated by the Persians in Egypt. 449-448 B.C., Treaty between Athens and Persia: Persians abandon all claims to Western Asian Minor; Athens recognizes Persian claims in Cyprus, and Egypt (Chronology of World History: a Callendar of Principle Events from 3000 B.C. to A.D. 1973; by G. S. P. Freeman-Grenville; London Rex Collings; 1975; Page 44).

446 B.C.: Ezra and the Jews at Jerusalem "are finishing the walls and repairing the foundations," (Ezra 4:12). The Samaritans send a letter to Artaxerxes urging that the work at Jerusalem be stopped (Ezra 4:7-16). Recent events in Egypt may influence Samaritan rhetoric about the dangers of a walled Jerusalem.

About Nisan, 445 B.C.: Artaxerxes writes a decree saying that the work in Jerusalem is to be stopped until further notice (Ezra 4:17-22).

About Nisan-Ab, 445 B.C.: The message takes about four months to reach Susa (Neh. 2:1,11, 6:15).

About Ab, 445 B.C.: The Samaritans receive the king's letter. They mercilessly enforce his decree suspending the work at Jerusalem (Ezra 4:23).

Chislev, 445-444 B.C.: In the twentieth year of Artaxerxes, in the month of Chislev, Hanani completes the four-month journey from Jerusalem to Susa. He leads a group of Jews who inform Nehemiah of the burning of Jerusalem by the Samaritans. Nehemiah appeals to God (Neh. Chapter 1).

Nisan, 444 B.C.: In Nisan of Artaxerxes's twentieth year, Nehemiah receives the king's permission and authority as governor to have the wall rebuilt at Jerusalem (Neh. 2:1-3).

444-432 B.C.: From Year 20 to Year 32 of Artaxerxes, Nehemiah serves as governor at Jerusalem for 12 years (Nehemiah 5:14).

On or shortly before Ab 1 (July 29 (MHC. and Babylonian)), 444 B.C.: Nehemiah arrives at Jerusalem and begins a three-day investigation of affairs (Nehemiah 2:11).

~~XXXXX~~ Ab 4--Elul 25 (August 1--September 21 (MHC. and Babylonian)), 444 B.C.: Nehemiah supervises the building of the wall against much Samaritan opposition 52 days until its completion on (Monday) Elul 25 (Neh. 6:15).

Sabbath, Trumpets day, September 26, 444 B.C.: The dedication of the wall is detailed in Nehemiah 12:27-47. "On that day," (Neh. 13:1) they read from the book of Moses the law forbidding any of Lot's offspring from entering the assembly of God (Neh. 13:1-3). But verse 4 says that "before this," Eliashib made provisions for the enemy Tobiah. Eliashib's deeds occur after 432 B.C. (Neh. 13:6). Evidently, the wall was dedicated during the fall holy-day season in 444 B.C., but the great holy-day assembly of Nehemiah 8 is much later.

432 B.C.: Nehemiah returns to the Persian king (Neh. 13:6).

From 432 to between 430 and 423 B.C.: Eliashib, the priest, reserves a chamber and provisions meant for the Levites instead for the enemy Tobiah the Ammonite (Nehemiah 4:3, 13:4-6).

Between 430 and 423 B.C.: "After some time," Nehemiah returns to Jerusalem and discovers the evil done by Eliashib and throws out Tobiah's furniture. So Nehemiah restores the priesthood (Nehemiah 13:6-13). This happens before (Neh. 13:4) the time of the Trumpets day assembly (Nehemiah 8-10, 13:1-3). The law of Moses is read. Nehemiah enforces a ban on mixed marriages.

423-422 (Fall-to-Fall, if not seven years earlier): The ~~XXX~~ Jews agree to forego the crops of the seventh year and the exaction of every debt (Neh. 10:31). The land sabbath has been counted every seven years to this day (Encyclopaedia Judaica Volume 14, Page 582, Column 2). God had instructed Moses on Mount Sinai, "Say to the people of Israel, When you come into the land which I give you, the land shall keep a sabbath to the Eternal," (Lev. 25:2). They came into the land in the Fall-to-Fall year 1404-1403 B.C. This conceivably marked the first year of the first land-sabbath counting. The land would have first been rested in 1298-1297 B.C. The fiftieth year was hallowed as a jubilee the first time on Atonement Day of 1355 B.C. (Lev. 25:9-10). According to the Talmud, Megillah 14B, Jeremiah was bringing back the ten tribes when Ezekiel was captured. This passage ties in with Rashi's teaching that the Jubilees were not counted after the east-bank tribes were taken captive in 732 B.C. The month of Chislev in 598-597 B.C. was so late, that it may have been to avoid a leap year month during a land sabbath ~~XXX~~ (To Sanhedrin 2:9). This evidence suggests that no fifty-year cycle has been counted since 598 B.C., and that Nehemiah accurately restored the seven-year counting. The inaccuracy of Talmud accounts based upon the Jewish Seder Olam unfortunately indicates that possible land sabbaths in 598-597 and 423-422 B.C. are only a coincidence. This coincidence hints that the last Jubilee year was in 605-604 B.C. Jerusalem's destruction ended the counting of Jubilees, and Nehemiah did not restore the Jubilees.

About January, 423 B.C.: Darius II succeeds Artaxerxes I as Persian king.

423-405 B.C.: Darius II rules the Persian empire 19 springs.

419 B.C.: The Passover papyrus is written by a Jew at Elephantine, Egypt (Prichard's texts Page 491).

Tammuz, of year 14 of Darius, 410 B.C.: The priests of the god Khnum at Elephantine conspires with the military. The Jewish temple at ~~XXX~~ Elephantine is destroyed (Prichard's texts Page 492).

407 B.C.: In Darius's 17th year, The Jewish community at Elephantine sends a letter to Nehemiah's successor Governor Bagoas at Jerusalem (Prichard Page 492). The latest Biblical genealogies are written at about this time (Neh. 12:22).

Between Nisan of 405 and Nisan of 404 B.C.: Artaxerxes II succeeds Darius II as Persian king.

404-359 B.C.: Artaxerxes II rules the Persian empire 46 springs.

401 B.C.: Egypt gains independence from Persia.

398 or 397 B.C. (Year 7 of Artaxerxes II): ~~XXX~~ This is the year often alleged for Ezra's arrival at Jerusalem (Ezra 7:7-9). The conclusion is on this basis: (1.) Ezra, not Nehemiah, is more highly exalted in Jewish tradition. (2.) Nehemiah enforced an end to mixed marriages (Neh. 13:23-28), but the covenant in which Ezra was involved had a unique appearance of popular support which must have been more decisive (Ezra 10:3-5). (3.) The Septuagint identifies eleven generations from Zerubbabel (577?-after 515 B.C.) to Anani (about 380-? B.C.) (1 Chron. 3:19-24). Hattush (3:22) would have been about thirty years old in 397 B.C. when he came to Jerusalem with Ezra (Ezra 8:2-3). (4.) Chronicles, and Ezra-Nehemiah were completed after 380 B.C. Jaddua was probably high priest (Neh. 12:22). Jaddua died in about 332 B.C. (Ant. 11:8:6). Either one of two changes were made in the text: Ezra 7:7 originally mentioned the thirty-seventh year of Artaxerxes changed to say "the seventh year," or Nehemiah 8:9 and 12:26 were changed to make Ezra and Nehemiah appear to be contemporaries.

The problems with that theory are these: (1.) In his list of famous people of God written in about 180 B.C., Joshua Ben-sirach included Nehemiah but left out Ezra (Ecclesiasticus 49:12). (2.) Attempts to build the wall around Jerusalem before Nehemiah's arrival failed. There is the possibility that under that same leadership, a revival in mixed marriages occurred. (3.) The Septuagint contradicts itself. 1 Chronicles 3:19-24 according to it suggests a late arrival for Hattush and Ezra, because the translator believed that the genealogy was a simple list of eleven generations. Ephraim's family record (1 Chron. 7:20-27) does not simply fit into the 220 years which it covers. On the other hand, its book of Ezra-and-Nehemiah confirms an early arrival for Ezra. (4.) Ezra's early arrival and the high priesthood is later accounted for in the Geneses ~~XX~~ from Jeshua to Jaddua. (5.) Suggested textual changes could only have been made before the Septuagint translation was made. If Ezra's final ~~XXX~~ leadership after the days of Nehemiah had been so successful, changes in the text which elevated Nehemiah's stature would not have taken place. Ezra must have arrived before Nehemiah and received vital assistance when the strong leader arrived.

Between late November, 359 and April, 358 B.C.: Artaxerxes III succeeds Artaxerxes II as king of Persia.

358-336 B.C.: Artaxerxes III for 21 years and Arsaces for two years rule the Persian empire. No contemporary documents exist to check with Ptolemy and Strabo.

343 B.C.: The Persians regain rule over Egypt.

336-323 B.C.: Alexander III, the Great, rules the Greco-Macedonian empire. Some documents date his Macedonian accession as his Year 1. However, the Macedonians did not normally date on the basis of an accession year. He reigned twelve years according to 1 Maccabees 1:7).

335-332 B.C.: Darius III rules over Egypt four years according to Ptolemy.

335-331 B.C.: Darius III rules the desolving Persian empire five springs.

332 B.C.: Alexander takes Tyre after a seven-month siege, Gaza after a two month siege, and then approaches Jerusalem (Ant. 11:8:4). Jaddua in terror

orders prayer and sacrifices to God for protection. God answers in a dream that they open the city gates and receive the king in their richual clothing (Ant. 11:8:4). Hre receives the king, and the king is shown the book of Daniel which declairs that one of the Greeks should destroy the empire of the Persians (Dan. 8:3-4)). The king concludes that the prophecy refers to him. On The following day the king agrees that the Jews are to follow their ancestral laws and be exempt from paying tribute every seventh year (Ant. 11:8:5). Alexander meets the Samaritans and then enters Egypt (Ant. 11:8:6). The priests probably did not show the king Daniel 11:3-4 foretelling Alexander's failure to gain a lasting dominion.

October, 331 B.C.: Alexander defeats Darius's forces at the awesome battle of Gaugamela. Thus the two horns of the ram, the Medes and the Persians, are disposed of (Daniel 8:7).

The Geneses From Jeshua to Jaddua (537-332 B.C.)

The family record of the Zadokite priesthood is given in the following places. Generation 23 (Levi) to Generation 49 (Jehozadak who was led into captivity) are in 1 Chronicles 6:1-15. Generation 49, Jeshua, son of Jozadak, is identified in Ezra 3:2. Nehemiah 12:10-11 concludes the ~~XX~~ Old-Testament geneses beginning with Jeshua of generation 49 and ending with Jaddua of generation 54. A careful study of generations 49 through 54 is valuable for identifying the circumstances of the completion of the book of Ezra-Nehemiah.

Generation 49: 537-at least 519 B.C.: Jeshua, son of Jehozadak, is high priest at Jerusalem (Ezra 3:2, Zech. ~~XX~~ 1:7, 3:1, 6:11).

Some time between about 515 and about 450 B.C.: Jeshua's son, Joiakim serves as high priest. Various chiefs of the Levites are mentioned who serve at the temple in his days in Nehemiah 12:24-26. Several family members in 457 B.C. put away foreign wives (Ezra 10:13).

Generation 51: 457-about 425 B.C.; Joiakim's son Eliashib serves in the priesthood. He is first mentioned in Ezra 10:6 as having a son prior to 457 B.C. By 444 B.C., he has become high priest (Nehemiah 3:1). Shortly after Nehemiah's departure in 432 B.C., he sets up a lodging for the enemy Tobiah at Jerusalem. Nehemiah returns and disposes of Eliashib's evil (Neh. 13:4-7).

Generation 52: between about 425 and 411 B.C.; "When Eliasib the high priest was dead, his son Judas (or Joiada) succeeded in the high priesthood, and when he was dead, his son John took that dignity," (Ant. 11:7:1). It is difficult to conclude as to whether Jehohanan (Ezra 10:6) or Johanan the son of Eliashib (Nehemiah 12:23) is Joiada's brother or Joiada's son (Neh. 12:11,22). The sons of Levi, heads of fathers' houses, were written in the (lost) Book of the Chronicles until the days of Johanan the son of Eliashib (Neh. 12:23). The Samaritans claim that Ezra falsified the sacred text and persuaded the returning exiles to erect the second temple in Judea (R. Harrison's Introduction Page 220). This would require Ezra 6:15 as referring to the sixth year of Darius II, and Ezra 7:1 would have to refer to Artaxerxes II instead of Artaxerxes I. Against this view, Jews claimed that Nehemiah the son of Hachaliah (the governor, Neh. 10:1) finished the genealogies of the Book of Chronicles which Ezra wrote up to his own time (Talmud Bathra 15A). The Biblical Chronicles list the Levites only up to the exile (1 Chron. 6:15).

Generation 53: Before 410-roughly 390 B.C.; In 410 B.C., a letter from Elephantine is sent to Governor Bagoas and the high priest Johanan, as mentioned in the letter from Elephantine three years later (Prichard Page 492). The second letter identifies ~~XXXXXXXXXXXXXXXXXXXX~~ Sanbalat's sons to whom they sent a letter. Josephus (Ant. 11:7:1) tells of how the high priest murdered his brother Joshua in the days of Bagoses the general of another Artaxerxes's army.

Generation 54: ?-332 B.C.; During the reign of Darius III, Jaddua's brother Manasseh is expelled for being married to Nicaso daughter of Sanballat II (Ant. 11:7:). Jaddua the high priest dies soon after Alexander's visit (Ant. 11:8:6). If Nehemiah finished his own book, Neh. 12:22 refers to Darius II not Darius III.

The Geneses Which Date ~~I~~ Chronicles (539?-425? B.C.)

Generation 55: About 539-525 B.C.; Hananiah fathers "Pelatiah and Jeshaiiah, his son Rephaiah, his son Arnan, his son Obadiah, his son Shecaniah," (1 Chron. 3:21 R.S.V.) Conceivably (as among Samuel's family records) this would identify Shecaniah as of Generation 59 born no earlier than 466? B.C. However: Shecaniah's first-born grandson, Hattush could have been born no earlier than about 430 B.C. Hattush, Ezra, and Nehemiah were contemporaries (Ezra 8:2-3).

Generation 56: 507? B.C.; Shecaniah fathers Shemaiah (1 Chron. 3:22).

Generation 61: 488?-477? B.C.; Shemaiah fathers "Hattush, Igal, Bariah, Neariah, and Shephat, six," (1 Chron. 3:22 R.S.V.) In 457 B.C. (Ezra 7:7-9), Hattush, of the sons of Shecaniah goes with Ezra from Babylonia to Jerusalem (Ezra 8:1-3).

Generation 58: about 457? B.C.; Neariah fathers Eli-o-enai (1 Chron. 3:23).

Generation 59: about 437-425? B.C.; Eli-o-enai fathers seven sons (1 Chron. 3:24). 1 Chronicles is written prior to the birth of his first grandson. Hattush (Neh. 9:4) ^{here is v: 7 the} ~~may be the elderly~~ grandson of Shecaniah. Ezra 1 begins where 2 Chron. 36 has concluded as if they were all compiled as one project shortly after 429 or 422 B.C. when land sabbaths were kept (Neh. 10:31).

The House of Israel Becomes Conflused and Lost (546 B.C.-A.D. 6?)

1115-1077 B.C.: The Assyrian king, Tiglath-pileser I writes of a city called Saka (Luckenbill, Volume 1, Document 324).

744-727 B.C.: Tiglath-pileser III captures cities which include Sakka, Elizanashu, Dania, Danziun (Luckenbill, Volume 1, Document 775).

546 B.C.: Cyrus defeats Croesus and takes the defeated king ~~him~~ to his capitol Ecbatana. "Babylon was an obstacle to him, as were also the Bactrians, the Sacae, and the Egyptians," (Her. 1:153). Were the Sacae related to the citizens of Sakka? The names of Abraham, Yitshaq, and Jacob (or Israel) were to be perpetuated among Joseph's descendants (Gen. 48:16). Isaac or house of Isaac was another name for nonjewish Israel (Amos 7:9,16). Were the Sacae named after Yitsaac?

The high places of Isaac (Amos 7:9) became possessed by the Samaritans (2 Kings 17:32). Did the Sacae descend from Isaac?

521-486 B.C.: Darius collects tribute from 20 satrapies (Her. 3:89). The Sacae and the Caspians pay 250 tallents and make up the fifteenth division (Her. 3:93). The Moschians and Tibarenians (Meshech and Tubal?) among others of Division 19 pay 300 talents (Her. 3:94). In the back of Volume 22 2 of Rawlinson's History of Herodotus is a map of the world of which Herodotus wrote. East of the Caspian dwelt the Sacae flanked on their northwest by the Massagetae and on their southeast by the Arii. The Massagetae by harrassing the Scoloti west of the Caspian hastened the uprooting of the unfortunate Cimmerii. In the designations used by Herodotus himself, the Scythians (usually the Scoloti's tribe), the Massagetae, the Cimmerii, and the Sacae are four different nationalities, groups, tribes, chieftainships, goim, etc.

517 B.C.: According to Rawlinson, this is year 5 of Darius I. The king wrote his account on the Behistun Rock. Mr. Mc.Nair made valuable use in his thesis of a translation Behistun Rock Inscriptions by L. W. King and R. C. Thompson. The English rendering is from the Persian in Collumn 1, from the Susian or Elamite in Collumn 2, and from the Babylonian in Collumn 3. Darius identifies 22 provinces of subject peoples. The 19th listed are in Persian called Saka, in Elamite called Sakka, and in the Babylonian said to be in the land of the Gimiri (See also Encyclapedia Britanica Eleventh Edition, Volume 3, article "Behistun" Pages 656-657). Herodotus 7:64 later explains some of this.

516 or 513 B.C.: While persuing the Scythians, Darius leaves an inscription at the Tearus River (Her. 4:91). Among the Thraceans near the Euxine (Black Sea), this river indirectly feeds the Hebrus River (Her. 4:90). Some tribes surrender to Darius, but the Getae fight until reduced to slavery (Her. 4:93). "They are the most variant and most just of the Thracians," (4:93). They think themselves immortal in this matter. They immagine that they themselves do not die, but that the deceased go to the diety Zalmoxis, and some of them think that he is the same with Gebeleizis (Cary, Her. 4:94). Greeks of Hellespont and Pontius say that Zalmoxis was a slave who became free and rich and

and taught morals and immortality to his countrymen. He bannished himself three years in an underground chamber and was lamented as dead. When he reappeared in the fourth year, the word of Zalmoxis took on credibility (Her. 4:95).

Herodotus is suspicious of the account that the man went in the alledged hiding, and he discounts the allegation that the fellow was a slave of Pythagorou, figuring that Zalmoxis was of an earlier time (4:96). The Getae belief in one God, an alledged connection between Zalmoxis and Moses, and the Hebrus River as if named after the people of Heber is a reminder of the Israelites. Beside the Getae, much further east are the Massagetae dwelling next to the Sacae.

After the 492 B.C. battle of Marathon (Her. 7:1), Darius rebuilds a great army. "The Sacae who are Scythians had on their heads caps which came to a point and stood erect. They also wore trowsers and carried bows peculiar to their country and daggers and also battle axes called sagares. These, though they are Amyrgian Scythians, they are called Sacae, for the Persians call them all the Scythian Sacae," (Her. 7:64, Cary's translation). Rawlinson's translation says, "They were in truth Amyrgian Scythians, but the Persians call them Sacae, since that is the name which they give to all Scythians." Where Cary's translation mentions "The Sacae who are Scythians," Rawlinson writes, "The Sacae or Scyths." Cary's rendering makes more sense in that the Scoloti were Scythians but they were not Sacae, so that not all Scythians are Sacae, but the Sacae are Scythians. Evidently, they are called Sacae only because they are Scythians, and the Persians would refer to all Scythians as Sakans. These are not the original Sacae but they are Amyrgian Scythians.

485-465 B.C.: An Akkadian version of a foundation tablet at Persepolis contains Xerxes's listing of peoples under his rule. It includes Daan, the Amyrgian Gimiri (called Sakans in Persian and Elamite versians), the Gimiri wearing pointed caps, etc (Rrichard's texts Page 316). Are two groups of Gimiri listed here, or is this merely mentioning of the pointed caps clarifying that the Amyrgians (like those of Herodotus 7:64) wore them? This, like the

Behistun rock identifies the Gimiri with the Sakans, the Persians called all Scyths Sacae (Her. 7:64), and the Amyrgian Scythians wore pointed caps (Her. 7:64). The Gimiri were Scyths. So, the Amyrgian Gimiri and the Gimiri with pointed caps were perhaps the same people.

About 420 B.C.: Those Israelites removed by Pul (or Tiglath-pileser III) from east of the Jordan are still in the cities of the Medes (1 Chron. 5:26). They have been south of the Caspian, so they are neither the Gimiri of lands further west nor the Sacae east of the Caspian.

Probably soon after 420? B.C.: The ten tribes which Shalmaneser took captive in the days of Hoshea leave the multitude of people. They pass through the narrow entrances of the Euphrates river as God holds back the river's courses so they could cross. They travel into Arzareth which requires a year and a half to travel through (2 Esdras 13:40-45).

Fourth century B.C.: Sarmatians appear on the Don river (The Scythians by Tamara Talbot Rice; London; Thames and Hudson; 1957; Page 24). Among many Scythian tombs of the Crimea is the Soloka, the mosoleum for the Scythian kings. In the solid gold work adorning the walls couching lions (Gad's tribal symbol, Deut. 33:20) are prominent. (The American Journal of Archeology 1914, Volume 18; The Illustrated London News Jan. 3, and Feb. 14, 1914). From among these tombs, a manuscript in Hebrew unaffected by Ezra's style changes says, "I am Yehudi the son of Moses the son of Yehudi the mighty a man of the tribe of Naphtali, which was carried captive with the other tribes of Israel by the prince, Shalmaneser, from Samaria, during the reign of Hoshea king of Israel." This and the 1914 periodicals were noted by Gene Scott in his Faith Center series on Genesis (Message No. 270, rerun June 25, 1982 on KHOF Radio, Los Angeles CA). Some mounds of the Crimea and elsewhere have sitting on their summits a rough and uncooth stone human figure usually of a woman. Some have suspenders

* This quote doesn't look right because it's similar to but different from Neubauer's quote on the following page. Scott's sources ~~may not be good~~ must be checked.

hold up their soft high boots. Only could suspenders like these be found elsewhere among on tall red-haired, blue-eyed people with European faces found in Turkistan. This is a ~~Europe~~ Indo-European trait (The Scythians Page 68). But Rawlinson saw them not as Indo-Europeans originally but as Scythic or Turanians (History of Herodotus, Vol. 1, Page 535). Turanians include the Sacae, Parthians, Asiatic Athopians, and of the Finnish family the the Tibeareni and Moschi, and partly the Armenians, Susians, and Chaldeans of Babylon (Page 533 and 535).

113-101 B.C.: The Cimbri and Tutones first defeat, then finally are routed by the Romans (Chronology of World History Page 94). Scholars are split as to whether the Cimbri are descendants of the Cimmerii (Scythians and Greeks Page 436). Those Crimean stone women wore veils making them look Scythian, but their high hats were like those of the women of the Cimbri (or Welch) of as late as the 18th century (The Scythians Page 69).

About 200-B.C.-A.D. 200: Sarmatians control Southern Russia (The Scythians Page 25).

31 or 22 B.C.: Among 700 Hebrew or Phoenician tombstones in Southern Russia, one deciphered by Professor Chwolson of Petrograd says, "This is the tombstone of Buki, the son of Ytshaq the priest. May his rest be in Eden at the time of the salvation of Israel. In the year 702 of the years of our exile," (Faith Center Series on Genesis, Message 270).

A.D. 6? and later: Neubauer believing these stones to be Jewish quotes this one which begins, "I Jehuda Ben-Mose, Ha-Ngolon, of the east country of the tribe of Naphtali, who went into the exile with the exiles who were driven away with Hosea, the king of Israel, together with the tribes of Simeon and Dan and some of the generations of the other tribes of Israel which were all led into exile by the enemy Shalmaneser, the cities of the exiled tribes of Reuben, Gad, and the other half of Manasseh which Pilneser drove into exile and settled there (Synchronous History Vol. 3, 1874, by J. W. Vosanquet quoted in Mr. Mc.Nair's Thesis Page 294).

Babylonian reckoning counts from Nisan 1 (April 3), 311 B.C. Even the successors of Seleucus I are dated from this particular time.

312 B.C.: General Ptolemy of Egypt defeats Demetrius but retreats before the superior forces of Antigonus, father of Demetrius. He dismantles the fortresses of Palestine and takes many prisoners from Judea and Samaria to Egypt.

306 B.C.: Antigonus and Demetrius again are defeated in Egypt in their bid to unify the empire Alexander the Great had left.

305-285 B.C.: Ptolemy I (called Soter) rules Egypt 20 years.

301 B.C.: Ptolemy I, Seleucus I, and Lysimachus defeat Antigonus and his son, Demetrius at Ipsus in Asia minor; this assures that the empire is to be divided (Macmillan's Bible Atlas Page 177). Kasander rules Macedonia and Greece, Lysimachus rules Asia minor, Seleucus rules as "King of the North" from Syria, and Ptolemy rules as "King of the South" from Egypt (Dan. 8:8, 11:4).

Between March 5 and December 13, 292 B.C.: Seleucus I is ^{JOINED} succeeded by Antiochus I (called Soter) in Syria.

285-247 (or 280-246 given by Kuntz) B.C.: Ptolemy II (called Philadelphos) rules Egypt 38 years according to Ptolemy upon which Rawlinson's dates are based. At the beginning of his reign, Demetrius Phalerius was overseeing the translation of the Law from Hebrew into Greek, later to be known as part of the Septuagint ((See introductory pages fx of Bagster's Septuagint)).

Between August 26, 281 and April 7, 279 B.C.: Antiochus I and Seleucus II coreign after death of Seleucus I. This co-reign lasts until

Between ^{MAR 27 267} ~~April 15, 266~~ and ^{APR. 3} ~~May 1,~~ 265 B.C.: Antiochus I and Antiochus II (called Theos) began to coreign after the death of Seleucus II. This coreign lasted until the death of Antiochus I (Soter)

Between June 2 and October 30, 261 B.C.: Antiochus II reigns

alone in Syria.

260-252 B.C.: The wife of Antiochus Theos is Laodice. Her influence engages him in an eight-year war with Philadelphos, the king of the south (Rawlinson's Manual of Ancient History Page 251).

252 B.C.: Bernice, daughter of Philadelphos, is given in a marriage alliance of peace to the king of the north (Dan. 11:6, Rawlinson's Manual of Ancient history (Pages 251-252).

247-222 B.C. (246-221 as given by Kuntz): Ptolemy III (called Euergetes) rules Egypt 25 years. During this time, Egypt annexes ~~Ethi~~ a part of Ethiopia to the south (Rawlinson's Manual of Ancient History Pages 272-273). After Egypt is later absorbed by the Roman king of the North, Ethiopia remains as the only independent territory ever part of the past domain of the king of the South.

246 B.C.: Daniel 11:6 in general and Rawlinson's Manual Pages 251-252 in detail ~~give~~ tell of the events: Bernice does not retain the strength of her arm but is murdered by Laodice. With Bernice's father no longer alive, Theos repudiates Bernice anyway and takes back his first wife Laodice, but she doubts his faithfulness and murders him; she secures power for her son, Seleucus II.

Between August 1, 246 and August 9, 245 B.C.: The coreigns of Seleucus II (called Callinicus) and Seleucus III (Soter) begins.

245-226 B.C.: Callinicus reigns in Syria 20 Spring (Babylonian Chronology Page 22).

245 B.C.: Daniel 11:7 and Rawlinson's Manual Page 252 tell the story: A branch from Bernice's roots, her brother, Ptolemy III, invades Syria to avenge the murder of Bernice.

In year ~~86~~ (86) of the Seleucid era, 226/225 B.C.: Seleucus II dies leaving his son, Seleucus III (Soter) as sole ruler of Syria.

Between July 10, 223 and December 21, 222 B.C.: Antiochus III (called the Great) succeeds his brother, Seleucus III.

222-205 B.C. (221-203 says Kuntz): Ptolemy IV (called Philopator) rules 17 years as king of the South.

221-218 B.C.: Antiochus begins to break Egyptian power by defeating Ptolemy's outposts in Syria (Macmillan's Bible Atlas Page 178).^{DAN 11:10} Here, 223/222 B.C. is given as the accession year of both Antiochus III and Ptolemy IV agreeing more with Rawlinson than with Kuntz.

218-201 B.C.: Rome finally ends up victorious over Carthage in the Second Punic Wars and becomes the dominant western-Mediterranean power (Macmillan's Bible Atlas continuing).

217 B.C. VICTORY BY PTOLEMY (DAN. 11:12)

205-181 B.C. (203-181 says Kuntz): Ptolemy V (called Epiphanes) rules as King of the South for 24 years.

201 B.C. (a turning point which leads to the downfall of the Zadokites): Onias II (the God-ordained Zadokite priest) withholds the annual tribute from the Ptolemies who have left the Jewish temple state free for over a century. Joseph (the shrewd descendent of Tobiah the Ammonite (Nehemiah 4:3)) pays the tribute mostly from his own resources. Judea loses its religious freedom as a temple state, and Joseph is appointed by Ptolemy as first tax ~~collector~~ collector in Judea.

198 B.C.: Daniel 11:13-17 describes how many "men of violence" among the Jews help the king of the North take "the Glorious land", Judea. In Daniel 11:17, "(Antiochus) gives (Ptolemy) the daughter of women (Cleopatra, his daughter in a marriage alliance) to destroy the (southern) kingdom; but it shall not stand or be to his advantage," (Rawlinson's Manual Page 254).

197-190 B.C.: Events of Daniel 11:18 are detailed in Macmillan's Bible Atlas already cited: Antiochus takes coastlands of Asia minor, and General Hannibal, the commander of Carthage in the Punic wars, joins him in an invasion of Greece in 192 B.C. The Romans defeat them at Thermopylae in 191 and at Magnesia in 190 B.C. The treaty of Apamea in 190 B.C. financially devastates Antiochus.

Antiochus IV is taken hostage and raised in Rome, hopefully to become a Syrian king, afraid of Roman power.

189-187 B.C.: Seleucis IV (called Philopator) coreigns with Antiochus III while events of Daniel 11:19 take place. Antiochus III pillages cities within his domain to regain wealth, until a mob kills him for raiding one of the temples.

Between June 4 and July 19, 187 B.C.: Seleucis IV begins to reign on his own over Syria.

187-175 B.C.: Events of Daniel 11:20 take place. Philopator sends "an exactor of tribute" (also named Philopator) throughout the Syrian empire to bring in funds. Finally, the tax collector poisons the king.

181-146 B.C.: Ptolemy VI (Philometor) rules as king of the South.

Between September 3 and 22, 175 B.C.: The king dies, leaving no strong successor. Events of Daniel 11:21 now take place. His brother comes in from Rome, without warning, assisted by Eumenes, and obtains the kingdom by flattery. "He reigned in the 137th year of the kingdom of the Greeks," (1 Mac. 1:10).

175-163 B.C.: Antiochus IV (Epiphanes) rules as king of the North.

175 B.C.: Onias III, the high priest, is supported by the common people in his total opposition to Greek culture (Ant. 12:5:1, Mac. :). His brother believes that a Hellenistic facade must be tolerated while Antiochus remains strong. He convinces Antiochus to give him the high priesthood. Since Onias has favored perhaps even returning to rule under the Ptolemies, he is kept under house arrest.

After Tishri 1, 170 B.C.: Andronikos entoces Onias into leaving his place of assylum and kills him. Antiochus executes Andronikos (2 Mac. 4:34-38, Anchor Bible: ~~BOOKS~~ Books of 1 and 2 Maccabees; Page 162). Onias is the "prince of the covenant" who is swept away (Daniel 11:22). Onias is the last of the Zadokite priests. No other in ancient Israel was as faithful as Ezekiel 44:15 says: "The sons of Zadok, who kept the charge of My sanctuary when the people of Israel went astray from Me, shall come near to Me (during the millenium); to minister to me!"

November, 170--Summer, 169 B.C.: Ptolemy has demanded Palestine as a dowry

for Cleopatra. Antiochus repels Ptolemy's aggression, invades Egypt, and overruns all but Alexandria. Ptolemy is betrayed by his own officers (Anchor Bible Page 162, 1 Mac. 1:16-20, 2 Mac. 5:51; Rawlinson's Manual Pages 255-256, Dan. 9:25-26).

Late Summer or early autumn, 169 B.C.: Menelaus has been installed by Antiochus as high priest (Ant. 12:5:1). A false rumor about the king's death inspires Joshua (who calls himself Jason) and his followers to try capturing Jerusalem. Pias Jews (who once supported Onias) rise up against both Jason and Menelaus. Antiochus treats all but Menelaus's faction as rebellious, punishes the city, plunders the temple, attempts to re-establish order, and leaves Menelaus in power (Anchor Bible Page 163, 1 Mac. 1:20-28, 2 Mac. 1:7-8, 5:1-23, Dan. 11:28).

July, 168 B.C.: The Romans had intimidated Antiochus when he was a boy. Now again he invades Egypt (Dan. 11:29) vainly trying to unite the middle east against the Romans. The Roman General Popilius Laenas, who commands the ships of Kittim (Dan. 11:30), forces Antiochus to end his so-far successful invasion. (Incidentally, 1 Mac. 1:1 refers to Chettiim as the land out of which came Alexander the Great.) Back in Antioch, Antiochus hears that Menelaus's faction is being attacked by pias Jews (Dan. 11:30).

Nisan (March 30--Apr. 28 (MHC.), April 1-29 (Babylonian)), 167 B.C.: Antiochus sends Appolonius, commander of the Mysian mercenaries to Jerusalem. Pias Jews are massacred, civil privileges are revoked, punitive taxes are imposed, troops fortify and help man Akra north of the temple (1 Mac. 1:29-40, 2 Mac. 5:23-27).

Evening of ~~XXXXXX~~ Sept. 18, 167--Morning of Nov. 11, 164 B.C.: 1150 evening sacrifices and 1150 morning sacrifices (totaling 2300 evenings and mornings, a sacrifice for each) are prohibited by the imposition of foreign law (Dan. 8:13-14). The Torah has ~~XXX~~ been declared illegal (1 Mac. ~~XX~~ 1:44-51).

Chislev 15 (Dec. 6 (MHC. and NMC.)), Year 145 S.E. (of the Seleucid era), 167 B.C.: The abomination of desolation is set up (Dan. 8:13, 11:31, 1 Mac. 1:54). The future suspension of the daily sacrifices and setting up of the abomination of desolation is to begin on the same day and is to last 1290 days (Dan. 12:11, Matt. 24:15).

Chislev 25 (Macedonian Appellus 25 in the 153rd olympiad), 145 S.E., 167 B.C.:
The foreigners sacrifice a swine to Zeus on the altar of God (1 Mac. 1:47,59).
A future indignation like this one is to last 1260 days (Dan. 12:1,7, Matt. 24:21).

Chislev 25, 145 S.E.--Chislev 25, 148 S.E.: The reproach lasts exactly
three years until into the 154th olympiad (Ant. 12:5:6).

166 B.C.: Mattathias is leading a revolt. Pias Jews evidently ignore the
scheduled 13th month, so that the calendar becomes defective (Anchor Bible: Pages
274-275). Mattathias dies in 146 S.E. and his son Judas leads the revolt (1 Mac. 2:67).

Early in 164 B.C.: Normally Year 6 of the 19-year cycle (by modern counting)
would not need a 13th month, but the following fall begins a land sabbath which
should not be intercalated (To Sanhedrin 2:9, Anchor Bible Pages 275-276).

Summer, 164 B.C.: The 154th Olympiad now begins, so that Josephus must be using
Spring reckoning when identifying Chislev of 148 S.E. in Olympiad 154 (Ant. 12:5:6).

Defective Tishri 1 or 10 ((August 22 or 31 (MHC.), a day later (NMC)), 164 B.C.:
Pias Jews defy Menelaus's Hellenistic regime, purify the temple, and destroy the
abomination of desolation (1 Mac. 4:42-56, 2 Mac. 10:3).

Defective Marheshvan 23 (Oct. 13 (MHC.), Oct. 14 (NMC.)), 164 B.C.: Jews
remove the lattice used for sacred prostitution from the temple court (Megillat Taanit
for Marheshvan 23).

Defective Marheshvan 27, 164 B.C.: Jews complete the sacrificial altar they
have been preparing since the day they purified the temple (1 Mac. 4:47-48, 2 Mac.
10:3). On it they resume meal offerings (Megillat Taanit for Marheshvan 27).

Defective Chislev 3 (Oct. 22 (MHC.), Oct. 23 (NMC.)), 164 B.C.: Jews destroy
the idols which stand by private dwellings in Jerusalem (Megillat Taanith for Chislev

Defective Chislev 25, 164 B.C.: The feast of Tabernacles has just occurred
(2 Mac. 1:9). , 148 S.E.: On this morning, sacrifices are resumed on the new altar
now being dedicated (1 Mac. 4:52). This begins the eight-day Dedication (1 Mac.
4:59, John 10:22). Daniel 11:32 mentions people who know their God who stand firm
and take action. The Maccabees took action, but verse 33 on describes people whose
religious union lasts until the time of the end (11:35), the later Christians.

The Geneses of Jesus The Christ

Seventy-five human generations are listed from Adam to ~~Ex~~ Jesus in Luke 3:23-38 at the most. Forty^{one} generations are specified and one more is alluded to in the "Geneses of Jesus the Christ" in Matthew 1:1-17. The Septuagint (Gen. 10:22, conceivably 11:12-13, ~~3 Kings~~ 4 Kings 8:29, 1 Chron. 3:11, 2 Chron. 26:1 etc) helps in unraveling some of the riddles in what Matthew and Luke have recorded. Here is the evidence which is valuable in unraveling the records of Matthew and Luke. Each individual named below is followed by exact or approximate dates as to when he was born and died wherever possible. The numbers for each generation help unravel verses such as Matthew 1:17 and Luke 3:36 to be explained afterward.

(Luke 3:34-38)

1. Adam 3980-3050
2. Seth 3850-2938
3. Enosh 3745-2840
4. Kenan (Or Cainan I) 3655-2815
5. Mahalalel 3585-2690
6. Jared 3520-2558
7. Enoch 3358-2993
8. Methuselah 3293-2324
9. Lamech 3106-2329
10. Noah 2924-1974
11. Shem 2422-1822
12. Arpachshad 2322-1884 ((born two years after the flood)
Cainan II brother of Arpachshad (LXX Gen. 10:22) 2319?-2288?)
13. Shelah (levirite? son of Cainan) 2287-1854
14. Eber 2257-1793
15. Peleg 2223-1984
16. Reu 2193-1954
17. Serug 2161-1931

18. Nahor 2131-1983

19. Terah 2102-1897

The following counting done in parentheses shows how Matthew numbered the generations as specified in Matthew 1:17.

20. (1.) Abraham 1972-1797

21. (2.) Isaac 1872-1692

22. (3.) Jacob 1812-1665

23. (4.) Judah 1738?-? or 1724-?

24. (5.) Perez (born out of Tamar, probably a Canaanite) 1697?-?

25. (6.) Hezron 1684?-after 1624

26. (7.) Ram (or Arni in many texts of Luke 3:33) 1630??-?

27. (8.) Amminadab (also called Admin in some texts of Luke 3:33) 1560??-?

28. (9.) Nahshon 1500??-1420??

29. (10.) Salmon (or Sala) 1450??-after 1403

30. (11.) Boaz (descending from Rahab of Jericho) 1160??-1090??

31. (12.) Obed (born out of Ruth the Moabite) 1100??-?

32. (13.) Jesse 1080??-after 1020

33. (14.) David (Hebrew transliterated letters, DWD, Greek DAOUID or else DAVID) The Hebrew D is also the Number 4 and the W is a 6, so added together, D+W+D = 14. This unravels Matthew 1:17.

33. ~~(1.) David (counted twice by Matthew)~~ 338-967?

From here on, Matthew no longer is listing the Messiah's ancestors as the curses against Jehoiakim and Jeconiah have eliminated them as being the ancestors of any king.

34. Nathan	(Luke 3:23-31) 990?	(Matt. 1:6-16, 1 Chron. 3:11) (1.) Solomon (born out of Bathsheba)	988?928
35. Mattatha	966??	(2.) Rehobam	969-911
36. Menna	942??	(3.) Abijah	945?-909/08
37. Melea	918??	(4.) Asa	924?-868/67
38. Eliakim	893??	(5.) Jehoshaphat	904-846/45

- Luke 3:25-30 Matthew 1:8-13, 1 Chron. 3:11-19
39. Jonam 869? (6.) Joram 882-843
40. Joseph 840? Ochozias (ahaziah) 865-843 (LXX 4 Kings 8:29, 1 Ch. 3:11)
41. Judas 821? Jehoash 844-799/798
42. Symeon 796? Amaziah 825-773/772
43. Levi 772? (7.) Ozias (Uzziah) 800-734/733 (LXX 2 Chron. 26:1 *)
44. Matthat 748? (8.) Jotham 775-732/731
45. Jorim 724? (9.) Ahaz 755-716/715
46. Eliezer 699? (10.) Hezekiah 740-687/686
47. Joshua 675? (11.) Manasseh 709-643/642
48. Er 651? (12.) Amon 664-641/640
49. Elmadam 627? (13.) Josiah 648-609
50. Cosam 603? Jehoiakim 633-598
51. Addo 578? (14.) Jeconiah 616-after March, 561
- (1.) Jeconiah is deported March 16, 597
52. Melchi 554? (2.) Shealtiel (probably childless) 597-578?
53. Neri 530? (3.) Zerubbabel (Levirite son) 577?-after March, 515
54. Shealtiel 505? 1 Chron. 3:19 indicates that Abiud lived later on.
55. Zerubbabel 481? (4.) Earliest possible generation of Abiud
56. Rhesa 457? * Matthew may have made a pun on the names Ochozias
57. Joanan 433? and Ozias, so that the names of Ahaziah and Uzziah
58. Joda 408? were alluded to at the same time. He omitted the
59. Josech 384? the two names in between. For this reason, Fenton
60. Semein 360? was unusually informative by translating Uzziah's
61. Mattathias 336? name in Matt. 1:8-9 literally from the Greek.
62. Maath 311?
63. Naggai 287?
64. Esli 263?
65. Nahum 239?
66. Amos 214? (5.) Latest possible generation of Eliakim and his descendants

67.	Mattathias	190??	(6.)	Azor
68.	Joseph	166??	(7.)	Zadok
69.	Jannai	142??	(8.)	Achim
70.	Melchi	117??	(9.)	Eliud
71.	Levi	93??	(10.)	Eleazar
72.	Matthat	69??	(11.)	Matthan
73.	Heli	45??	(12.)	Jacob
74.	(Mary)	20?	(13.)	Joseph
75.	Jesus		(14.)	Jesus 4? B.C.-A.D. 31

Why did Luke name Cainan (II) in 3:36? The Masoretic text of Genesis 10:22, 11:12-13, and any related Scriptures in 1 Chronicles does not mention him. The Masoretic text does not allow any possibly that Cainan is the son of Arpaxchad, and Luke does not refer to Shelah as the son of Cainan. (Incidentally, translators such as Rotherham correctly use the word "son" only one time in verse 23 and no more in Luke's geneology.) Genesis 11:12-13 in the Septuagint could not be harmonized with the Masoretic Hebrew even if the totaling of passing years is ignored. But, Genesis 10:22 in the Septuagint mentions a brother of Arpaxchad named Cainan which would fit logically with Luke 3:36 making Shelah the levirite son of Cainan and the natural son of Arpaxchad. *Dr. Neely suggests that Cainan was the son of Arpaxchad*

Why did Matthew begin with Abraham and name four women? He emphasized Abraham as the founding father of Jewish history to a Jewish audience. He named four women of an "unclean" lineage as a demonstration that the Messiah's heritage goes beyond what the Jews viewed as an advantageous ancestry.

Finally, Luke 3:23 may best be interpreted, Jesus . . . was about 30 years of age being (legally or supposedly the son of Joseph) of Heli, . . . etc.

A Chronometer of Events In an Investigation of Jesus's Birth 164 B.C.-A.D. 28

164 B.C.: Josephus used Spring-to-Spring dating, the priestly calendar and not the Fall-to-Fall Civil Calendar in his antiquities as the details I have already mentioned in Ant. 12:5:6 illustrate. The 25th of Appelleus in the Seleucid Civil year 148 occurred Dec. 22/23, 165 B.C. But the 154th Olympiad didn't begin until 164 B.C. Appelleus 25 in the Seleucid priestly year 148 occurred December 10/11, 164 B.C. So the reference to year 148 in Olympiad 154 makes the most sense within the framework of Spring-to-Spring dating. A valuable article was written aiding this study in the Palestine Exploration Quarterly January through June 1982, (Pages 29-41) entitled "Herodean Chronology" by Ormond Edwards. Our studies independently agree, although for diggerent reasons in some cases, that the priest's year followed (not preceeded) its corresponding civil year. "If Herod's fourth year was Tishri 37/36 B.C. in the civil calendar, its equivilent in ecclastical was not Nisan 37/36 B.C. as Corbishley mistakenly concluded but Nisan 36/35 B.C." (Page 33). Edwards concludes that based upon coin dating, Josephus in his Wars of the Jews incorrectly used the prestly calendar when dating most of the Herods, and he (after dating them six months too early) dated them another year earlier in his later work Antiquities of the Jews. Luke 3:23 and especially Matthew 2:16 in light of this fact are to be investigated later in determining the year (but not the season) of the birth of Jesus.

142 B.C. 170 years after Seleucus I took Syria (Ant. 13:6:7): In the very first year of his high priesthood, Simon set the Jews free free from their slavery to the Macedonians and permitted them to pay tribute to them no longer.

142-40 B.C. (Civil Seleucid years 170-273): Josephus records a series of figures adding up to 103 and 3/4 years for Hasmonean rulers in Judea (P.E.Q. mentioned above Pages 34-35). Edwards used book and line references for Josephus's writings which I use only when referring to his article. He referred to Josephus's reference to Seleucid year 170 as Ant. 13.213.

142 B.C.: Simon ruled the Jews 8 years (Ant. 13.228, or 13:

134-104 B.C.: John Hyrcanus rules the Jews 31 years (Ant. 13.299 or 13:10:7).

In his days, the book of Jubilees was written.

104-103 B.C.: Aristobulus rules the Jews 1 year (Ant. 13.318 or

This was 481 years after the exiles had returned from Babylon (Ant. 13:11:1).

103-76 B.C.: Alexander Jannaeus rules the Jews 27 years (Ant. 13.404 or

76-67 B.C.: Queen Alexandra rules Judea's domain 9 years (Ant. 13.430 or

67-63 B.C.: Aristobulus II rules Judea 3 and 1/2 years (Ant. 14.97 or

63-37 B.C.: 27 years from Pompey's conquest of Jerusalem removing Aristobulus from power to Herod's conquest of Jerusalem removing Antigonus from power (Ant. 14.488). The B.C. dates are correct, while the 27-year figure given by Josephus is one year too many. No, Josephus is not counting inclusively as the whole list of figures given here gradually shows.

63-40 B.C.: Hyrcanus II reigned in Judea 24 years (Ant. 20.245 or

46 B.C.: Julius Caesar appointed a Greek Mathematician who consulted Egyptian astronomical experts, and the Julian calendar was worked out. This year was recorded as 708 U.C. counting from the legendary arrival of Romulus's founding of Rome as 1 U.C. or 753 B.C. Each year would consist of 365 days like the old Egyptian civil calendar. However, observers of the seasons and the rise of Sothis in Egypt knew of the need to insert a leap year day every 4 years. The leap year occurred in 45 B.C. and every four years afterward. How strange it is that this calendar followed the rise of Sothis far more closely than it did the four seasons which a Roman would have counted on it to follow. Every 28 years, the seven-day week made a perfect cycle with this calendar, and this 28-year cycle was glorified as divine in the so-called Secrets of Enoch also known as 2 Enoch.

40-37 B.C.: Mattityah Antigonus is the last Hasmonaean king. He is supported by the Parthians against the Roman ally Herod (P.F.O. Pages 29,31-33).

December, 40 B.C. (P.F.O. Page 31): The triumvirate confers upon Herod the kingdom of Judea. Josephus (Ant. 14: : (.190)) inaccurately says this was during the 134th olympiad which ended in July of 40 B.C. He correctly says it is during the councilships of Gnaeus Pomitius Calbinus for the second time and Gaius Asinius Pollio. These councils were appointed following the treaty of Brundisium which was October 2, 40 B.C. (P.F.O. Page 30).

40-37 B.C.: Herod reigns over Judea 37 years from the time of his appointment by the Romans (Wars 1:33:8(.665), Ant. 17:8:1(.101)). Josephus counted Herod's years from Nisan of 40 B.C. The exhaustively researched customarily-accented chronology makes evident that Josephus used the spring reckoning of the Jewish priestly calendar for Herod, his sons, and his grandsons. (P.F.O. Page 30).

July, 37 B.C.: Herod defeats Antigonus and becomes the sole ruler in Judea (P.F.O. Page 32-34). The Hasmonaean have failed to stand firm until the time of the end, so that Daniel 11:33-35 refers to people of God other than the Maccabees. If Daniel 11:32-35 were originally intended in the second century B.C. as a prophecy related to the Hasmonaean, it is now being discredited. However, the book of Daniel does not fall into disrepute.

37 B.C.-A.D. 70: Josephus identifies this period from Herod's conquest of Jerusalem to Titus's conquest of that city as 107 years (Ant. 20: : (.250)). "whereas it is only 106." "From this it is evident that he ~~reckoned~~ reckons the portions of a year as full years." "Antiquities 20.250 states that the sum of the lengths of the twenty-eight high priests' reigns is 107 years. . . . The sum-total of the twenty-eight reigns is very nearly correct," (P.F.O. Page 35). This indicates that Josephus did not use inclusive reckoning. Inclusive reckoning would require the subtraction of 1 from every figure being added to total up the sum. Remember that 1 had to be subtracted from each figure for the reigns of the kings of Israel (See the Chronometer of Events here for 928-870 B.C.).

Between July and Trumpets day (Sept. 26), 37 B.C.: Herod releases a coin dated in his year 3 (P.E.Q. Pages 33-34). Edwards discussed the evidence documented by Meshorer in his study of Jewish coins published in 1967. The coins are numbered in his name so that the coinage in question is (Meshorer 37). The traditionally received chronology seems to be incorrect in identifying Herod's year 3 as Nisan 38-Nisan 37 B.C. This is evident because "the issue of the coinage occurs only after defacto rule has been established. There is no obvious paralel in numismatic history to the interpretation required by the received chronology that Herod issued his first coinage in Nisan 38-37 B.C. before the beginning of the defacto rule," (P.E.Q. 34).

37-3 B.C.: Herod reigned 34 years from the time he caused Antigonus to be slain and obtained his kingdom (Wars 1:33:8, Ant. 17:8:1).

31 B.C.: Josephus counts this Spring as beginning Herod's seventh year (Wars 1.370, Ant. 15.121, P.E.Q. Page 35) "where it was only the 6th from July, 37 B.C. From this it is evident that he . . . probably counted regnal years as the Mishnah suggests from Nisan to Nisan. . . . Inclusive reckoning can be imputed only in the case of cardinal numbers. Since Josephus says, 'seventh year', clearly inclusive dating is not involved," (P.E.Q. Page 35). The vital importance of this later becomes evident when dating Herod's death and the accession of his sons. 31 B.C. was the year ~~Octavian~~ Octavian Caesar's forces defeated Mark Antony's forces at the battle of Actium. The era which begins in the Fall of 31 B.C. ~~is named~~ is named after the

place of the battle, so that Actian year 1 is the Civil year ^{32/31} ~~31/30~~ B.C.
 WAS CHRIST BORN AT BETHLEHEM by W.M. RAMSAY, 1898 PAGE 247
 23/22 B.C.: "In the 15th year of his reign, Herod rebuilt the temple

(Wars 1:32:1, Whiston's translation, Kregel publishers, Grand Rapids, MI customarily referred to here). The building actually began three years later. Nevertheless, Dr. Hoeh has observed that this 15th year of Herod's reign just happened to be 434 years after the prophetic countdown to the Messiah's coming had finally begun (Daniel 9:25). Until the coming of an anointed one there

shall be seven weeks (23 B.C.-A.D. 27) and sixty-two weeks (457-23 B.C.)

Thirty and four hundred years are mentioned in an unnaturally reversed order in Exodus 12:40. Dr. Hoeh suggested that this occurs in Daniel 9:25 in his Pentecost Day Sermon, (Second Auditorium Service 5-30-82).

20/19 B.C.: "Herod, in the 18th year of his reign, . . . undertook a very great work, that is to build of himself the temple of God (Ant. 15:11:1). "The temple was begun the year that the emperor came to Syria as is plain from Josephus. According to Dio Cassius Liv. 7, this visit was made in B.C. 20 or 19," wrote A. T. Robertson in The Harmony of the Gospels For Students of The Life of Christ Page 265. Josephus contradicts himself concerning the reign of Archelaus, and Dio Cassius indicates that he also contradicted himself concerning the year the temple was built. Therefore, one time he was not counting from the year 40 B.C. and the other time the year 37 to uniformly arrive at 23/22 B.C. as has reasonably been suggested.

19 B.C.-A.D. 28 (735-781 U.C.): In his Anchor Bible commentary on John 2:20, Raymond E. Brown pointed out the important facts which date the Passover which we are later to see occurred about six months after the beginning of Jesus's ministry. Year 18 of Herod (Ant. 15:11:1) plus 46 years (John 2:20) equals the back-dated civil year 15 of Tiberius (Luke 3:1).

March 9, 9 B.C.: Jackson and Lake give this date in Herod's Civil year 28 as the commencement of the Caesarean games which from then on were held every four years. It is commonly thought that Herod Agrippa I died at the 14th holding of these Caesarean games in March of 44 A.D. (Acts 12:21-23).

Either June 3-10 or July 15-22, 5 B.C.: Gabriel announces to the disbelieving Zechariah that his aging wife is to bear a son (Luke 1:5-22). Zechariah is serving as a member of the priestly division of Abijah (Luke 1:5). This is the eighth of the 24 divisions (1 Chron. 24:10). The Companion Bible Appendix 179 dates the event as though the first division always served near the beginning of the priestly year. Circumstantial support for this is found in 1 Chron. 27:1-2 where divisions of the nation of king David serve beginning in the first month of the year (Plain Truth December 1961 Page 11).

The divisions worked together during each of three weeks yearly involved with the crowds in Jerusalem for the three annual festivals (Sukkah 55B). The eighth course or division served during the ninth week of the year; here the days of unleaven bread are passed over when counting the weeks. Each division served from Sabbath noon until the following weekly Sabbath noon (Ant. 7:14:7, Sukkah 55B). In the common 12-month year, the divisions each served every six months. The occasional 13th month was served by those whose duty had been during the 12th month (Miggalah 6B). All this favors the June date which is more confirmed by attempts to find alternatives. One tradition says that the first course was serving when the Babylonians destroyed the first temple (Taanith 29A). In The Commentary On the Gospel of St. Luke (Pages 70-71), Godet suggests that "returning on a fixed day", that first division was serving when the second temple was destroyed on August 4, 70 A.D. From this, he began to arrive at dates in April and October of 6 B.C. for the division of Abijah, but speculation can hardly find an excuse for the ninth of Ab as the general fixed time for the first division to serve. So I arrived at the July 5 B.C. dates by figuring from August 4, 70 A.D. as the completion of the first course, and rigidly counted back, skipping the festival weeks and overlooking the instructions for the 13th month. In A History of the Jewish People in the Time of Christ Jesus Christ (Page 274), Schurer ~~just~~ insisted that no firm historical basis has been behind attempts to date the week during which the course of Abijah happened to serve. Godet's suggestion that Zechariah served in the Spring or the Fall is unfounded. Most importantly, Zechariah served roughly fifteen lunar months before some time best suited for a national tax enrollment in Herod's domain.

Tammuz-Kislev (July-December), 5 B.C.: Elizabeth, Zechariah's wife, conceives John, remains secluded five months, and is visited by her cousin Mary in the sixth month (Luke 1:24-41).

7-4 B.C. (Spring-to-Spring Actian years 25-27): Verus governed over Syria with coins dated year 25 after his arrival. "Coins of the Actian year 26 mention the 12th councilship of Augustus which did not begin till 1 January, B.C. 5. Similarly, coins of the year 29 . . . mentioned the 13th councilship of Augustus which did not begin until 1 January, B.C. 2 . . . It is probable that the year which was sometimes used in Syria beginning on 18 April, may have been employed also in Antioch," (Was Christ Born At Bethlehem by W. M. Ramsay; Pages 247-248). In Greece, the Actian New Year was at the Ex Fall Equinox, September 24, while in Antioch, it may have been April 18.

5-1 B.C.: Josephus described an event the night of an eclipse of the moon which occurred shortly before Herod's death (Ant. 17:6:4). Dated lunar eclipses are listed in Canon of Eclipses by Theodor Ritter Von Oppolzer; Translated by Owen Gingerich; Dover Publications, New York, Page 343; and Periodicity and Variation of Solar and Lunar Eclipses by G. Van Ben Bergh; Page 230. Total eclipses occurred September 15, 5 B.C. and January 9, 1 B.C. Barns figured Herod's death as occurring in December of 5 B.C. He ignored the problem of Herod's taking of Jerusalem, but Meshorer's evidence of the minting of coinage in Herod's year 3 rules out ~~this~~ this early date for Herod's death (P.E.Q. Pages 37-38). Jehovah's Witnesses figure that Herod died in 1 B.C. (the Aid book Page 331). They reason that Jesus was about 30 years of age (luke 3:23) when his ministry began in Tiberius's year 15 in 29 A.D. (Luke 3:1). The following facts show that Herod was dead before Trumpets day of 2 B.C. (1.) Two of Herod's immediate successors were Archelaus and Antipas. (2.) Year 9 of Archelaus began during Actian year 36, so that at the very latest, his 9th Civil year began on Tishri 1, 6 A.D. (3.) Gaius Caesar was ruling at the end of Antipas's reign, and Antipas issued a coin in his year 43. This makes Tishri 1, 40 B.C. the latest possible date for the beginning of his Civil year 43. (4.) This makes Trumpets day of 3 B.C. the latest possible date for the beginning of Civil year 1 for both kings. (5.) Josephus made mistakes, but his account of Archelaus's year 9 and of the end of Antipas's reign shows that offsetting

errors are necessary to cover up any possibility of Herod's reign's lasting into the civil year 2-1 B.C. (P.E.O. Page 30). Off setting errors require an often unlikely co-incidence.

December of 5 B.C.: It is the sixth month of Elizabeth's pregnancy for John (Luke 1:36). Gabriel announces to Mary that the Holy Spirit is conceiving Jesus in her (Luke 1:26-38).

December of 5 B.C.--February of 4 B.C.: (Chislev to Shebat): Mary visits Elizabeth for three months and then returns home (Luke 1:39-56).

Probably February or March of 4 B.C.: Mary is found to be with child. An angel instructs Joseph not to fear to take Mary his wife, because this first child ~~is~~ has been conceived by the Holy Spirit (Matthew 1:18-24).

March 13, 4 B.C.: Herod viciously crushes a sidicion, "that very night there was an eclipse of the moon," (Ant. 17:6:4(.167)). "Josephus's writings, Antiquities of the Jews, book 17, Chapter VI, Paragraph 4, and Chapter 8 Paratrph 1 to Chapter 9 Paragraph 3 show Herod's death occured shortly after a lunar eclipse and not long before the start of the passover season," (Aid book Page 331). This "allows little time, perhaps too little, for all the events which Josephus inserts between an eclipse on March 13, and passover in the next month," (P.E.O. Page 37). Herod must have died later than the traditionally accepted time of Nisan, 4 B.C.

About April of 4 B.C.: Elizabeth bears John, and the events of his being circumcised take place (Luke 1:57-79).

4-1 B.C.: The time of the governorship of Verus over Syria suggested by Edwards (P.E.O. Page 41).

Between April and October of 4 B.C.: "In Asia Minor at least, the pastoring of the flocks by night takes place only during the hot season and not in the winter. The sheep will not eat under the hot sun. They stand idly in a dense crowd in any place where the semblance of shade can be found during the day, and during the night they scatter and feed. In cold weather they seek food during the day. On this characteristic of the sheen is founded the rule said to be observed in Palestine that that the flocks were sent out after the passover and brought in

about October, before the former rain," (Ramsay Page 194).

Anril-July of 4 B.C.: This is the time "required for the reaping and garnering of the year's crop," (Ramsay Page 194). The enrollment which brought Joseph and Mary from Galilee for practical purposes evidently involved the payment of taxes. The best time to tax an agricultural people, such as those of Judea and Galilee, would be when the harvesting has been completed and still fresh. So neither the passover nor the pentecost season would have been best suited for the enrollment at the time of Jesus's birth (Plain Truth: December of 1961; Page 12).

4-3 B.C.: Ramsay has provided circumstantial evidence in suggesting that this is the latest time that Quirinius held the ~~proconsular~~ procouncilship over Asia. He would have administered as ~~an~~ associate governor of Syria under Verus (Luke 2:2). In 14 B.C., Lentulus Augur was council and held the procouncilship of Asia twelve years later. While Octavian was the emperor (27 B.C.-A.D. 14), twelve years was the longest interval between anyone's councilship and procouncilship. The normal interval was about six years. Quirinius held councilship in 12 B.C. Asia's procouncilship in 6-5 B.C. was probably held by Asinius Gallus, in 2 B.C.-A.D. 1 by Lentulus Augur, in A.D. 1-2 by Plautius Silvanus, and in A.D. 2-3 by Marcus Sessorinus. In A.D. 3, Quirinius was probably tutoring Gaius Caesar. He was not administering Syria in 3-2 B.C. (Ramsay, Pages 231-233). That leaves 5-3 B.C. as a possible time for the administration of the enrollment (Luke 2:1-2). An enrollment every fourteen years is documented in surviving Egyptian papyri for the years A.D. 76, 90, . . . 230. The lack of earlier papyri proves nothing (Ramsay Page 134). Josephus wrote of an enrollment also under an administration of Quirinius in A.D. 6. This later census was a first, because Syria was just being established as a province. Many scholars conclude that Quirinius must not have served twice as a legate at the time of an enrollment. The enrollment in 4 B.C., however, was not a precedent for future enrollments, so that both Luke and Josephus could have referred to the enrollments which they described as ~~the~~ a first enrollment, even though they were two separate events.

On or shortly before Saturday September 29 (Trumpets day (MTC), Elul 30 (MTC.)), 4 B.C.: Joseph and Mary arrive in Bethlehem for the enrollment. The day before a weekly or annual sabbath would be a natural deadline for travelers to settle in. Joseph and Mary are too late to find an open guest room. If many of the occupants have arrived close to the last minute (Human nature makes that likely), then a sabbath or high day is beginning. Mary's pregnancy might have forced a late arrival. During a vain search for a guest room, she is in labor, and a manger is provided where Jesus is delivered (Luke 2:3-7). Shepherds are keeping watch over their flock by night (Luke 2:8), because the days are still warm (Ramsay Page 194). This is likely to be before any colling that might take place between Trumpets day and any later weekly or annual sabbath that month. The shepherds are told of Jesus's birth by angels, and they come and worship (Luke 2:8-20).

Late September of 4 B.C.: A Roman enrollment would have been by households, but the Jewish enrollment involves tribal lineage (Luke ~~2:2-5~~ 2:2-5, Ramsay Page 107). Herod is attempting to adapt the Roman decree to a Jewish social system (P.T. Dec., 1961; Page 12). The passover was normally the most well-attended feast (Jerusalem in the Time of Jesus by Joel King Jeremias; Page 75). The reaping and garnering of crops, however, would have made both the passover and pentecost pilgrimages an unacceptable time for the enrollment if the enrollment was being used as an occasion to collect taxes. The feast of Dedication was not a major pilgrimage; there were only three major pilgrimages (Jeremias Page 75). The season of the feast of Tabernacles was the best time for Herod to administer the enrollment.

Probably September 29, 4 B.C.: Jesus is circumcised on the eighth day (that is on the same week day of his birth, Luke 2:21).

Probably October 31, 4 B.C.: Jesus, during his fortieth day, is brought to the temple for the purification (Luke 2:22-38).

4 B.C.: Stories of China of an unusual star in 4 B.C. may be an independent sighting of the star of Bethlehem

Between Nisan of 3 and Adar of 2 B.C.: Herod dies during this year (Wars 1:33:8(.665), in the ninth year before the banishment of Archelaos (Wars 2: : (.111)) Joseph changed his story and wrote that it was in the tenth year before Archelaos's banishment in Antiquities 17:13:2. He included new information in his later Antiquities by mentioning the lunar eclipse not previously mentioned in Wars (Ant. 17:6:4). Josephus's Antiquities is the source responsible for 4 B.C. as the customarily accepted year of Herod's death. By making that alteration, however, Josephus created an inconsistency in his account. Josephus normal procedure had been this: (1.) His change makes year 37 of Herod the same as year 1 of ~~XXX~~ his successors. Normally year 1 of the successor in Josephus's records ~~XXX~~ was the year following the last year of the deceased ruler (P.F.O. Pages 34-35). (2.) Coins both of Herod the Great and of Agrippa I are dated from a fall new year, ~~WHILEXIXXXXXXX~~ (P.F.O. Pages 36-37). But Josephus used spring reckoning when dating Agrippa I's death (Ant. 19: : (.350-351)). He adjusted his figures accordingly both in accounting for Agrippa I's death and Archelaos's banishment. (3.) Herod's son Philip reigned 37 years from his father's death to the 20th year of Emperor Tiberius (Ant. 13:4:6). According to Antiquities, as Whiston's footnote correctly points out, Philip reigned from late in 4 B.C. to A.D. 33-34. The problem is that Josephus did not count Tiberius's years from the day of his accession. Instead, Josephus reckoned them from the following April, so that ~~XX~~ Philip died between April of 34 and April of ~~XX~~ A.D. 35 (Ramsay Pages 222-223). Philip's latest known coin is dated from his year 37. (4.) The coins of both Herod I and Agrippa I help to show that they reckoned the first year of their reigns from the fall new year before, not after, their accessions (P.F.O. Pages 33,37). (5.) Josephus's Wars 2: : (.111) dates the banishment of Archelaos as in his year 9 Between springs of A.D. 6 and 7. Archelaos was succeeded by Archelaos was replaced by Coponius whose first coin was dated

The only proven conclusions which can be drawn are these: (1.) Josephus dated the first year of Herod I six months early and the first year of Agrippa I six months late. (2.) Only forty-five civil years were involved from the accession of Herod I to the banishment of Archelaos, but Josephus numbered 46 priestly years in Wars and 47 and Antiquities. Here is the traditional view concerning Herod's death

November of 4? B.C.: "When Jesus was born," (Matt. 2:1), the Magi, after seeing the star of the king of the Jews, arrived in Jerusalem. Herod asked when they had first seen the star (Matt. 2:7). Herod was told that it had been two years (Matt. 2:16). Kenler calculated that a triple conjunction of Mars, Jupiter, and Saturn in March of 6 B.C. was involved. "The conjunction of Jupiter and Saturn in the constellation pisces, according to a Jewish belief of some antiquity, is the sign of the Messiah's coming. If there existed some belief that the coming of the king of the Jews was to be heralded thus, the occurrence of the phenomenon would necessarily arrest the attention of the ~~XXXXX~~astrology-loving priests in the east," (Ramsay Pages 216-217). But that was too early. The two-year-old children slain by Herod (if in 4 B.C.) would have been born no earlier than Nisan 1 (about April 20), 6 B.C. Herod would not have risked the possibility that the child was born at the very timeXInthe star appeared. The ~~XX~~ Magi visited Jesus and evaded Herod (Matt. 2:8-12). "Now the visit of the Magi obviously did not occur until more than forty days after the birth of Jesus. (Note): The ceremony in Jerusalem (Luke 2:22) could not have taken place after the visit of the Magi, for the flight into Egypt must have followed immediately on the visit," (Ramsay Page 217).

Chislev 7 (Nov. 26 (NMC.), Nov. 27 (NMC.)), if in 4 B.C.: A Canadian Jewish community calendar, published in 1854, lists Chislev 7 as the traditional death day of Herod (Dr. Hoeh pointed out in his study on Matthew, Jan. 11, 1980).

Neugebauer and Hiller concluded that "When the historian (Josephus) came to ~~XXX~~ write Ant. 17.167, it must have become clear that the chronology of War was erroneous, for just before the king died, there had been a lunar eclipse, not mentioned in War, and no such eclipse was visible in Jerusalem in the spring of 3 or 2 B.C."

(P.E.Q. Page 30). Josephus corrected his date for the building of the temple from Herod's year 15 in Wars to year 19 in Antiquities (Robertson's Harmony Page 265). Josephus was capable of correcting himself on Herod's death as well. He simply forgot to correct from 37 to 36 the number of spring-to-spring years that Herod reigned. By fall-to-fall civil reckoning, his figure in Wars for the banishment of Archelaos was correct, but he had to change it in Antiquities because he was using spring reckoning. Originally, he dated year 1 of Herod's successors six months late; later he dated them six months early, simply because he used spring reckoning while they used fall reckoning. If Josephus erred later:

November of 3 B.C.: The Magi arrive and report to Herod that this is the second year since they first saw the star in the East (Matt. 2:7,16). They visit Jesus who is now a "young child," (Matt. 2:11). A "young child," (John 16:21) can be a new-born baby, but the term used in Luke 2:16 to refer to a ~~new-born~~ new-born infant ~~is~~ more or less exclusively was not used in Matthew 2:11. The Magi evaded Herod, and the furious king (after Jesus was taken to Egypt) killed all male children in the region around Bethlehem "who were two years old or under, according to the time which he had ascertained from the Magi (Matt. 2:16). If the Magi first saw the star the year Jesus was born, then Jesus was over a year old when Herod died.

Chislev 7 (December 14 (MHC), Dec. 16 (WMC)), 3 B.C.: Herod dies and is succeeded 43 years by Antipas, 37 years by Philip, 9 years by Archelaos, and an unspecified number of years by another of Herod's children (Luke 3:1, Matt. 2:22). (See further the paragraphs for the years A.D. 6, 33-34, and 40 when their reigns ended). ~~Joseph~~ Joseph and Mary return to Israel, but Joseph fears Archelaos and is afraid to go to Judea (Matt. 2:19-22). Joseph may have thought of settling in Judea especially if he had spent the preceding year in Bethlehem. So he returns to his native land Galilee (Matt. 2:23, Luke 2:39).

A.D. 6: After Nisan 1, Archelaos is banished in his year 9 (Wars 2: : (.11)) in his year 10 (Ant. 17:13:2(.342)). Coponius, the first Roman prefect, replaces him and issues coin (Meshorer 216) dated Actian year 36 before Sishri 1 (P.E.Q. Page

Passover of about 9 B.C. if Jesus's age is reckoned from Nisan, about 10 A.D. if from Tishri: Twelve year old Jesus (Luke 2:42) prolongs his festival visit listening to and asking questions of the highly impressed temple authorities (Luke 2:42-51).

January 16, A.D. 12: Rome celebrates the triumph of Tiberius over the people of Pannonia and Dalmatia. Velleius, Tiberius's friend and associate in nine years of warfare, wrote that Augustus ~~granted~~ proposed (and received approval of the Senate and the people) that Tiberius be granted authority equal to that of Augustus in all the provinces and armies of the empire. This occurred before Tiberius reached Rome for the celebration. Suetonius seemed to place it after Tiberius's return to Rome. Thus Tacitus said that Tiberius had been created "Collega imperii" during the lifetime of Augustus (Ramsay, Page 200). "The fifteenth year of ~~Tiberius's~~ Tiberius's rule in the provinces began near the end of A.D. 25," is a possibility noted by Ramsay (Page 221). Later, I quote from Ramsay's valuable comments but counting from the beginning of the sole reign of Tiberius upon the death of Augustus.

August 19, A.D. 14-March 16, A.D. 37: Tiberius's sole reign lasts 22 years, 6 months, and 28 days, as Roman emperor, until his death (Ramsay, Page 223). In 1852, James Strong defended August 19, A.D. 13 as the death date of Augustus. He insisted that the October 7 Lunar eclipse that year allowed time for events involving the transfer of the emperor's body to Rome during which a lunar eclipse occurred the night of an insurrection (A New Harmony and Exposition of the Gospels Appendix 1, Page 16). Strong concluded that the September 27, eclipse occurred too soon after the August 19 date to make the events make the most sense; therefore he rejected the 14 A.D. date. The many other books I've read concerning the event disagree with Mr. Strong.

26-36 A.D.: Pontius Pilate governs Judea.

About October A.D. 27: John the baptizer's ministry began in year 15 of Tiberius (Luke 3:1). The Aegaeat system of counting reckoned from a New Year at the Fall equinox. (Writers often) "disregard the principle admitted by most of the recent chronologists (as of 1898), that when any event was taken as an era, the years were . . . reckoned . . . from the year 1 was reckoned as the current year within which the event occurred," (Ramsay Page 222). According to this, Tiberius's year 1 lasted from August 19, of 14 to about September 23, only a little over a month later. Then year 2 immediately began, so that year 15 began on about September 24, 27 A.D.

Passover season, A.D. 28: Those who regard to Bible to be historically accurate look for possibilities (when the secular evidence is unavailable) to account for apparent Bible contradictions. Raymond Brown is not one of these, and he wrote of chronological problems in the book of John on Pages ~~xxix~~ XLIX-L of the introduction to The Anchor Bible: The Gospel According to John. He was not deliberately trying to defend the book of John when he noted the harmony between John 2:13,20 and Luke 3:1. He noted that the Pharisees told Jesus that the temple "has been in building" 46 years. The complexive arith in the Greek also found in Ezra 5:16 of the Septuagint refers to work not yet complete. Jeremias also mentioned this 46 years from B.C. 20-19 to ~~xxxix~~ A.D. 27 (Jerusalem In the Time of Jesus Page 21). By counting from Tiberius's year 15 (Luke 3:1) about 30 years (Luke 3:23), Dionysius Exiguus made the mistaken calculation which is the standard for determining year 1 A.D. (Anchor Commentary on Luke 3:23). While the counting of the thirty years is blamed in the Anchor commentary, the primary mistake was made in not knowing how to identify year 15 of Tiberius. Jehovah's Witnesses (like others who say that Jesus's 3 and 1/2 year ministry ended in 33 A.D.) count this year 15 from the Spring of A.D. 29. They figure that Herod died in no earlier than January of 1 B.C. Ormond Edward's study (P.E.Q. Pages 29-41) gives the latest possible dates for Herod's death which ancient evidence allows for. With this evidence, Jesus's ministry apparently began in A.D. 27-28.

The Tenth Leg of Our Journey

An Attempt to Harmonize the Gospel Accounts

Robertson's harmony of the Gospel accounts contains a side-by-side display of the books of Mark, Matthew, Luke, and John. It follows the sequence of events as told by Mark and John with such few exceptions that many Bible believing people have used it as an approximate chronology of Christ's life.

Support is not unanimous. The problem is with its heavy reliance upon Mark's sequence. Papias, who taught in around A.D. 130 seems to be the earliest source of anything said about the book of Mark. Peter taught the oracles of Jesus but never himself arranged those teachings. Mark did not hear the Lord but later followed Peter and wrote accurately but not in order what Peter taught. "So that Mark did nothing wrong in thus writing down single points as he remembered them," (Eusebius's Ecclesiastical History 3:39:15, E. Harrison's introduction Pages 171-172).

A successful harmonizing of the gospels would clarify whether or not Daniel 9:27 points to a three and a half year ministry of Jesus. One ancient idea was that Matthew, Mark, and Luke only wrote of one year of events after the imprisonment of John the baptizer (Eus. Eccl. Hist. 3:24).

Evidence independent of Daniel 9:27 of at least a three-year ministry comes from Jewish Christians of sixth-century Syria and Iran who denied Jesus's Messiahship. They insisted that the Jews tried for three years to gain proof of His claim to Messiahship (The Jewish-Christians of the Early Centuries of Christianity According to a New Source by Schlomo Pines; Jerusalem; the Israel Academy of Sciences and Humanities; 1966; Page 46).

Daniel 9:27 by itself is unclear as to who "he" is who makes the covenant for one week. Many allege that "he" is the prince who destroys the sanctuary and is not the Christ who is cut off. This is especially encouraged by the incorrect view that the sixty-nine weeks of years began with Nehemiah, when in fact they began with Ezra. "he" is the Messiah, and the following chart shows how Daniel 9:27 refers to 3 and 1/2 years after which sacrifices cease.

a. The Accounts Concerning the Gospel

Four accounts in the Scriptures fit Luke's discription as having "dealt with all that Jesus began to do and teach until the day when he was taken up," (Acts 1:1-2). Mark introduced his account as "The beginning of the gospel of Jesus Christ," (Mark 1:1).

A gospel is a good message which is joyously received by those who are aware of its messenger's faithfulness. Paul, aware of the faithfulness of the messenger Timothy, was overjoyed to hear Timothy's news concerning the Thessalonian congregation (1 Thess. 3:6).

Jesus's good message concerned the kingdom of God. His apostles or envoys became faithful possessors of this message, so that Paul wrote of it as "my gospel" (Romans 2:16). The four accounts of Jesus's deeds and teachings early-on were entitled "According to Matthew", "According to Mark", "According to Luke", and "According to John". Later, each book came to be entitled "The Gospel According to" that particular writer. The following aproximate harmonization of these four accounts (i.) serves to help document (ii.) the extent and (iii.) the the limits of preciseness of times and places recorded by the writers, (iv.) the perspective unique to each writer and combinations of writers, and (v.) the minuteness of their accuracy.

i. An Attempt to Harmonize the Accounts

Things to watch for	Matthew	Mark	Luke	John
1. Prologues	1:1-17, 4:23-25		1:1-4	1:1-18
2. 8 moons Lk. 1:36,56			1:5-56	
3. 9 moons after Lk.1:5	1:18-24a			
4. 10 moons after Lk.1:5			1:57-79	
5. Moon 3-10 after 1:56	1:24b-25		2:1-38	
6. Herod dies Chislev 7	2:1-22a			
7. Converging details	2:22b-23		2:39	
8. Precise: 12 years old			1:88, 2:40-52	
9. G.N.March 1984 A.D. 27	3:1-12	1:1-8	3:1-17	
10. Quickly to wilderness	3:13--4:2a	1:9-13a	3:18,21--4:2a	
11. First temptation	4:2b-4		4:2b-4	
12. Second temptation	4:5-7		4:9-12	
13. Begone, Satan! Matt.	4:8-10		4:5-8	
14. Luke's unique point	4:11 Angel	1:13b Angels	4:13 DEVIL	
15. 46 years after 19 B.C.			3:18	1:19--3:36, 2:20
16. John's imprisonment	(14:2-5)	(6:16-18)	3:19-20	
17. Duel cause to leave	4:12a	1:14a	4:14	4:1-4
18. 4 moons till harvest				4:5-44, 4:35
19. Second Galilean sign	4:12b,17	1:14b-15	4:14-15	4:45-54
20. Septuagint Ex. 20:8			4:16-31	
21. Move after rejected?	4:13-16			
22. Robertson's harmony P33	4:18	1:16	(5:1)	
23. Like John 21:4-7			(5:2-10a)	
24. Following Jesus	4:19-22	1:17-20	(5:10b-11)	
25. Immediate on sabbath		1:21-28	4:31-37	
26. Matthew ignores time	8:14-17	1:29-34	4:38-41	
27. Timelaps Mark 1:32,35		1:35-38	4:42-43	
28* Byz. Patriarchal Text		1:39	Galilee 4:44-5:11	
29* Timegap before Lk.5:12 (#75 8:2-4)		1:40-45	5:12-16	
30* Mark states timelaps	9:1-2*	2:1-6	5:17-19	

*6 so says a Canadian Jewish calendar from the year 1854 told of by Dr. Hoeh.

*(Byz. . . .) Byzantine authorities can be followed here by ignoring references to Luke on Lines #22-24, and Lec. as reflected in the A.V. and R.A.V.

*28. Here Robertson (Page 36) ~~corrects~~ figures Matthew ignores time sequence.

*29. Only if Matthew's attention to time is under-estimated, #29-38 here belong between #76 and #77. Papias's statement that Mark's account is not in time sequence encourages this, but the most authorized view is charted here

	Matthew	Mark	Luke	John
31. Mark is more graphic		2:4	5:19	
32. response of the crowd	9:3-8	2:5-12	5:20-26	
33. Levi's feast Lk. 5:29	9:9-12	2:13	5:27-31	
34. again in Matt. 12:7	9:13a	2:14-17a		
35. to repentance Lk. 5:32	9:13b	2:17b	5:32	
36. Matt. is most graphic	9:14a	2:18a		
37. after John 3:29-30	9:14b-14c	2:18b-22	5:33-38	
38. diverging conclusions	9:17b		5:39	
39. <i>lec. (Lectionary reading)</i>			4:44 'Judea'	
40. second-first Lk. 6:1	12:1-4	2:23-26	6:1-4	
41. Matt. writes to Jews	12:5-7	2:27		
42. view of Mark's source	12:8-10	2:28--3:2	6:5-8a	
43. Mark notes the crowd	12:11-17	3:3	6:8b	
44. goal in Isaiah 42:1-4	12:15-16	3:4-6	6:9-11	
45. later Matt. 10:1-4	12:16-21	<u>3:7-12</u>		
46. timing: Luke 6:12,17	5:1	3:13-19a	6:12-16	
47. Sermon on the Mount	5:2-3		6:17	
48. not consulted by Luke	5:4		6:20	
49. Matt. more in sequence	5:5		6:21b	
50. Luke 16:25, 11:47	5:6		6:21a	
51. like Sinai lawgiving	5:7-10			
52. Luke 15:25, 11:47	5:11-12		6:22-23	
53. like Sinai lawgiving	5:13-37		6:24-26	
54. Luke 15:25, 11:47	5:38-45		6:27-30	
55. Luke 15:25, 11:47	5:46-47		6:32-33	
56. Luke: different setting	5:48--6:13		<u>6:34-35</u>	
57. LUKE DIFFERENT SETTING	6:14		(11:2-4 later)	
58. LUKE DIFFERENT SETTING	6:15-34		6:36	
59. LUKE DIFFERENT SETTING	7:1-2		(12:22-34)? LATER	
60. emphasized teaching (10:24-25)	7:3-5		6:37-38	
61. dogs: Jewish rhetoric	7:6-11		6:39-40	(John 15:20 later)
62. dogs: Jewish rhetoric	7:12a		6:41-42	
63. dogs: Jewish rhetoric	7:12b-15		6:31	
64. dogs: Jewish rhetoric	7:16-18		6:43-44	
65. same idea Matt. 12:33	7:19		6:45	
66. same idea Matt. 12:34b-35	7:20			
67. same idea Matt. 12:34b-35	7:21-27		6:46-49	
68. same idea Matt. 12:34b-35	7:29--8:1			
69. (Luke 5:12-16)	8:2-4	(1:40-45)	6:18-19	
70. both give timing	8:5-13		<u>7:1-10</u>	
71. soon afterward			<u>7:11-17</u>	
72. soon afterward	11:2-19		7:18-35	
73. vague timing 12:1	11:20-30			
74. like what occurs later	(26:6-13)	(14:3-9)	7:36-50	(12:3-8)
75. feast: about judgment			8:1a	5:1-47
76. Mark gives location	12:22-37	<u>3:19b-30</u>		
77. Jonah's sign Codex D1	12:38-45		(11:30 Whiston)	
78. * Matt. is most graphic	12:46-50	3:31-35	8:19-21	
79. Matt. gives setting?	13:1-9	4:1-9	8:1b-8	

*84 CONCEIVABLY FITS (H.B.2.a.1.) BETWEEN 89+99! IF LUKE IN SEQUENCE, ITS BETWEEN 98+99!

	Points to watch for	Matthew	Mark	Luke	John
86.	He interprets later	13:24-32	4:26-32		
87.	Kingdom like leaven	13:33			
88.	openly only parables	13:34-35	4:33-34		
89.	Matt. "to the house"	<u>13:36a</u>	4:10a		
90.	Luke in simple order	13:10-11	4:10b-11	<u>8:9-10a</u>	
91.	Mark and Luke: later	13:12-13a	(4:25)	(8:18b)	
92.	Isaiah 6:9	13:13b	4:12a	8:10b	(12:40 later)
93.		13:14-15a			(12:40 later)
94.		13:15b-16	4:12b		
95.		13:16-17			
96.		13:18-23	4:13-20	8:11-15	
97.	in the lost logia?	13:36b-52			
98.	from Mark OR PETER		4:21-25	<u>8:16-18</u>	
99.	<u>this is most telling</u>	13:53, 8:18	4:35	8:22a	
100.	Matt. is intentional	8:19-22		(9:57-60 later)	
101.		8:23-34	4:36-5:20	8:22b-39	
102.	FROM Mark OR PETER	9:18-26	5:21-43	<u>8:40-55</u>	
103.	Matt. notes sequence	<u>9:27-34</u>			
104.	Mark notes sequence	<u>13:54-58</u>	<u>6:1-6</u>		
105.		9:35-38	(10:1-2 later)		
106.	like Luke 10:4-11	10:1-14	6:7-11	9:1-5	
107.	typical instructions	10:15-42			
108.	prelude to a pause	<u>11:1</u>	<u>6:12-13</u>	<u>9:6</u>	
109.	Matt. 11:1: Lk. 7:18	<u>14:1-12</u>	<u>6:14-29</u>	<u>9:7-9</u>	
110.	WINTER EARLY AD 30	<u>14:13-21</u> , 19	<u>6:30-44</u> , 39	9:10-17	6:1-13 <u>6:4</u> , 10
111.	notice order of Matt.	<u>14:22-27</u>	6:45-50		6:14-20
112.	unique notes on Peter	14:28-31			
113.		14:32-33	6:51-52		6:21
114.	note Luke's silence	14:34-36	6:53-55		
115.	Galilean disenchantment				6:22-71
116.	scribes from Judah	15:1-20	7:1-23		7:1
117.	withdrawal to Tyre	15:24-28	7:24-26		
118.	graphic about people		7:30		
119.		15:29a	7:31		
120.	healing deaf Gentile		7:32-37		
121.	healing gross sickness	15:29b-31			
122.	timing Mark 8:1, 10	15:32--16:2a	8:1-12a		
123.	Matt. 12:39 repeated	<u>16:2b-4a</u>			
124.	Mark omits Jonah's sign	<u>16:4b-11a</u>	<u>8:12b-21</u>		
125.	explaining the above	16:11b-12			
126.	Greek-speaking town		8:22-26		(12:21 clarifies)
127.	Luke is divergent	16:13-16	8:27-29	<u>9:18-20</u>	
128.	unique notes on Peter	16:17-19			
129.	on the 3rd: <u>after 3</u>	16:20-21	<u>8:30-32a</u>	9:21-22	
130.	shared note on Peter	16:22-23	<u>8:32b-33</u>		
131.		16:24-26	8:34-37	9:23-25	
132.	ashamed of Christ		8:38	9:26	
133.	judged by works	16:27			
134.	Lk. 9:28 is divergent	<u>16:28--17:9</u>	9:1-9	9:27-36	
135.	source's private note	9:10			
136.	<u>Peter, James, and John</u>	17:10-12	9:11-13		
137.	explaining the above	17:13			
138.	Luke is divergent	17:14-18	9:14-27	9:37-42	
139.	Lk. 9:22, 17:25			9:43-45	
140.		17:19-23	9:28-32		
141.	Peter and the tax	17:24-27			

	Matthew	Mark	Luke	John
142. Points to watch for FROM MARK OR PETER	18:1-5	9:33-37	<u>9:46-48</u>	
143. Luke about to change		9:38-40	9:49-50	
144.		9:41		
145.	18:6	9:42		
146.	18:7			
147.	18:8-9	9:43-47		
148. Galilean work ending	(5:13)	9:48-50		
149.	18:10-35			
150. 6 moons from John 6:4	19:1a	10:1a		<u>7:2-8</u>
151. Jews avoided Samaria			9:51-56	7:9
152. Luke states location	(8:19-22)		<u>9:57-62</u>	7:10
153. autumn before death				7:11--10:21
154. to a new audience		10:1b	10:1--13:21	
155.	19:1b	10:1b-c		<u>10:22-42</u>
156. Transition statement			<u>13:22--17:10</u>	
157. predicted in Lk. 16:31				11:1-54
158. uncertain sequence			<u>17:11--18:14</u>	
159. east-bank ministry	19:2-12	10:2-12		(10:42)
160.	19:13-30	10:13-31	18:15-30	
161. of Israel? Rom. 11:31	20:1-15			
162. repeating Lk. 9:44-45	20:17-19	10:32-34	18:31-34	
163.	20:20-28	10:35-45		
164. one blind man healed			<u>18:35--19:28</u>	
165. two blind men healed	<u>20:29-34</u>	<u>10:46-52</u>		
166. six days to passover	(26:6-13)?	(14:3-9)?		11:55--12:11 <u>12:1</u>
167. 4 or 5 before passover	21:1-9	11:1-10	19:29-38	<u>12:12-18</u>
168. Lk. 13:35, 23:29			19:39-44	
169.	21:10-11			12:19
170. at the earliest				12:20-50
171. to morning after palms		<u>11:11-15a</u>		
172. Is. 56:7 all nations	21:12-16	<u>11:15b-18</u>	19:45-48	
173. Lk. distant from event	21:17	11:19		
174. withered next day	21:18	11:20-21		
175. another withered fast	21:19-20			
176.	21:21-22	11:22-23		
177. others noted earlier	(6:12)	11:24-27a	(11:4)	
178. Matt. 21:41 Mk. 12:9b	21:23-46	11:27b-12:12	20:1-20	<u>20:16a</u>
179. like Luke 14:16-24	22:1-15			
180.	22:16-32	12:13-27	20:21-38	
181. stated text in Mark	22:34-40	12:28-31	(10:25-28)	
182. unlike Luke 10:29		12:32-34a		
183. no more testing Jesus	22:46b	12:34b	20:39-40	
184. Jesus takes offensive	22:41-45	12:35-37a	20:41-44	
185. seats verses crowd	22:46a foes	12:37b friends		
186. subtle point in Luke	<u>23:1</u>		<u>20:45</u>	
187. Matt. writes to Jews	23:2-5a			
188.	23:5b-7a	12:38-39	20:46	
189. Matt. 20:26b, 23:11	23:7b-13			
190.	23:14 Byzn.	12:40	20:47	
191. like Luke 11:39-51	23:15-39			
192. the widow's two mites		12:41-44	21:1-4	
193. The Olivet Prophecy	24:1-9a	13:1-9	21:5-12	(Rev. 6:1-9 later)
194.	24:14	13:10		
195.		13:11-12a	21:13-16a	
196.	24:9b	13:12b-13a	21:16b-17	
197.	24:10-12			

	Matthew	Mark	Luke	John
198. Things to watch for contrast with 21:16b			<u>21:18</u>	
199.	24:13	13:13b	21:19	
200. like Luke 19:43-44	24:15-22	13:14-20	21:20-24	(Rev. 11:1-2 later)
201.	24:23-25			
202.	24:26-28			
203. related to Lk. 23:30	24:29-30	13:24-26	21:25-27	(Rev. 6:12-17 later)
204.	24:31	13:27		
205.			21:28	
206.	24:32-35	13:28-31	21:29-33	
207.	24:36	13:32		
208.	24:37-43			(17:26-36 earlier)
209.	24:44-46	13:33-35		
210.	24:47			
211.	24:48-50	13:36	21:34	
212.	24:51			
213.		13:37	21:35	
214.			21:36	
215. after 2 days: Passover	25:1--26:2			
216. 2 days before Passover	26:3-5	<u>14:1-2</u>	22:1-2	
217. 4 days after Jn. 12:1	26:6-13	14:3-9	21:37-38	general (12:1-8) 11:18
218. into Nisan 14	26:14-20	14:10-17	22:3-14	13:1
219. during or after supper?				13:2-20
220.	26:21-24	14:18-21	22:21-23	13:21-22
221. like Luke 9:46			22:24-30	
222.				13:23-26
223.	26:25			
224. Judas leaves into night				13:27-32
225. Luke diverges	26:26-29	14:22-25	22:19-15,20	(1 Cor. 11:23-25)
226. Jesus and Peter				13:33-36
227. Luke consulted John?			22:31-32	
228. converged accounts			22:33-34	13:37-38
229. Luke 9:3, 10:4			22:35-38	
230.				14:1-31a
231.	26:30	14:26	22:39	14:31b
232. John 13:36, 16:5?				15:1--16:31
233.	16:31-35	14:27-31		16:32
234.				16:33--17:26
235.	26:36a	14:32a	22:40a	18:1
236. Luke's source: unique	26:36b-47	14:32b-42	22:40b-46	
237.	26:47-48	14:43-44	22:47	18:2-3
238.	26:49	14:45		18:4a
239.	26:50a		22:48	
240. checking Judas's word				18:4b-9
241.	26:50b-50	14:46-50	22:49-53	18:10-12
242. Is Mark an eyewitness?		14:51-52		
243. John's an eyewitness	26:57-58	14:53-54	22:54-55	18:13-16
244. Peter's first denial	26:69-70	14:66-68	22:56-57	18:17-18
245.				18:19-24
246. two more denials	26:71-74	14:69-72a	22:58-60	18:25-27
247.			22:61a	
248.	26:75	14:72b	22:61b-62	
249. <u>Good News</u> Feb. 1983	26:59-66	14:55-64		
250.	26:67-68	14:65	22:63-65	
251.	27:1	15:1a	22:66-71	
252.	27:2	15:1b	23:1	18:28
253.	27:3-10		Acts 1:12-19	

Things to watch for	Matthew	Mark	Luke	John
254.	27:11-14	15:2-5	23:2-5	18:29-38a
255.			23:6-12	
256.			23:13-16	18:38b
257. sympathetic to Pilate	27:15-20	15:6-11	23:17-19	18:39-40
258. the scourging	(27:26b-31)	(15:15b-20)		19:1-3
259.	27:21-22	15:12-13	23:20-21	19:4-6a
260.				19:6b-11
261. 6th Roman hour J19:14	27:23-26a	15:14-15a	23:22-25	19:12-16
262. the whipping	27:26b-31	15:15b-20		
263.				19:17
264.	27:32	15:21	23:26	
265. Ik. 19:44, 21:23			23:27-32	
266.	27:33-35a	15:22-24a	23:33	19:13
267.			23:34a	
268. third hour Mk. 15:25	27:35b-43	15:24b-32a	23:34b-38	19:19-25a
269.	27:44	15:32b	23:39	
270.			23:40-43	
271.				19:25b-27
272. Acts 2:20a?	27:45	15:33	23:44-45a	
273.	27:46-47	15:34-35		19:28-29
274.	27:48-49	15:36		19:28-29
275.	27:50a	15:37a		19:30a
276.	27:50b-51	15:37b-38	23:45b-46	19:30b
277.	27:54	15:39	23:47	
278.	27:55-56	15:40-41	23:49	
279.			23:48	
280.				19:31-37
281. sabbath about to start	27:57-60	15:42-46	23:50-54	19:38-42
282.	27:61	15:47	23:55-56a	
283. Nisan 15	27:62-66			
284. Nisan 16		16:1		
285. Nisan 17			23:56b	
286. in the eve of the week	<u>28:1-4</u>			
287. sun gradually rising		16:2-4	24:1-2	20:1
288.	28:5-7	16:5-7	24:3-8	
289. Matt. verses Mark	28:8	16:8	24:9-11	20:2
290.			24:12 Byz.	20:3-10
291.		16:9-11		20:11-18
292. Matt. 27:52-53	28:9-15			
293. Matt. 27:64 Ik. 24:21		16:12-13	24:13-32	
294.			24:33-35	
295.		16:14	24:36-43	20:19-25
296.				20:26-31
297.	28:16-17			
298.				21:1-23
299.	28:18-20			
300.		16:19	24:50-51	
301.		16:20	24:52-53	21:24-25

The Harmony of the Gospels for Students of the Life of Christ by A. T. Robertson; New York; Harper and Rowe; 1950; provided most of the framework for what **IK** is displayed here. The reason for any underlining has to do with the point to watch for immediately to the left. Verses not in their likeliest time sequence are given in parentheses.

The harmony here shows how the four accounts can be compared taken at their word. The accounts are not detailed enough for a precise harmony, and occasional parenthetical verses are in an alternative sequence. They were not written to be harmonized, but this harmony is helpful in the study which follows.

The Tenth Leg of Our Journey

Jesus's Earthly Ministry (April, A.D. 28--June, A.D. 31)

A Chronometer of Events

The preceding chart lays out the basis for the time sequence of the Christ's earthly sojourn. Numbers given here which follow a column sign (#) refer to numbered entries on that chart.

Nisan 14-21 (April 26--May 3 Modern Hebrew calendar; April 29--May 7 New Moon calendar), A.D. 28: Eight days of Passover and unleavened bread (Ant. 3:20:5). First Passover of Jesus's ministry (#15: John 2:13,20).

May-December, A.D. 28: Jesus ~~XXXXX~~ teaches and baptizes in and out of Judea while John works at Aenon (#18: John 3:22-33).

December, A.D. 28: John is imprisoned (#16-17). Enemy Pharisees know of Jesus's success, so he departs by way of Samaria ~~XX~~ for Galilee (#17-19). He comes preaching the gospel (Mark 1:14) to the Samaritan woman and others (John 4:7-26). He performs His second Galilean sign (John 4:54) over a year after the first (John 2:11).

January-April, A.D. 29: Jesus is rejected at Nazareth on what Luke (4:16) refers to as "the day of the sabbaths". The Greek genitive "of sabbath" or "of sabbaths" refers to a week in Luke 18:12, Mark 16:9, Matthew 23:1, Acts 16:13, etc., so the day of the sabbaths has been mistaken for the feast of weeks (Ex. 34:22) or Pentecost. However, the Greek translation of Exodus 34:22 familiar to the apostles (the Septuagint) refers to Pentecost as "the feast of Sevens," using a genitive totally unrelated to the word for "sabbaths". The Greek of Exodus 20:9 clarifies the matter by saying, "Remember the day of the sabbaths," so that Luke 4:16 refers to a weekly sabbath. The rejection at Nazareth (#20) evidently accounts for the move to Capernaum (21). Reluctantly following Mark rather than Luke, Jesus next performs the fish-catching miracle (#22-24), followed by His third ~~XX~~ detailed Galilean miracle and first healing at Capernaum (25). After this expulsion of a demon, he heals Peter's

mother-in-law (#26). Jesus finds a quiet place to pray with Simon and others following Him ((#27 Mark 1:35-37). Jesus apparently called Simon and three others earlier, so that Luke's account is not strictly chronological. Jesus recruits Matthew while continuing to emphasize a healing ministry in Galilee (49-9)

April? A.D. 29: According to the ^{LECTIO}~~ancient~~ ~~Uncial~~ ~~texts~~ of Luke 4:44, Jesus preached in Judea. Undesirable publicity after John's imprisonment had led to His leaving Judea in December. Only something as important as the next Passover ~~XXXXXXXXXXXX~~ would give Him a reason to return. The scenery both before and afterward convinced traditional editors to change the reading to "Galilee" (*Preface to The Pastor's Text*) (Dr. Stavrinides pointed out in the Biblical Scholarship Course, ~~Jan. 30, 1980~~). Galilee is mentioned in the parallel account in Mark 1:29, and if it belongs in Luke 4:44, then Luke's account is more likely to be in time sequence. If it was Judea, then Luke 6:1 helps to assure that it was spring. Only John wrote of Jesus's earlier activities in Judea, but Mark (13:13-16) shows that Jesus had acquaintances in Jerusalem.

The Second-first sabbath, (Luke 6:1), A.D. 29: This reading unique in all literature to the Bible Codex Alexandrinus and the Byzantine Text is questioned by critics. Dr. Hoeh once thought this was the second sabbath of the first rank or the second high day (April 23, A.D. 29 M.H.C.). (Study on Matthew Jan. 25, 1980). This must have been the case if the holy day were April 24 going by New-Moon observation. He has since concluded that this second-first sabbath was two weeks after a sabbath Passover like on the modern Hebrew calendar. The Passover was April 16. The wave offering beginning the count to Pentecost should have been on the Sunday during the days of unleavened bread, making April 30 properly the Second of the seven sabbaths counted till Pentecost. The Sadducees instead counted from the day after the unleavened weekly sabbath making April 30 (or Nisan 23) the first sabbath of the seven counted. With the proper Second sabbath being the official First sabbath, Luke write of it as the Second-first sabbath (On Pentecost May 30, 1982, On the Chronology of Christ's Ministry March 4, 1983).

May, A.D. 29: Jesus's healings conclude this stage of His ministry (#47-46).

Pentecost season? A.D. 29: Out of an unspecified number of disciples, Jesus appoints twelve as apostles or envoys (#47 Luke 6:13). Next occurred the sermon and healings on the mount (#48-46). The sermon on the mount was a New-Testament lawgiving. Some, not all, believed that the ten commandments were given on Sivan 6, a weekly sabbath Pentecost, according to the Talmud. A.D. 29 had three possible Pentecost days. Joshua 5:10-12 points to June 5 (MHC.), or June 12 (using observation). The Pharisees in the Talmud wrote only of the use of observation. Their Sivan 6 Pentecost was June 7. The Sadducees officially kept it June 12.

Summer, A.D. 29: Jesus's heals and increases teaching in Galilee (#76-90). Compare Notes #79-152 with this general observation by Dr. Koeh: "Matthew is not the writer who intends to make the story a matter of time sequence specifically. . . . If there is a variation, it would be good to examine where the movement of time is. In some cases Mark will contain it. In most instances Luke would," (Study On Matthew, beginning January 25, 1930).

Tishri 15-22 (Tuesdays Oct. 11-12 MHC., Thursdays Oct. 13-20 MHC.), A.D. 29: This is the likeliest time for festival preaching on future judgment of John 5 (#91).

Autumn, A.D. 29: Second Tour of Galilee, as Robertson calls it (#92-104). Jesus begins at home (Mark 3:10b). His family is there (#84) with whom He grew up in Nazareth (Matt. 2:23). Now His personal home is in Capernaum (Matt. 4:13). He speaks many parables concerning God's kingdom (Matt. 13:1). Matthew's account ~~XX~~ skips from the first to the final event of this tour (13:53-54, #92-104). "When Jesus had finished these parables, He went away from there (evidently Capernaum), and coming into His own country (Nazareth, Mark 6:4)" He is again rejected.

Winter, A.D. 29-30: On His third Galilean tour Jesus sends out the apostles and hears of John's death (Matt. 14:13) when they return (Mark 6:30), (#105-110a).

March-April, A.D. 30: Near Passover (John 6:4), Jesus feeds the five thousand (#110), walks on the wind-driven water of Lake Galilee (111), examines Peter's faith out on the water (112), and heals people at Gennesaret (#114).

Nisan 14-21 (Wednesdays April 5-12 MHC., Fridays April 7-14 NMC.), A.D. 30: This year marks the only Friday passover allowed for by lunar observation during Jesus's ministry. The commonly believed Friday April 3, A.D. 33 as the day of Jesus's death does not allow Luke 3:1,23, and John 2:20 to conform as well with other evidence detailed earlier.

April, A.D. 30: The collapse of the Galilean campaign (#115: John 6:22-71).

Spring-summer, A.D. 30: From hostile inquiries (#116), Jesus heals among destitutes of Phoenicia (#117-119) and "the Ten-towns or "Decapolis," (#120-122). He returns to more hostile Jewish inquiries at Magadan (#122b-124a). He warns about the leaven of the Pharisees' and Sadducees' teaching (#124b-125: Matt. 16:12). He heals a blind man (#126). He singles out Peter (#127-129a: Matt. 16:15-19).

Summer, A.D. 30: Jesus begins telling of His death and resurrection (#129b). Jesus promises that some in His presence "will not taste death before they see the Son of man coming in His kingdom (#134a). "After six days," (Matt. 17:1, Mark 9:2), "Now it occurred about eight days after these sayings," (Concordant Bible Luke 9:28), the transfiguration ~~xxx~~ took place (134b-137). If events of #138-150 are not too numerous to happen in twelve days, then the transfiguration could have occurred on Trumpets day (Saturday, September 16 MHC., Monday Sept. 13 NMC.).

September, A.D. 30 (from the day after the transfiguration (Luke 17:37) through Tishri 14): Jesus heals perhaps still in Caesarea, Philippi (Matt. 16:13, #138-140), warns of His death and resurrection in Galilee (#140b), pays the tax (#141) and teaches at Capernaum (#142-149), and travels through Samaria to Jerusalem (#150-150').

Tishri 15-21, A.D. 30: On each of these seven mornings of the feast of Tabernacles, a procession went to the fountain of Gihon on the southeast side of the temple hill. There a priest filled a golden pitcher with water as a choir repeated Isaiah 12:3. The procession would then head through the Water Gate to

the temple. In front of the temple, it reached the altar which was used for the burnt sacrifice. While singing Psalm 118:25, it proceeded around the altar once during each of the first six mornings and seven times during the seventh.

(Remember Jericho?) Then the priest went up the ramp and to the altar and poured the water into a silver funnel where it flowed into the ground (The Anchor Commentary on John, Page 327).

Probably late afternoon or between the evenings, Tishri 21-22, A.D. 30: "On the last, the great or high day of the feast," (John 7:37), Jesus foretells that He, through the Spirit, is to be the source of living water. The climactic ceremony on the seventh day of the feast has set the stage. The fountain of Gihon, from which the ceremonial water was drawn, itself fed the pool of Siloam in which a blind man would wash and be healed the next day (John 9:7). Obviously, the ceremonial water was drawn from a fountain of flowing or living water.

This feast of Tabernacles ceremony involved prophecy concerning the millenium. The audience was reminded of Zechariah 14:8: "On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea," (P.S.V.). The setting is physical, and the prophecy was a celebrated part of the feast of Tabernacles (Zech. 14:16).

Jesus, however, was looking beyond that. John wrote of many dialogues in which Jesus spoke in far-sighted terms to someone who was near-sighted in thinking. He spoke of being born again in order to see directly the kingdom while Nicodemus pictured the birth process from within a mother's womb (John 3:3-10). Jesus was spiritually-minded and the Samaritan woman physically-minded as to living water (John 4:7-15). Jesus's disciples at Capernaum were offended by His symbolic talk about dining on His flesh and blood. His only hint that He meant nothing cannibalistic was when He said, "It is the Spirit that gives life, the flesh is of no avail," (John 6:63). John may have paraphrased to bring out another dialogue of double-meaning in 8:51-52. Jesus promised that His faithful would never "see death" while the Jews accused Him of promising that they would

never taste death. Again, the Jews were thinking only as far as the end of this life while Jesus was thinking far beyond.

Jesus and His festival audience must have thought on different wave-lengths concerning living water as well. The audience reflected upon Zechariah 14:3, while Jesus thought of living water yet beyond. The arrival of the eighth day (Lev. 23:36b) was appropriate. Instructions in the Law concerning it was limited, and the prophets said nothing about it. Jesus could discretely refer to the river of living water in the New Jerusalem (Revelation 21:1, 22:1-2) which the very writer of this event, John, would write about later.

The morning of Tishri 22, A.D. 30: Jesus deals with the adulteress and her accusers (John 8:2). The three oldest copies of most of the Greek Bible do not include John 7:53--8:11. These three ancient texts date from the fourth and fifth centuries A.D. However, the third-century Didascalia Apostolorum 2:24:6 gives a clear reference to these verses as known to Syrian Christians. The writing style is Luke's. It follows Luke 21:38 in some manuscripts. In others it follows John 7:36, and in still others it follows John's gospel. Raymond Brown (author of the Anchor Commentary on this gospel) noted that the case of the adulteress may be alluded to in ~~xxx~~ John ~~xx~~ 8:15 and 8:46.

That same day (John 8:59--9:1, Jesus healed a blind man at the pool of Siloam (9:7) on a sabbath (9:14). The modern Hebrew calendar places this year's last holy day on a weekly sabbath, October 6. Lunar observation places the holy day on Monday October 8. There is no Biblical proof as to which calendar was used. After all, John 19:31 refers to a sabbath High Day which began the week of unleavened bread six months later. No last High day can fall on the same week day as the first High day six months later. A double sabbath in John 19:31 requires a Friday crucifixion putting the weekly sabbath of the preceding feast ~~xxxx~~ "about the middle of the festival," (John 7:14). John says nothing about that day being a sabbath. However, according to observation, the festival's sixth day could have been a sabbath with the following Passover on Wednesday. So there is no Biblical proof that John 9:14 refers to a double sabbath.

This holy-day activity, beginning in John 3:2, lasts through John 10:21. Chapter 10 begins with the expression, "Amen, amen," meaning "Varily, varily," or "Truly, truly." Just as in John 3:3, this is not the sign of the start of a new occasion. Brown pointed this out in the Anchor Commentary, and Robertson's Harmony reflects this viewpoint.

Autumn, A.D. 30: Jesus preaches possibly staying totally out of Galilee (Luke 10:1--13:21). Luke takes this setting of Jesus's ministry to account for many teachings which Matthew and Mark have already accounted for. (Compare instruction before sending out the twelve earlier in #106 with those before sending out the seventy in Luke 10:4-11, instructions as to how to pray in the Sermon on the Mount #60 with those of Luke 11:1-4, and #82 with Luke 11:14-22. Is this identical preaching ~~XXXXXXXX~~ ficticiously written into another setting? Or can one account itself contain evidence that Jesus taught the same thing more than once? Matthew repeated 12:39 in 16:4, and 9:34 in 12:24. John 16:4b-33 in a unique sequence includes numerous things already said especially in 13:31--14:31. In the villages including Bethany (Luke 10:38, John 11:10, Jesus preached to a different audience than before, so He had a good reason to present earlier teachings.

He began in Galilee (Luke 23:5, Acts 10:37), so what He first said in Galilee would often have been spoken in slightly different terms in Judea.

The eight-day feast of the dedication beginning Chislev 25 (Dec. 9-16 MHC., Dec. 10-17 NMC.), A.D. 30: In a scene like that on the Last Great Day (John 3:59), Jesus escaped being stoned over an argument concerning His identity (John 10:22-39). Jehovah's Witnesses point out John 10:1 as beginning the preaching at the Dedication. The Anchor commentary includes a rationale for this: Brown noted that John 10:16, 27 (23th the sheep analogy) addresses the same audience. It addresses one reading audience but not necessarily the same original hearing audience.

December, A.D. 30: Jesus withdraws east across the Jordan and works where John had originally baptized (John 10:40-42).

Winter into A.D. 31: Jesus goes through towns and villages, journeying toward Jerusalem (Luke 13:22--17:10). Mary, her sister Martha, and her brother Lazarus

shelter Jesus at Bethany. Luke and John in their accounts pay them the most attention, and John was possibly Luke's source. Their prominence in the last six months of Jesus's ministry helps in harmonizing Luke and John. There may be a connection between the parable of Lazarus and the rich man (#156 Luke 16:19-31) and the raising of Lazarus (#157 John 11:43-44). Luke 16:30 is a prophecy fulfilled as recorded in John 11:46-48 and 12:10-11. Obviously #156-159 are examples of the weakest section of the chronology. General digressions concerning location and ultimate destiny in Luke 9:51, 13:22, and 17:11 do not refer to a direct journey to Jerusalem as Luke 9:52, 10:33, and 17:11 help to show. So these digressions are reasonable places for harmonizing with John's account.

Early Spring, A.D. 31: Jesus heals four blind men (#164-165), two one as He drew near to Jericho (Luke 18:35) and two two as he was leaving (Matt. 20:29, Mark 10:46). Robertson and Jehovah's Witnesses suggest that these are of one event.

Nisan 9 (into Friday April 20 on both Modern Hebrew and Lunar calendars), A.D. 31: Jesus arrives at Bethany six days before the Passover (John 12:1). Robertson and Jehovah's Witnesses suggest Nisan 8, but inclusive counting of days (like that in Luke 9:28 and Ant. 7:14:7, favor Nisan 9. Martha served up an evening meal (John 12:2). This was late for a meal normally (Matt. 14:15, Mark 6:34-35). Passover feasts were evening meals (Matt. 26:20, John 13:2,4,30). A late Thursday arrival could have prompted this. The crowd learned that He was there during the daylight of Nisan 9 (John 12:1,9).

"The next day," (John 12:12), Sabbath Nisan 10 (April 21), A.D. 31: Jesus triumphantly rides into Jerusalem (#187). Nisan 10 was the appointed day for the selection of the Passover lamb (Ex. 12:3). Christ was our paschal lamb (1 Cor. 5:7). The Eternal exalted Joshua, whose name in Greek is ~~XX~~ the same as Jesus (Josh. 4:14, Heb. 4:3) on Nisan 10 in the triumphant crossing of the Jordan (Josh. 4:19). On Nisan 10, Ezekiel saw the vision of the millennial temple (Ezek. 40:1). Jesus was a temple which was to be destroyed and rebuilt in three days (John 2:19,21).

The triumphal entry was Sunday, Nisan 9, according to Robertson and Jehovah's Witnesses. Accordingly, two days before the Passover (Matt. 26:2, Mark 14:2) would point to Tuesday evening beginning Nisan 12. However, inclusive counting by John (12:1) points to a triumphal entry on Nisan 10, so that

"On the following day," (Mark 11:12), Nisan 11: A fig tree is cursed (#171) and the temple cleansed (#172). Sabbath trade was illegal (Neh. 13:15-22), and the Pharisees were strict on the sabbath (Luke 13:14, John 5:16). So, Jesus evidently did not drive traders out of the temple on the sabbath.

Beginning "in the morning," (Matt. 21:18, Mark 11:20), Nisan 12: Jesus curses a fig tree which instantly withers (#175), draws from it a lesson on faith (#176) and prayer (#177), is tested about His authority, states the parable of the two sons, ~~and~~ the parable of the wicked cultivators, ~~and~~ (#178), and the parable about the marriage feast (#179). Pharisees and Herodians attempt to trap Him on the payment of taxes, and the Sadducees ask a loaded question on the resurrection (#180). A lawyer of the Pharisees tests Him on the greatest of the commandments (#181-182). Having been on the defensive, He takes the offensive. He questions the Pharisees concerning the Messiah (#184), instructs the crowds and His disciples concerning scribes and Pharisees (#186-191), comments about the destitute widow's offering (#192), and gives the Olivet discourse (#193-215). Caiaphas's palace is the scene of a cautious conspiracy (#216), and Jesus returns to Bethany as sunset begins Nisan 13 (#217).

Late Tuesday afternoon beginning Nisan 14: "On the first of unleavened bread," (Matt. 26:17), the disciples ask Jesus where to prepare the Passover. This is the day they sacrifice the passover lamb (Mark 14:12). This would appear to be ending the twenty-four hour period before Jesus and His disciples ate their last evening meal (Matt. 26:20, Mark 14:17-18). This confusion as to when the new day begins was common. Luke 23:54 tells of a Preparation Day with a sabbath just beginning as the time of Jesus's burial. In a similar confusion, He rose on the sabbath (Matt. 12:40) but beginning the third day (Luke 13:33) which was the first day of the new week (Luke 24:1,13,21). Confusion over John 7:37 is detailed earlier.

Nisan 14 (April 24/25), A.D. 31: John 19:14 refers to this as "the day of preparation for the Passover." This same day is the preparation day before a high day (John 19:31). In the morning when the Jews led Jesus to Pilate, they did not want to defile themselves by entering the Roman praetorium, or they would be ceremonially impure for the eating of the Passover the following ~~evening~~ evening (John 19:28). As Jesus was being led out to be crucified, Simon of Cyrene, (an African) was forced to relieve the weakening Jesus and ~~carry~~ carry the cross (Mark 15:21). The likelihood that Simon has just been working in the fields in the countryside suggests that this was not a high day (Anchor Commentary on John Page 883).

Wednesday, April 25 (Nisan 14-15), A.D. 31: While Jesus was on the cross, the sky was darkened for three hours (Matt. 27:45, Mark 15:33, Luke 23:44). Acts 2:17-21 tells of Peter's quoting of Joel 2:28-32. Joel was writing of the yet future day of the Eternal. Peter, however, immediately followed this quote by insisting that with God's foreknowledge, the people listening had crucified Jesus their Messiah (Acts. 2:22-23). What did Joel's prophecy have to do with Christ's being crucified? Yes, the sun was darkened (Acts 2:20), but when did the moon turn to blood? Passover lunar eclipses occurred in 28 and 33 A.D. but were not visible from Jerusalem to any significant degree. The one April 3, A.D. 33 may have slightly appeared just after sunset. But, a partial lunar eclipse was obvious over Jerusalem beginning around 9:30 P.M. on Nisan 15, Wednesday evening, April 25, A.D. 31. This is the one piece of circumstantial evidence of the crucifixion which could not be accounted for in A.D. 30.

Nisan 15-17 (April 25-28), near sunset Wednesday to near sunset Saturday, A.D. 31: Jesus is in the heart of the earth (that is in the tomb) three days and three nights (Matt. 12:40). Once Matt. 12:40 is understood, only then is Luke 23:54-56 (Seq. 94-98) refers to two (not just one of) sabbaths. Confused by Luke 24:21 into insisting that Sunday was the third day counting from the crucifixion, Robertson and Jehovah's Witnesses reasonably see Luke 23:54-56 as referring to one double sabbath. Matthew 12:40 arbitrates.

"In the evening of sabbaths, toward the dawning of one of sabbaths," (Literally begins Matt. 28:1), before daybreak, Sunday, April 29 (Nisan 18), A.D. 31: The king James version ~~ex~~ refers to this as "At the end of the sabbath," based upon Hebrew of the Mishnah (Anchor Commentary on John Page 981). Fenton incorrectly translated the opening words of this verse, "After the sabbaths." A source for this could be similar to Eusebius's Ecclastical History 4:15. Polycarp was put to death on "a great sabbath day," (Baker publication Page 145). The great sabbath was the feast of unleaven bread, says the translator here, making it unclear as to whether the great sabbath is one day or the whole week. The Greek here no more refers to two sabbaths in Matt. 28:1 than it does where it mentions "the first (day of the week," in which the original Greek also mentions "sabbaths" plural. A good English rendering might be "In the eve of the week toward the dawning of the first (day) of the week," etc.

"Having risen early on the first of sabbath," (Literally beginning Mark 16:9), Sunday morning: Instead of translating the opening words as "Having risen," Joseph Rotherham and Adoff Knoch render it, "Arising." An identical translation dilemma is found in Acts 17:30 where Rotherham says that the times of ignorance God is ~~is~~ "overlooking" instead of "God has overlooked." In both cases, Knoch and Rotherham probably should have rendered the verb in the past or past perfect rather than some form of present tense. In Mark 16:9, the placing of a comma after "Having risen," correctly reflects the fact that if Jesus spent three days and three nights in the heart of the earth, he rose near sunset Saturday evening, and Mark 16:9 is detailing the time of Jesus's appearance and concealing the time of His having risen. Furthermore, the literal expressions "first of sabbath" (Mark 16:9) and "one of sabbaths" (Matt. 28:1) are ~~syn~~ synonyms. Adoff Knoch in his Concordant interlinear faithfully preserves the literal expressions. He unfaithfully translates the expression in Mark 16:9 in The Concordant Literal New Testament as "the first sabbath." He insisted wrongly that Jesus appeared after His resurrection on the sabbath morning. Nevertheless,

Knoch correctly observed that this week day (whatever it is) is mentioned in the New Testament amid events only between the wave offering day and Pentecost. See for yourself: there is the wave offering day Matt. 28:1, Mark 16:2,9, Luke 24:1,13,21, John 20:1,17 (Jesus is the wave offering), 20:19, eight days later counting inclusively to another Sunday (John 19:26), "the day of the sabbaths," (Pentecost, Acts 13:14, 16:13), two or three weeks after unleaven bread (Acts 20:5-7), and between Passover (1 Cor. 5:7, 1 Cor. 11:20,26, and Pentecost (1 Cor. 16:2,8) was when the Corinthian church began setting goods aside. Of course, the Corinthians continued their weekly gathering after Pentecost, but the fact remains that Sunday is always introduced in a setting between the Passover and Pentecost. Sunday's distinction is decreed in Lev. 23:14-16. Count seven weeks (including eight Sundays amid fifty days) beginning with the Sunday of the wave offering and ending upon the Sunday which is Pentecost Day. Jean Danielou, a French Catholic historian, concluded that the Jewish Christians distinguished the Sunday after Jesus's death not because of the resurrection but because of His glorification. Jesus was glorified once and for all upon His appearance before the Father (John 20:17). The Jewish Christians were intrigued with Jesus's successful ascent through the territory of the prince of the power of the air. Even after His resurrection, this still had to be achieved (The Theology of Jewish-Christianity Pages 249-250).

Sunday morning: When Mary the Magdalene first saw Jesus, "Supposing Him to be the gardener, she said to Him, 'Sir, if you have carried Him away, tell me ~~xxx~~ where you have laid Him, and I will take Him away,'" (John 20:15). The only written Jewish version of this account that I know of that's ancient enough to be interesting says that a gardener named Judas took Jesus's body and later brought it back (Anchor Commentary on John Page 976). Even skeptics of the Bible have to ask, if a woman on the average had less credibility than a man in an eye-witness account, why were the first to report that Jesus's tomb was empty women? After all, if the story was a fraud, they had to tell a good one to make it believable.

As of Sunday afternoon: Since the events related to Jesus's being delivered up and crucified (Luke 24:20), "It is now the third day from the time that all these occurred," (Luke 24:21). If Sunday ~~ATKAKKWA~~ afternoon were during the third day, then the first day begin at Thursday sunset around the time the grave had been sealed (Matt. 27:62-66). Thursday evening began the first counted day of the watch of the guard of soldiers at the tomb. Several hours after Jesus's bodily but unseen resurrection, the guards on the third day of their watch were surprised by the earthquake which rolled away the stone. While Luke (23:54-56) left some indication, only John was fully explicit about the fifteen of Nisan's beginning soon after Jesus was removed from the cross (John 19:31). Mark (14:12) states that the disciples asked about preparing the Passover "on the first day of Unleavened Bread, WHEN THEY SACRIFICED THE PASSOVER LAMB," According to the Essene calendar, the passover lambs would have been slain Tuesday the fourteenth. No, John did not describe the Essene dating, so that Mark could only have been mentioning some one else's custom (Anchor Bible: Book -f John Pages 555-556). One early church recollection was that after Jesus's death, the disciples "sat mourning night and day until the sabbath," (Antenicene Fathers Volume 10, "The Gospel of Peter" Pages 7-8, cited in the February 1984 G.N. proving "The Crucifixion was Not On Friday").

Christians were instructed to observe as weekly fast days Wednesday and Friday in place of the Jewish days on Monday and Thursday (Didache 8:1 Early Christian Writings translated by Staniforth). ~~XX~~ Both a Wednesday and a Friday tradition as to Jesus's crucifixion could account for this.

Mr. Whiston's Primitive New Testament completed in London in 1745 (Pages 12-13 is uniquely revealing. He mentioned Matthew 12:40, Codex Beza's Luke 11:30, Ignatius to the Trallians ~~ENX~~ Chapter 9, and the Apostolic Constitution 5:14 as all saying that Jesus like Jonah was consigned for three days and three nights. Whiston believed Jesus was crucified on a Friday and insisted that these contradictory references to three days and three nights were something not said by the Lord.

Probably Sunday May 6 (Nisan 18), A.D. 31: Eight days after (John 20:26) the preceding Sunday alluded to in John 20:19 probably was a Sunday just as Josephus referred to the period from sabbath noon to sabbath noon as eight days (Ant. 7:14:7). Jesus appears to all eleven of the remaining disciples with Thomas finally present among them. Jesus demonstrates His identity to Thomas who has previously not believed that Jesus was raised from the dead (John 20:26-29).

Between May 6 and June 6, A.D. 31: Events of John 21, Matthew 28:16-20, Mark 16:15-20, Luke 24:44-49 (Seq. 107B-109). Jesus continued to preach concerning the kingdom of God (Acts 1:3), and he appeared once to more than five hundred people at one time and later to His brother James (1 Cor. 15:6-7).

Thursday, June 7 (Iyar 27), A.D. 31: After His resurrection, Jesus appeared to His disciples during forty days (Acts 1:3) until from the mount of olives He ascended into the heavens (Luke 24:50-52, Acts 1:9-12).

June 7-17, A.D. 31: The disciples worship at the temple (Luke 24:53) and reside at the upper room having been told to stay in Jerusalem (Acts 1:13). Peter rallies the disciples (Acts 1:15-20) and Matthias is appointed to replace the deceased traitor Judas (Acts 1:21-26).

The Eleventh Leg of Our Journey

From the Acts of the Holy Spirit to the Revelation to John (A.D. 31-96)

A Chronometer of Events

Sunday June 17 (Sivan 8), A.D. 31: The day of Pentecost had fully come (Acts 2:1) two days after the Sivan 6 Pentecost of the Pharisees (Dr. Hoeh's Sermon on Pentecost, May 30, 1982). God for the first time pours out His Spirit in mass, and three thousand souls join the annitinal 120 disciples (Acts 2:1-41).

A.D. 31-36?" Events of Acts 2:42--8:40. God performs healings through Peter and John and their preaching agitated the Sanhedron. Ananias and Sapphira are struck down by God for committing fraud. Deacons are appointed to end inequities in the care of Hebrew and Hellenist widows. Stephen offends the Jews and is stoned. This persecution forces Hellenistic Christians to flee from Jerusalem

Philip, the deacon, proclaimed Christ and the good news of the kingdom of God in a city of Samaria. He baptized Samaritan believers including Simon the Magos. Peter and John heard of his activities and came to lay hands on the baptized Samaritans so that they might receive the Holy Spirit, and Simon was bitter over the failure to buy the right to give others the Holy Spirit. Then Philip preached to the servant of the Ethiopian queen and afterward preached in the old country of the Philistines.

Between Nisan of 33 and Nisan of 34: Philip, brother of Antipas and son of Herod the great, dies in year 20 of Tiberias Caesar ending a 37 year rule over Trachonitis and Julonitis and of the Bataneans (Josephus's Ant. ~~18:4:6~~ Ant. 18:4:6).

36?: Paul's conversion en route to then at Damascus (Acts 9:1-22). This is fourteen years counting inclusively before Paul's consultation with leading elders at Jerusalem (Gal. 2:1).

36?-38?: Paul leaves Damascus for an indeterminate time of spiritual instruction in Arabia (Gal. 1:17). He returns to Damascus (Gal. 1:17, Acts 9:23) and then comes to Jerusalem ((Acts 9:23-26, Gal. 1:17-18).

March 16, 37--January 24, 41: Gaius Caesar (nicknamed Koligula) rules the Roman empire (Q.E.Q. Page 36).

Between March 16 and Tishri 1, 37: Gaius Caesar appoints Herod Agrippa I over the former territories of Philip and Lysanias. Agrippa remains in Rome during Kaligula's first year and returns in the second year to his own kingdom (Ant. 18.237-238, ~~Q.E.Q.~~ P.E.Q. 36).

38?: Three years (counting inclusively after his conversion), Paul meets with Cephas fifteen days and meets James the Lord's brother (Gal. 1:18-19). Barnabus assures those who were fearful of Paul, and Paul preaches until offended Hellenistic Jews make it necessary for Paul to leave (Acts (Acts 9:26-30).

39: Greek tradition dates earlier writing by Matthew as 8 years after the crucifixion (Dr. Hoeh on Matthew, Jan. 11, 1980).

Between Tishri 1, 40 and January 24, 41: The coin (Meshorer 86) dated year 5 of Agrippa has the head of Gaius Caesar on the obverse side (P.E.Q. 37).

The latest coin of Herod Antipas (Meshorer No. 75) is dated year 43 (P.E.Q. 38). Caligula had been absent from Rome between autumn of 39 and August of 40. Antipas had to present a deposition to Caligula in his ~~xxxxxx~~ final year dated by his last coin. Caligula bannished Antipas to Spain, because Agrippa was there to accuse Antipas. Agrippa then received the territory of Antipas (Wars 2.183, P.E.Q. 30). As a result, Agrippa ruled not only over Philip's territory but beginning in year 4 of Gaius Caligula over that of Antipas as well (Ant. 19.350-351, P.E.Q. 36). Tishri 1, 40 ended Gaius's fourth Fall-to-Fall year and was midway through his fourth Spring-to-Spring year (P.E.Q. 41). "Agrippa is mentioned as . . . in Rome (Ant. 18.289) in autumn A.D. 40," concluded Edwards (P.E.Q.) Josephus consistently used Spring-to-Spring dating. Josephus originally dated the banishment of Archelaos in his 9th year (Wars 2.111) which began in the Spring of Actian year 36 (P.E.Q. 30). This would date year 43 of Antipas as beginning in the Spring of 40. But when Josephus came to write Ant. 17.167 (or 17:13:2) he identified the banishment of Archelaos as in his 10th year (P.E.Q. 30). By this figuring, Philip died 27 years later in year 20 of Tiberias in 33-34 A.D. (Ant. 18:4:6). This would date the disgrace of Antipas as in the summer of 39 while Caligula was in Baiae (Ant. 18.240, P.E.Q. 30). Edwards concluded that by using Spring reckoning when he should have reckoned from the Fall new year (P.E.Q. 41), Herod and his three sons are dated six months too early in Wars and eighteen months too early in Antiquities (P.E.Q. 31). The coin data confirms Edward's conclusion concerning the spring and fall new years. Edwards used the coin data convincingly concerning Agrippa's counting of years beginning with the fall before his accession. Edwards had to assume that the Herods before Agrippa did not begin counting their reigns from the Fall after their accessions. Possibly, year 44 of Antipas began in Tishri of 40, but his banishment to Spain could have been shortly after Gaius returned to Rome. News of it reached Caesarea, Palestine before any 44th-year coin was minted.

38?-39? after Paul's first visit to Jerusalem as a Christian while the reign of Gaius Caligula continues: Events of Acts 9:31--11:26A take place. God through Peter heals Aeneas the bedridden paralytic, raises Dorcas from death, and draws Cornelius and his household, the first Gentiles, into the church. Those Hellenists scattered after Stephen's death spread the word to Jews of Phoenicia, Cyprus, and Antioch. But in these places are Gentiles of Cyprus and Cyrene who spread the word to Greeks of Antioch. The Jerusalem church sends Barnabas to Antioch to oversee the Greek converts. Barnabas journeys to Tarsus and returns with Paul.

39?-40?: For a whole year, Barnabas and Paul teach the new converts at Antioch where they are for the first time called Christians (Acts 11:26). Prophets visit from Jerusalem. One of them, Agabus foretells a famine in ~~the days~~ (Acts 11:27-38). Luke's comment that it took place in the days of Claudius may mean that this is not yet the days of Claudius, so the prophecy was made before the death of Gaius Caligula.

January 25, 41--^{Oct 13,} ~~About September,~~ 54: Claudius rules the Roman empire 13 years and 8 months (Eusebius Ecclesiastical History 2:19).

Nisan 15-21 (April 13-19 fix Hebrew calendar) A.D. 43: During these days of unleavened bread (Acts 12:3), Agrippa sees he has pleased the Jews by killing James the brother of John, so he arrests Peter (Acts 12:2-3). He intends to bring Peter before the people "after the Passover," (Ex. 12:4). Here the Passover refers either to the first high day or to the whole week-long feast. The night before Peter was to be brought out, an angel of the Lord leads him out and Peter arrives at the house of Mark's mother (Acts 12:12).

43? 14 years (probably inclusively) before the writing of 2 Cor. 12:2: A man (conceivably Paul) is caught up to the third heaven, caught up into Paradise (2 Cor. 12:2-4).

Between Tishri, 43 and Nisan 44: Coins were minted probably in Caesarea dated in Agrippa's year 8 (P.E.Q. 37).

Shortly after January 25, A.D. 44: "After the completion of the third year of his reign over the whole of Judea, Agrippa came to the city of Caesarea," (Ant. 19.343, P.E.Q. 36). "Since Agrippa's appointed followed immediately upon the death of Caligula on 24 January A.D. 41, he would have completed his third year under Claudius on 25 January A.D. 44," (P.E.Q. 36).

Between January 25 and Nisan 1, A.D. 44: Acts 12:19 hints that Agrippa has been remaining in Caesarea since last spring. Now Herod is fatally afflicted by an angel of the Lord for accepting a crowd's shouts that he is a god (Acts 12:20-23). In his 54th year he departed this life in the 7th year of his reign (Ant. 19.350, P.E.Q. 36). He reigned till after the completion of his seventh year (Eus. Ecc. Hist. 2:10). He may have been struck down at the Caesarean games in March (P.E.Q. 36).

Probably between March 44 and April 47: Barnabas and Saul bring aid from Antioch in response to the famine Agabus had foretold, so they relieve the Jerusalem church (Acts 11:30). They return to Antioch bringing John Mark with them (Acts 12:25).

46: Greeks sources tell of Matthew being written 15 years after the crucifixion of Jesus (Dr. Hoeh on Matthew, 1-11-1980). Did Matthew write in Hebrew in A.D. 39 and in Greek in A.D. 46? Irenaeus (Against Heresies 3:1:1) and Eusebius (Ecc. Hist. 3:39:16) recorded that Matthew wrote in Hebrew (Introduction to the New Testament by Everett F. Harrison, Grand Rapids, William B. Eerdmans Publishing Company, 1964, Pages 57-58). "The fathers have no information on the translation of it into Greek," (Page 158) and Jerome may have confused the gospels "according to Matthew" and "according to the Hebrews," (Page 158). "The Greek Matthew bares the marks of having been done as an original work rather than a translation of an Aramaic original," (Page 159).

A.D. 47: The famine ~~IX~~ makes it necessary for Queen Helena to provide food for Jerusalem during the period of the two procurators after Agrippa's death (Ant. 20:5:2). The congregation at Antioch sends Barnabas and Saul to the elders at Jerusalem with relief (Acts 11:29-30). Hoehner concluded that events of Galatians 2 refer not only to the year of the Jerusalem council of Acts 15, but also to this relief visit two years earlier (Pages 164-180). Harrison suggests that this famine visit is too early for Paul's track record to establish him as having been entrusted with the gospel to the uncircumcised (Gal. 2:7). Not only that, but any reminder ~~IX~~ not to forget the needy in the future (Gal. 2:10) conceivably happened in the famine visit. But the passage may simply mean "that Paul is to be ever mindful of the needs of these people in the mother church without any ~~IX~~ side glance at the fact that he had just brought relief to them," (Introduction Pages 261-263). The reason being that ~~IX~~ the famine visit occurred two years earlier. While Josephus mentioned the famine, he said nothing about the sabbatical year beginning on Tishri 1, of A.D. 47. The sabbatical would have been mentioned if it were important, because Josephus mentioned the problems exaggerated by the sabbatical year in 37 B.C. when Jerusalem was besieged (Ant. 14:16:2). The relief must have preceded the famine, especially since Alexander left office afterward in about Claudius's eighth year (Ant. 20:5:2-3). (Hoehner Pages 64-69).

Autumn of 47--Spring of 63: With only occasional exceptions, the final twenty and a half years of Paul's career are dated here according to Hoehner's "Chronological Table of the Apostolic Age," (See Appendix I Pages 381-394 *Ibid*).

By autumn of A.D. 47: Barnabas and Saul return from Jerusalem to Antioch taking along John Mark (Acts 12:25).

April of 48--September of 49: Paul's first missionary journey (Acts 13:1--14:26)

April-June, 48: Barnabas, Paul, and Mark are at Cyprus (Acts 13:4-13).

About July 1, 48: From Perga Mark returns to Jerusalem (Acts 13:13).

Mid-July--Mid September, 48: Preaching at Antioch of Pisidia (Acts 13:14-50).

The "day of the sabbaths," (as literally mentioned in the Emphatic Diaglott and The Concordant Literal New Testament, Acts 13:14) is a weekly sabbath as made evident in Exodus 20:8 of the Septuagint.

October of 42--last of February of 49 "a long time" (Acts 14:3): "They preached amid opposition at Iconium (Acts 13:51--14:5). This could well have marked the point in time half-way through the journey, especially if the return trip was to be done in much less time than the travel going out. Spring would have been a logical time to leave and late summer a good time to return. The "long time" in the midst of the trip at ~~Iconium~~ Iconium might have been made practical by the visit

March-mid June of 49: At Lystra and Derbe, cities of Lycaonia (Acts 14:6-21). Pliny (A.D. 23-79) wrote that Iconium was located in Lycaonia which was a part of Galatia (Pliny 5:25, (Hoehner Pages 164-165). "Luke seems to use territorial rather than official (i.e. provincial) language in describing Paul's work. Thus he mentions Pisidia (13:4) and Lycaonia (14:6). The presumption is that the same must be true when he mentioned the apostle's journeys through the Galatian region which came after he had left these communities in the south," (16:6, Harrison's introduction Page 257). However, the provincial Galatia mentioned by Pliny seems to include the area to which Paul wrote saying, "It was because of a bodily ailment that I preached the gospel to you at first (or formerly, Gal. 4:13). Later circumstances tied in with Galatians 2 provide the evidence for this.

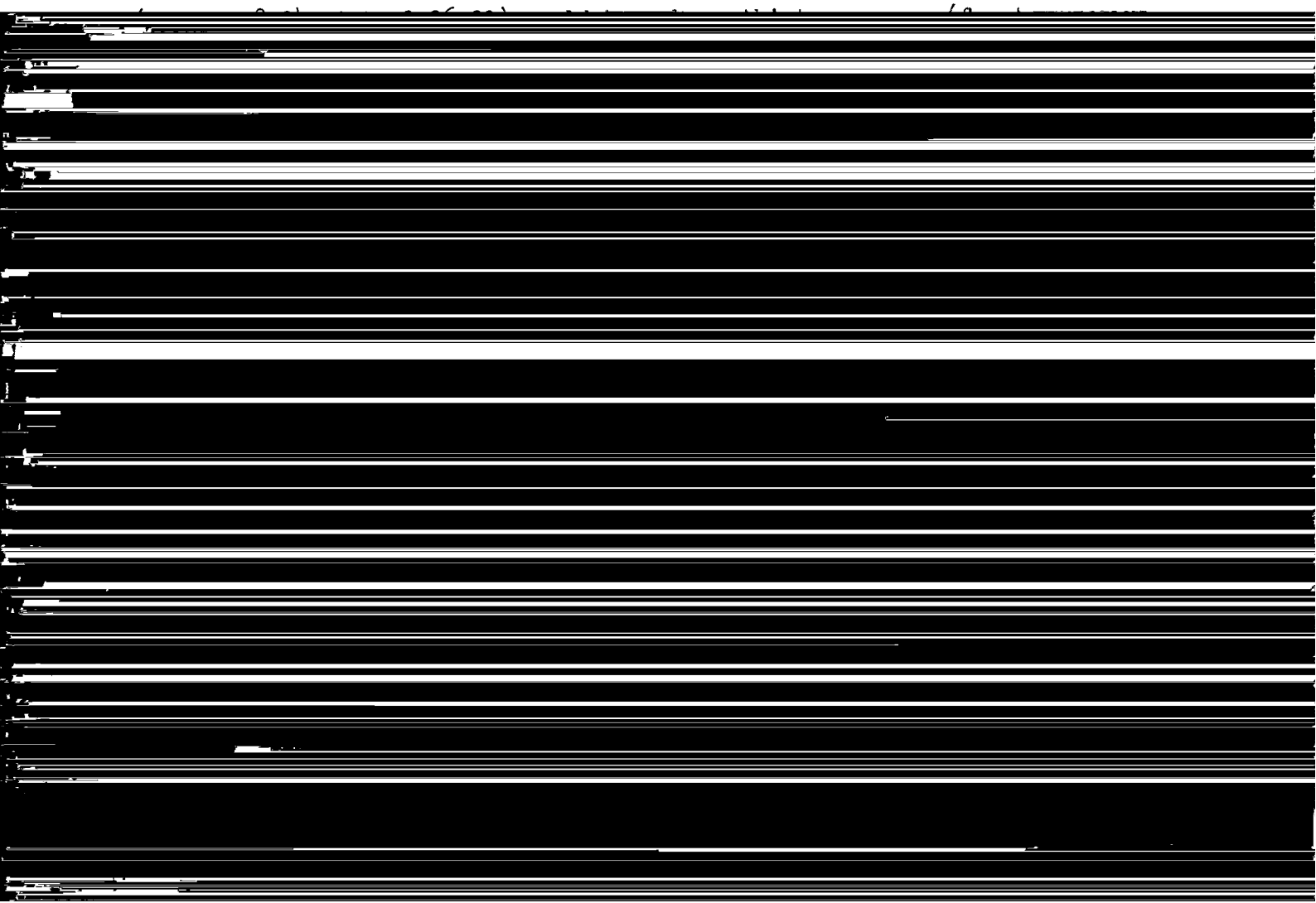
June-August of 49: Returning through Lystra, Iconium, Antioch of Pisidia, Perra of Pamphylia, and Attalia, (Acts 14:21-25).

August-September of ~~48~~ 49: They return with news to Antioch (Acts 14:26-27).

A.D. 49: According to Cassius's contradictory and unconfirmed information, "In the ninth year of his reign Claudius expelled the Jews from Rome. Both Josephus and Suetonius record this event, but I prefer however the account to the latter who speaks as follows: 'Claudius expelled the Jews from Rome, because of the resentment against Christ Christ they were continually creating disturbance.' (Seven Books of History Against the Pagans 7:6 Hoehner Page 32). This early fifth century account is only partly confirmed by Suetonius, "Since the Jews constantly made disturbances at the instigation of Chrestus, he expelled them from Rome," (Suetonius, Claudius 1:15, New Testament Background Selected Documents by C. K. Barrett; New York; Harper and Row; 1961; Page 14). No remaining writing of Josephus

mention this event. Not only that, but Orosius may have dated the event a year too early. He assigned to the tenth year of Claudius a famine at Rome when Tacitus said it was a year later (Annals 12:43). The fact is that Orosius is a witness that the Jews were expelled from Rome one year before the famine, which would mean that they were expelled in A.D. 50 (St. Paul, the Traveler and the Roman Citizen by W. M. Ramsay; Grand Rapids, MI: Baker Bookhouse; 1951; Page 63; Hoehner Page 23). Aquila and Priscilla were among the Jews expelled from Rome (Acts 18:2).

Also A.D. 49 (if not A.D. 50): Barnabas and Paul are remaining no little time at Antioch, but some from Judea are telling the Gentiles that unless they become circumcised according to the custom of Moses, they cannot be saved (Acts 15:28-29 ~~XXXXXX~~ ~~XXXXXX~~ 14:28--15:1). The timing mentioned in Galatians 2:1 fits well with the trip by Paul and Barnabas to Jerusalem which resulted. Fourteen years after either Paul's conversion or an earlier visit to Jerusalem (Gal. 1:15--2:1), Paul made his third visit as a Christian to Jerusalem. Fourteen years after his conversion makes 49 A.D. a possible date. The second or famine visit was not mentioned in Paul's letter to the Galatians, but the first visit three years after his conversion



Luke emphasized the activities of the church and Paul's public dealings, while Paul emphasized personal activities related to his office (Introduction Page 262). Paul and Barnabas stood firm so that (according to the R.S.V., "the truth of the gospel might be preserved for you," (Gal. 2:5). The expression "preserved for you," in earlier classical Greek would suggest that the gospel may not have reached the Galatians yet. The ~~KXX~~ Greek "pros" (followed by the accusative) translated "for" or "toward" lost its active force with the passing of time, so that in Matthew 13:56 it means "with" saying, "are not all His ~~XXXXXXXX~~ sisters 'with' us." So that Galatians 2:5 evidently means, "the truth of the gospel might remain 'with' you." This indicates that Paul is addressing people of southern or provincial Galatia.

Winter beginning A.D. 50: Paul, Barnabas, probably John Mark, and the scribes Judas Barsabbas and Silas arrive at Antioch, Syria. Judas spends some time before returning to Jerusalem (Acts 15:30-34). Peter evidently visits during this time and his controversy with Paul takes place (Gal. 2:11-14). Hoehner objected with the question, "Why does Paul have to remonstrate with Peter in Gal. 2:11-16 if the issue has already been passed by the council?" (Page 172). His solution to this is that this occurred before the council detailed in Acts 15. Barnabas's more evident act of weakness (Gal. 2:13) needs to be accounted for. He had worked at Antioch enough to develop affection for the ~~XX~~ Gentiles (Acts 11:22-23). He had been daring enough to stand up for Paul even though Paul had persecuted the church not long before (Acts 9:27, 11:25-26). If after working with the Gentiles Barnabas would separate himself from eating with them before the Jerusalem council, he might be capable of doing so afterward as well. Peter had long-since defended himself against the circumcision party for his baptizing of Cornelius (Acts 11:2-18). He was the first to baptize a Gentile. If he was capable of separating himself from the Gentiles shortly before the public debate of Acts 15, he was probably capable of doing so afterward as well.

"After some days," Paul suggests revisiting the distant churches "and see how they are," (Acts 15:36) as if they had not been in contact with them.

April of 50--September of 50: Second missionary journey (Acts 15:36--18:22).

April of 50: From Antioch through Cilicia so Paul and Silas while Barnabas and Mark sail to Cyprus (Acts 15:37-41).

May of 50: Paul and Silas at Lystra and Derbe meet Timothy (Acts 16:1-3).

Last of May--mid June of 50: Iconium (Acts ~~XYZYX~~ 16:2,4).

Mid-June--first of July of 50: Pisidian Antioch (Acts 16:4-5). Here Paul is delivering the decision made at Jerusalem and written according to the instructions of James on circumcision. Hoehner insists that the letter to the Galatians was written before the Jerusalem council partly because this all-important decree is not even alluded to in the letter to the Galatians (James 170-171).

July of 50: They travel through the region of Phrygia and Galatia: they pass Mysia and reach Troas (Acts 16:6-8). Strabo (63? B.C.--A.D. 24?) said that the Galatians are those "who migrated into Phrygia and spread themselves as far as Lycaonia (Strabo 12:1:1, Hoehner Page 164). Luke mentioned the region in general and not Galatia in particular and may be referring to Galatic Phrygia included in the Roman province of Galatia (Harrison Page 258). Paul's reference to the gospel preaching at first (Gal. 4:13) seems to mean that the letter was written after a second visit. The return visit en route home in A.D. 49 hardly qualifies as a second visit. This second visit through Roman Galatia evidently comes before the writing of the letter to the Galatians. (Harrison Pages 259-260).

August-October of 50: At Philippi (Acts 16:12-40, 1 Thes. 2:1-2).

November of 50--January of 51: at Thessalonica (Acts 17:1-9, 1 Thes. 2:9-16).

February of 51: At Berea (Acts 17:10-14, 1 Thes. 2:17).

Last of February--Mid March of 51: At Athens (Acts 17:15-34, 1 Thes. 3:1-2).

March of 51--September of 52: 18 months at Corinth (Acts 18:1,11).

April-May of 51: Silas and Timothy arrive (Acts 18:5) occasioning the first letter to the Thessalonians (1 Thes. 3:6).

Turner of 51: 2 Messatians written by Paul, Silvanus, and Timothy (1 Cor. 1:1). Turner of 51-summer of 50: Gallio is proconsul of Achaia. Acts 18:12-18 mentions him as it he comes on the scene some time after Paul's arrival. The evidence as to when he was proconsul (summarized by Hoehner Pages 97-98) is that Thiberius in his 17th year decreed that appointed officials should leave Rome by June 1 (Mio Cassius 27:1:5). Gallio was activated, because that he around Rome after being appointed. Also in order that they might reach their destinations on time, he ordered in A.D. 50 that new appointments should leave Rome by April 1 (Mio Cassius 27:1:5). In the following year he made mid April the deadline (Mio Cassius 27:1:5). Occasionally Gallio was appointed two-year proconsulships (Mio Cassius 27:1:5), they normally would last one year. The emperor would receive acclamations after various military victories among his generals. Acclamations of 50 and 51 both occurred during his 17th year (between January 25 of 51 and January 25 of 50. His acquiescent at Rome was dated August 1, A.D. 50. A monument to it dated in his 10th year is the earliest known memorial of his 27th and last acclamation. Severely damaged inscriptions at Delphi are readable enough to show that "Lucius Junius Gallio was proconsul of Achaia when Thiberius (Claudius) Caesar (had been acclaimed emperor for) the twenty-sixth time. Parenthetical wording here is indicative of what a knowledge of the standard imperial proclamations and the length of space on the inscription indicates as the lost wording (Parrett Pages 12-13). "There is no record of more than three acclamations a year," Lake pointed out (Hoehner Page 93, The Beginnings of Christianity by Jackson and Lake: V, Page 163). Even if there were a record number of ~~XXXXXXXXXX~~ acclamations in A.D. 51, five acclamations between January and June would be necessary before there could be any possibility that Gallio began to serve before A.D. 51. There is a small chance that Gallio assumed his post in A.D. 52 just before the emperor's twenty-seventh acclamation. The Jews unsuccessfully accused Paul before Gallio. "After this Paul stayed many days longer." (Acts 18:12-18). If Acts 18:12 does mean that Paul reached Corinth before

Gallio's proconsulship, then Paul must have begun his second journey in A.D. 50. F. F. Bruce pointed out that this lends credibility to Orosius's date of year Nine of Claudius as the time the Jews were expelled from Rome. He goes on to suggest Autumn of 50 to the spring of 52 as a reasonable guess as to when Paul stayed at Corinth (New Testament History Page 298). ~~W. B.~~ Armstrong stated that the Gallio inscription with the Acts 18 account proved that the gospel went ~~XX~~ into Europe nineteen years after the church was founded. He figured that the gospel went into Europe in the late spring of 50, so that the Autumn of 50 to the spring of 52 would have been the time Paul spent at Corinth (Oct. 13, 1932, KIEV Glendale).

About A.D. 52: "The Galatians are so quickly deserting their calling (Gal. 1:6). Paul hears that the Galatians are being troubled by proclaimers of salvation by works (Gal. 3:10). Evidently the circumcision party (5:1-2) is perverting the gospel (1:7). "A Macedonian situation might account better for a letter rather than a visit to Galatia in view of the greater distance," observed Harrison (Page 263). He says that the letter was written later, because the foolish Galatians addressed by Paul (Gal. 3:1) would be a label of derision to the Greeks and Romans of southern Galatia, and Paul would not have written to the north before his second visit there (Gal. 4:13) in A.D. 53). Paul's seemingly undiplomatic comments about the Greeks and the Macedonians (2 Cor. 9:2,4) suggests that he might have addressed the ~~XX~~ provincial people as Galatians (Harrison Page 259). Galatians had migrated into Phrygia and spread themselves as far as Lycaonia, but Galatians was also a term for "the ~~XX~~ Cilicians who occupied Cilicia, Tracheia (Strabo 12:1:1, Hoehner Page 164). Corinth or even Antioch shortly afterward are reasonable places from which Paul ~~XXXX~~ "so quickly" after two visits could have written to provincial Galatia.

Around September 1, of 52: Departure from Corinth (Acts 18:18).

Mid September of 52: Priscilla and Aquila remain at Ephesus, but Paul soon leaves because (according to the Byzantine text) he wants to keep ~~XX~~ keep the coming feast at Jerusalem (Acts 18:19-21).

Feast of Tabernacles (beginning Sept. 27 (MFC.), the 29th (WFC)), A.D. 52:

After landing at Caesarea, Paul goes up and greets the church (Acts 18:22). Going up means going to Jerusalem. Conceivably, "greeting" the church means a short visit which if for an annual festival would be the shortest feast, Pentecost. Assuming that according to Acts 18:18, Paul arrived at Corinth before Gallio 11, Pentecost of 52, but not of 53 is conceivable, and even Passover of 52 would probably be too late.

Autumn of 52--Spring of 53: Paul is "spending some time" at Antioch (Acts 18:22-23). By comparison to this, Paul's last stay at Antioch interrupted by the trip to Jerusalem was for "no little time," (Acts 15:22), "some time" (Acts 15:33), and "some days" (Acts 15:36). This very general wording written after the spring of A.D. 52 is probably less meaningful than the likelihood that the weather determined how long it was between Paul's missionary journeys out of Antioch. Still it seems hard to imagine that the time (mentioned in Acts 18:23) between the second and third missions could not have been greater than the time interrupted by the Jerusalem council between the first and second missions. So in the event that Paul kept Pentecost ~~XX~~ of A.D. 52 at Jerusalem, he would have spent the winter of 52-53 in the region of Galatia and Phrygia (Acts 18:23). In the event that he kept Tabernacles at Jerusalem, this is what happened:

Spring of 53: Departure from Antioch (Acts 18:23).

Spring-Summer of 53: Visiting Galatian churches (Acts 18:23). By this time, Apollos has been instructed by Priscilla and Aquilla and is arriving at Corinth (Acts 18:24-28).

September of 53: While Apollos is at Corinth, Paul reaches Ephesus (Acts 19:1).

September of 53--May of 56: Paul preaches at Ephesus for what he refers to later as for three years (Acts 20:31).

Autumn of 53 (if not six months earlier): Paul preaches three months at the synagogue at Ephesus (Acts 19:8).

Winter ending 53--May of 56: Paul preaches at the hall of Tyrannus for two years (Acts 19:9-10). Luke occasionally counted inclusively (as in Acts 24:1).

This would mean that Paul spent no more than twenty-seven months at Ephesus. He would have arrived in early spring (A.D. 54 seems late), two years before a late-spring departure. F. F. Bruce figured on Autumn of 50--Spring of 55 as the time Paul traveled from into Corinth to out of Ephesus. However, the evidence that Paul's fateful visit to Jerusalem was not before A.D. 57 is reasonable. So Bruce figured on some eighteen months between Paul's departure from Ephesus to his arrival at Corinth ending the year A.D. 56.

But the events of Acts 20:1-2 seem to describe a period of a half a year rather than a year and a half. Still, a departure from Ephesus in A.D. 55 is conceivable in light of some details centered around Paul's trip to Jerusalem from Corinth (Acts 20:4-16). Evidence centered around the arrival of Festus three years after Paul's departure from Ephesus makes Hoehner's chronology being followed here the one based upon the most probable.

October 13, A.D. 54: Claudius dies after ruling 13 years, 3 months, and 10 (inclusive) days (Ant. 20:8:1). His successor, Nero, begins his reign over Rome of about 13 years (Eusebius's Ecclesiastical History 3:5).

Early Spring of 56: 1 Corinthians written (1 Cor. 5:7-8, 16:6-8).

About May 1, of 56: The riot leads to Paul's departure from Ephesus (Acts 19:22--20:1). Timothy and Erastus have gone to Macedonia (Acts 18:22). Titus Titus evidently delivers the letter to the Corinthians (2 Cor. 7:6-7).

May of 56: Paul has planned to pass through Macedonia and visit Corinth the next winter (1 Cor. 16:5-7). He temporarily changes his plans and intends to visit Corinth en route to Macedonia (2 Cor. 1:15-16). He changes his mind, preferring to settle the extreme disciplinary problems addressed in the recent letter before another visit (2 Cor. 1:22--2:4). He begins successful preaching in Troas, but cuts the stay short, because he is anxious to hear from Titus about the Corinthians (2 Cor. 2:12-13).

About June 1, of 56: Paul arrives in Macedonia (2 Cor. 2:13) and amid major problems ~~INXX~~ there hears relieving news from Titus about the Corinthians (2 Cor. 7:5-7).

Shortly after Trumpets day (September 23 (WMC.) the 23th (WMC.)), A.D. 56: Paul again writes to Corinth a year after first instructing them to donate to the beleaguered Judean church (1 Cor. 16:2-3, 2 Cor. 8:12, 9:2). If this written after Trumpets day, then the letter written the spring before would have been written a year before or ~~ix~~ last year. In light of his short-lived intention to pay his second visit in the summer (2 Cor. 1:15-16), this marks the third time ~~XX~~ Paul is coming for a visit (2 Cor. 12:14, 13:1).

Mid November of 56: Departure from Macedonia (Acts 20:2).

Last of November of 56: Arrival in Corinth (Acts 20:2).

November of 56--February of 57: Paul stays three months at Corinth (Acts 20:3) spending the winter as he originally had planned (1 Cor. 16:5-6). Paul writes the letter to the Romans (Romans 15:26).

Last of February of 57: Paul leaves Corinth (Acts 20:3-4).

April 6-14, A.D. 57 (Moshen's figures here happen to equal Nisan 14-22 (WMC.)). Nisan 12-20 (WMC): Paul spends passover and the days of unleavened bread at Philippi with Luke while Timothy and others wait at Troas (Acts 20:4-6).

Nisan 22-26: After the days of unleavened bread, Paul and Luke sail from Philippi and in five days come to Troas (Acts 20:6). This assumes that "Paul was able by catching the first boat to fulfill his wish to sail away to Philippi immediately after the days of unleavened bread," (Paul: Messenger In Exile by John J. Gunther: Valley Forge: Julson Press: 1972; Page 140). Gunther figured that "the ancient method of counting parts of days as whole ones was followed," (Page 140). Biblical writers never ~~XX~~ count inclusively however when giving consecutive figures whenever they are totaling them (Gen. 5, 47:9,28, Ezek. 40:1, 2 Sam. 5:4-5). Luke unfortunately does no totaling. But the consecutive mentioning of the feast at Philippi, the five days en route, and the seven days at Troas e-lin- on the first day of the week strongly suggests that Paul left without delay after the feast. Five days after the holy day, Paul and Luke reached Troas.

~~XXXX~~ Nisan 26: Luke and Paul begin a Seven-day stay at Troas which is to climax on the first day of the week just before they depart (Acts 20:6-7).

Paul's Sunday morning departure allows Saturday to Monday as possible arrival days a week earlier. By new-moon dating in 57, Paul could not arrive until Saturday Nisan 29, April 23. New-moon dating in 56 would allow for an undelayed arrival on the 26th, Saturday May 1. William Ramsay insisted that the scattered Jewish communities had both the need and the scientific knowhow to decree the beginning of various months far in advance (Pauline and Other Studies In Early Christian History London: Holder and Stoughton; 1906; Page 347). An arrival on Monday Nisan 26, April 19, would agree with modern-day rules, two day ahead of the date as determined by observation.

The first day of the week, the eve into April 24, A.D. 57: They gather to "break bread." Paul speaks until midnight, ~~MEYX~~ tenses to the youth who falls from the third-story window, returns upstairs, breaks bread and eats, and speaks until daybreak (Acts 20:7-11). Paul's hurry to reach Jerusalem means that he must have had a reason for staying as long as he did. Perhaps he stayed barely long enough to attend one weekly service. He then made the most of the remaining time by conversing all night until his departure. The sabbath was noted by James as the normal day of weekly worship (Acts 15:21). The matters of circumcision and idolatry were already driving a wedge between Jewish and Gentile Christians (Acts 15:20,29, 21:20-21, 1 Cor. 10:27-32, Gal. 5:12, Eph. 2:11-19). No such dispute over the sabbath verses Sunday occurs until later. So in his hurry, Paul would not have waited until Monday morning.

Sunday April 24 (Hoehner says Monday), A.D. 57: Troas to Assos (Acts 20:13).

April 25: From Assos to Mitylene (Acts 20:14).

April 26: the following day opposite Chios (Acts 20:15).

April 27: the next day touching at Samos (Acts 20:15).

April 28: the day after that coming to Miletus (Acts 20:15).

Friday April 29--Sunday May 1: Meeting with Ephesian elders (Acts 20:17-32).

May 1: Coming by a straight course to Cos (Acts 21:1).

May 2: the next day to Rhodes (Acts 21:1).

May 2: From Rhodes to Patara (Acts 21:1) two days before suggested by Hoehner.
 Wednesday May 4--Sunday May 8: Patara to Tyre (Acts 21:2-3).
 Monday May 9--Sunday May 15: Seven days at Tyre (Acts 21:4).
 May 16-17: Tyre to Ptolemais (Acts 21:6-7).
 May 17-18: One day at Ptolemais, then to Caesarea (Acts 21:7-8).
 May 19-25 (Hoehner says May 20-25): Some days at Caesarea (Acts 21:10).
 Wednesday May 25--Friday May 27: Caesarea to Jerusalem (Acts 21:15-16).
 Sabbath May 28--Thursday June 2: 12 days from arrival to arraignment (Acts 21:17-26).
 May 28: Paul's meeting with James (Acts 21:13-25).
 Pentecost Sivan 6 (170.) Sivan 8 (170.): The first of a seven day purification
 for Paul and four others (Acts 21:26).

June 2: With the seven days almost completed, false rumors about Paul agitate
 a riot. Paul is arrested and speaks to the hostile mob (Acts 21:27--22:20).

June 3: Paul angers the Sadducees and impresses the Pharisees (Acts 22:20-23:9).
 Sabbath: The Lord encourages Paul during the night. Jews plot against Paul,
 but an informant's report spares him (Acts 23:11-30).

Sunday June 5: Journey to Antipatris, then to Caesarea (Acts 23:31-35).

After five days inclusive, on June 9: Trial before Phelix (Acts 24:1-22).

Some days after June 9: Paul before Phelix and and Drusilla (Acts 24:24-25).

June, A.D. 57--July, A.D. 59: Two years elapse with Paul imprisoned (Acts 24:27).

Summer of 59 (if not 58) A.D.: Felix is succeeded by Porcius Festus (Acts
 24:27). Eusebius's chronicle, Translated into Armenian by Cincellus, dates this
 as in Agrippa's tenth year (Pauline and Other Studies by Ramsay Pages 349-350,
 Hoehner Page 119). If and only if Agrippa II succeeded immediately upon his
 uncle's death in Claudius's eighth year (Ant. 20:5:2-3, Wars 2:12:1), ~~MY~~ his tenth
 summer would easily be A.D. 59, but political circumstances would allow a delay.
 "The last coin of procuratorial Judea was issued in the fifth year of Nero's
 rule, ending in October of 59, due probably to the arrival of a new procurator,"
 (Gunther Page 140).

Summer of 59--Winter of early 60: The debate is over whether Festus governed one and a half years or two and a half years. By comparing the chronicles of Eusebius and Jarome, Pamsay found the summer of 59 to early 61 identified as the time Festus governed (Pauline and Other Studies Pages 350+). Gunther agrees with limited reservations (Page 181). Emil Schurer also suggests that Festus governed about a year and a half. He points out that Festus's death is too close to the time that Poppaea in A.D. 62 became Nero's wife (Ant. 20:9:11(.193-195)) to be dated in early 61. ~~He~~ He concluded that Festus's appointment was probably in A.D. 60, but conceded that ~~it~~ it could conceivably be as early as 59 (The History of the Jewish People In the Age of Jesus Christ Edinburgh: T. and T. Clark L.T.D.; Revised Edition 1973: Page 466). Hoehner agrees that Festus died in the winter of A.D. 61-62 (Pages 132-135). But he insists that the events of ~~XXXXXX~~ Festus's administration (Ant. 20:9:10--20:9:11) covers a good two and a half years beginning in the summer of A.D. 59 (Pages 136-140).

July of 59: Trial before Festus (Acts 25:7-12).

About August 1, 59: Trial before Agrippa II (Acts 25:23--26:32).

Mid August: Departure from Caesarea and stop at Sidon (Acts 27:1-3).

About September 1: Arrival at Myrra (Acts 27:5).

September 5-10: Stop-over at Fair Havens (Acts 27:9-12).

Tishri 10 (Saturday October 6 (MFC.), Sunday Oct. 7 (MFC.)), A.D. 59: The fast (Lev. 16:29, Ps. 35:13, Acts 27:9, Barnabas 7) has past, so autumn's onset assures the danger of sailing.

October of 59: Contrary to Paul's advice, the centurion gambles on reaching Crete, and they sail into an autumn storm (Acts 27:11-40). They probably leave around the beginning of the Feast of Tabernacles. If that feast had already past, Luke might have mentioned it, and wait to Paul's case in Acts 27:9. The fourteenth night mentioned in Acts 27:27 hours before the shipwreck may not mean the fourteenth day of the trip out of Fair Haven but the duration of the storm.

Last of October of 59: Shipwreck at Malta (Acts 27:41--28:1) three months before February sailing season (Acts 28:11) if Tishri 23 would be in A.D. 59. This however needlessly assumes that Acts 27:27 dates the trip's duration.

November, 59--February, 60: Three months at Malta (Acts 28:2-11).

February, 60: Departure from Malta (Acts 28:11).

Last of February, 60: Arrival at Rome (Acts 28:14-15).

A.D. 60-62: Paul is detained at Rome two years (Acts 28:30-31).

Possibly a later Alexandrian boast alleges that at this time Mark was overseeing a church at Alexandria, Egypt (Eus. Ecc. Hist. 2:24). The abrupt ending of the book of Acts suggests that it was an up-to-the-present account (Gunther Page 142). The Acts were Luke's follow-up project to his "gospel account," (Luke 1:1-4, Acts 1:1). Therefore the gospel account was written no later than A.D. 60-62. The sequence (Seq.) references of the harmony of the gospels written here earlier is useful at this point. Mark may have been one of Luke's sources. One indication that the gospel according to Mark itself was not a source is in that Luke was generally interested in time sequence, but he did not follow Mark's explicit sequence in Seq. 18, 36, and for an evident reason, 12. Peter wrote conceivably from a place called Babylon, in Egypt, called Mark his "son," (1 Peter 5:13), so that Peter may have been training Mark (E. Harrison Page 175), and and Mark allegedly used Peter's notes as a source (Eus. Ecc. Hist. 3:29). If Mark was at Alexandria and if Peter was at Babylon, Egypt, then conceivably Mark wrote in Egypt before about 61 A.D. when Luke wrote his gospel account. It is more likely that Luke used as one of his sources the same source that Mark later used to write his gospel account.

A.D. 60: The Laodicean church receives a letter (Col. 4:16) perhaps from Paul. Afterward, Paul writes to Ephesus, Philemon and to Colosae through the same messengers (Eph. 6:21, Philemon 10-12, Col. 4:7-9).

Between Oct. 61 and Oct., 62: Anianus is appointed to succeed Mark in Nero's eighth year (Eus. Ecc. Hist. 2:24).

Early Spring, 62: Paul writes to the Philippians (Hoehner Page 384).

Spring, 62: Ananus, the bold and wreckless son of Annas who had conspired in Christ's death, himself arranged the death of Christ's half-brother James. With Festus's recent death and with Albinus en route to Jerusalem, Ananus "called together the Sanhedron and brought before them the brother of Jesus, the so-called Christ, James by-name, together with some others and accused them of violating the law and condemned them to be stoned," (Barrett Pages 199-200, Ant. 20: : , Eus. Ecc. Hist. 2:13:22).

A.D. 62-64: Albinus is procurator over Judea (Barrett Page 129). "Coins . . . show that the refounding of Caesarea, Philippi as Neronias during Albinus's procuratorship took place in 61 or 62," (Gunther Page 141).

A.D. 62: Nero takes his concubine (Tacitus's Annals 14:60) Poppaea as his wife around the time of Festus's death or somewhat later (Ant. 20:8:9-11, Schurer 1973 revision, Page 466). She is a Jewish proselyte (Biocchicchi Page 163).

A.D. 62-68: The final years of Peter and Paul are dated here according to Hoehner's spéculative reconstruction of the events (Page 384).

Spring and Autumn, 62: Paul in Ephesus and Colossae (1 Timothy 1:3).

A.D. 62: Peter goes to Rome, conceivably encouraged by Poppaea's status.

Between 62 and July, 64 before the fire in Rome: Silvanus writes Peter's first letter from a place identified as Babylon (1 Peter 5:12-13). Eusebius wrote that this Babylon symbolized Rome (Ecc. Hist. 2:15). There is circumstantial evidence that Peter and Mark were in Rome (Gunther Page 142, Harrison Page 172).

Late Summer 62 and winter 62-63, Paul in Macedonia (1 Timothy 1:3).

Autumn, 62; Paul writes the first letter to Timothy.

Spring, 63-Spring, 64: Paul in Asia Minor.

Spring, 64-Spring, 66: Paul in Spain "reaching the furthest limit of the west," (1 Clement 5:7, Gunther Page 142 , 148-149).

64-66: Gessius Florus is procurator over Judea (Barrett Page 129).

Beginning soon after midnight July 19, 64: The fire in Rome begins (Bruce

Page 399).

Between A.D. 64 and 67: The populous blames Nero for starting the fire; Nero seeks a scape goat, blames the Christians, and mortally persecutes them (Tacitus's Annals 15:44, Suetonius, Nero 16, Barrett Pages 15-16). Peter writes anticipating death (2 Peter 1:14) as Christ had shown him (John 21:18-19). Hoehner suggests the summer of 64 included most if not all of these events.

A.D. 66-73: The Roman-Jewish wars take place

Early summer, 66: Paul in Crete (Titus 1:5).

Summer, 66: Paul writes to Titus from Asia Minor where he stays until autumn.

Winter, 66-67: Paul in Nicopolis (Titus 3:12).

Spring-autumn, 67: Paul in Macedonia and Greece. Does this mark the third time Paul writes of being ready to come to Corinth (2 Corinthians 12:14, 13:1)? Not if his second preparations involved a trip he never made (2 Corinthians 1:15-16).

A.D. 67: Peter is martyred (1 Clement 5, as dated in Popes Through the Ages by Joseph S. Brusher; Princeton, NJ; D. Van Nostrand Company Inc.; 1959).

"For the early popes the main written source is the Liber Pontificalis. This account of the lives of the popes was begun probably early in the sixth century while the Ostrogoths ruled Italy. The author had access to earlier written sources, but he was not rigidly critical. Since there are a number of mistakes which historians have checked, the Liber Pontificalis, though valuable, is scarcely to be considered ~~infallible~~ infallible," (Page 4).

67-76: Linus is the bishop at Rome (Popes Through the Ages Page 4).

Autumn, 67: Paul is arrested and brought to Rome. He writes before winter a second letter to Timothy (2 Tim. 4:21).

Spring, 68: Paul is executed (1 Clement 5). Clement identifies Peter and Paul among many martyrs apparently in chronological order (Gunther Page 142).

June 9, 68--Dec. 20, 69: Nero's death is followed by civil wars until Vespasian brings stability as dated in Schurer's History 1973 revision, Page 597).

June 9, 68--Jan. 15, 69: From Nero's death Galba is Roman emperor for seven

seven Roman months and seven days inclusively (Wars 4:9:2(499)). Vespasian was about to besiege Jerusalem when he suddenly returned to Rome upon news of Nero's death. From this, the year of the church's flight can be ~~dated~~ confirmed.

January 15-April 16, 69: From Galba's death, Otho is Roman emperor for three Roman months and two days inclusively (Wars 4:9:9(548)).

April 16-December 20, 69: From Otho's death, Vitellius is Roman emperor for eight Roman months and five days inclusively (Wars 4:11:4(652) until the 3rd of the Tyrean month of Apellaeus (Wars 4:11:4(654). The church flees to Pella (Eus. Ecc. Hist. 3:5).

69-79: Vespasian rules Rome.

April 14--Sept. 4 (according to Babylonian Chronology), A.D. 70: From Nisan 14 when the Romans encamp on Scopus (Wars 5:13:7 are 143 days until the final destruction at Jerusalem on Elul 8 (Wars 6:8:5, Hasting's Dictionary of the Bible Volume 2; New York; Charles Scribner's Sons; 1899; "Jerusalem" Page 588).

Ab 9 (Sunday August 5), A.D. 70: Jewish defenders take refuge in the temple (Wars 6:4:3-4, International Standard Bible Encyclopedia General editor Geoffrey W. Bromiley; Grand Rapids; William B. Eerdmans Publishing company; 1982; Volume 2; "Jerusalem" Page 1030). "On the 9th of Ab, the temple was destroyed the first time," on a Sunday in a year following a land sabbath (Ta'anith 29x 29A). This tradition concerning Jerusalem's first fall may be a fiction based upon circumstances related to its second destruction. This is during the second year of Vespasian (Wars 6:4:8, Eus. Ecc. Hist. 3:7).

About A.D. 70: "After the death of these (Peter and Paul), Mark also, the disciple and interpretor of Peter, himself handed down to us in writing the things which were preached by Peter," (Irenaeus Against Heresies 3:1:2, Gunther Page 172). The reference to Rufus, possibly a Roman (Rom. 16:13) in Mark 15:21 may be a human-interest reference for Roman readers. The unusually large proportion of Latin transliterations into Greek by Mark may be because he was writing for an audience at Rome (Mark 12:42, 15:16, etc, Gunther Pages 172-173).

76-91 A.D.: Cletus is bishop at Rome (Popes Through the Ages Page 6), 78-90 A.D. (Early Christian Writers by Maxwell Staniforth Harmondsworth, Middlesex, England; Penguin Books L.T.D.; Page 17), 80-92: In the second year of Titus, Linus, who had held the office of bishop "about twelve years, transferred it to Anencletus," (Eus. Ecc. Hist. 3:13). Anencletus is bishop for twelve years until the twelfth year of Domitian (Eus. Ecc. Hist. 3:15).

A.D. 79-81: Titus, son of Vespasian, rules Rome two years and two months (Eus. Ecc. Hist. 3:13). In this general time period, Jude, brother of James, (Jude 1) recalls 2 Peter 2:2--3:3 (Jude 4-18) urging an increasingly infiltrated church to agonize for the faith once delivered (Young's Literal Bible, Jude 3).

81-96: Domitian, brother of Titus (Eus. Ecc. Hist. 3:13), Domitian reigns fifteen years (Eus. Ecc. Hist. 3:20).

A.D. 84-85: In Domitians fourth year after serving as bishop at Alexandria, Annianus dies and is succeeded by Avilius (Eus. Ecc. Hist. 3:14).

91-100 (Popes Through the Ages Page 8), 90-100 (Early Christian Writers Page 17), 92-101: Clement is bishop at Rome 9 years until Trajan's third year (Eus. Ecc. Hist. 3:34).

A.D. 96: "John, one of the apostles of Christ, prophesied in a revelation made to him that those who believed in our Christ would spend a thousand years in Jerusalem," (Justin's Dialogue 81, written in around A.D. 130 Harrison Page 423). Concerning the Revelation, Irenaeus wrote, "It (as of A.D. 170) was not seen long ago but almost in our own time at the end of the reign of Domitian," (Early Church Classics: The Treatise of Irenaeus of Lugdunnum, Against Heresies translated by F. R. Montgummary Hitchcock; 1916; Volume 2, Page 123, 5: : , Lake's translation of Eus. Ecc. Hist. 3:18).

September, A.D. 96: ~~Domitian's~~ Domitian's reign of terror ends with his assassination, and Bishop Clement writes to the Corinthians shortly after (Early Christian Writers Page 17). Referring to 2 Peter 3:4, he criticizes those who doubt that Christ is to come (1 Clement 23).

The Hebrew Callendar In New Testament Times

A detailed statement regarding the callendar during Christ's ministry is in the February and March Good News of 1984, in the two-part article, "The Crucifixion Was Not On Friday." In these studies here, statistical evidence has hinted that the Hebrews did use a callendar that began the months often a day or two before the New-moon's visible crescent. On Pages 126-127, the questions was examined as to whether the molad ~~XXXXXX~~ beginning each month could have primarily determined when the month began. The traditional Hebrew system described in the G.N. article calculates strictly off the molad of Tishri.

What follows are (1.) the molad beginning the month dated according to (2.) Principles represented in the G.N. ~~XXXXXX~~ article, (3.) Parker and Duberstein's Babylonian Callendar dating, and (4.) the prospect suggested by the use of that molad itself, and (5.) a Scripture reference.

28-3-14:1D21H60oP; Ruled out; 2 Addar 3-17; Nisan 3-14; Second-first sabbath Lk.6:1; or 29-4-2:1D19H118P; Nisan 4-3; Nis. 4-5; Nis. 4-3; Events of Luke 6:1

30-3-23:5D3H994P; Ruled out; Nisan 3-25; Nis. 3-23; Month of crucifixion or 31-4-11:4D1H503P; Nisan 4-12; Nis. 4-12; Nis. 4-12; Month of crucifixion

57-3-24:5D9H176P; Nisan 3-24; Nis. 3-26; Nis. 3-24 or 3-25; Acts 20:6-14: Unleavened bread (Acts 20:6) ended Wednesday or Thursday.

The month from one molad to the next represents with amazing accuracy the average time from one lunar conjunction to the next. Rabbi Gamaliel of around A.D. 100 is remembered for stating the rule that this average period was twenty-nine days, twelve and two thirds hours, and seventy-three parts (Encyclopaedia Judaica Volume V; "Callendar: Historical" Page 50). Beside this month-long period, the reference point of 3760 B.C.: 6D14HOP, that's 8:00 A.M., Friday Julian September 26 ~~was~~ allowed for molads every month to be calculated. The earliest documented reference to 3760 B.C. is in the Seder Olam Rabbah of ~~XXX~~ around A.D. 160. Tishri's molad is the fraim of reference used by the Jews and the church now. Only a modification in the nineteen-year cycle--with the added months each a year earlier--has been used for calculating dates in the church articles.

The Twelfth Leg of Our Journey

Prophetic Beliefs with a Noteworthy Track Record

How did Jews anticipating a first-century Messiah interpret Daniel 9? What could stories about the offering up of Isaac have to do with the sacrificing of the son of God? How could the Pentecost season connect the establishment of the Old Covenant with the establishment of the New Covenant? What can *Chisley twenty four* have to do with Jerusalem's future cleansing? Finally, what is the ancient expectation concerning the six thousand years really telling us?

Daniel 9 and Ancient Expectations

Past events occasionally were themselves coded messages about the future: "Set forth your case, says the Lord; bring your proofs, says the King of Jacob. Let them bring them, and tell us what is to happen. Tell us the former things, what they are, so we may consider them, that we may know their outcome; or declare to us the things to come," (Isaiah 41:21-22).

In Daniel 9, the former thing was the seventy years related to Jerusalem's desolation (Daniel 9:2). The event being foreshadowed was the finishing of the transgressions during seventy weeks of years (Daniel 9:24-27). This seventy weeks of years did involve four hundred ninety years. Ptolemy in A.D. 150 thereabouts traced middle-eastern history accurately enough for it to be useful to us today. Still, first-century Jews could not readily count 483 years from 457 B.C. to A.D. 27 as we have been doing.

Traditional Jewish chronology is analysed in a work entitled Talmudic and Rabbinical Chronology by Edgar Frank; New York; Phillipp Feldheim Inc.; 1956. The ~~the~~ traditional Jewish chronology was evidently written down in a work by Rabbi Jose Ben Halaftha who died about A.D. 160. It is known as the Seder Olam Rabbah or "Book of the Order of the World" (Handbook of Biblical Chronology by Jack Finegan; Pages 126-127).

The Seder Olam identifies a period of 490 years between the first and second falls of Jerusalem, and the first seventy years is that of the exile. But could a Jewish rabbi have possibly identified this period as 490 years as 421 B.C.-A.D.

70? It would not have been obvious that the period was more like 656 years, 585 B.C.-A.D. 70.

Josephus's Antiquities 10:8--11:2 must be compared with Against Apion XXXX 1:20-21. This has been done here in around Pages 99-110. In A.D. 93 when Josephus wrote his Antiquities, his discription of the period of the exile was greatly in need of revision. He did just that when he wrote his polemic Against Apion. He had to make these revisions because an accurate knowledge of past events was not widespread in the way that it is today.

Could the seventy years of Daniel 9:2 have been read into the text Mathematically as tied in with the 490 years of Daniel 9:24-27? Notice that seventy is mentioned in both verses 2 and 24. Seventy former years would each symbolize one prophetic week of years. Of course, this would require some prophetic terminology to justify it. One year in Daniel 4:16 was called a "time". In Daniel 9, the "week of years" was the prophetic unit of time enabling the "seventy" to become the symbolic bridge between a year in verse 2 and the time in verse 24. It sounds strange, but it holds the key to how the Jews in Palestine did count years in anticipation to a first-century Messiah.

Now for proof that a prophetic time was associated by some Jews with seven years or "a week of years". It is found in The Assumption of Moses 10:11-14. "And do thou Joshua the son of Nun keep these words in this book, for from my (Moses's) death (assumption) until his advent there shall be CCL times. And this is the course of the times which they shall pursue till they are consumated," (R. H. Charles's Pseudepigrapha). Charles comments that CCL times are 250 year weeks or 1750 years. Thus from the creation 2500 years before Moses's death to the final judgment there will be 4250 years or eighty-five Jubilees. Compare this with the Babylonian Talmud Sanhedrin Folio 97b which gives the same date for the Messiah's coming. Charles's note is obvious to anyone who knows Roman numrals, because CCL equals 250. What Charles does not immediately say is ~~XXX~~ that according to the Book of Jubilees 50:4, it is fifty Jubilees from

Adam to the Jordan crossing, which of course was just over a month after Moses died.

What about discrepancies between whether the Jubilee was forty-nine or fifty years? The writer of the Assumption of Moses assumed a fifty-year Jubilee while the writer of the Book of Jubilees assumed one of forty-nine years. Even if there ~~is~~ is any doubt concerning the Assumption of Moses, the way stories filtered through the rumor mill explains the discrepancy. The story was that eighty-five Jubilees was the period as the Talmud confirms. Whether a Jubilee was fifty or forty-nine years is only important when analyzing a particular version of events.

How then do we get thirty-five jubilees from Moses's death to the end-time? In Josephus's Antiquities. Whiston's popular translation is acceptable for this purpose, but the notes in the word by Thackeray are carefully done. Josephus had inconsistencies in his figures. But they were not to inconsistent to show a period of some seventeen hundred years from the Exodus to the first century. Antiquities 20:10 provides a first superficial look of this period of some seventeen hundred years. In Wars 6:4:8, Josephus tentitively identified some 1130 years from the temple's founding by Solomon until the second temple's destruction by Titus. Thackeray and Whiston were both aware that Josephus's ~~is~~ inconsistencies did not hide the insistence that it was 592 years from the Exodus to Solomon's founding of the temple (See especially Thackeray's notes n Ant. Ant. 10:8:5 Note C. and Ant. 9:14:1 Note A, and the key passage Ant. 8:3:1(line 61) Note D). Add 1130 and 592 and you get a figure ~~is~~ tentitively of 1722 years from the Exodus to the Second temple's destruction 1653? B.C.-A.D. 70. ~~is~~ Josephus's figures in Ant. 10:8:5 show that he often estimated the Exodus earlier to either 1681 or 1701.

Thirty-five Jubilees amounted to either 1715 or 1750 years depending upon how the speculator reckoned one Jubilee. Josephus's lower estimate is more prudent since it is not as influenced by his forty-year error when he says Solomon reigned eighty years. This would mean that his date for Moses's assumption would have been near the end of the seventeenth-century B.C. This marks the beginning

of the last thirty-five Jubilees. Counting from 1621 B.C., the last forty-nine year jubilee would cover the years A.D. ~~46~~ 46-95. The last fifty year period would be A.D. 80-130. And that beginning point is only an estimate. However, it is probably somewhat early.

Now notice the actual Talmud statements: Elijah said to Rab. Judah, the brother of Rabbi Salla the pious, "The world shall exist not less than eighty-five jubilees. In the last Jubilee, the son of David will come." He asked him, "At the beginning or at the end?" He replied, "I do not know." (The Babylonian Talmud: Seder Nezikin edited by ~~EX~~ Rabbi Dr. I. Epstein; London; the Soncino Press; 1935: Page 458; Sanhedrin 97b). This explains the Messianic expectation at the time of the two Jewish wars in A.D. 66-73 and 132-135.

But how could CCL times have equaled thirty-five jubilees? Where did they get the idea that one time was seven years? Apparently, seven years was equal to a week of years as in Dan. 9:24. Josephus knew of seven times as seven years (Ant. 10:10:6). It was seven years thought to have revealing importance to some other event. In the same fashion, seventy years which looked ahead to seventy weeks of years would mean that seventy years were seventy times, with each time being that very seven year equation found in the link between CCL times and eighty-five Jubilees. So, Daniel 9 was the chapter in which times were used to count down to a coming Messiah.

We can't pass this off as one more misinterpretation, because the Messiah did come at roughly the time the wrong interpretations expected. Wrong interpretations and strangely approximate conclusions are something which has happened more than once. What follows are more examples.

Abraham and the Father, Isaac and Christ

We take foregranted the Fother-Son analogy when Abraham offered up Isaac. A Father again offered up His Son when Christ was crucified.

If you were told that an ancient story claims that Isaac was offered up at Passover time, you could easily surmise that a Christian put that date in the story to badger the Jews. Yet in the Book of Jubilees 17:15 and following,

Isaac was allegedly offered up at Passover time. Christian tampering is not a key feature of the text. The Jewish tendency to imagine that details of the ritual law dated back to Adam are the key feature of the story.

It appears that some one drew an analogy between Abraham's offering of Isaac and the offering of a beloved Passover lamb. The offering of the perfect Passover lamb did turn out to be a Passover ~~XXX~~ Father's offering of His Son. The story shows no hint of a real extra-Biblical understanding as to what Abraham did, yet it was not a reflection on Christ's crucifixion.

Both Jews and Christians were aware of the connection between Isaac and the Passover lamb. In the Jewish Makilta, there's a Midrash on Exodus 12:13 which says, "And when I see the blood of the lamb, I see the sacrifice of Isaac." Four fragments of a homole connecting Isaac and Christ still remain apparently composed by Malito of Sardis of about A.D. 150. He wrote the Passover homole which sheds light upon the teaching of Christians of Asia who were keeping the Passover on the fourteenth against Roman objections (Biblical Callendars by J. Van Godoever; Leiden; E. J. Brill; 1961; Pages 155-163, especially material related to ~~XXXXX~~ footnotes 13-16).

The meaning of the link between these two sacrifices is of unmistakeable importance. After all, the crucifixion did not inspire someone to connect Issac's being offered up with the Passover. Yet there's no real evidence that Isaac was offered up on Passover. The best that can be said is that the book of Jubilees contains possibly the most accurate ancient analysis of the beginning and end of the 430 years of Exodus 12:40. So, a story of uncertain origin, very probably predating Christ's crucifixion, took on new meaning as if it foreshadowed something being fulfilled when Christ was crucified.

We have seen that Daniel 9 contained discriptions of a former event foreshadowing a later event. The Jewish interpretation was mistaken but approxi-
~~XXXXX~~ mated the time of Christ's first coming. Now, a story of uncertain origin had a sort of fulfillment when Christ's crucifixion occurred on a Passover.

Pentecost, the Old Covenant, and the New Covenant

In another example, an ancient event foreshadows one much later. The giving of the Old Covenant law foreshadows the giving of the Holy Spirit. The Rabbinical dispute is carefully documented here in the Chronometer of Events related to the year 1443 B.C.

Compare carefully Exodus 19:1 and 2 Chronicles 15:10 to get the Biblical perspective on the timing. The month, not the particular day, was singled out in the history, ~~XXXXXXXX~~ apparently because as the Psalmist said to God, "Thou hast made the moon to mark the seasons," (Psalms 104:19). This was a hallowed season. A day during it became sanctified as Pentecost one year after the Exodus (Lev. 23). Long afterward, however, the season which encompassed the day was singled out in the minds of the priests and people. This third-month season carried every bit the meaning which we would associate with Pentecost today. As the day stood out more and more, everything which the season of first ripe fruits stood for were celebrated on Pentecost as the season slowly faded into the background.

The ten commandments were given and the Old Covenant given and rattified during this third-month season. A year later, Pentecost day was sanctified, and eventually, the Holy Spirit was given on Pentecost day (Acts 2:1).

The ~~IX~~ Rabbinic Jews regularly saw the set of special days as something which long predated Moses, and the fiction was not enough for them to conclude unanimously that the ten commandments were given on Pentecost. If anything, the covenant rattification was on what was a year later designated as Pentecost. After all, Joshua counted to a Sunday, and the covenant was allegedly rattified on a Sunday.

Here then, a season foreshadowed in importance the day it eventually included. Harvest seasons foreshadowed holy days which they came to include. An ancient covenant rattified at Sinai during ~~IX~~ the third-month season foreshadowed a later covenant ~~XXXXXXXX~~ enforced on Pentecost day.

Chislev 24 and Jerusalem

Mr. Armstrong has been impressed by a British-Israel World Federation analysis related to Chislev 24. According to modern Hebrew rules but using Gregorian dates, it fell on December 16, 604 B.C. during the month when Judah lost its national sovereignty according to this analysis.

Exactly 2520 years later, December 9, 1917 was the day Jerusalem was taken by the British. Arthur Spier's Comprehensive Hebrew Callendar lists dates connecting the Hebrew callendar with the one in common use. December 9, 1917 fell on Chislev 24.

Chislev 24 was important during Maccabean times. The abomination of desolation (1 Mac. 1:54) had to be disposed of and the temple cleansed so that the Honica celebration ended up beginning on Chislev 25. So Chislev 24 marked the final day of preparations.

No future Chislev 24 can be accounted for without a possible year to set the stage.

The Talmudic discription concerning the six thousand year age is this: "The world is to exist six thousand years. In the first two thousand there was desolation. Two thousand years the Torah flourished. And the next two thousand years is the Messianic era. But through our many iniquities, all these years have been lost," (Sanh. 97a, Ibid Page 457). Gentiles labeled teaching about six thousand years as that of Zoroaster. A Jewish mystic claimed to see visions of Elijah and hear of it.

The arrival of Christ and death of Herod was pains-takingly detailed here in the Chronometer of events for 4 and 3 B.C. Of course Christmas has been the falsely-advertised time of his arrival. The world exchanges presents as they gloat over the death of the two witnesses (Rev. 11:10). The happy outcomes of World Wars I and II did not generate this sort of merrymaking.

According to Spier's figures, in 1997, Chislev 24 falls on December 23. No, this is not a date we can afford to anticipate. The fact remains that it remains to be seen how coded within past events are yet future ones.

INTRODUCTION TO BIBLE CHRONOLOGY (APPENDIX)
AN OUTLINE FOR THE STUDY OF PROPHECY

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Introductory Section Possibly Prior to Page 1: a mini-study of how to understand Bible prophecy fulfilling the objectives of Mr. Armstrong's book by the same title.

- I. The Cast of Characters in World Affairs with Events from the Creation of the angels to the birth of Abraham.
 - A. The identification of Elohim and the Motive for Creating
 - B. The angels, their three chiefs, their task, and their schism
 - C. Adam and his trend-setting decision
 - D. The first hint of a redeemer, Gen. 3:15
 - E. The sons of God of Gen. 6:2,4; how Luke 20:34-36 shows they were not angels; Enoch's judgment against Cain's civilization
 - F. Noah and his mission
 - G. Nimrod's ambition; God's motive for the scattering after the building of the tower of Babel
 - H. The Races of Man (A Mini-Study Version of the article on the race question in the July 1957 Plain Truth)

- II. The U.S. and Britain in Prophecy
 - A. The Combined Promise of Race and Grace to the Patriarchs
 - B. Jacob's Blessings When the Promise of Race and that of Grace went Separate Ways (to separate lineages)
 - C. The Administration of Moses: the giving of the law with its blessings and cursings; commentary on Lev. 26 and related issues
 - D. The Davidic covenant and Conditions to Solomon
 - F. Jeroboam and his successors
 - G. The fall of Samaria
 - H. Fragments of History Concerning the Lost Tribes
 - I. The overturning of David's throne: Jeremiah's mission,
 - J. The riddle of Ez. 17:22-24: the obscure Israelites of Ireland; the testimony of Irish tradition (Mr. McNair's Bible studies Nov. 30, and Dec. 7, 1979 contain useful data here).
 - K. The birthright in the last days
 1. The Possession of the enemies' gates fulfilled
 2. The possession of the fat of the land fulfilled
 - L. The Present: Micah 5:7 and following and related Scriptures
 - M. The Time of Jacob's Trouble
 - N. The Throne of David until and then after Christ's coming (Discussion here can be cut short since it picks up in Section VII).

- III. The Arab World in History and Prophecy
 - A. Promises to Abraham's Seed Not Just to Isaac and Jacob (Consolation to Hagar (Gen. 21) and Edom (Gen. 27)). (Lot's descendents would be studied here because of their geographical and cultural ties with Abraham's Arabic seed.
 - B. Edom and especially Teman (The Turks) in history and prophecy Commentary on Obadiah
 - C. The Arabs in the end-time: Psalms 83, Isaiah 17, etc., Keith Stumps Worldwide News 7-30-79 and Plain Truth ~~Nov.~~ ^{Dec.} 1979 articles contain useful information;*
 - D. Christ's coming and judgment, Is. 11 and 34, etc.

* Additional: with July 30 1979 Moshe Ben-Simcha.
PT September 1982 Keith Stump.

IV. The Great Gentile Powers in History and Prophecy

A. Egypt

1. Gen. 15:13-16, Acts 7:6, the four sojourning Generations, the Exodus (Dr. Hoeh's presentation at Emperial, 4-3-1980 with updates on the subject from him may be of value)
2. Ancient Israel's league with Egypt and the voice of the prophets
3. Egypt in Hellenistic times (here a commentary of Daniel 11 may be useful but it would break off only to be continued in section V where Ethiopia replaces Egypt as king of the south)
4. Egypt in the last days according to Jeremiah, Ezekiel, Daniel and others.
5. Egypt in symbolism: Rev. 11, the city called Sodom and Egypt
6. Egypt and her status in the Millenium

B. Assyria

1. 2 Kings 13:4: The savior who was God's tool to save Israel from the hand of Damascus may have been the Assyrian army
2. Isaiah 7: the dilemma of king Ahaz and his appeal to Assyria
3. God's 8th-century B.C. rod of wrath, Is. 10: Assyria and the fall of Samaria
4. The Book of Nahum
5. The lost people of Assyria (fragments of data in history)
6. Assyria in the last days (signs of the Assyrian mentality in the sword of Germany)
7. Assyria in the tribulation and day of the Lord
8. Assyria and its status in the millinium

C. Babylon

1. Hezekiah and the messengers from Babylon and Isaiah's subsequent prophecy
2. Jeremiah's warning and suggested foreign policy
3. Babylon's 539 B.C. fall fortold (Daniel's symbol of the lion)
4. The Lost Babylonians: how Babylonian cults migrated westward
5. Spiritual Babylonian: Is. 47:1, Rev. 17, in past history
6. Commentary on Isaiah 13 and especially 14 (Note Mr. Armstrong's comments in his phone call from Tokio as he was returning from China, Dec. 7? 1979)

D. Persia:

1. Cyrus, the Eternal's Anointed, Is. 45:1 (a word about critic's skepticism about the dating of this book is appropriate here)
2. The bear of Daniel 7
3. The two-horned ram of Dan. 8
4. Were the true Persians lost in history?
5. The Persians in the last days: maybe Ps. 83 and Ez. 38

E. Greece

1. Greece in the minor prophets: Joel 3:6 and the dating of Joel's ministry
2. Greek musical instruments, Dan. 3:7 and the critics
3. The he-goat of Daniel 8
4. The Leopard of Daniel 7
5. The kings of the north 301-65 B.C.
6. Why the beast of Rev. 13 is like a leopard
7. The time and the season of Dan. 7:13

- F. Rome
1. Kittim of Dan 11:30
 2. Comparing the terrible beast of Dan. 7 with the Imperial beast of Rev. 13:1-3
 3. The Mortal wound
 4. The three horns uprooted (Dr. Hoeh's Bible study Feb. 23, 1979 introduces historical evidence identifying the Arian religious tribes which were quickly uprooted)
 5. The little horn and the changing of times and laws: the mark of law; God's mark, Ex. 13:16, Deut. 6:8, the law and mark of the beast in the beginning of the middle ages;
 6. The 1260 years of Dan. 7:24-25, Rev. 13:5 and Rev. 12:6
 7. The resurrections of the Roman empire (Dr. Hoeh's Bible study study 2-23-79 gives valuable historical data)
 8. The eighth that came out of the seven Rev. 17
 9. The man of sin: commentary on 2 Thes. 2 especially verse 7
 10. The conquests of the seventh king: The tribulation and day of the Lord, Dan. 11:41 and following, Rev. 9 and 16, etc.
 11. The beast betrays the harlot
 12. The massacre at Armagedon, who it includes and who it does not include; the beast and false prophet cast into the lake of fire and its consequences
- V. The Great Black-African Power in History and Prophecy
1. Ethiopia and King Asa
 2. When Egypt and Ethiopia were united in Hellenistic times (See the article on the Middle East in prophecy)
 3. Ethiopia: the king of the south in history (the one African nation to remain independent)
 4. Dan. 11:40: the king of the south pushing against the king of the North, in 1896
 5. The vengeance of the king of the North, in 1935 (This amazingly detailed and concise article the Middle-East in Prophecy would serve as the source here with emphasis upon historical documentation)
- VI. The Atheistic Power-Block in Prophecy
1. The Testimony of Eastern Tradition Identifying Magog, Togarmah, and other eastern peoples
~~2x~~ (Dr. Hoeh's auditorium P.M. presentation Dec. 8, 1979 is of value here)
 2. Is Russia the modern bear? Commentary on Is. 21:2,9: Elam, Babylon, and Media in the last days
 3. Russian foreign policy on the verge of the tribulation
 4. Pre-emptive strike by Europe against Russia, Dan. 11
 5. The 200 million of Rev. 9
 6. The kings of the east in Rev. 16
 6. To what extent do the reds survive Armagedon
 7. The war of Exekiel 38 and 39
 8. Special reference to Gog and Magog after the Millenium

- VII. Those Who've Had God's Spirit
- A. Commentary on 1 Peter 1:10-11
 - B. Those of Ancient Times Who Are to Be Resurrected
 - C. Prophecies Concerning John the Baptizer
 - D. Prophecies Concerning Christ's First Coming
 - E. The Old-Testament Priesthood: Prophecies Concerning Zadook
During This Age; the End of the Zadookites in This Age
 - F. Jesus's Message: the gospel of the Kingdom
 - G. Qualifications for Receiving the Holy Spirit
 - H. A Harmony of Revelation chapters 2, 3, and 12: the seven eras
of Church History and the Persecuted church of Rev. 12
 - I. The Olivet Prophecy and the Church of God At Present
 - J. The Seven Seals of the Appocalypse: the Church of God In
and outside the place of safety; Harmonizing Rev. 6,
the Olivet ~~prophecy~~ prophecies, and Rev. 12:14-17
 - K. Christ's Coming: the events of the first resurrection;
1 Thes. 4:16-17, 1 Cor. 15:42-56, Rev. 11:15-18, etc.
 - L. The Great Day of Atonement: Satan's Banishment
 - M. God's New Government: its Resurrected Leaders
 - N. The Restoration of the Zadookites: the temple, Commentary
on Ez. 40,48
 - O. Other Scriptures Concerning God's Millenial Teaching: from
Isaiah, Micah, etc.,
 - P. God, Man, and nature in the Millenium: deserts restored etc.
 - Q. Satan's Last Stand
 - R. The Resurrection and Age of Judgment: Ez. 16:53-55, Isaiah
65:17--66:24 explained;
 - S. Commentary on Reve.ation 20:11-15
 - T. The New Heavens and New Earth: measurements of the New
Jerusalem, Revelation 21 and 22 explained

Appendix

- A. Chronology of Events: Date, Event, and Page number
- B. Concise Harmony of the 1335 days before Christ's Coming
including the 2300 evenings and mornings etc.
- C. Index of Scriptural References
- D. List of Key Articles, Bible Studies, and Secular Sources

The only thing I can reasonably be certain of concerning the above outline is that noting in it is trivial. The total picture consists of many details which are ~~put~~ pieced together any one of which may seem unimportant to someone who is not interested in that point at a particular time. Already I've had requests for copies of this outline, because the problem of organizing these matters is such a major step in the beginning of a study on prophecy that the outline alone is useful. Hopefully, this outline--in spite of any deficiencies--demonstrates the potential for a complete and concise introduction in the study of prophecy.

Garth Wardrop

BY Garth Wardrop

This chart is intended to be compared carefully with what the church has been teaching; then its accuracy will speak for itself. The line numbers one after another show the passage of time, unless a picture of conditions, not a sequence of events, is being detailed. A pair of numbers beginning a line which a hyphen separates shows an event which occurs during many events which follow. The end of this long event is marked by a parenthetical statement which has no line number at the beginning of its line. Indeed, the whole chart itself represents one long period covered by the whole seven seals of the Revelation 6-22.

- 1-11: The four horsemen repeatedly parade by but hit a climax in the Matt. 24:34 time
- 2-13: Seed of world's destruction (Matt. 24:22) H-bombs U.S. 1940, Russia 1953 Mt. 24
- 3-13: Major international gospel preaching ~~begin~~ up to the end Matt. 24:14, Mk. 13:1
4. First seal; false Christianity Rev. 6:1-2, Matt. 24:4-5, Luke 21:8
- 5-13: The apostle's prophesying before (A.V.) or about (P.S.V.) leaders Rev. 10:11.
6. The second seal; the horseman of war Rev. 6:3-4, Matt. 24:6-7a, Luke Luke 21:9-10
7. Gomer, Cush, and Put falling to Communism Ezek. 38, July, 1957 P.T. PP 17,20.
- 8-24: God's holding back the winds to prepare church Rev. 7:3, Mr. Armstrong's letters to the brethren, June-July, 1978.*
9. Third seal; horseman of famine Rev. 6:5-6, Matt. 24:7, Luke 21:11.
10. 2520-year binding of Babylon's head ends Dan. 4:15-16, 5:25, Tishri of 1982.
11. Fourth seal; pestilences through war, and famine Rev. 6:7-8, Lk. 21:11, Mt. 24:7
End of the four horsemen, Since Line 1.
12. Attacks against and strife within the church Mt. 24:9-10 Mk. 13:11-13a Lk.21:13-
13. Famine of the word Amos 8:11-12, in a wicked world Matt. 24:11-12
End of worldwide gospel begun at Line 3, and meetings with leaders since Line 5.
14. Man of sin has come from the midst of the Catholic falling away 2 Thes. 2:7.*
15. Christ's return minus 1335 days, endurers blessed Dan. 12:12, Matt. 24:13, Mark 13:13b, Luke 24:18-19, Rev. 3:10.
16. C.R.-1290 days Dan. 12:11, abomination Matt. 24:15, Jerusalem besieged Lk. 21:20, Dan. 11:41, if Dan. 11:40 is duel, Germany's Israel-hating alliance (Ps. 83:4-8) has been betrayed by Damascus, so Damascus has fallen Is. 17:1.
17. God's people's entry into safety, Is. 26:20-21, Satan's confined to earth Rev. 12:13-14a. Since Line 15.14.
- 18- 1260 days of wonders (Dan. 12:6-7), the times of the Gentiles for treading treading down Jerusalem (Luke 21:24, Rev. 11:2), two witnesses (rev. 11:3) church nourished in safety (Rev. 12:14) a king afflicts the rest of the holy ones (Dan. XX 7:25, Rev. 12:17).
19. C.R.-1260 days: the great tribulation begins, Dan. 12:1, Matt. 24:21, which is the time of Jacob's trouble Jeremiah 30:7.
20. Same tribulation, Ezekiel 5:9: The fifth seal martyrdom Rev 6:9-11
21. In the third year-long day, Hos. 6:2, Israel finds grace in the wilderness Jer.3
22. Heavenly signs follow tribulation, Matt. 24:29.
23. The sixth seal: heavenly signs Rev. 6:12-17, Matt. 24:29-30, Mark 13:24-26
- XX Days of potential cosmoscide, Matt. 24:22, since Line 2, end with God's direct control; deliberate wrath from now on is directly from God.
24. 144,000 sealed, unnumbered ones have repented, Rev. 7:4-17, Joel 2:31-32.*
- 25- 48 The seventh seal, Rev. 8-22, "day as a thousand-years" day of the Lord (2 Peter 3:8-13).
- 25- 38 Soon after C.R.-365 days, after XX heavenly signs (Joel 2:31), NOW the year-long day of the Lord's vengeance (Isaiah 34:8).
25. Four trumpets against a third of land, sea, ~~XXXXX~~ fresh waters, and sky Rev. 8
26. Announcement of coming three woes, Trumpets 5-7, (Rev. 8:13).

*14. Salvation and the kingdom have come, for the accuser is thrown down" Rev. 12:10

*24. End of holding back of the four winds since line 8

4 8-13: Ezekiel's vision of the four winds blowing from the four corners of the earth

41. Order is restored in the glorious land: both Israelite and non-Israelite enemies of Judah and Ephraim are cut off; Palestinians, Edomites, and ~~XX~~ kin of the Jordanians are subjugated; Egypt's waterway is overhauled (Isaiah 11:13-15, Ezek. 30:12). Edom is remaining wasted and empty (Is. 34:11).
42. The land is restored; Russia's cohorts go after Israel's healthy, un-walled villages (Ezek. 38:9-12). "Five sixths?" are massacred and clean-up is done (Ezek. 39:1-20).
43. What only some Gentiles have done in seeking the Eternal (Zech. 3:22-23), all do now Is. 11:10): "they beat their swords into plowshares" (Isaiah 2:4, Micah 4:3).
44. God's teachers keep Israel on His path (Isaiah 30:20-21). Under them, the temple is maintained by the Zadokites, and the economy, and civil government in Israel is stable (Ezek. 40-48). Insanity is no more (Isaiah 32:1-8), and the natural habitat is pleasant (Is. 35, 11:6-9).
45. The thousand years (begun at Line 39) end as Satan's loosed (Rev. 20:7).
46. Satan's last stand fails (Rev. 20:3-10, Matt. 25:41).
47. The valley of dry bones depicts Israelites raised from their graves (Ezek. 37:1-14). The rest of the dead are to come to life (Rev. 20:5a).
48. Immediate prelude to New Heavens and New earth (Isaiah ~~XXXX~~ 65:17--66:24: Sodom and Samaria are resurrected (Ezek. 16:53-56, Matt. 11:23-24). These events conclude with the scenes before the great white throne, and the seas giving ~~XX~~ up the dead (Rev. 11:11-15). (so ends the day as a thousand-years' wait for New heavens and earth ~~2x~~ begun at Line 25, 2 Peter 3:8-13).
49. A new heaven and earth (Rev. ~~XXXXXX~~ (Rev. 21-22), the Son delivers all things to the Father, so that God is all in all (1 Cor. 15:28). all things are in subjection to the Father through those under Him (Heb. 2:8); Of the government's increase, there is to be no end (Isaiah 9:7).