

Outline Studies *in* *Biblical Chronology*

A Continuous Chronology From Creation to The Cross and The Birth of the Church

Author:

Larry G. Redekopp, Ph.D.
Professor Emeritus
Department of Aerospace & Mechanical Engineering
University of Southern California

Author Contact:

lg.redekopp@usc.edu

Publication:

2nd Edition, March 2024

**"Thou hast magnified Thy word according to
all Thy name." *Psalm 138:2c* (NASB)**

**"Known unto God are all His works from the
beginning of the world." *Acts 15:18* (KJV)**

Outline Studies in Biblical Chronology

A Continuous Chronology from Creation to the Cross

Perspective and Overview

The outline studies assembled here were composed with several undergirding perspectives in view. These perspectives, along with the primary thesis permeating the development of each outline, are summarized in the following statements.

Perspectives:

1. The Scriptures are so breathed-out by the Spirit of God, and so organized by superintending providence, that they possess a perfect correlative coherence and form a unitary and wholly trustworthy revelation of God's purpose and working in history.
2. The Scriptures are authoritative, and completely sufficient for the creature made in God's image to discern, in both content and purpose, the Creator's redemptive plan for creation and His working in history.
3. The OT Scriptures contain not only a detailed thread-line of God's redemptive program in history, but also a continuous chronological flow line of the development of this program extending from Adam to Christ.
4. Since all chronological references in the completed and eternal record of inscripturated truth are integral to God's revelatory intentions, all references with such detail are provided purposefully to assist in guiding and constraining the understanding and exposition of these texts, particularly as they magnify the glory of the Creator and His providence in accomplishing His age-long purposes in creation.

Thesis:

The OT Scriptures contain, wholly within the received texts, sufficient detail to compose a completely consistent chronology extending continuously (i.e., without discontinuities or gaps) from creation to the cross of Christ, even continuing beyond the resurrection of Christ to birth of the Church at that historic Pentecost recorded in the second chapter of the Book of the Acts of the Apostles.

Procedural Perspective:

Building on the perspectives and thesis stated above, all outlines included in this booklet are constructed entirely and solely through reference to Scriptural accounts, and all conclusions in cases where a surface reading of a text suggests apparent chronological ambiguity have been resolved through a persistent and unyielding commitment to sustaining internal consistency between all related Biblical texts. In no instance are accounts, data, or events from secular history employed to either bridge an apparent gap or to resolve a perceived ambiguity.

General Comments:

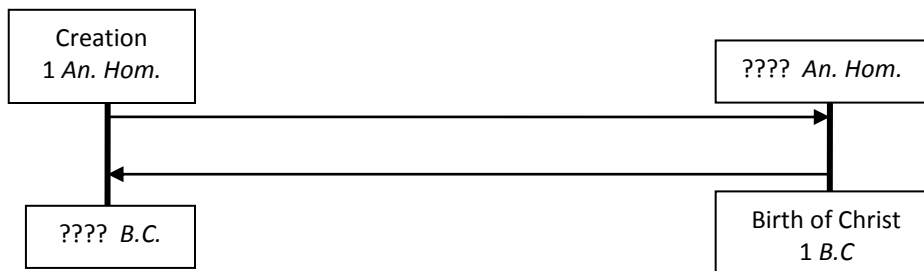
Most of the chronological outlines included here were developed as supplements to related, larger-scope studies by the author while teaching different courses in the Adult Bible Class structure of his home church. As such, some of the chapters are but bare outlines intended to accompany associated explanatory detail via a lecture, and most have relevant 'end-summary' chronologies allowing the reader to see both the immediate as well as the larger-scope chronological context pertinent to a particular book, character, or historical period. On the other hand, several chapters contain a comparatively more amplified presentation, particularly in instances where the author has encountered chronological disparities between various commentaries and study Bibles. However,

per the motivation and thesis undergirding these studies, at no point is an appeal made to data obtained from secular history to decide between contrasting interpretations, nor is any such data employed in offering a preferred resolution of supposed chronological ambiguity.

It is important to note that the foregoing comments should not be construed as implying that all outlines have been composed independent of other sources. To the contrary, multiple sources have been examined, particularly from excellent works addressing the titled subject of “Biblical Chronology”, whether in focused works on chronology or related notes in commentaries or study Bibles, and many helpful pointers have been gained thereby from a variety of scholar-authors. However, all included outlines, both in presentation form and, to various degrees, in essential content, are largely independently developed and are assembled here as a collection derived from personal study notes composed by the author.

Chronological Time-Designation Format:

Since the Scriptures begin at the beginning – at creation – and proceed forward in time with a mostly consecutive flow of history, the marking of time is naturally given in years **Anno Hominis** (**Ann. Hom.**). That is, the employed time-designation format is in years measured since the era of man (since creation). The fundamental reason for marking time from creation is that a reckoning in the common format of years B.C. (i.e., years before the advent of Christ as is most widely employed) ought to (must!) await an accurately constructed history from creation to Christ based on authoritative, internal textual evidence. Only then can a reliable reference date for the birth of Christ in relation to the whole flow of foregoing history be established.

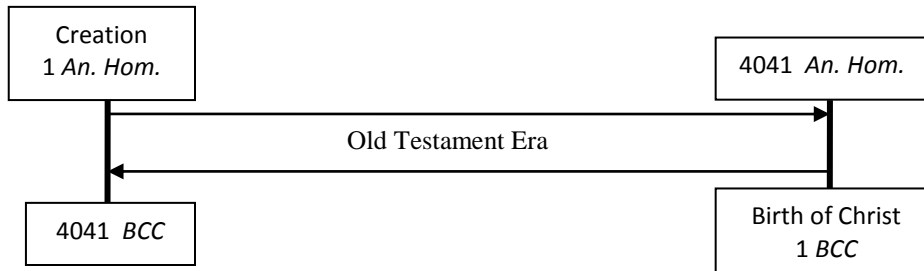


Any alternate marking of time, say proceeding backward in time from the birth of Christ using the received chronology of Ptolemy, and the less than fully-consistent reckoning of Biblical events prior to the fall of Jerusalem under the sieges of Nebuchadnezzar, is undoubtedly vulnerable to a mix of conjecture, presumed dating from fallible interpretations of archeological discoveries, and subsequently attempted “mixed” harmonies with Biblical data. Such an approach to the construction of a “Biblical Chronology” falls short, in this author’s opinion, of the implied meaning of the titled term. As already noted, the present compilation of outlines flows out of the author’s longer-standing desire to explore a construction of what might be termed a *true* “Biblical Chronology” – a chronology that is devoid of internal inconsistency and the intrusive employment of data from secular (i.e., non-Biblical) accounts of the temporal flow of history.

The reader will observe that, in later chapters in this series of outlines, two different B.C. time designators appear. One is denoted by the acronym BCN – “before Christ nominal”, and the other is denoted as BCC – “before Christ corrected”. The distinction between these two dating systems arises because the nominal BC dating system that is prevalent in virtually all historical references derives from a largely uncritical acceptance of the Ptolemaic system as factual; that is, as historically validated. Dates of persons and events before the Christian era presented as “truth” in that system is found, as detailed in chapters 6 through 9 of this study, to be inconsistent with the constructed chronology appearing in these outlines. The inconsistency proposed herein arises particularly with the nominally accepted dating of monarchs and events in the later part of the Persian era. As argued

in those chapters, a rigid reluctance to insert any gaps to enforce consistency with the Ptolemaic system requires a correction, leading to the BCC dates appearing in several chapters.

It is shown in Ch. 6 that a Biblically consistent understanding of the great prophecy of Daniel, the prophecy of the 70 weeks (i.e., weeks of years), requires a reduction of the nominally assigned length of the Persian era by 83 years. Furthermore, it reveals that the Old Testament era, extending continuously from creation until the first year in the Anno Domini (A.D.) reckoning, encompasses a span of 4041 years. Or, stated in another way, creation occurred in the year 4041 BCC.



The reader will find several summary chronologies in latter chapters where the dating of key events is presented in parallel columns, thereby revealing the derived dates in all three systems: An. Hom., BCN, and BCC. The distinctions are, in the author's opinion, vital to any presentation of a "true" Biblical Chronology.

Comment: The near-universal acceptance of the Ptolemaic system and the BCN accounting of years within many writings on Biblical Chronology stems, quite likely, from restricting one's analytic focus to narrow historical segments and only more-immediate contexts of Biblical texts. That is, it arises from examining particular chronological details mostly in isolation, and not requiring a consistently connected, continuous chronology that insists on correlative coherency between all differentiated times and events – between times and events that, in God's grand plan for the ages, are necessarily never unrelated and never disconnected.

Summary Question Exposing Motivation:

A question that has risen to the fore in the author's study and review of a number of published Biblical Chronologies is as follows:

Why resort to an accounting of years, often by a somewhat contrived appeal to secular constructs of ancient history (i.e., particularly prior to the Grecian era), or attempting especially to enforce consistency with secular history, when a detailed connection of events and periods can be set forth precisely in literal calendar years through careful and consistent correlations of Biblical texts alone?

Stated in another way:

Should not the construction of a Biblical Chronology first settle the question of authority, an issue that goes to the heart of reliability of conclusions, and only then proceed to elaborate details of the sequential flow of events as ordered by divine providence and in accordance with infallibly recorded texts of sacred Scripture?

The author contends that such question ought to be settled affirmatively up front, and so with expressed clarity and vigilant adherence, in any study under this title.

Explanatory Note: All Scriptural texts quoted in these outlines, unless otherwise noted, are taken from the NASB, 1977 version.

About the Author

Dr. Redekopp is a retiree from a career-long engagement in engineering education and research. He earned a baccalaureate degree in mechanical engineering from Montana State University and post-graduate degrees (M.S. and Ph.D.) from UCLA in aerospace engineering sciences. During his professional career he has been a principle investigator on multiple research projects, served as chair of engineering departments, taught more than 25 different undergraduate and graduate courses in aerospace engineering, mechanical engineering and mathematics, directed or co-directed more than a dozen research students to successfully earned Ph.D. degrees, supervised a number of post-doctoral associates, authored or co-authored over 100 peer-reviewed research publications, chaired professional scientific societies, served as associate editor of an international scientific journal, and was a consultant on scientific projects in the corporate sector. He has received awards in recognition for excellence in teaching, research impact, student mentorship, and university service.

However, and much more apropos to authorship of the present manuscript, he has been active in teaching adult Bible classes in his home church for more than five decades. He has served his church congregation as chairman of the elders for an extended number of years, and in the role of interim pastor on several occasions. Albeit without any formal Bible school or seminary education, he has composed lesson outlines and lecture materials through self-study involving a range of Biblical texts, diverse theological writings, multiple commentaries, plus a variety of other study materials related to Biblical exposition, church history, etc. He has developed extensive lecture notes pertaining to Biblical chronology, the doctrine of God, Biblical and scientific creationism, the doctrine of salvation, character studies, and eschatology. He and his wife Judy have three married children and seven grandchildren.

Outline Studies in Biblical Chronology

A Continuous Chronology from Creation to the Cross

Table of Contents

Chapter No.	Chapter Title	Page No.
Ch. 0	Perspective and Overview	i
Ch. 1	A Chronology of the Beginning of Time and the World	1
Ch. 2	The Lives of Jacob & Joseph Overturning Misconceptions through Chronological Constraints	19
Ch. 3	The Genesis-Exodus Connection: Chronological Details	39
Ch. 4	The Exodus to The Monarchy A Harmonized Chronology of the Joshua-Judges Period	51
Ch. 5	The Divided Kingdom A Parallel Chronology of the Northern and Southern Kingdoms	65
Ch. 6	The 70 Weeks of Daniel From the Exile in Babylon to the Time of Messiah <i>An Elaborated Biblical Chronology</i>	83
Ch. 7	The Prophecies of Ezekiel and Zechariah and Two 70-Year Periods	113
Ch. 8	The Place of Esther in Biblical Chronology Overturning Common Chronological Misconceptions	123
Ch. 9	Summary Chronologies From Creation to the Cross	135
Ch. 10	The Passion of Our Lord and The Birth of The Church <i>An Elaborated Biblical Chronology</i>	147

Outline Studies in Biblical Chronology

A Continuous Chronology from Creation to the Cross

Ch. 1: The Beginning of Time and the World

Contents:

Defining Time and its Associated Chronological Markers	3
The Patriarchal Genealogy and Chronology of Genesis	
From Adam to Joseph – A Biblical Chronology	6
The Earliest Generations of Man: The Biblical Record	9
The Life-Spans of the Patriarchs: A Comparative View	10
Development of Human Populations	11
Development of Human Population & Genetic Fragmentation	12
Appendix #1: A Chronology of the Flood	13
Appendix #2: The Septuagint's Genealogical 'Insertion' of Cainan	17

Defining Time and its Associated Chronological Markers

The very first words of Scripture “In the beginning ...” mark the origin of time, and therewith the introduction of a developing chronology. The full statement, “In the beginning God created the heaven and the earth” speaks to the Creator’s creation of space and time, and then moves on to defining a sequence of temporal delimiters by which time is measured and noted throughout the whole of the Biblical record. In truth, the opening chapter of the book of beginnings, Genesis, introduces and defines three primary chronological markers, each consisting of a fixed temporal span defined in terms of a specific created motion. Movement of a material body in space is the fundamental action implicit to the definition of this quantity called “time”. To this point, the ‘motion-defined’ markers of time set forth in the first chapter of Genesis include the following:

- ♦ the **day** – the cyclical span of time extending from the beginning of one evening to the beginning of the next evening, a span defined in terms of motion corresponding to one rotational period of the earth spinning about its axis.

“Then God said, ‘Let there be light’; and there was light. And God saw that the light was good; and God separated the light from the darkness.

And God called the light day and the darkness He called night.

And there was evening and there was morning, one day.” (*Gen. 1:3-5*)

Comment: The text speaks clearly of a single ‘light-dark’ (alt., evening and morning) cycle, and employs the ordinal number “one” in reference to the object in view, namely “day”. Since both descriptive statements modify the word “day”, there is definitive textual evidence that a normal 24-hour day is in view. The authority of Scripture and the clarity of meaning supported by adherence to linguistic principles must determine the intended meaning of the term, not some late-date theorizing based on sub-scriptural, conjectural hypotheses. It is both a serious devastation of language, and a slander to the capacity of the Spirit to speak clearly and in precise terms, to postulate that the text can be acceptably understood as referring to an indefinite period of time.

- ♦ the **year** – a span of days left unspecified in number by the text. As the term appears in *Gen. 1:14*, its root meaning communicates a sense of repetitive occurrence, and yet clearly differentiated from the word “day”. With regard to its ‘motion-defined’ temporal span, a year corresponds to the cyclical pattern of solar insolation intersecting the earth related to the period of the earth’s orbital motion around the sun.

“Then God said, ‘Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and for years; and let them be for lights in the expanse of the heavens to give light on the earth’; and it was so.” (*Gen. 1:14-15*)

- ♦ **seasons** – a term that implies intra-annual divisions of a single orbit of the earth about the sun (i.e., during a one-year period). The temporal duration of a season is left unspecified, but their ‘motion-defined’ duration must be intermediate between the rotation of the earth about its axis and the orbital period of the earth about the sun. The fact that seasons are differentiated from both “day” and “year” strongly suggests that the axis of the earth was, from the beginning, inclined at an angle with respect to the orbital plane in which the earth moves about the sun, thus impressing a cyclical measure of sunlight intersecting respective hemispheres on the exposed side of the earth in its spinning motion.

Another temporal marker is introduced in the very first division ('toledoth') of the book of Genesis (Gen. 1:1–2:4), albeit only somewhat implicitly. This chronological marker involves a span of seven complete days – the temporal delimiter referred to later as a “**week**”. Interestingly, and with most noteworthy accent, this temporal marker has no direct connection to a particular cyclical motion of earth in relation to any other created astronomical body. In the eternal plan of the Creator, He purposefully organized His creative working to occur over a single sequence of six successive days, and then hallowed the climactic seventh day in the sequence as a ‘day of rest and rejoicing’. In this divinely ordained way, the temporal delimiter of a **week** consists of a defined span of time which the Creator peculiarly and purposefully inaugurated for the benefit of man – the creature made in the Creator’s own image and likeness on the 6th day of that first week.

“And on the 7th day God ended His work which He had made;
and He rested on the 7th day from all His work which He made.
And God blessed the 7th day, and sanctified it: because that in it He had
rested from all His work which God created and made.” (*Gen. 2:2-3 [KJV]*)
“And [Jesus] was saying to them,
‘The Sabbath was made for the sake of man,
not man for the sake of the Sabbath.” (*Mk. 2:27*)

This peculiarly-special span of time finds no root for its duration other than the divinely purposed layout of God’s creation of the whole of reality as He chose to define it. Because of the absolutely pivotal importance of the temporal unit “**week**”, an abbreviated chronological layout of the Creator’s working during that first week in history is presented.

- ◆ Day 1: Origin of space-time and matter (originally water),
plus light (likely the full electromagnetic energy spectrum)
- ◆ Day 2: Origin of the expanse (firmament) – a spatial domain of “thinned-out” waters
surrounding the earth – a separation of waters above and below
- ◆ Day 3: Origin of the crustal structure of the earth, created out of water and set
over water ... plus plant life (vegetation)
- ◆ Day 4: Origin of the sun, moon, and stars (galaxies) – astronomical ‘light-bearers’
purposefully serving for signs, seasons, and years – all relative to earth
- ◆ Day 5: Origin of ‘life-bearing’ creatures that “swim” – in both sea and atmosphere
- ◆ Day 6: Origin of life-bearing land creatures – plus ‘image-of God bearing’ creatures
- ◆ Day 7: Establishment of a hallowed day of rest – the completed definition of “**week**”

Comment:

It is especially noteworthy that nowhere in this earliest chapter of Genesis, nor in any other text in the whole of divine revelation, is mention made of any life form being created, whether of plant life or some physical ‘creature-being’, in some other region in the space-time realm apart from the earth. God’s creation of life, precisely delineated per the Spirit’s ‘breathed-out’ Word of divine revelation, is limited solely and uniquely to planet earth. God did, of course, create angelic (creature-person) beings who are appointed for a host of ministries in creation. In this regard, and noting but briefly, angels are principally “soul + spirit” creatures (i.e., consisting apart from a physical body in their nominal function), and their creation is not delineated in this earliest division of sacred Scripture.

Comment: The Reckoning of Time

In relation to the present study, and with narrower focus on the content of the revealed chronological flow of history beginning at creation and progressing onward to the advent of Messiah and His death on the cross, the nominal unit for measuring time employed most frequently in the preponderance of texts providing chronological information time is the “year”. With use of this temporal delimiter “year”, the Scriptures repeatedly lay out the chronological progression of time through genealogical records of patriarchs and of kings, plus the duration of their life-spans or reigns. Somewhat secondarily, but yet indispensable to construction of a complete Biblical chronology, prophetic announcements of future events are detailed pertaining to the history of Israel.

As such, the reader will find a plethora of genealogical tables in these chapters, along with intermittent tables summarizing a chronological exposition of national or prophetic details in reference to national Israel that include noted spans pertinent to prophetic announcement and fulfillment. These tables will almost always reference the counting of years relative to “*the beginning*” – relative to the year of Adam’s creation.

That is, the flow of time will be set forth in

years Anno Hominis = “years in the era of man”,

with the year *An. Hom. 1* corresponding to the year of ‘creation week’.

The very next page in this chapter contains the first such table illustrating the accumulation of years tracing the progressive movement of time in world history noted as *An. Hom.* Only in later chapters, once reliable information is in hand to identify the correlation of years *Anno Hominis* with that particular year which divides the reckoning of time in years B.C. (Before Christ) and A.D. (Anno Domini – in the year of our Lord), will charts and tables include chronological data correlating years in multiple reference systems. However, as will be emphasized and made clear in Ch. 6, discrepancies exist regarding the proper (the true *Anno Hominis* year) for fixing the transition from the year B.C. 1 to year A.D. 1.

Thus, the most reliable reference for marking the progress of time in studies of Biblical chronology is that of the *Anno Hominis* system (alt., ‘years after creation’).

Comment: Constructing a Chronology

Genesis 1:1 declares that time had a beginning, but pursuit of a continuous chronology toward the discerning of a date for the beginning will be rendered impossible if any intervening gaps exist within or between defining texts providing chronological information. There are two questions often noted as threats against arriving at a definitive date for the beginning of time.

- ◆ First, does a gap exist between *Gen. 1:1* and *Gen. 1:2-31*? The question is: should a time gap of unknown extent be inserted between these texts? This issue pertains to the nominal Gap Theory which was proposed as a means for reconciling the postulated long ages of geology in the early 1800s with the Biblical account. However, multiple experts in Hebrew linguistics are adamant that *Gen. 1:2* is a noun clause which disallows this interpretive view.
- ◆ Second, might there be missing generations in the genealogies of *Genesis 5* and *11*? This is a commonly raised criticism, however multiple cross-textual tests argue quite decisively against the validity of this postulate. The historical accuracy of the Massoretic Text has been critically assessed and is widely affirmed. It is taken as authoritative in this study. To this point, a purported instance of a ‘disputed’ generation is discussed in Appendix 2 in this chapter.

The Patriarchal Genealogy and Chronology of Genesis

From Adam to Joseph

A Biblical Chronology

Patriarch Name	Date of Birth <i>Yr. Anno Hominis</i>	Age at Birth of Son (Messianic line)	Date of Death <i>Yr. Ann. Hom.</i>	Age at Death	Scriptural Reference
----------------	------------------------------------------	-----------------------------------------	---------------------------------------	--------------	----------------------

Pre-Flood Patriarchs

Adam	0	130	930	930	<i>Gen. 5:3-5</i>
Seth	130	105	1042	912	<i>Gen. 5:3,6-8</i>
Enosh	235	90	1140	905	<i>Gen. 5:7,9-11</i>
Kenan/Cainan	325	70	1235	910	<i>Gen. 5:9,12-14</i>
Mahalalel	395	65	1290	895	<i>Gen. 5:12,15-17</i>
Jared	460	162	1422	962	<i>Gen. 5:15,18-20</i>
Enoch	622	65	987	[365]	<i>Gen. 5:18,21-24</i>
Methuselah	687	187	1656	969	<i>Gen. 5:21,25-27</i>
Lamech	874	182	1651	777	<i>Gen. 5:25,28-31</i>
Noah	1056	502	2006	950	<i>Gen. 5:28-29,32; Gen. 7:6 Gen. 9:28-29; Gen. 11:10</i>

Beginning of Flood – 1656 An. Hom. (the year of Methuselah's death)

Post-Flood Patriarchs

Shem	1558	100	2158	600	<i>Gen. 11:10-11</i>
Arpachshad	1658	35	2096	438	<i>Gen. 11:11-13</i>
Selah	1693	30	2126	433	<i>Gen. 11:12-15</i>
Eber	1723	34	2187	464	<i>Gen. 11:14-17</i>
Peleg	1757	30	1996	239	<i>Gen. 11:16-19</i>

?? Tower of Babel ??

“... Peleg, for in his days the earth was divided” *Gen. 10:25*

Reu	1787	32	2026	239	<i>Gen. 11:18-21</i>
Serug	1819	30	2049	230	<i>Gen. 11:20-23</i>
Nahor	1849	29	1997	148	<i>Gen. 11:22-25</i>
Terah	1878	130	2083	205	<i>Gen. 11:24-26,32</i>
Abraham	2008	100	2183	175	<i>Gen. 11:26; 12:1,4 Acts 7:4</i>
Isaac	2108	60	2288	180	<i>Gen. 17:17; 21:5; 35:28-29</i>
Jacob	2168	91	2315	147	<i>Gen. 25:26; 47:28</i>
Joseph	2259		2369	110	<i>Gen. 50:26</i>

Some Selected Points of Note:

- ◆ The chronology of Genesis covers a period of 2369 years, ending with the year 2369 *An. Hom.* when Joseph died in Egypt (*Gen. 50:26*).
- ◆ In the text of Genesis 5 we find that the number of years of each Patriarch is mentioned in a special manner – noting both the age before the son named in the Messianic line is born,

followed by the years lived after this son was born, and then a summary of the age of the Patriarch at death. This double reference to the age of a Patriarch gives emphasis to the accuracy of the numerical data, however extraordinary their life spans may seem. We have the very same basis (confidence!) in believing that Methuselah lived to the age of 969 years as believing that Joseph stood before Pharaoh at age 30 and died at age 110.

- ◆ Noting that Enoch was born in 622 *An. Hom.*, and that Adam died in 930 *An. Hom.*, we find that Enoch, confirmed as the 7th generation from Adam (*Jude 14*), lived for 308 years as a contemporary of Adam ... being translated only 53 years following Adam's death.
- ◆ The Flood occurred when Noah was 600 years old (*Gen. 7:6*), and in the year Methuselah died. This was the year 1656 *An. Hom.*
- ◆ Since *Gen. 11:10* states that "Shem was 100 years old, and became the father of Arpachshad two years after the Flood", we can readily infer that Shem was 98 years old when the Flood began – that is, when Noah was 600 years old. Thus, observing that Shem lived to the age of 600, we can also infer that Shem lived as a contemporary of Abraham until Abraham was 150 years old and Isaac was 50 years old. Thus, Isaac had opportunity to have received first-hand reports of the Noahic Deluge.

Comment: The Terah–Abraham Connection

"And the days of Terah were 205 years; and Terah died in Haran. Now the LORD said to Abram, 'Go forth from your country, ...'." *Gen. 11:32 – 12:1.*

It seems acceptable (accurate) to understand this text as a continuous sentence which can be rendered as:

"Terah died in Haran at age 205, and the LORD said to Abram, ...".

From this perspective, there is the inference that the call of Yahweh to Abraham instructing him to leave Haran and go to Canaan came in the self-same year that Terah died. This understanding of the text in *Genesis* is corroborated by a statement by Stephen as he rehearses some of Israel's formative history in his defense before the Sanhedrin:

"Then [Abram] departed from the land of the Chaldeans, and settled in Haran. And from there, after his father died, God removed him into this country in which you are now living." Acts 7:4.

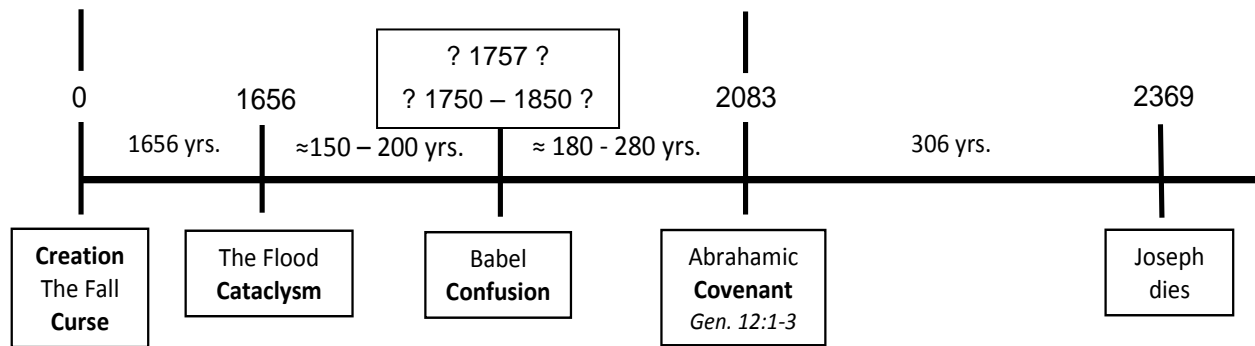
Now, *Gen. 12:4* reveals that, *"Abram was 75 years old when he departed from Haran."* This statement then gives substance to the following reasoning and conclusion:

- Abram was 75 years old when Terah died.
- Terah died at age 205.
- Abram was born when Terah was 130 years old.

Now some may contend that Terah was unreasonably elderly at the birth of Abraham. However, one should remember that Abraham was 100 years old when Isaac was born, and that Abraham fathered children through his second wife, Keturah, after the death of Sarah – and Sarah lived 37 years following the birth of Isaac (*Gen. 23:1*).

Based on these data, it should not be thought unreasonable that Terah could have fathered Abraham at the age of 130. Rather, we arrive with Biblical authority at the figure of 130 years listed in the table under the column "Age at Birth of Son" for Terah.

- ◆ The first instance the Abrahamic covenant was communicated to Abram occurred when he was 75 years of age (cf., *Gen. 12:1-4*). Later, at age 99, the covenant was not only confirmed again, but Abram's name was changed to Abraham (*Gen. 17:1-8*). Thus, the covenant was first communicated in the year 2083 *An. Hom.*, and its repetition when Abram's name was changed to Abraham occurred in the year 2107 *An. Hom.*



- ◆ Specifying a precise date for the judgment at Babel, the year of the institution of the linguistic division of the one-language, unified population of all descended from Adam through Noah and his sons occurred, is difficult to determine. There is only one chronological reference, and it is a bit indefinite as to the actual year of the event. The estimate put forward by this author places it around 1757 *An. Hom.*, the time of Peleg's birth. Admittedly, however, a more conservative dating would specify it more generally – sometime in the century 1750–1850 *An. Hom.* Explanatory bases for these estimates are given in the text box below, estimates resting on the single Biblical reference shown.

"And two sons were born to Eber;
the name of the one was Peleg,
for in his days the earth was divided;"
Gen. 10:25

Peleg born: 1757 *An. Hom.*
Peleg died: 1996 *An. Hom.*
Peleg lived for 239 years
(*Gen. 11:18-19*)

Comment: The Tower of Babel Date

Fixing a specific date for division of the post-Flood population through linguistic confusion is largely a matter of reasonable conjecture. Babel was built by Noah's great-grandson Nimrod (the son of Cush who was born to Ham). Thus, accounting for Nimrod to engage fully his 'nation building' activity, several generations almost certainly intervened between Cush and, say, sons of Nimrod. Hence, it may well have occurred within the life-span of Peleg.

Comment: The Name Peleg

It is widely reputed that the name Peleg means "division", but the implied nature of the division is not explicitly stated in the Biblical text.

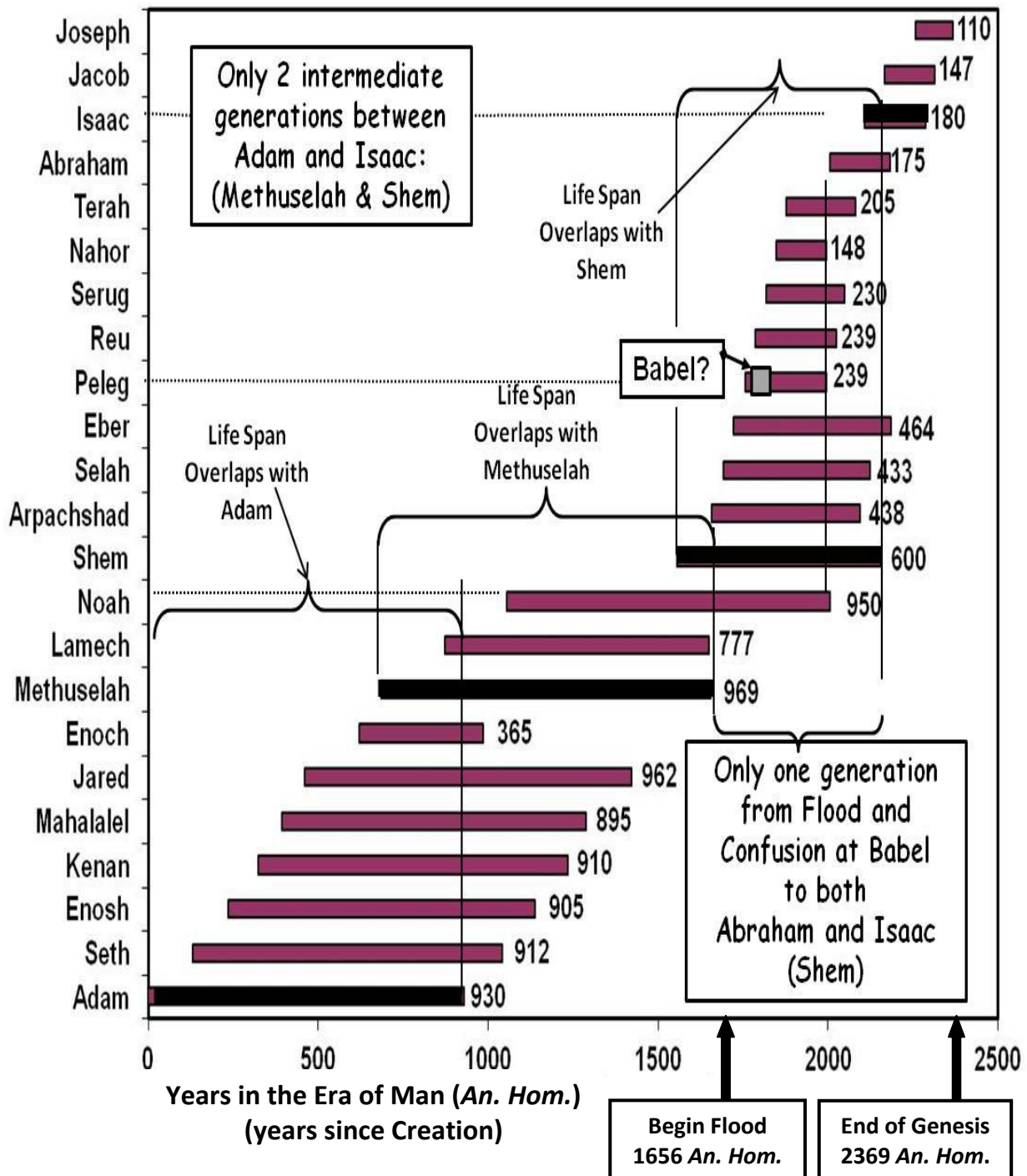
It is most often assumed to denote the linguistic division instituted by the judgment of confusion at the Tower of Babel.

However, the literal rendering of the word "peleg" in multiple instances in both the Geneva and KJV versions is "rivers"

(e.g., *Job 29:6*; *Ps. 119:136*, *Prov. 5:16*, etc.).

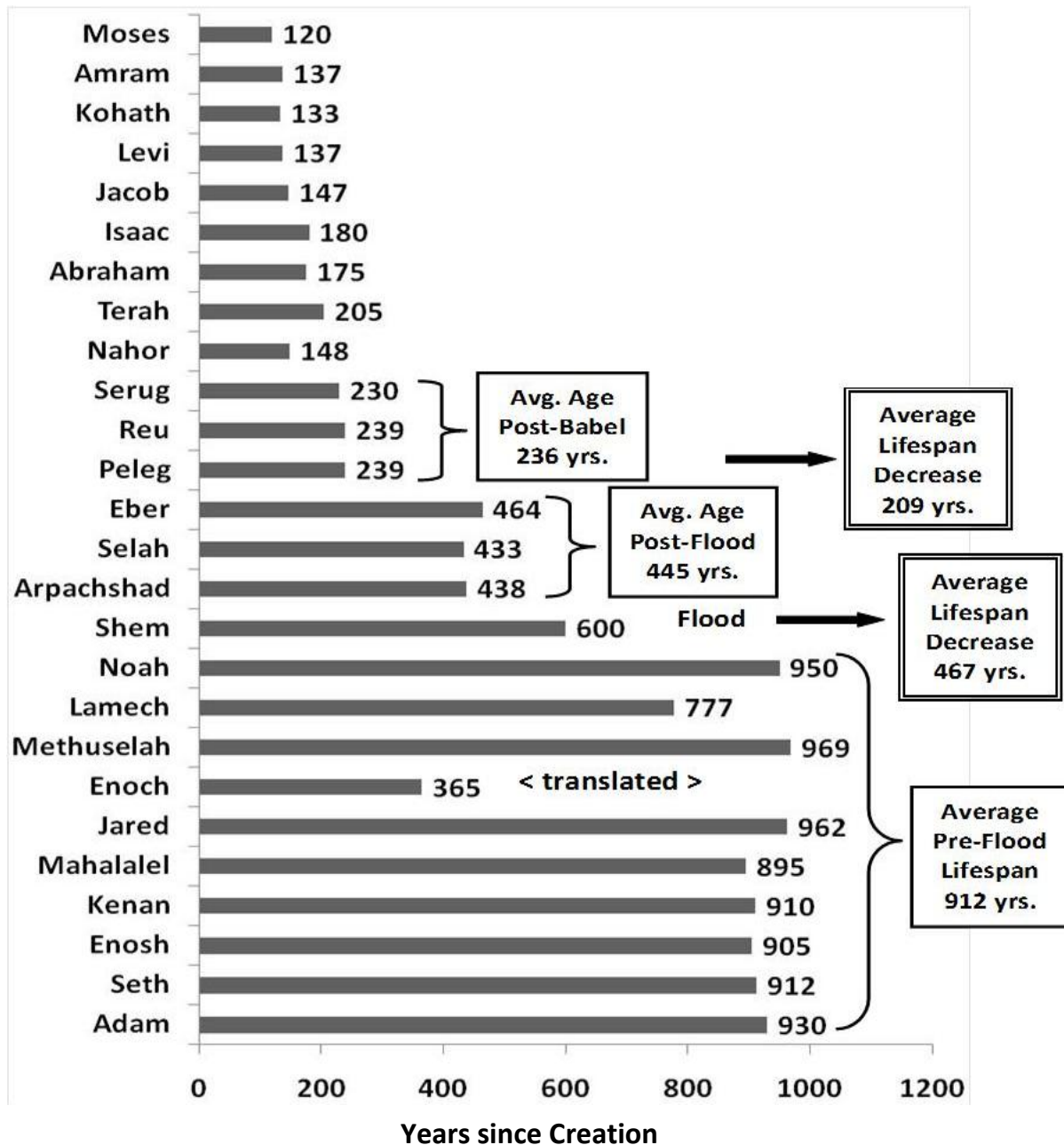
As such, the "division" motivating Eber's assignment of the name Peleg to his son may have reference, alternatively, to a geologic (topographic) division—a "riverization" and "canyonization"—arising during the post-Flood mountain building period. Such a time was characterized by profuse rainfall stimulated by exceptionally warm oceans and volcanically active and cooled continents that accompanied the immediate post-Flood era → the effectual causal basis for formation of ice caps and an ice age.

The Earliest Generations of Man: The Biblical Record



Comment: This figure reveals, in particular, the tremendous capacity for shared science plus the fact that an eye-witness communication of creation and the fall could have been communicated to Noah through a single generation – from Adam through Methuselah, as Methuselah had opportunity for personal interaction with Adam for 253 years.

The Life Spans of the Patriarchs: A Comparative View

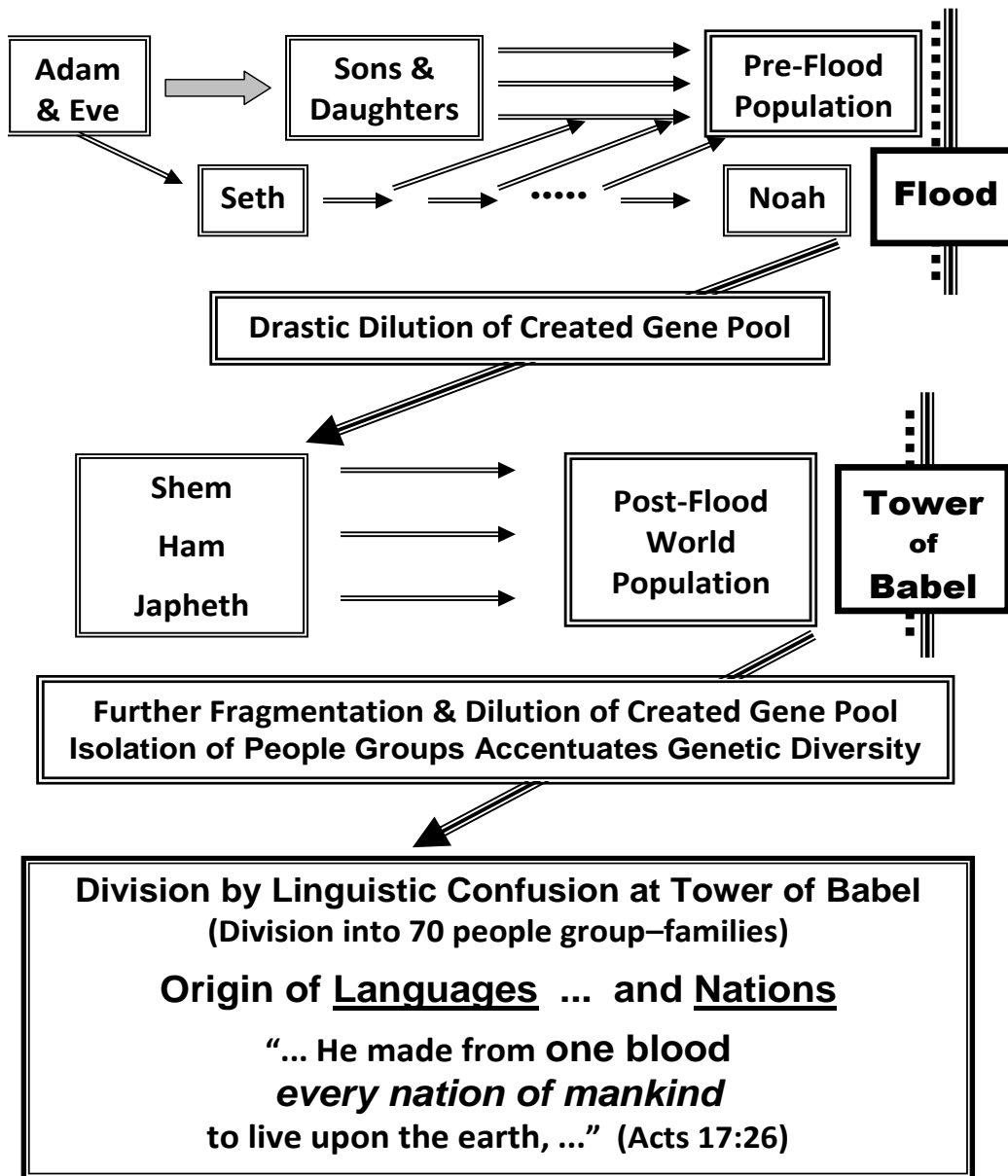


Comment#1: This chart accents the dramatic decrease in average life spans following both the Flood and the linguistic confusion as part of the divine judgment at the Tower of Babel.

The profound decline in life-span starting with Peleg's generation may have significant connection to the meaning of his name (see previous comment on page 7).

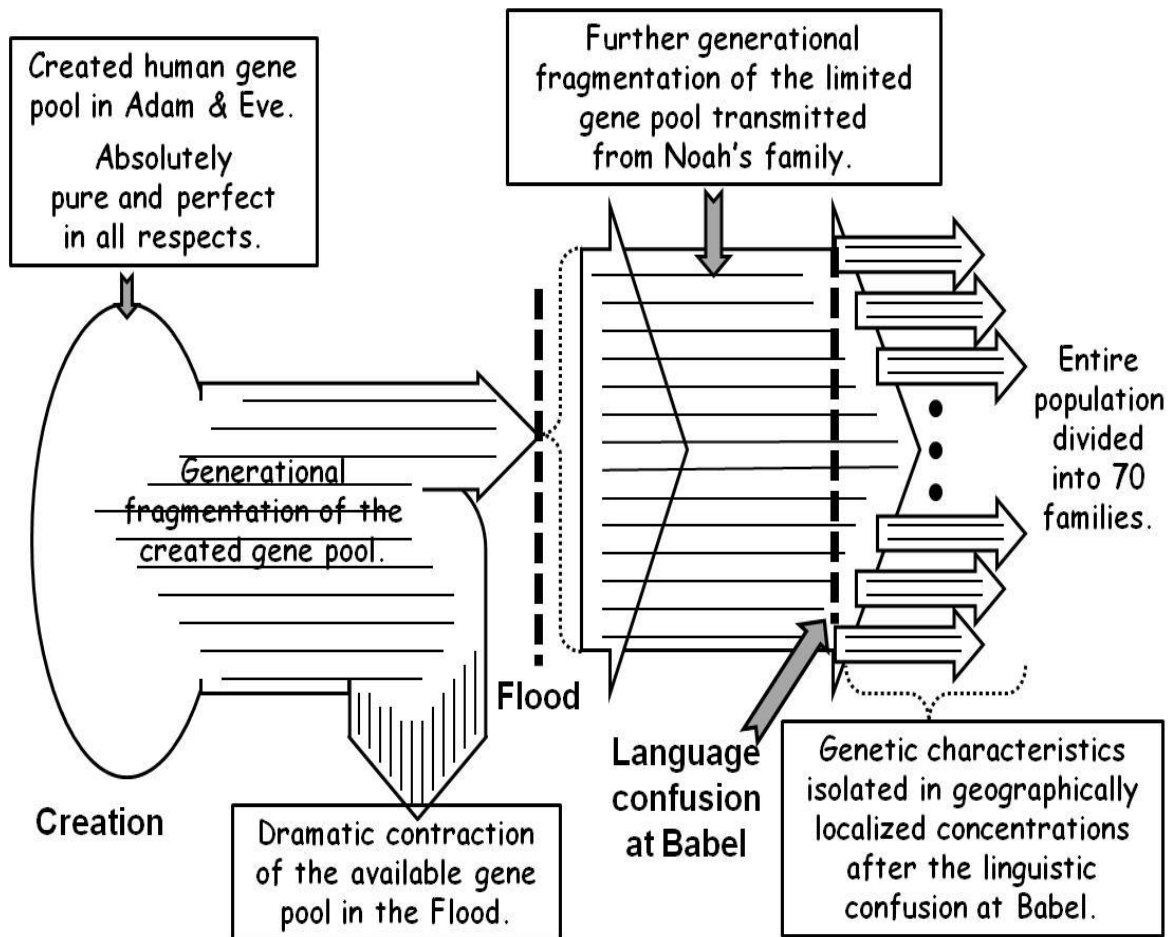
Comment #2: The Septuagint inserts an extra generation following Arpachshad (alt., Arphaxad) in its genealogical listing in *Gen. 11:12-13*, assigning an individual by the name Cainan (alt., Kenan) before Selah. However, it is noteworthy that the Septuagint *does not* include this generation associated with Cainan between Arpachshad and Selah in its genealogical listing in *Gen. 10:24*. The confusion of this 'inserted' generation, as well as other potential generational gaps, is addressed in some detail in Appendix 2 of this chapter.

Development of Human Populations



Comment: This figure illustrates schematically the development of human populations, from created man to world-wide dispersion, as revealed in Scripture. In particular, contributing factors behind the dramatic decline in lifespan as noted in charts on previous pages are suggested. These suggested factors (major factors in the author’s opinion) include the pronounced genetic dilution following both the Flood and the isolation of people (family) groups because of linguistic division at the Tower of Babel. In addition, there were substantial changes in environmental conditions following the Flood, and similarly for isolated people groups who were compelled to move into regions of harsher environments through the forced separation imposed by the judgment at Babel.

Development of Human Population & Genetic Fragmentation



Comment: The Flood and the Tower of Babel incident represent profound genetic bottlenecks in the development of human population, both diluting and fractionating the genetic diversity resident within the created genome in the 'one blood' origin of man; that is, within the single pair of progenitor parents named Adam and Eve.

Long Pre-Flood Life Spans: Factors

- ◆ Original state of physical perfection
 - perfect health
 - perfect genetics
 - perfect environment
 - perfect diet
- ◆ Affects of the Curse accumulate slowly
 - adverse functions of bacteria, viruses, parasites, etc.
 - genetic mutations
- ◆ Strong magnetic field
 - shielding from cosmic rays

Decreased Post-Flood Life Spans: Factors

- ◆ Fractionated gene pool
 - family isolation + communication isolation
- ◆ Limitations of food supplies + competition
 - dietary changes
- ◆ Proliferation of bacteria, viruses, parasites, etc.
- ◆ Dramatically altered climate
 - barren land masses
 - extensive volcanism → air quality.
 - heat—cold cycles (storms and seasons)
- ◆ Weakened magnetic field
 - increased influx of cosmic rays
- ◆ Diminished base of science and technology

Appendix #1: A Chronology of the Flood

A layout of the chronology of the Flood is relegated to this appendix, not because it does not address both interesting and puzzling chronological aspects, but principally because it is not determinative in constructing a continuous chronology extending from creation to the cross. Addressing the chronology of the Flood is, nevertheless, an important detail in the very pivotal place of the Flood in the Biblical description of world history, and so also in our understanding of the development of both the human family as well as the dominant geologic features of our planet.

Now the Biblical text in Genesis 7-8 laying out details of the Flood contains two distinctly different sort of chronological markers. First, the text employs fixed, calendaric (reference) markers which are pinned to dates associated with the life of Noah. Second, explicit reference is made to several intermediate spans of time, spans which are not necessarily tightly nor explicitly tied to dates in fixed reference to Noah's age. The words "not necessarily" need qualification. A cursory examination of Genesis 7-8 (a prima facie reading) is somewhat suggestive that a continuous, sequential ordering of the temporal flow of Flood events is being presented. However, the conjunctive words appearing in our English translations, conjunctions connecting distinct 'event' statements, while seemingly communicating sequential order, are somewhat presumptive relative to, and less definitive when examined in, the original Hebrew. As such, the chronological placement of the specifically noted spans of time within the whole layout between the fixed, calendaric dates is left a bit subjective.

There is a further issue that impacts particularly the duration of the Flood, from Noah's entrance into the ark until his exit from the ark onto dry land. This pertains to the issue of the number of days in a pre-Flood calendaric year. It is widely assumed that an Antediluvian year involved 12 months consisting of 30 days per month. Now there might be some internal support for this assumption as detailed in the text box immediately below. However, in the post-Flood era, most particularly in reference to the calendar Yahweh detailed to Israel in their receipt of the Old Covenant at Sinai, the calendar was decisively referenced to a solar-lunar year (i.e., to the orbit of the earth about the Sun with the year beginning with the first new moon following the spring equinox) – that is, to a year of 365 ¼ days per year. Hence, the precise number of days in the total duration of the Flood, harkening solely on the referenced ages of Noah at the beginning and end of the Flood, is left indecisive.

Comment: The 'so-called' "prophetic year"

"In the 600th year of Noah's life, in the 2nd month, on the 17th day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened." Gen. 7:11

"And the water prevailed upon the earth 150 days." Gen. 7:24

"and the water receded steadily from the earth, and at the end of 150 days the water decreased. And in the 7th month, on the 17th day of the month, the ark rested on the mountains of Ararat." Gen. 8:3-4

- ◆ 2nd month, 17th day → 7th month, 17th day = 5 months
- ◆ 5 months → 150 days = 30 days per month
- ◆ 12 months @ 30 days/month = 360 days per year

The latter statement is undoubtedly true mathematically, but it is presumptive to insist that the period of 360 days was indeed the duration of the individual years of Noah's life ... and so also for Adam's, or Enoch's, or Methuselah's lives.

If indeed the length of the primeval year was 360 days, the occasion and circumstances of an increase to the present 365 ¼ days per year remains a mystery ... albeit one that perhaps has hidden connections to the Flood.

Flood Day	Comment	Scriptural Text
Day 1	A fixed calendaric reference date. The chronology and duration of the flood is referenced to a particular year, month, and date in the life of Noah.	"In the 600 th year of Noah's life, in the 2 nd month, on the 17 th day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened." <i>Gen. 7:11</i>

Comment: The text of *Gen. 7:11* seems to link the bursting open of the "fountains of the great deep" and the opening of the "floodgates of the sky". As such, there is a decided possibility that the "floodgates of the sky" consisted of an intense down pour of subterranean waters that jetted upward through fissures in the earth's crust. The pressures under the earth's crust would have been enormous, and water would have likely jetted forth from any crustal crack to quite high altitudes before descending upon the earth's surface as an open floodgate of rain.

Day 40	An intermediary temporal-span date. The ark began its floating voyage 40 days after the fountains burst open.	"Then the flood was upon the earth for 40 days, and the water increased and lifted up the ark, so that it rose above the earth." <i>Gen. 7:17</i>
---------------	------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------

Day 150	An intermediary temporal-span date, albeit almost surely a definitive measure of time relative Day 1 . The 40 days and nights that "rain fell upon the earth" (see 7:12) is included in this 150 day span, as is the 40 day period over which the "water increased and lifted up the ark" (see 7:17).	"And the water prevailed upon the earth 150 days. ... and God caused a wind to pass over the earth, and the water subsided. Also, the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; and the water receded steadily from the earth, and at the end of 150 days the water decreased." <i>Gen. 7:24 – 8:3</i>
----------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Comment: The period of increasing depth and prevailing of flood waters encompassed 150 days. The first 40 days involved, so it seems, heavy rainfall which, as described in the above comment, derived from powerful jets of subterranean waters spouting forth from fractures in the earth's crust – perhaps along formative boundaries of the continental plates and mid-oceanic ridges as recognized today. At the end of this 40 day period, the water level at the altitude at which the ark was constructed was sufficient to initiate buoyant flotation of the ark, presumably with a draft of 15 cubits (quite likely the sense of 7:20 where it is stated that "The waters prevailed 15 cubits higher, and the mountains were covered."). Regardless, 8:3 states explicitly that the water level only began to diminish after the 150th day. This is the basis for marking **Day 150** as the climax of ascending flood depth.

Day 150 See: Footnote #1 (at end of table)	A fixed calendaric reference date. (2 nd mo., 17 th day) → (7 th mo., 17 th day) = 5 mos. Seemingly the uplift of the mountains grounded the ark just as the flood attained is maximum depth.	"And in the 7 th month, on the 17 th day of the month, the ark rested upon the mountains of Ararat." <i>Gen. 8:4</i>
-------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------

Day 224	A fixed calendaric reference date. Assuming 30 days per month, the period from the 2 nd month and 17 th day to the 10 th month and the 1 st day is 7 months and 14 days = 224 days (inclusive reckoning).	"And the water decreased steadily until the 10 th month; in the 10 th month, on the 1 st day of the month, the tops of the mountains became visible." <i>Gen. 8:5</i>
----------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Comment: Per the text of *Gen. 8:4-5*, a period of 74 days (224 – 150 = 74) elapsed after the ark was grounded and until the mountains first became visible. IF the draft of the ark was 15 cubits, this represents an enormous volume of water considering the surface area of the entire planet. Of course, as water is still issuing from vents on the ocean floor today, an influx of water likely continued, even as the "fountains" were restrained, resulting in a net water level that was receding relative to that of uplifted continents.

Day 264	An intermediary temporal span date. It seems clear that this 40 day period is sequential to the 1 st day of the 10 th month when the water had receded sufficiently to expose mountain tops.	"Then it came about at the end of 40 days, that Noah opened the window of the ark which he had made; and he sent out a raven, and it flew here and there (lit., going and returning) until the water was dried up from upon the earth." <i>Gen. 8:6-7</i>
---------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Day 264? (?Day 271)	An intermediary temporal-span date? The text of <i>Gen. 8:7-9</i> , as appearing in different translations, is a cause for some uncertainty, even confusion. The KJV seems to imply that the first sending forth of a dove coincided with the sending out of the raven, whereas the NASB employs the 'sequential order' conjunction "Then" in vs. 8.	"And he sent forth a raven, ... Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, ..." <i>Gen. 8:7-9a</i> [KJV]
----------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Comment: Some writers proposing a layout of the internal chronology of the Flood insert a one week (7 day) delay between the sending out of the raven and the release of the first dove. In such case, the date for release of the first dove would be Day 271, the release of the second dove on Day 278, and the third dove on Day 285. This difference only affects, as noted, the relative temporal flow of events prescribed within the full span of days that Noah and his family were in the ark. The difference pivots on how the conjunctive words used in the text are interpreted: namely, the words "Also" [per KJV] and "Then" [per NASB] in 8:8. The KJV suggest a contemporaneous occurrence, while the NASB (and many other versions) suggest a subsequent release of the first dove.

Day 271 (?Day 278)	An intermediary temporal-span date. The 2 nd sending forth of a dove resulted in convincing evidence that the waters indeed had abated ("in her beak was a freshly picked olive leaf", vs. 11)	"Then [Noah] sent out a [first] dove from him, to see if the water was abated from the face of the land; but the dove found no resting place for the sole of her foot, so she returned to him into the ark; ... So he waited yet another 7 days; and again he sent out the dove [a 2 nd time] from the ark." <i>Gen. 8:8-10</i>
---------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Day 278 (?Day 285)	An intermediary temporal-span date. A 3 rd sending forth of a dove occurred 7 days later, and on this occasion the dove did not return to Noah and the ark.	"Then [Noah] waited yet another 7 days, and sent out the dove; but she did not return to him again." <i>Gen. 8:12</i>
---------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------

Day 346?	A fixed calendric reference date. Noah removes the covering of the ark and surveys the dry landscape. IF indeed a year consisted of 360 days (12 months of 30 days per month), THEN this removal of covering occurred on day 346 (360 – 17 with inclusive reckoning)	"Now it came about in the 601 st year, in the 1 st month, on the 1 st of the month, the water was dried up from upon the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up." <i>Gen. 8:13</i>
----------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Comment: The period of declining flood waters encompassed the latter 221 days of the total span that Noah and his family were enclosed within the ark (371 – 150 = 221). Of course, this calculation is based on a 360-day year. If rather the year was 365 days, as apparently the case thereafter, then the exit from the ark did not occur until Day 376.

Day 371	A fixed calendaric reference date. IF a year consisted of 360 days, then the total span of days Noah and his family were in the ark would correspond to an inclusive period of 53 weeks.	"And on the <u>2nd month</u> , on the <u>27th day of the month</u> , the earth was dry. Then God spoke to Noah, saying, 'Go out of the ark, ...' So Noah went out, and his sons and his wife and his son's wives with him" <i>Gen. 8:14-18</i>
----------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Footnote #1: Using inclusive reckoning to compute the span of dates extending from the 2nd month, 17th day to the 7th month, 17th day, and allotting 30 days per month, the full number of days at this given entry in the table would be 151 instead of 150. Such a calculation is a result that this author would be quite willing to accept. However, with the double reference to "150 days" (cf., 7:24 and 8:3), followed immediately by the fixed calendaric date of 7th month and 17th day in 8:4, the author prefers to assign the closing of the "fountains of the deep and the floodgates of the sky" and the date the "ark rested on the mountains of Ararat" to the self-same day, the 150th day of the Flood.

Comment: Our English versions of the Biblical text (at least the KJV, NKJV, and NASB) employ the word "prevailed" or "prevail" in describing the state of rising waters over the first 150 days of the Flood. This word communicates a sense of "overpowering" and "strength", even one of "intense overpowering", as its root sense carries a superlative emphasis (lit., overpowering in strength to a superlative degree). However, the text of 7:24 with its statement that "the waters prevailed" moves straightway in 8:1, and with stark contrast, to "the waters assuaged" (alt., subsided). Clearly, a distinct and contrasting transition from ascending water level with great intensity to descending water level, even one of a steady decline (8:5), is associated with the 150th day. Of course, based on the revelatory words of *Ps. 104:6-9*, the declining water level coincided with a descent of ocean basin floors in concert with a rising of the continents – a process with profound implications for the whole of geology and the iso-static reconstruction of the earth's crustal structure and surface topography. Since the narrow focus in this document is restricted to a reasonably comprehensive study of Biblical chronology, any scientific connections with the quite brief presentation of a Flood Chronology are not engaged herein.

Appendix #2: The Septuagint's Genealogical 'Insertion' of Cainan

The issue of an “inserted” generation, namely the generation of Cainan purported to belong in the genealogical record of *Gen. 11:12-13*, and its subsequent appearance in the genealogy in *Luke 3:35-36*, is addressed in this appendix. Such an inserted generation relative to the Massoretic (Hebrew) text raises questions as to the reliability of the genealogical record in the whole of the Hebrew text, not only regarding the patriarchal lists in Genesis 5 and Genesis 10-11, but also in multiple other texts containing chronological data presumed to provide reliable data of successive generations, data of successive reigns of kings, etc.

The thesis developed in this appendix is that the Septuagint (LXX) is decisively inconsistent and, therefore, must be seen as unreliable as a source for establishing a trustworthy Biblical chronology. This thesis is supported here by the following sequence of determinative criticisms of the Septuagint.

- ◆ The Septuagint is internally inconsistent with respect to the veracity of a presumed post-flood patriarch named Cainan, who is presented as the son of Arpachshad, grandson of Shem, and the great-grandson of Noah.
 - To this point, the Septuagint is consistent with the Massoretic text in *Gen. 10:22-24*, listing Arpachshad as the birth father of Salah. However, in the genealogical list in *Gen. 11:12-13*, and in contradistinction with the Massoretic text, the Septuagint presents Arpachshad as the grandfather of Salah. That is, the Septuagint inserts the generation of Cainan, listing Cainan as the son of Arpachshad and Salah as the son of Cainan.
 - Then, in regard to the patriarchal genealogical record appearing in *I Chron. 1:17*, the Septuagint proceeds to exclude the generation of Cainan in complete consistency with the Massoretic text.
- ◆ The Septuagint's inclusion of the generation of Cainan in *Gen. 11:12-13* presents another interesting, albeit quite puzzling, feature. The listed data for the birth and age of Cainan corresponds precisely with that for Salah, the indicated son of Cainan in the Septuagint account. Selected data are summarized in the table below to emphasize this alarming peculiarity, and to place in starker question the legitimacy of the insertion of Cainan in the Septuagint.

Patriarch Name	Age at Birth of Son (Massoretic)		Age at Birth of Son (Septuagint)		Age at Death (Massoretic)		Age at Death (Septuagint)
Shem	100				600		
Arpachshad	35	↔	135		438	↔	535
Cainan			130				460
Salah	30	↔	130		433	↔	460
Eber	34				464		
Peleg	30		30		239		
Reu	32	↔	134		239	↔	404

There is a significant difference between the Massoretic and Septuagint texts in the ages of fathers at the birth of successive sons in the genealogy of the Messiah, and so also in their ages at death (differences are accented by the comparison lines ↔).

Comment on Genealogies: The construction of genealogies in Genesis contain, at each generation, three numerical indicators of the advance of time in concert with the advancing longevity of the human family: age of father at birth of immediate descendant, years father lived after birth of immediate descendant, and total life span of that father. We observe that the generation of Cainan inserted in the Septuagint breaks this “3-step formulae” for establishing a generational chronology possessing internal cross-checks which preclude the possibility of interspersed time gaps.

- ◆ The Septuagint inflates the duration of the period between creation and the flood given in the Massoretic text. The pre-flood era generations of *Genesis 5* are increased by 586 years, and the post-flood era generations of *Genesis 11* are increased by 880 years. In total, the Septuagint extends the chronology from Adam to Abraham by more than a millennia (1466 years) over that given in the Massoretic text.
- ◆ Per the Massoretic text, ages at death decreased significantly in and after Peleg's generation. However, this quite precipitous decline is not so sharply evident in the Septuagint. This profound decrease in life-span following Eber's generation, strangely missing in the Septuagint, is a significant revelatory factor in understanding the development of the human population in the post-flood era.
- ❖ Of some quite troubling concern is the insertion of the generation of Cainan in the genealogy appearing in essentially all printed copies of Luke's Gospel (see *Luke 3:36*). The question is: might Luke, who sought to set forth in consecutive order through a carefully investigated account of true history, have employed the Septuagint as his primary reference and been unaware of the inconsistency between *Gen. 10:22-24* and *Gen. 11:12-13*? The present author is only casually conversant in NT textual criticism, but it can be noted that a number of manuscripts of Luke's Gospel include the name Cainan while there are others that do not.
 - For example, one of the more highly reputed manuscripts, Codex Beza (D), omits reference to Cainan. Furthermore, there exist reports that a number of writings by early church fathers omit any reference to Cainan (e.g., Josephus, Philo, John of Antioch, Eusebius; further, Origen is said to include the name Cainan, but with an asterisk).
 - The following argument might be proffered in defense of the possible compatibility of Luke's original writing with the Massoretic text, and questioning the legitimacy of the name Cainan appearing in Luke's account. The name Cainan may have been inserted by later copyists who, being naturally inclined to use a Greek source as they wrote in the Greek language, would have likely consulted the Septuagint as their primary reference. Such copyists, perhaps concluding that some Hebrew scribe inadvertently missed copying the name Cainan in *Gen. 11:12-13*, now presumed to 'correct' that oversight by inserting the name. In such a scenario, and with a succession of multiple copies naturally following, the spurious insertion could thereby have emerged as a 'settled' matter for future manuscripts. This is of course conjectural, yet neither unreasonable nor incompatible with the existence of reputable church fathers giving no credence to the existence of a patriarchal father named Cainan.
- ❖ In further defense of the authenticity of the Massoretic text relative to this (spurious?) insertion of Cainan's name appearing in *Gen. 11:12-13* and *Luke 3:36*, we can note that the ancient Samaritan Pentateuch (the Books of Moses copied by Samaritans), in contradistinction to the Septuagint, does not include the name Cainan in its version of *Gen. 11:12-13*. This comment is not intended to give, nor even to presume to give, credence to the whole of the Samaritan Pentateuch. Nevertheless, it does provide a measure of support for the opinion that the Septuagint should not be accepted as deserving such a weight of authority that it is ever allowed to function as a correction of the Massoretic text.

In conclusion, this author proceeds to hold henceforth in this writing the conviction that the received Massoretic text is authoritative, providing a preserved and accurate account of the 'breathed out' Word of God as received in the best established manuscripts, comprising thereby the very Word of Him who cannot lie and does not deceive. All the chronologies presented in succeeding chapters are developed based on this conviction. Further, the author has endeavored to always pursue whatever textual correspondences and coherences might be accessible in order to arrive at validating cross-checks useful in reinforcing confidence in the authenticity of reported chronological conclusions.

Outline Studies in Biblical Chronology

A Continuous Chronology from Creation to the Cross

Ch. 2: The Lives of Jacob and Joseph

Contents:

Preliminary Fundamentals	21
Exposing and Correcting Misconceptions Relative to the Lives of Jacob and Joseph	22
Key Chronological Marker #1	22
Key Chronological Marker #2	23
Key Chronological Marker #3	23
The Birth Order of Jacob's Children: Part 1	24
The Birth Order of Jacob's Children: Part 2	25
Key Chronological Marker #4	25
Summary Points to Note	26
Summary Perspective of the Life of Jacob	27
Jacob's Return Journey from Haran in Paddan-Aram to Hebron in Canaan	28
A Textual Misconception: The Chronological Placement of <i>Gen. 34</i>	29
Jacob and His Family: A Biblically Consistent Overview	31
The Lives of Jacob and Joseph after Arrival of the Family at Hebron	32
The Chronological Flow of the Lives of Jacob and Joseph after their Return from Haran	32
Clarifying Misconceptions Concerning Joseph in Relation to <i>Gen. 37</i>	33
Summary Chronology: The Lives of Jacob and Joseph	34
Times Surrounding the Lives of Jacob and Joseph	35
Appendix #1: The " <i>toledoths</i> " of Genesis	36
Appendix #2: Addressing a Published Chronological Confusion	38

The Lives of Jacob and Joseph

A construction of the chronology of the lives of Jacob and Joseph is central to discerning the patriarchal succession in the formation of Israel as a nation. It is also central to a clearer understanding of the developmental period following the enunciation of the Abraham Covenant, and the outworking of God's providence leading to fulfillment of the promise up to the time of the exodus and God's formation of "a great nation". Another significant value of a chronology of this period is that it exposes some unrealized and unappreciated facets of Jacob's commitment to the covenant promises, and of his fulfilling his sovereignly-ordained place among the patriarchal progenitors of the nation of Israel.

An analysis of the chronology of these patriarchs properly begins with the chronological anchors connecting the birth of Jacob to the lives of his father Isaac and his grandfather Abraham.

Preliminary Fundamentals

Fact #1. Abram was 75 years old when the covenant promise was first given and he left Haran for Canaan.

"So Abram went forth as the LORD had spoken to him; and Lot went with him.
Now Abram was 75 years old when he left Haran."
Gen. 12:4

Fact #2. Abraham was 100 years old when Isaac was born of Sarah.

"So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him. ... Now Abraham was 100 years old when his son Isaac was born to him."
Gen. 21:2-5

Fact #3. Abraham lived for 175 years.

"And these are all the years of Abraham's life that he lived, 175 years." *Gen. 25:7*

Fact #4. Isaac was 40 years old when he took Rebekah as his wife.

"and Isaac was 40 years old when he took Rebekah, ... to be his wife. *Gen. 25:20*

Fact #5. Isaac was 60 years old when his twin sons Esau and Jacob were born.

And afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was 60 years old when she gave birth to them." *Gen. 25:26*

**Conclusion: Jacob was born when his grandfather Abraham was 160 years old,
and Jacob was 15 years old when his grandfather Abraham died.**

These facts are summarized for reference in the following table.

Event	Generational Information	Generational Information
Abraham born		
Covenant Promise Received	Abraham 75 years old	Abraham enters Canaan
Isaac born	Abraham 100 years old	
Jacob born	Isaac 60 years old	Abraham 160 years old
Abraham dies @ age 175	Isaac 75 years old	Jacob 15 years old

The extended and more detailed chronology of the lives of Jacob and Joseph can only be ascertained by engaging a careful and consistent analysis of the various time-specific markers revealed in the Genesis narratives. Now in regard to the chronology of the lives of both Jacob and Joseph, definitive chronological considerations have often been overlooked, leading to interpretive conclusions that have fueled multiple misconceptions that are contrary to fact. In what follows a revised understanding of the lives of these pivotal characters in God's redemptive program is sought, even one in which rigid chronological correspondence across all interrelated texts is faithfully upheld.

Exposing and Correcting Misconceptions Relative to the Lives of Jacob and Joseph

As noted, the unfolding of events in the lives of Jacob and Joseph cannot be accurately understood apart from a respectful consideration of those distinct chronological markers interspersed in the narrative accounts of their lives. If such markers are not duly respected, and are not allowed to assert a controlling influence over translative choices of individual words or phrases, presumptive interpretations can find root. The outcome is a tendency for misconceptions to emerge in the perceived story line, and for such presumptive-based understandings to become ingrained in the literature of these two heroes of the faith.

misconception: an opinion, idea or conviction that is contrary to fact;
an ingrained understanding that is based on presumption.

With respect to the role of Jacob and Joseph, two truly pivotal characters in the formative history of Israel, a number of expositor-writers have presumed to overlook certain chronological data that imposes stringent constraints on the ordering of events and experiences in their lives. It is shown in this chapter that widely-accepted and contrary to fact teaching has been infused in the history surrounding the lives of these individuals, a result traceable to presumptive license with respect to chronology. These two heroes of the faith receive quite extensive space in Scripture, and they hold quite strategic positions in the foundational history of Israel. For this reason, it is essential that exposition of the narrative accounts of their lives be based on accurate deductions from the received, true history.

In the following sections several key chronological facts are highlighted which compel insights that stand in decided opposition, even strong contradiction at certain points, to several of the widely held presumptions regarding the lives of both Jacob and Joseph. The goal of this text, it is hoped, is to argue convincingly for true conceptions where popular misconceptions exist, and to set forth definitive and substantive bases for an accurate and consistent understanding of the history of both of their lives.

Key Chronological Marker #1

Fact #1a. Joseph was 30 years old when he was promoted to prime minister in Egypt.

"Now Joseph was 30 years old when he stood before Pharaoh, king of Egypt."
Gen. 41:46

Fact #1b. Joseph was 39 years of age when Jacob moved his family to Egypt.

Note: 7 years of plenty plus 2 years of famine passed after Joseph assumed rulership, and before Joseph invited his father to Egypt.
(7 yrs. + 2 yrs. + 30 yrs. = 39 yrs.)

"Hurry and go up to my father, and say to him, 'Thus says your son Joseph, ... and you shall live in Goshen, ... for there are still 5 years of famine'." *Gen. 45:9-11*

Fact #1c. Jacob was 130 years old when he arrived in Egypt with his entire family.

"And Pharaoh said to Jacob, 'How many years have you lived?'
So Jacob said to Pharaoh, 'The years of my sojourning are 130';" *Gen. 47:8-9*

Conclusion #1a. Jacob was 91 years of age at the time of Joseph's birth.

$$130 - 39 = 91$$

Fact #1d. Jacob died at age 147 in Egypt, having lived there for 17 years after leaving Hebron.

"And Jacob live in the land of Egypt 17 years; so the length of Jacob's life was 147 years." *Gen. 47:28*

Conclusion #1b. Joseph was 56 years of age when his father Jacob died.

$$\text{Jacob: } 147 - 130 = 17$$

$$\text{Joseph: } 39 + 17 = 56$$

Key Chronological Marker #2

Fact #2a. Jacob served Laban 14 years for the privilege of marrying Laban's daughter Rachel. Jacob served 7 years before his marriage to Rachel plus another 7 years after their marriage.

7 yrs. + 7 yrs = 14 yrs. of service to Laban

Misconception Comment:

Some expositor-writers have presumed that Jacob not only served Laban an additional 7 years, but that the privilege of marrying Rachel was also postponed for 7 more years. This is a presumption contradicted by rigid chronological considerations. The additional "week" in view is a 7-day period during which, according to custom, wedding feasting and family celebration occurred.

"Now Jacob loved Rachel, so he said, 'I will serve you 7 years for your younger daughter Rachel.' ... So Jacob served Laban 7 years for Rachel ... " *Gen. 29:18-20*

"Now it came about in the evening that [Laban] took his daughter Leah, and brought her to [Jacob];" *Gen. 29:23*

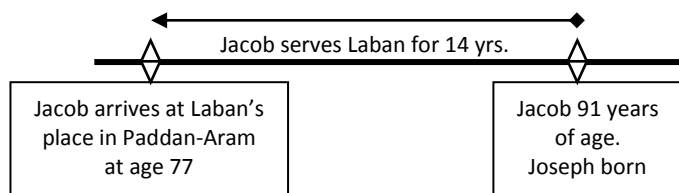
"Complete the week of this one [Leah], and we will give you the other [Rachel] also for the service which you shall serve with for another 7 years. ... and [Jacob] served with Laban for another 7 years." *Gen. 29:27-30*

Fact #2b. Jacob requested leave of Laban immediately following Rachel's giving birth to Joseph. Jacob had at this time completed the promised 14 years of service for the privilege of marrying Rachel.

"Now it came about when Rachel had borne Joseph, that Jacob said to Laban, 'Send me away, that I may go to my own place and to my own country. ... for you yourself know my service which I have rendered to you.'" *Gen. 30:25-26*

Conclusion #2. Jacob first arrived in Paddan-Aram when he was 77 years of age.

$$91 - 14 = 77$$



Misconception Comment:

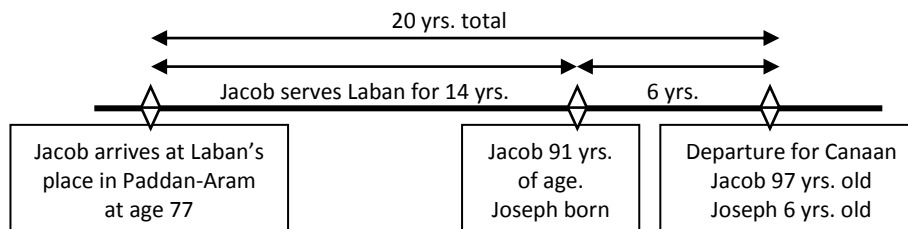
It is commonly presumed that Jacob was a young man, most probably less than 30 years old, when he deceived his father Isaac in the matter of the blessing, and then had to flee from his parents because of the wrath of his brother Esau.

Key Chronological Marker #3

Fact #3. Jacob served Laban for 6 additional years following the birth of Joseph, an arrangement worked out with Laban for wages consisting of a portion of Laban's flock. Thus, Jacob served in Paddan-Aram for a total of 20 years.

"These 20 years I have been in your house; I served you 14 years for your two daughters and 6 years for your flock, and you changed my wages 10 times." *Gen. 31:41*

Conclusion #3a. Jacob was 97 years of age when he departed from Paddan-Aram.



Conclusion #3b. Joseph was 6 years old when the family departed Haran for Canaan.

Note: Benjamin (listed at the bottom of the foregoing figure) was born while the family was returning to Canaan; actually as they neared Ephrath (alt., Bethlehem) on their way to Hebron where Isaac was residing (see Gen. 35:16-20).

Further Note: Later texts suggest that Jacob had other daughters in addition to Dinah (see Gen. 37:35 and Gen. 46:7, 15), daughters perhaps born to Bilhah after Rachel died.

The Birth Order of Jacob's Children: Part II

Gen. 30:22 and The Position of Joseph in the Line of Jacob's Offspring

A Brief Textual Analysis of vs. 22

In many modern translations, *Gen. 30:22* opens with the conjunction "Then ..." → a term implying a temporal succession with direct connection to the preceding paragraph. That is, the word "then" opening vs. 22 suggests that the text which follows in vs. 22 pertains to an event subsequent to that which immediately precedes the conjunction. Thus, the implied sense communicated by translations choosing to employ the conjunction "then" is as follows: Rachel's giving birth to Joseph noted in vs. 22 follows consecutively Leah's giving birth to Dinah in vs. 21, albeit with perhaps some unknown and likely brief delay. As such, these translations imply that Dinah and Joseph are to be seen as quite similar in age.

Note: Some of the common translations employing the conjunction "Then" in the opening statement of vs. 22 include the NASB, NKJV, ESV, NIV, Oxford, Amplified, and surely multiple other versions. Some employ the alternate translative rendering, "As soon as ...". Such wording implies an even stricter sense of a successive temporal flow of events existing between vs. 21 and vs. 22 than even "Then ..." – the most widely used term

The Preferred and Necessary Translation of vs. 22

In quite definitive contrast with many modern translations, the Geneva and King James versions translate vs. 22 using the conjunction "And ..." as opposed to "Then ...". Linguistically speaking, the conjunction "and" can mean "additionally", such as providing other "additional in sequence" commentary meant to advance, intensify, broaden, etc. the information content in the immediately preceding paragraphs. However, the conjunction "and" can also mean that "further", even "non-consecutive", information has been inserted. Either of these meanings implies the appearance of "additional relevant information". In particular, use of "And ..." alerts the reader that information pursuant to the subject at hand is being added, yet it does not necessarily pertain directly to the foregoing chronological flow.

Now the subject matter at hand, both before and after the transition from vs. 21 to vs. 22, pertains particularly to the family born to Jacob while he was residing in Paddan-Aram.

Also, the particular "additional", or "further", information appearing in the paragraph consisting of vs. 22-24 is the birth of Rachel's first-born child, Joseph.

Point #1. The conjunction opening vs. 22-24 to foregoing text does not necessarily require a continuation of the birth-order succession in Jacob's family that is detailed in the preceding paragraphs.

Point #2. Since chronological markers decisively place the birth of Joseph at 7 years following Rachel's marriage, the narrative in vs. 22-24 ought to be seen as providing additional and non-consecutive information and not detailing a continuation of a chronologically consecutive birth-order.

Key Chronological Marker #4

Fact #4. Dinah is the 7th child born to Leah by Jacob, and quite apparently the youngest of all the children born into Jacob's family while in Paddan-Aram.

"Then Leah said, 'God has endowed me with a good gift; now my husband will dwell (honor) me, because I have borne him 6 sons.' ... And afterward she bore a daughter and named her Dinah."

Gen. 30:20-21

Conclusion #4a. Dinah was most likely 5, perhaps even 6, years younger than Joseph.

Conclusion #4b. Dinah was at most 12 years of age when Joseph was 17 years of age.

Summary Points to Note:

Point #1. The Biblical narrative describing the temporal and sequential development of Jacob's family line, particularly Joseph's place in that line, requires a careful integration of *both chronological and textual* considerations relative to family details recorded in *Gen. 29* and *Gen. 30*.

- ❖ A common misconception concerning the succession of birth-order is decisively contradicted by a chronological constraint.

Point #2. All of the 12 children (11 sons plus daughter Dinah) born to Jacob in Paddan-Aram were born from 4 mothers over a span of 12 years.

Point #3. Joseph was at most 6 years younger than Reuben, Jacob's eldest son born to Leah.

Point #4. Rachel gave birth to Joseph 7 years following her marriage to Jacob. Thus, Joseph most certainly *was not* the youngest among the other 10 boys born to Jacob during his 20-year stay in Paddan-Aram.

Point #5. Important Facts Linking the Earlier Life of Jacob to His Latter Years.

- Jacob arrived in Paddan-Aram at 77 years of age.
- Jacob served Laban for 7 years for the privilege of marrying his daughter Rachel.
- After marrying Rachel, Jacob agreed to serve Laban an additional 7 years for the privilege of having received Rachel as wife.
- Rachel gave birth to Joseph 7 years after her marriage to Jacob.
- Jacob served Laban 14 years before Joseph was born.
- Jacob served Laban for a total of 20 years before beginning his return journey to Canaan from Paddan-Aram at 97 years of age.

Comment: The "toledoth" Structure of Genesis

The word "toledoth" is a Hebrew term that appears 11 times in Genesis, this unique 'Book of Beginnings'.

The term means "origins", or more comprehensively, "accounts or records of origins or beginnings".

It appears in the recurring phrase, "These are the generations of author's name".

The word "toledoth" appears in faithful English translations of Genesis as "generations", at least so in the Geneva, King James, New King James, and New American Standard versions.

A substantial body of evidence exists suggesting that each appearance of the word in Genesis marks the close of a separated or distinct writing. Alternatively, the appearance of this phrase represents a subscript to the foregoing account attributed to a particular author, an author who wrote as an eye-witness of life-experiences occurring within that period of true history defined within his life time.

There are, admittedly, naysayers with respect to this described meaning of the term as it appears in the Genesis account, and of its textual significance. Nevertheless, many writers, present writer included, consider the meaning described above to rest on a firm and substantive interpretive foundation.

For the purposes to this chapter, it should be noted that the account of the lives of Jacob and Joseph is covered in two narrative accounts. The life of Jacob plus the early life of Joseph, say before he was 8 years of age, is described in the "toledoth of Jacob". The "toledoth of Jacob" extends from *Gen. 25:19b—37:2a*. In accordance with the "toledoth formula", this section contains, 'in-the-large', Jacob's personal account of his life – the qualification noted appears because two brief "toledoth" accounts of Esau are included in the body of Jacob's record. Esau's "toledoths" were likely received from Esau himself at the time when he and his twin brother Jacob buried their father Isaac. Jacob would then have included them in his own account, an action wholly consistent with his role as the patriarchal head and covenant successor of Isaac's family.

By contrast, the narrative account of Joseph's life, which also includes important life-experience data pertaining to the latter part of Jacob's life, forms the closing and most lengthy section of Genesis, a section almost surely penned by Moses from received written and oral accounts preserved by Joseph's family.

Note: An expanded list of the 11 toledoth statements in Genesis is given in the Appendix #1 (pp. 36-37).

Summary Perspective of the Life of Jacob

Jacob is a somewhat enigmatic character, and somewhat maligned in various writings concerning his life. This is a consequence that arises in part, so it seems to this author, from misconceptions that have their root in a less than diligent appreciation for interpretive constraints gleaned from attention to chronological considerations and from insightful statements regarding his character.

One of the more remarkable conclusions derived from a careful chronological analysis of the life of Jacob is that he was a mature 77 years of age before participating with his mother in a scheme to garner the patriarchal blessing from his father Isaac. This fact stands in stark contrast to impressions one obtains from most commentaries and notes in Study Bibles about Jacob.

It is quite widely presumed that Jacob was a young man, quite probably less than 30 years of age, when he fled from his family home in Beersheba, fleeing in the face of life-threats made by his enraged brother Esau.

The fact that Jacob had remained unmarried in the household of his parents shines a distinctive light on the degree to which he valued the covenant promises, exposing the depth of his commitment to and regard for the patriarchal role as spiritual leader of the family clan.

This role involved:

- assuming responsibility as leader of the family clan in worship of Yahweh;
- serving as custodian of the “*toledoth*” records of God’s working since the beginning of creation (i.e., the formative portions of the book of Genesis); and
- sustaining a family-cherishing of the privilege of being part of that family through whom Yahweh would fulfill His awesome covenant promises and redemptive working.

A quite descriptive statement in Scripture regarding Jacob’s character is penned in *Gen. 25:27*:

“Jacob was a complete man, living in tents.”

It should be noted that this phrase not only defines Jacob in a most praiseworthy light, but it does so while accenting a deep contrast between his life and the irresponsible and undisciplined (even debauched) life of his twin brother Esau. Drawing from various reputable Bible dictionaries, the life-characteristic “complete” communicates the sense of being:

- pious, upright, and wholesome;
- morally and ethically pure;
- having integrity, blameless.

Now, to this author’s knowledge, no text in Scripture shines a detractive or denigrating light which undermines or qualifies the essence of this statement defining the character of Jacob.

Of course, no one denies that Jacob exhibited a flawed nature at points of decision and action, but his God-revering and covenant-esteeming heart was manifested in multiple contexts, and so at bold and decisive points, particularly in his building the altar and leading his family clan in worship of Yahweh, the Elohim of his fathers. It is especially in and through such instances that one is able to discern a deeper insight into why God was pleased to be called

“*the God of Jacob*” (e.g., *Ps. 81:1, 4; Ps. 135:4*);

and also why Yahweh states without qualification: “*Yet I have loved Jacob*”, (*Mal. 1:2*).

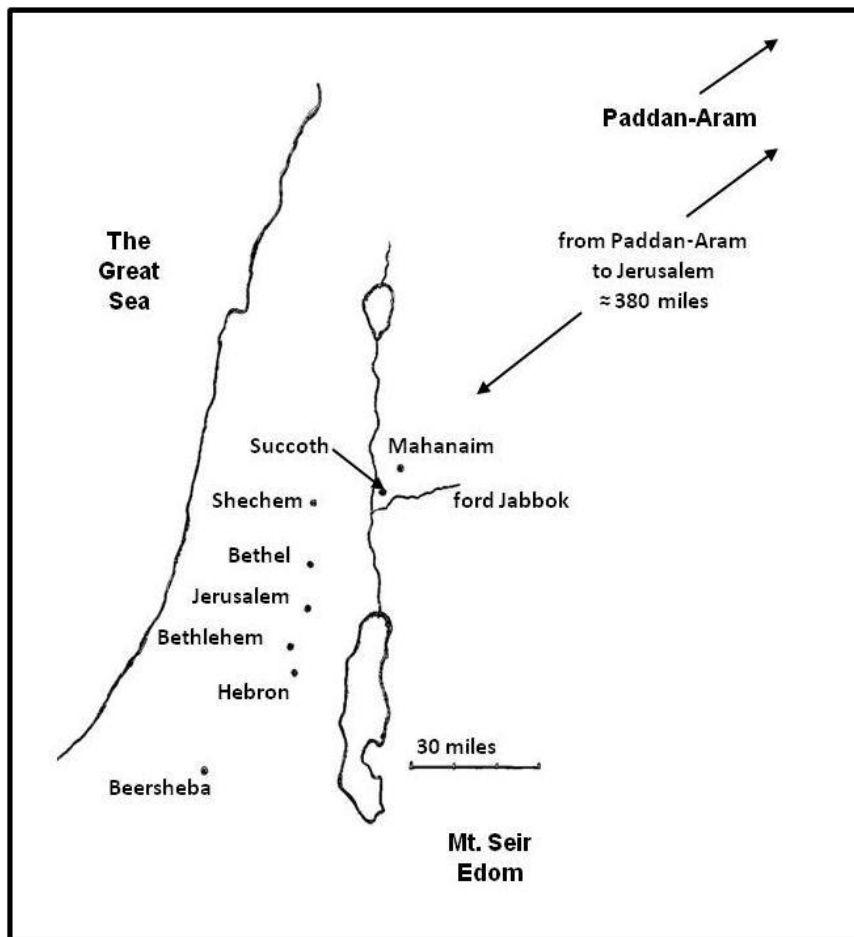
Jacob indeed stands as a patriarchal equal with his grandfather Abraham and his father Isaac, and one for which a specific and peculiar parallel identity becomes a common place expression in Scripture. For example, when Yahweh encountered Moses at the burning bush, Yahweh attributed to Himself the following identity (e.g., see *Ex. 2:6*):

“*I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.*”

This manner of God’s self-identification becomes commonplace thereafter in Scripture – a most distinctive and affirming validation of the faith and covenantal devotion which was a defining characteristic of Jacob’s walk with God as a “complete” man for the greater part of his 147 years.

Jacob's Return Journey from Haran in Paddan-Aram to Hebron in Canaan

Tracing Key Events and Stops on the 400 Mile Journey of Jacob with His Family Clan



1. Jacob departs Haran at Yahweh's command – with a promise of protection.
Gen. 31:1-3, 11-13

Jacob is 97 yrs. of age.
Rueben is ≈ 12 yrs of age.
Joseph is 6 yrs of age.
Dinah is 1-2 yrs of age

2. Jacob and his departing entourage are intercepted by Laban after 10 days of travel.
Gen. 31:17-25 (esp. vs. 23)

Note. Jacob's goal: his father Isaac's place in Hebron. (vs. 18)

3. Jacob encounters a host of angels at Mahanaim.
Gen. 32:1-2

Mahanaim = "two hosts"
Jacob receives assurance that his journey will proceed under the guardianship of two hosts: an angelic host plus his servant host.

4. Jacob makes preparations for an encounter with Esau. *Gen. 32:3-32*

He presumably makes preparations at Mahanaim, north of the ford Jabbok.
He engages in prayer. (vs. 9-12)
He prepares a gift for Esau. (vs. 13-15)
He wrestles the angel of Yahweh. (vs. 24-32)

5. Jacob encounters Esau on the south side of the ford Jabbok.
Gen. 33:1-16

Esau returns to Mt. Seir (Edom).

6. Jacob and his entourage rest at Succoth, just to the east of the Jordan.
Gen. 33:17

8. Jacob purposes to lead his family clan to Bethel, requiring a time of repentance before engaging the journey.
Gen. 35:1-15

Jacob rebuilds the altar and engages in worship with the whole family. (vs. 6-7)
God renews elements of the Patriarchal covenant with Jacob. (vs. 9-15)

7. Jacob crosses the Jordan, arriving in Canaan and setting up the family camp at Shechem. *Gen. 33:18-20*

He purchases property and builds an altar called El-Elohe-Israel, meaning, "The Strong One who is the Elohim of Israel".

9. Benjamin is born at Ephrath (Bethlehem) and Rachel dies. *Gen. 35:16-20*

10. Home at last!
Jacob and his clan arrive at Hebron. *Gen. 35:27-29*

Note: The span of time for Jacob's journey from Haran to Hebron is unknown. Yet it is from Hebron that Jacob later sends Joseph to visit his brothers tending the flock in Shechem ... an occasion 11 years after Jacob left Haran, assuming Joseph is so sent by Jacob at age 17.

Isaac dies at 180 yrs. of age ... 23 years after Jacob left Haran ... and when Joseph is 29 yrs. of age (already being in Egypt for 12 years).

A Textual Misconception: The Chronological Placement of *Gen. 34*

The placement of *Gen. 34* in relation to the chronological flow of events in Jacob's journey from Haran to Canaan presents, as shown in this section, a troubling cause for concern when seeking to connect details set forth at the close of *Gen. 33* with those appearing in the opening of *Gen. 35*. Although chapter 34 is textually set in a position intermediate to *Gen. 33* and *Gen. 35*, it is a presumption to insist that the sequence of events described in chapters 33–35 actually flowed out along a continuous and consecutively arranged chronology. It is shown here that this presumption is, in fact, a misconception that must stand contrary to truth. Nevertheless, the idea that chapters 33–35 actually present a true and consecutive flow of events in the life-flow of the patriarch Jacob is an ingrained and widely-adopted understanding of the history of his life.

Consider first the timing of Jacob's arrival at Shechem. It seems reasonable that Jacob and his entourage would have endeavored to progress quite consistently until their arrival at the ford Jabbok and their encounter with Esau. Thereafter, as the text declares, they moved but a short distance to Succoth where they rested for an extended period (Jacob both built a house and booths for the livestock). Perhaps this was a winter rest stop, one where a supply of water and good shelter in the woods and brush along the Jordan River were readily and abundantly available.

If this proposed scenario indeed has a close resemblance to fact, then their crossing the Jordan and arriving at Shechem, say in early springtime, might have occurred approximately one year following their departure from Haran. In such a case we can discern (even hold as quantitatively suggestive) that the ages of selected members of Jacob's family would be as follows.

<p><u>Ages when camping at Shechem</u> (assuming an arrival 1 yr. after leaving Haran)</p> <p>Jacob: $97 + 1 = 98$ yrs. old Reuben: $12 + 1 = 13$ yrs. old Joseph: $6 + 1 = 7$ yrs. old Dinah: $(1 \text{ or } 2) + 1 = 2 \text{ or } 3$ yrs. old</p>

The estimated ages of both Reuben and Dinah immediately stimulate questions regarding the possibility that *Gen. 34* follows chronologically the events noted in *Gen. 33:18-20*. The crucial point is that the shameful and tragic circumstances described in *Gen. 34* could hardly have occurred at the time of Jacob's camping at Shechem on his homeward journey to Hebron because of the age of Dinah and of her eldest brothers. Consequently, the details described in *Gen. 34* almost certainly must have occurred, roughly say, 20 or so years later, and *Gen. 34* ought to be seen as a parenthetical insertion within the broader account of the return journey. From this perspective, its placement following the description in *Gen. 33:18-20* occurs as likely a parenthetical insertion, or an historical addendum, relative to the earlier first stop at Shechem, even an event that chronologically occurred at some unspecified later time.

As Jacob penned his "toledoth" account, which is concluded in *Gen. 37:2a* by use of the phrase, "*These are the generations of Jacob*", he evidently purposed to insert a record of this grievous incident of his life some unspecified time after arriving back in Canaan. Since this event occurred at Shechem, it would be quite natural that he would append the account of *Gen. 34* in close proximity to the details of his initial stop at Shechem, and his associated purchase of property there and the raising of an altar in worship of El-Elohe-Israel. It is worth noting that Jacob's toledoth, ending with *Gen. 37:1*, contains only scant further detail of his journey back home to Hebron aside from his stop at Bethel. He references only briefly his arrival at Hebron (*Gen. 35:27*) and the death of his father Isaac (*Gen. 35:28-29*).

The proposed conclusion detailed above receives added support by two further textual evidences. First, the detail appearing in the sacred text immediately following Jacob's toledoth suggests that Joseph was sold into slavery at age 17, or perhaps a year or two later (see comment at the bottom of page 33).

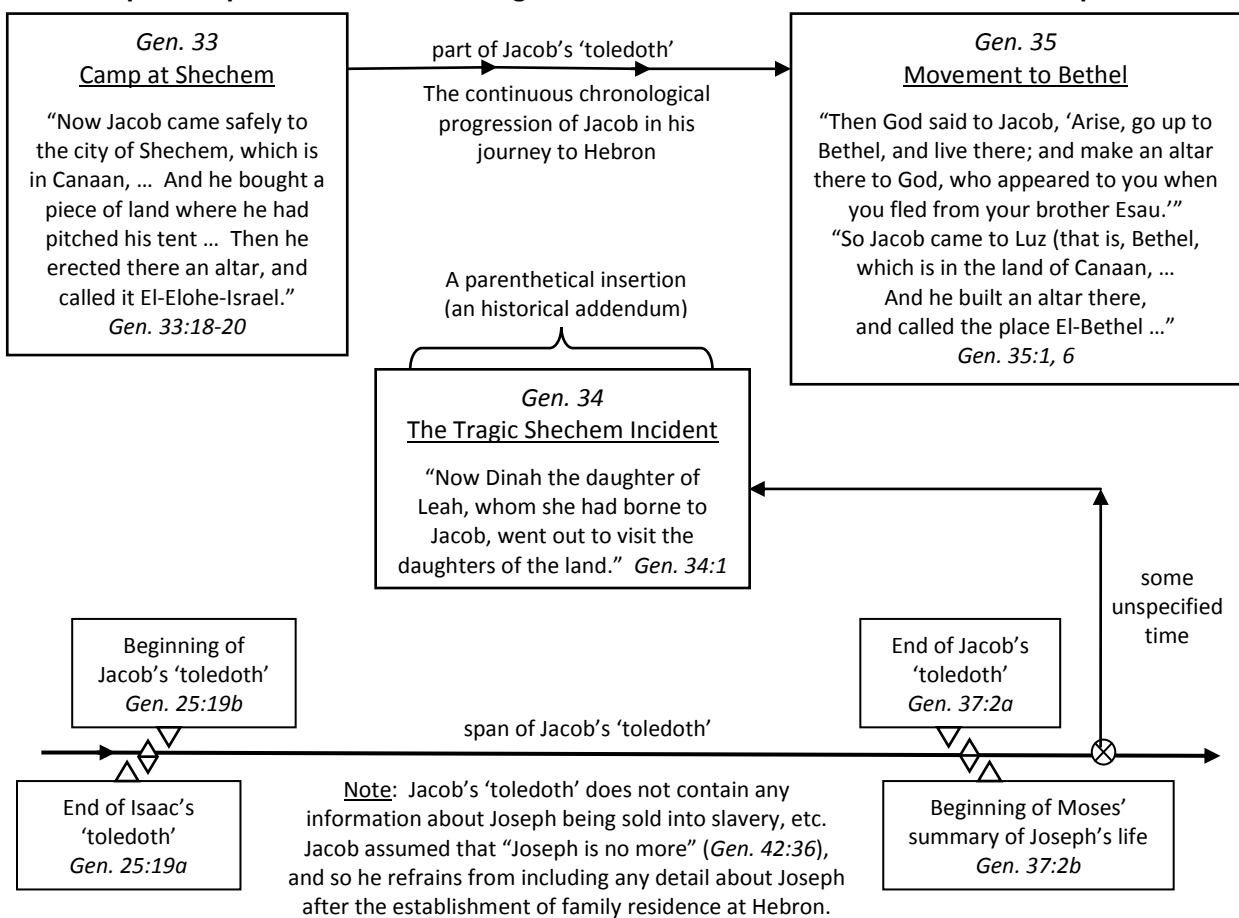
Now even at this later time, the age of Dinah is still problematic in relation to the opening statement of *Gen. 34*. To make this explicit, consider the following computation of relative ages in Jacob's family.

Ages when Joseph is 17 yrs. of age
 (Joseph's age noted in *Gen. 37:2*)
 Jacob: $91 + 17 = 108$ yrs. old
 Reuben: $6 + 17 = 23$ yrs. old
 Dinah: $17 - (5 \text{ or } 6) = 11 \text{ or } 12$ yrs. old
 (Dinah estimated to be 5-6 years younger than Joseph)

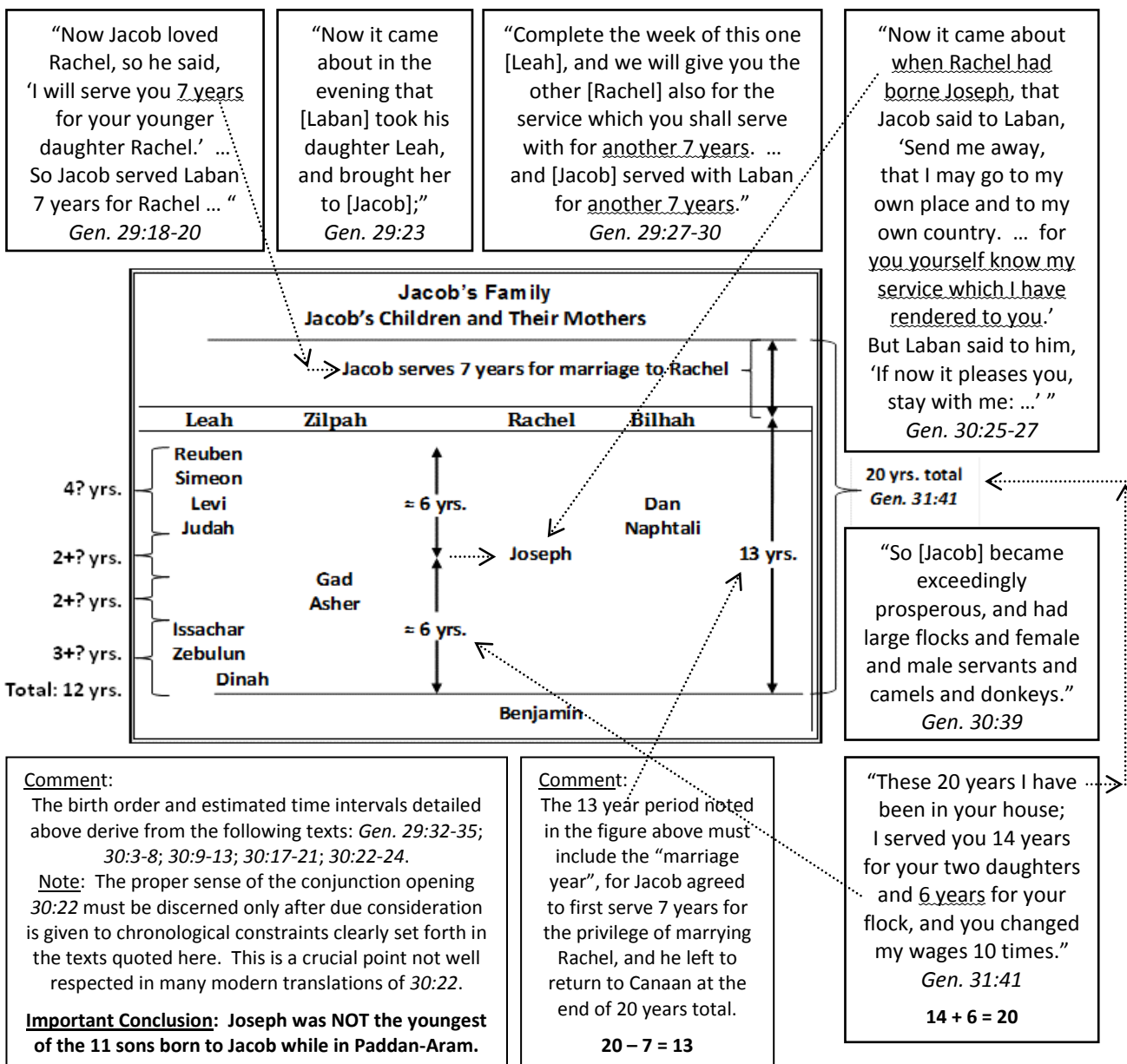
Important Conclusion: The tragic *Gen. 34* incident at Shechem must have occurred some years **AFTER** Joseph was sold as a slave to the Midianite traders.

In addition, this conclusion is reinforced by the very unlikely fact that Jacob's sons would be found pasturing the flock in proximity to Shechem after the events of *Gen. 34* ... after the scandalous action and murderous plot perpetrated in that community. What with the resulting profound denigration of Jacob's name through such heinous action by his sons, Jacob would almost surely have kept this flock some distance to the south. Thus, Joseph would not have been sent on that 50 mile journey to check on the welfare of his brothers and the flock around Shechem after the events of *Gen. 34*.

The Proper Perspective of the Chronological Placement of *Genesis 34* in Jacob's Life Experience



Jacob and His Family: A Biblically Consistent Overview



Important Chronological Implications:

<p><u>Ages when arrival at Shechem:</u> (assume arrival 1 yr. after leaving Haran)</p> <p>Jacob: $97 + 1 = 98$ yrs. old Reuben: $12 + 1 = 13$ yrs. old Joseph: $6 + 1 = 7$ yrs. old Dinah: $(1-2) + 1 = 2$ or 3 yrs. old</p>	<p><u>Comment:</u></p> <p>Abraham departed Haran in 2083 An. Hom. while Jacob left Haran in 2265 An. Hom.</p> <p>Thus, Jacob arrived at Shechem and built the altar to El-Elohe-Israel 182 years after Abraham built his altar there.</p>	<p><u>Joseph's Years at Hebron:</u> (assume arrival at Hebron 2 yrs. after leaving Haran)</p> <p>Joseph arrives at Hebron at age $6 + 2 = 8$ yrs. Joseph is sold as slave at age 17 yrs. Joseph lives in Hebron for 9 years before being sold as slave.</p> <p><u>Conclusion:</u> Joseph has opportunity for personal interaction with grandfather Isaac throughout his 9 yr. stay at Hebron.</p>
<p><u>Ages when Joseph is 17 yrs. of age:</u></p> <p>Jacob: $91 + 17 = 108$ yrs. old Reuben: $6 + 17 = 23$ yrs. old Dinah: $17 - (5-6) = 11$ or 12 yrs. old</p> <p><u>Important Conclusion:</u> The Gen. 34 incident at Shechem must have occurred AFTER Joseph was sold as a slave to the Midianite traders.</p>		<p><u>Further Facts:</u></p> <p>Jacob departs Haran at age 97 in 2265 An. Hom. Jacob and family arrive in Hebron in $2265 + 2 = 2267$ An. Hom. Joseph arrives in Hebron at age 8 in 2267 An. Hom. Joseph is sold as slave at age 17 in 2276 An. Hom. Isaac dies at age 180 in 2288 An. Hom.</p> <p><u>Conclusion:</u> Joseph is age 29 (in Egypt) and Jacob age 120 when Isaac dies, 21 years after Jacob arrives back in Hebron.</p>

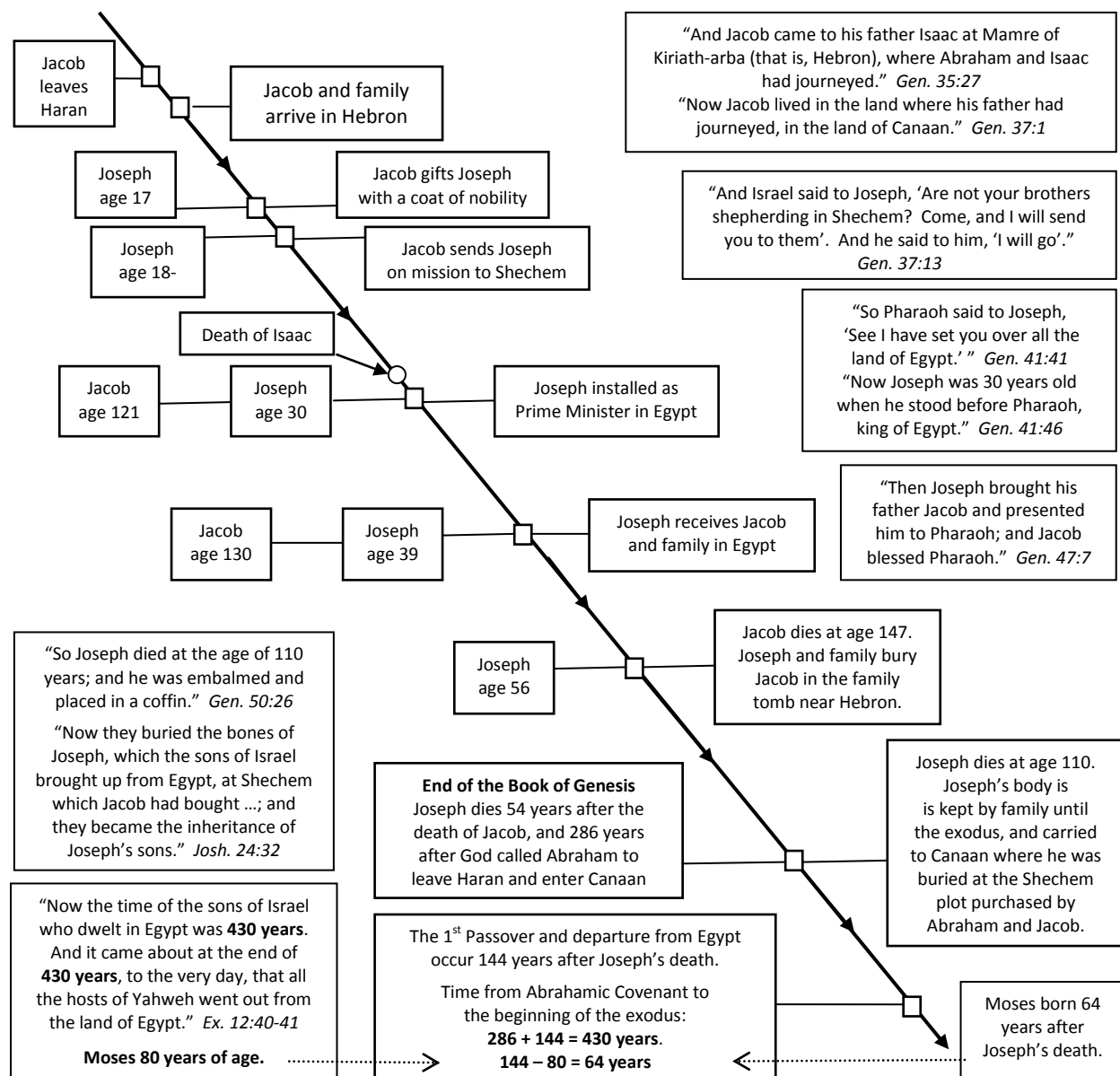
The Lives of Jacob and Joseph after Arrival of the Family at Hebron

The establishment of the family clan's residence in Hebron comprises the closing note in Jacob's "toledoth" account of his life prior this time. He closes his personal account with two statements pertaining specifically to the climax of his journey from Haran to Hebron: *Gen. 35:27* and *Gen. 37:1*.

The reader will observe that the death and burial of Isaac (*Gen. 35:28-29*), plus the two toledoths of Esau, are inserted between these two closing statements in Jacob's toledoth. As such Jacob exercised his patriarchal duty to represent the whole of his father Isaac's descendants, and carried forward the account from the close of Isaac's toledeth (see *Gen. 25:19*) until his own arrival back in Hebron. The toledoth of Jacob is truly quite comprehensive of the whole of his family life. It ranges from the marriage of his parents onward to his own birth, through the years of his home life, then traces the development of his personal family, and finally describes key aspects of his return from 20 years in Haran.

The continuation of the historical record of the family is picked up in *Gen. 37:2b*, but under different authorship, with Joseph being 17 years of age and pasturing the flock with his brothers in the vicinity of Hebron. The subsequent history of the lives of these two saints is presented in a schematic form below, with principal focus on the chronological flow revealed in *Gen. 37:2b-50:26*.

The Chronological Flow of the Lives of Jacob and Joseph after their Return from Haran



Clarifying Misconceptions Concerning Joseph in Relation to *Gen. 37*

Comment re *Gen. 37:3* and the phrase: “[Joseph] was the son of [Jacob’s] old age”

The referenced phrase is a basis for frequent assertions that Joseph was a son born considerably later in Jacob’s life compared with the other 10 sons born in Paddan-Aram. However, such presumption is clearly contrary to fact. As shown decisively through chronological considerations detailed earlier in this chapter, all 11 of Jacob’s sons born in Paddan-Aram were born while Jacob’s age spanned the range 85–96.

Further, Joseph was born when Jacob was 91, near the mid-range of this span.

Thus, all of Jacob’s sons were, in a true sense, “a son of his old age”, and Joseph was certainly not such a son in some sense that was unique or special in comparison with his other brothers.

As such, the phrase, taken in a plain and straightforward manner as it appears in our modern translations, provides no particularly distinct information in regard to Joseph – for this modifying phrase clearly has Joseph as its subject. It seems logical therefore that an alternate and more meaningful sense must be present in the original version of this text – a sense likely not well captured in our common translations.

A few select commentaries address the underlying sense of this phrase, and offer quite informative insights into the character of Joseph. The following statements are excerpted from two sources.

- ♦ “Literally rendered, it is ‘son of old age to [Jacob]’—Hebrew phrase for ‘a wise son’—one who possessed wisdom above his years— ... one born old, one wise above his years, an old head on young shoulders.” [James-Fausset-Brown Bible Commentary]
- ♦ “The ancient translations, Chaldee, Persian, Arabic, and Samaritan, render the [phrase] thus, a wise or prudent son; ... one wise above his years, one that had a grey head, as we say, upon green shoulders.” [Matthew Poole Commentary]

A succinct paraphrase of these descriptive statements might be: “Joseph was a son of older age” – a son who manifested a more advanced maturity, dependability, and analytical judgment over his brothers.

Comment: Joseph’s Age when Sold as a Slave to Midianite Traders

The narrative in *Gen. 37* opens with Joseph at 17 years of age. Now it is widely presumed, and so quite authoritatively stated in many writings, that Joseph’s age on the occasion of his being sold into slavery was indeed 17, an event described several paragraphs later than this earlier statement of his age.

However, it is purely a speculative assumption that he was sold at age 17, one not at all definitively required by the text. Joseph’s being 17 years of age in *Gen. 37:2*, as he is introduced at the beginning of this narrative account, may simply have reference to that time when he gave his critical report concerning his brothers, and when his father Jacob gifted him with a varicolored tunic – a coat which in color and style was distinctive of an individual belonging to nobility.

An examination of the text shows that vs. 5 opens a new paragraph, one addressing the subject of Joseph’s dreams. Now this new paragraph need not be seen as describing an action having immediate and successive temporal relation to the subject matter in vs. 3. Of course, the NASB does open vs. 5 with the conjunction “Then”, a term implying temporal succession. However, the Geneva and King James versions alternatively use “And”, while the NKJV uses “Now”. Such renderings of the conjunction opening the new paragraph allow the sense that a subsequent event is being described in vs. 5, even one which may follow the previous event (vs. 3) with an unspecified interval of delay.

Note: Recall the earlier encounter of this same translative sense communicated by the choice of conjunction in relation to *Gen. 30:22* and Joseph’s place in the birth order of Jacob’s sons. (see p. 5)

Certainly, as Joseph purposed to share his dreams with his family, and since these shared dreams sharply intensified the already rising resentment of Joseph’s manifest position of favor from his father Jacob, it seems entirely reasonable that some interval of time following his 17th birthday could have occurred between vs. 4 and vs. 5, and that both Joseph and his brothers continued to reside in Hebron.

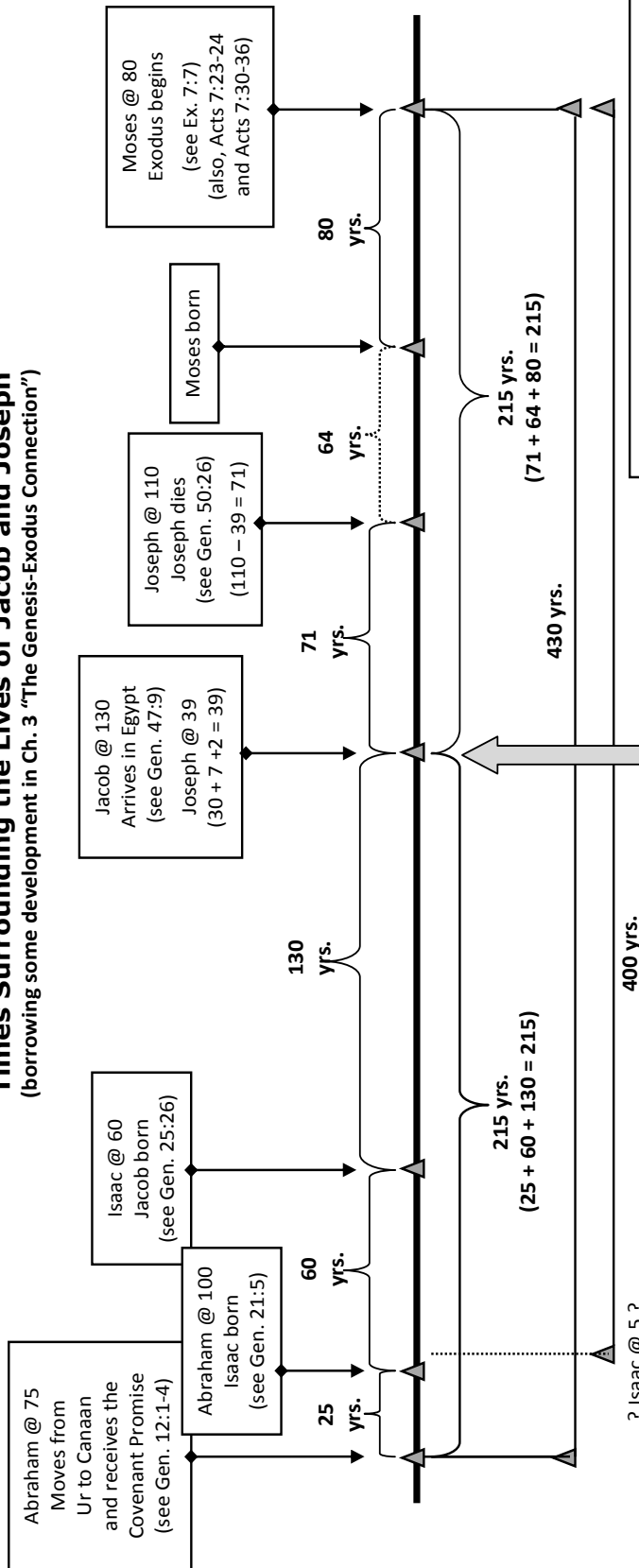
Realistically then, Joseph may have been somewhere between 18 to 20 years of age by the time Jacob sent him to check on the welfare of his brothers in the vicinity of Shechem 50 miles to the north.

Point: The infallibility of Scripture ensures consistency of detail in all respects, and thus the phrase “[Joseph] was the son of {Jacob’s} old age” must comport fully with all revealed chronological data. And further, the correct interpretive understanding must satisfy full correspondence across all related texts.

Conclusion: Joseph’s age when he was sold as a slave and escorted to Egypt, although unspecified in Scripture and subject to conjecture, was likely in the range 18–20, but almost assuredly greater than 17.

Summary Chronology: The Lives of Jacob and Joseph (with information relative to Abraham and Isaac included)		
Year An. Hom.	Patriarchal Event	Chronological Comment
2008	Abraham born	(in Ur of the Chaldeans)
2083	Abraham called to leave Haran	Abraham 75 yrs. of age Covenant Promise given (<i>Gen. 12:1-3</i>)
2108	Isaac born	Abraham 100 yrs. old
2168	Jacob born	Isaac 60 yrs. old
2183	Abraham died	Jacob 15 yrs. of age
2245	Jacob flees to Paddan-Aram	Jacob 77 yrs. of age Isaac 137 yrs. of age
2252	Jacob marries Leah & Rachel	Jacob 84 yrs. of age
2259	Joseph born	Jacob 91 yrs. of age (eldest son Reuben ≈ 6 yrs. old)
2265	Jacob leaves Haran to return to Canaan (after 20 years with Laban in Haran)	Jacob 97 yrs. of age Joseph 6 yrs. of age (daughter Dinah ≈ 1 yr. old)
?? 2267 ??	Jacob arrives at Hebron (estimated 2 yr. travel time)	Jacob 99 yrs. of age Joseph 8 yrs. of age
2276	Joseph 17 yrs. old	(Reuben ≈ 23 yrs. old) (Dinah ≈ 12 yrs old)
2288	Isaac died	Isaac 180 yrs. old Jacob 120 yrs. of age Joseph 29 yrs. of age Joseph likely in prison in Egypt
2289	Joseph begins to rule in Egypt	Joseph 30 yrs. of age
2298	Jacob moves with family to Egypt	Jacob 130 yrs. of age Joseph 39 yrs. of age
2315	Jacob died	Jacob 147 yrs. old Joseph 56 yrs. of age
2369	Joseph died	Joseph 110 yrs. old

Times Surrounding the Lives of Jacob and Joseph (borrowing some development in Ch. 3 "The Genesis-Exodus Connection")



Comment re 430 years

(NASB with footnote)
Exodus 12:40-41

"Now the time of the sons of Israel who dwelt in Egypt was 430 years. And it came about at the end of 430 years, to the very day, that all the hosts of the LORD went out from the land of Egypt."
(KJV: vs. 40)

"Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years."
(Septuagint & Samaritan Texts: vs. 40)

"The sojourning of the children of Israel who sojourned in Egypt and Canaan was 430 years."
(see also Gal. 3:8, 13-17)

(NIV: vs. 40-41)

(ESV quite similar)

"Now the length of time the Israelite people lived in Egypt was 430 years. At the end to the 430 years, to the very day, all the LORD'S divisions left Egypt."

The occasion of Jacob's arrival in Egypt at age 130 marked a key transition point in the development of God's 'kingdom redemption' program. In accordance with terms of the Abrahamic Covenant, namely the promise to form from Abraham's loins "a great nation" through which

"all the families of the earth will be blessed" (Gen. 12:1-3), this historical moment marked the onset of a pivotal transition from God working through a family line alone to His working through a "nation-son" – even that nation set to be born when the promise given to Jacob "do not be afraid to go down to Egypt, for I will make you a great nation there", and "will surely bring you up again" (Gen. 46:3-4), moved to fulfillment.

This moment marked the transition from "a patriarchal family line" to "a great 'nation-son' line".
"Thus says Yahweh, 'Israel is My son, My first-born ...'" (Ex. 4:22)

The 400 years and 4 generations of Genesis 15:13-16

Jacob	Levi
Levi	Kohath
Jochebed	Amram
Moses	Moses

" your seed will be strangers in a land that is not theirs, where they will be enslaved and oppressed for 400 years. ... Then in the 4th generation they shall return here,"

Appendix #1: The “*toledoths*” of Genesis

“toledoth” (*Heb.* to-led-aw’; alt., “toledot”) → family descent; account or record of begetting

Gen. 2:4: The toledoth of creation

Gen. 1:1 ————— *Gen. 2:4*

“These are the generations of the heavens and of the earth when they were created, in the day that Yahweh Elohim made the earth and the heavens.”

Gen. 2:4 (Geneva, KJV)

Gen. 5:1: The toledoth of Adam

Gen. 2:5 ————— *Gen. 5:1*

“This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him; male and female created He them, and blessed them, and called their name Adam, in the day when they were created.” *Gen. 5:1-2* (Geneva, KJV)

Gen. 6:9: The toledoth of Noah

Gen. 5:2 ————— *Gen. 6:8*

“These are the generations of Noah: Noah was a just man and upright man in his time: and Noah walked with God.” *Gen. 6:9* (Geneva)

Gen. 10:1: The toledoth of the sons of Noah

Gen. 6:9 ————— *Gen. 10:1*

“These are the generations of the sons of Noah, Shem, Ham and Japheth: unto whom sons were born after the flood.” *Gen. 10:1* (Geneva)

Gen. 11:10: The toledoth of Shem

Gen. 10:2 ————— *Gen. 11:10a*

“These are the generations of Shem: Shem was 100 years old, and begat Arphaxad two years after the flood.” *Gen. 11:10* (Geneva, KJV)

Gen. 11:27: The toledoth of Terah

Gen. 11:10b ————— *Gen. 11:27a*

“Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.” *Gen. 11:27* (Geneva, KJV)

Gen. 25:12: The toledoth of Ishmael

————— *Gen. 25:12a*

} Included
in the
span of
Isaac’s
toledoth

“Now these are the generations of Ishmael Abraham’s son, whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham.” *Gen. 25:12* (Geneva, KJV)

Gen. 25:19: The toledoth of Isaac

Gen. 11:27b ————— *Gen. 25:19a*

“And these are the generations of Isaac, Abraham’s son: Abraham begat Isaac.” *Gen. 25:19* (KJV)

Gen. 36:1, 9: The toledoth of Esau

(*Gen. 36:1a* ???) ————— *Gen. 36:9*

} Included
in the
span of
Jacob’s
toledoth

“Now these are the generations of Esau, who is Edom.”
“And these are the generations of Esau the father of the Edomites in mount Seir.”
Gen. 36:1, 9 (KJV)

Gen. 37:2: The toledoth of Jacob

Gen. 25:19b ————— *Gen. 37:2a*

“These are the generations of Jacob.”
Gen. 37:2a (KJV)

“Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah; Issachar, Zebulun and Benjamin; Dan and Naphtali, Gad and Asher. And all the souls that came out of the loins of Jacob were 70 souls: For Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation.”

Ex.1:1-6 (KJV)

Some Reasoned Considerations *re* the “toledoth formula”

Possible options/means leading to the composition of the Book of Genesis.

- Text received by Moses via direct revelation – whether visions or verbal communication
- Text obtained via oral histories handed down generation-by-generation, and which were received through some means by Moses, and then organized into a unitary composition by Moses under guidance of the Holy Spirit
- Written accounts by eye-witnesses, preserved by patriarchal heads across generations, and eventually received by Moses who organized them (separate toledoths) into a single compendium, a ‘Book of Beginnings’.

Essentially no narrative or historical account of Scripture, considering the whole panorama of the Biblical texts, was penned by direct revelatory input apart from individual eye-witness accounts. Stated in another way, the preponderance of Scripture was written by eye-witnesses, and their records came about by inspiration of the Holy Spirit directing each writer individually. And certainly the receipt of a book covering such an expansive scale of human and earth history apart from eye-witnesses providing input (personal accounts) would seriously weaken the concept of inspiration, infallibility, an inerrancy of Scripture.

The patriarchs were the writers and preservers, the authors and librarians, of sacred writings, men raised up by God and chosen by God for the purpose of providing, for all successive generations (even generation by generation), the reliably true record of who God is and of God’s creative and redemptive working for His eternal end in the world.

With respect to the means whereby the texts of Scripture came to their present form, we can note the following points.

- ◆ Non-narrative texts, such as the 10 commandments, as well as major portions of Leviticus, were received by Moses via direct revelatory communication (direct transcription) from Yahweh.
- ◆ Some prophetic texts were received by the respective prophet via divinely-communicated visions (viz., Ezekiel, Daniel, the Apostle John in The Revelation).
- ◆ As examples with close parallels to the formation of Genesis, we have the historical books (I & II Kings, I & II Chronicles). These books were composed by an author (? Jeremiah, Ezra, ...?) from preserved records/accounts likely penned by priests and scribes in quite continuous succession, generation by generation.

As such, the formative structure of Genesis via the “toledoth formula” should not be seen as unique to Scripture. Or, perhaps better stated, there are other books of the Bible which came to have their present form in and through means not distinctly different than that which was the most likely case for the book of Genesis.

Appendix #2: Addressing a Published Chronological Confusion

Some chronologists have reported that the ages of Esau and Jacob had to have been younger than 63 years of old when Jacob departed Beersheba for Paddan-Aram to escape the threat of Esau against his life. This proposition is based on the text of *Gen. 28:5-9*, and particularly the following phrase:

“and Esau went to Ishmael, and took for wife, besides the wives that he had, Mahalath, the daughter of Ishmael, Abraham’s son, the sister of Nebaioth.” (*Gen. 28:9*)

The chronological confusion lifted from this text can be understood, and clarified, by reference to the following data.

- ◆ Abraham was 86 years of age when Ishmael was born. (*Gen. 16:16*)
- ◆ Abraham was 100 years of age when Isaac was born. (*Gen. 21:5*)
Conclusion: Isaac was 14 years younger than Ishmael ($100 - 86 = 14$).
- ◆ Ishmael died at age 137. (*Gen. 25:7*)
Conclusion: Isaac was 123 years of age when Ishmael died.
- ◆ Esau and Jacob were born when Isaac was 60 years of age. (*Gen. 25:26*)
Conclusion: Esau and Jacob were 63 years of age when Ishmael died ($123 - 60 = 63$).

The immovable chronological data listed above has led some authors to claim that, since “Esau went to Ishmael, and took for wife”, per *Gen. 28:9*, Esau had to have been younger than 63 years of age when he married Mahalath. Further, since this action by Esau occurred at the time Isaac and Rebekah were sending Jacob to Paddan-Aram, Jacob must have also been younger than 63 years of age at this time of his departure from Beersheba, not at 77 years of age as other fixed statements as detailed in this chapter clearly require.

Question. How should this ‘seeming’ contradiction be reconciled?

Answer. The reconciliation is straightforward when the statement “and Esau went to Ishmael” is not presumed to say that Esau literally met Ishmael in person, but rather that Esau went to the family clan (people) of Ishmael. Further to this line of reasoning, the subsequent phrase in *Gen. 28:9* stating “Mahalath the daughter of Ishmael” is likely inserted to denote that Mahalath was, in truth, the direct offspring of Ishmael, even the cousin of Esau, and implying that this marriage occurred after Ishmael had already passed away.

Outline Studies in Biblical Chronology
A Continuous Chronology from Creation to the Cross

Ch. 3: The Genesis–Exodus Connection: Chronological Details

Contents:

Introduction	41
Foundational Texts Pertaining to the Genesis – Exodus Connection	44
The 400–Year Period	45
Summary of the “Genesis – Exodus” Chronological Connection	47
Summary of the “Abraham – Exodus” Chronology	48
Appendix #1: Notes Extracted from Study Bibles and Study Guides	49

Introduction

- time-specific promises given to the patriarch Abraham pertaining to that nation through whom God would bless the entire world
- data regarding the early generations of Israel following the life of Jacob, the progenitor of the 12 tribes forming the nation of Israel
- historical and chronological statements recorded in the Book of Exodus.

41

Foundational Texts Pertaining to the Genesis-Exodus Connection

The key texts establishing the most definitive framework for a chronological connection between Genesis and Exodus are reprinted below. To gain clarity regarding the terms of these texts, particular phrases are reprinted in the text boxes from different translations. The nuanced differences between these translations are deemed important not only in seeking the true sense of the original texts, but also to ensuring a coherency and consistency with all other related texts.

“And [God] said to Abram, ‘Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them **400 years**. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the **4th generation** they shall return here, for the iniquity of the Amorite is not yet complete’.” *Gen. 15:13-16* (NKJV)

Gen. 15:13, (Geneva): “Know for surety, that thy seed shall be a stranger in a land that is not theirs, **400 years**, and shall serve them.”

Gen. 15:16, (Geneva): “And in the **4th generation** they shall come hither again.”

Comment:

This text provides two statements containing explicit chronological detail pertinent to the

Genesis-Exodus Connection:

- a 400-year period
- a 4-generation period

Note: The sense of the text seems quite clearly to imply that these two predicted periods are overlapping and should have a simultaneous fulfillment. In any case, an accurate chronology must include a wholly compatible reckoning of both time periods.

“Now the time that the sons of Israel lived in Egypt was **430 years**. And it came about at the end of **430 years**, to the very day, that all the hosts of the LORD went out from the land of Egypt.”

Ex. 12:40-41 (NASB)

Ex. 12:40, (NASB footnote):

“Now the time of the sons of Israel who dwelt in Egypt was **430 years**.”

Ex. 12:40, (KJV):

“Now the sojourning of the children of Israel, who dwelt in Egypt, was **430 years**.”

Ex. 12:40, (Septuagint & Samaritan):

“The sojourning of the children of Israel who sojourned in Egypt and Canaan was **430 years**.”

Ex. 12:40-41, (NIV): “Now the length of time the Israelite people lived in Egypt was **430 years**. At the end of the **430 years**, “to the very day”, all the LORD’S divisions left Egypt.”

Comment:

The text of *Ex. 12:40-41* refers to a period of **430 years** – a time-specific period that was to culminate with the exodus from Egypt. The text contains wording that is intended to be accepted as precise – emphasizing even God’s revelatory purpose of providing an exact counting of days.

General Perspective: The rendering of *vs. 40* in some modern translations (e.g., the NIV) is quite “loose” in comparison to the precision implicit in the listed translations. This “looseness” of translative choice appears to stem particularly from a ‘less-than-rigorous’ attention to the building of a consistent and coherent chronology. Consistency and coherency checks imposed by careful and detailed chronological considerations form a constraining requirement on a text, and most particularly so when both time-specific and overlapping periods are encountered, either in an isolated text or in related Biblical texts.

The foregoing prophetic texts highlight two distinctly different periods of time pertaining to Abraham's offspring, the "sons of Israel": a 400 year period and a 430 year period. These noted periods are spoken of as being central to the fulfillment of God's covenant promise to Abraham in some deeply significant way. The historical record in *Ex. 12:41* emphasizes that the 430 year period would encompass a precise counting of days. Furthermore, the prophetic record in *Gen. 15:16* indicates that a span of four (4) generations would be involved in some meaningful way within this predicted period of "sojourning" in a "land that is not theirs".

Questions

The quoted texts stimulate several questions pertinent to this issue of chronology.

- When was the 400-year period noted in *Gen. 15:13* scheduled to begin?
- When was the 430-year period noted in *Ex. 12:40* scheduled to begin?
- When was the counting of 4 generations mentioned in *Gen. 15:16* scheduled to begin?
- Are the 4 generations intended to bridge across the full span of the 400-year period?
- Do these different chronological markers overlap and, if at all, how?

Observation

There is no apparent implication that the 400-year period is intended to be separate from the 430 year period. To the contrary, both time periods deal with Abraham's offspring being in a foreign land, being oppressed, and subsequently being able to return and possess the land originally promised to Abraham. Further, both texts identify the exodus from Egypt as the concluding event for the two different periods. Hence, we should expect that these distinct, 4-century-long periods were, at least for the major portion of the indicated times, fulfilled concurrently.

Further Relevant Texts

"Hear me, brethren and fathers! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, and said to him, 'Depart from your country and your relatives, and come into the land that I will show you'. Then he departed from the land of the Chaldeans, and settled in Haran. And from there, after his father died, God removed him into this country in which you are now living. *And He gave him no inheritance in it, not even a foot of ground;* and yet, even when he had no child, He promised that He would give it to him as a possession, and to his offspring after him. But God spoke to this effect, that *his offspring would be aliens in a foreign land*, and that they would be enslaved and mistreated **for 400 years**. 'And whatever nation to which they shall be in bondage I Myself will judge,' said God, 'and after that they will come out and serve Me in this place'." Acts 7:2-7

"By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. *By faith he lived as an alien in the land of promise, as in a foreign land,* dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; for he was looking for the city which has foundations, whose architect and builder is God." Heb. 11:8-10

A key point of information is consistently emphasized in these two texts. Both the statement of Stephen in his address before the Sanhedrin recorded in *Acts 7:5* and the statement in *Heb. 11:9* note that neither Abraham, nor Isaac, nor Jacob ever "possessed" any part of the land of Canaan during the time they dwelt there prior to Jacob's move to Egypt. They simply sojourned as "aliens" in that land throughout their days in Canaan. Their time of sojourning in Canaan should necessarily be, therefore, included in both the 400 year and the 430 year periods. In this regard, we recall from *Gen. 15:16* that the Amorite was still in possession of Canaan at the time

Abraham, Isaac, and Jacob dwelt there. The only ground these patriarchs ever “owned” was the site Abraham purchased at Machpelah (*Gen. 23:17-20*). In this regard, we should note carefully the expression of Abraham in his negotiation for the purchase of the plot where he buried Sarah.

“Then Abraham arose from before his dead, and spoke to the sons of Heth, saying, ‘I am a stranger and a sojourner among you; give me a possession of a grave among you, that I may bury my dead out of my sight’.” *Gen. 23:3-4*

Conclusion re the 430-Year Period

The clear statement of *Ex. 12:40-41*, taken together with other enlightening texts, reveals that the exodus of the children of Israel from Egypt began precisely on the 430th anniversary of Abraham coming into the “Promised Land” and hearing Yahweh deliver the first communication concerning the Covenant Promise (*Gen. 12:1-3*).

Hence, since the date of Yahweh’s communication of the Abrahamic Covenant was in the year 2083, the exodus from Egypt began in the year $2083 + 430 = 2513$ Anno Hominis (the year 2513 of “the era of man”; i.e., 2513 years following the creation of man).

Point: A firm basis built entirely on Biblical texts exists allowing the continuous chronology of Genesis to be carried forward into Exodus without any time gaps.

Test of the Conclusion

To solidify our conclusion that the 430 year period specified in *Ex. 12:40-41* should be measured from Abraham’s entry into the land of Canaan when he was 75 years of age (cf., *Gen. 12:4*), we can apply tests for consistency and compatibility. That is, we can examine the Scriptures and make certain that our conclusion comports with the entirety of the inspired Word of God.

Galatians 3:8, 13-17

vs. 8: “And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘All the nations shall be blessed in you.’ ”

vs. 13-14: “Christ redeemed us from the curse of the Law, having become a curse for us – for it is written, ‘Cursed is everyone who hangs on a tree’ – in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

vs. 15: Brethren, I speak in terms of human relations: even though it is only a man’s covenant, yet when it has been ratified, not one sets it aside or adds conditions to it.

vs. 16: Now the promises were spoken to Abraham and to his seed. He does not say, ‘And to seeds,’ as referring to many, but rather to one, ‘And to your seed,’ that is, Christ.

vs. 17: What I am saying is this: *The Law, which came 430 years later*, does not invalidate a covenant previously ratified by God, so as to nullify the promise.”

Comment:

The question that naturally arises after reading *Gal. 3:17* is: **430 years later** than what previous “initiating” event?

The full text quoted in the adjacent text box seems to declare quite clearly that the Law was given to Moses **430 years** following Abraham’s receipt of the Covenant Promise; that is, **430 years** following Abraham’s first entrance into the land of Canaan at 75 years of age. Now, a comparison of *Ex. 12:1-6* & *Ex. 19:1-2* reveals that the Law was given at Sinai two months following the inaugural Passover in Egypt launching the exodus.

Summary Conclusion: The consistency test pertaining to the 430 year period is satisfied!

The 400–Year Period

With the 430-year period settled, the further chronological markers of the 400-year period and the “4th generation” remain to be clarified. The start of the 400-year period revealed to Abraham in *Gen. 15:13-16*, and its meaning, can be explored by working backward under the assumption that the 400 and the 430 year periods have a common ending date; namely, the beginning of the exodus. As reasoned conclusively above, the 430-year period specifies the time extending from the first enunciation of the Abrahamic Covenant in the year 2083 An. Hom., when Abraham arrived in Canaan at 75 years of age, and the giving of the Law at Sinai two months after the inaugural Passover in Egypt and the beginning of the exodus in the year 2513 An. Hom.. Hence, assuming the 400-year period ended at the same time as the 430-year period, and that there are no time gaps in the 400-year period, the beginning of the 400-year period can be calculated. The conclusion reached by reasoning along this line is illustrated in the brief chart below.

Relationship Between the 400 & 430 Year Periods			
Event	Year An. Hom.	Year An. Hom.	
Abraham born	2008		
Promise given	2083	2083	
Isaac born	2108		
??	2113		
.			
.			
.			
Exodus begins	2513	2513	

400 yrs.

↑

↑

↑

430 yrs.

↑

↓

Conclusion

Year **2113** An. Hom. coincides with the year Isaac was 5 yrs. old → very likely the year Isaac was weaned and Ishmael was sent away. If so, Isaac becomes “*the seed*” in **2113**
Note “*your seed*” in *Gen. 15:13*. Compare also with *Gen. 21:8-21*.

Remaining Questions:

- What is the meaning of “*the 4th generation*” appearing in *Gen. 15:16*?
- Is the proposed start of the **400-year** period consistent with 4 generations living in a land where they would be “*enslaved and oppressed*?”

Texts Relevant to the Identification of the “4 Generations”

To validate the “4-generation” prophecy we must examine Biblical texts that set forth specifics about Jacob’s family during their stay in Egypt. There are two such texts.

<p><i>Gen. 46:5-7, 11</i> vs. 5-7: “Then Jacob arose from Beersheba; ... and came to Egypt, Jacob and all his descendants with him: his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt.” vs. 11: “And the sons of Levi: Gershon, Kohath, and Merari.”</p>	<p><i>Ex. 6:14, 16-20</i> vs. 14: “These are the heads of their fathers’ households.” vs. 16: “And these are the sons of Levi according to their generations: Gershon and Kohath and Merari, and <i>the length of Levi’s life was 137 years.</i>” vs. 18: “And the sons of Kohath: Amram and Ishar and Hebron and Uzziel; and <i>the length of Kohath’s life was 133 years.</i>” vs. 20: “And Amram married his father’s (Kohath’s) sister Jochebed, and she bore him Aaron and Moses; and <i>the length of Amram’s life was 137 years.</i>”</p>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Based on the passages quoted in the two text boxes appearing immediately above, we can construct the following chart noting possible “**4-generation**” sets, each composed of successive generations. The reader will note that each set begins with a particular member of Abraham’s family that initially lived in Canaan and subsequently moved into Egypt. The first column considers the possibility that the preposition in the phrase, “**in the 4th generation**”, might be alternatively rendered “after” – “**after the 4th generation**”. As such, the counting of the generations of “Abraham’s seed”, properly begins with Isaac, and Moses is part of the first generation of Abraham’s descendants to depart from the land of servitude.

Fulfillment of the “4 Generation” Prophecy to Abraham (Gen. 15:16)				
4 Generations	4 Generations	4 Generations	4 Generations	Life Span
Isaac	Jacob	Jacob	Levi	137
Jacob	Levi	Levi	Kohath	133
Levi	Jochebed	Kohath	Amram	137
Jochebed	Moses	Amram	Moses	120
Moses				

There are multiple ways to see the fulfillment of the “**4-generation**” prophecy. However, the text of *Gen. 15:16* says explicitly: “*But in the 4th generation they shall return here.*” The return to the land promised to Abraham occurred under Moses; that is, “**in/after the 4th generation**”. Hence, either the *4-generation* span from Isaac → Moses (“after the **4th generation**”), or from either Jacob → Moses (“in the **4th generation**”) or Levi → Moses satisfies the terms of the prophecy.

If, as many commentaries and Study Bibles suggest, the children of Israel truly “lived” in Egypt for 400 years, then the generations must be excessively long. Assuming Levi lived 100 years in Egypt before Kohath was born, and that Kohath and Amram were each 100 years old when their respective sons were born, and with Moses being 80 years old at the exodus, the sum only yields a span of 380 years – falling short of the prophesied 400 year span. The alternative is that the genealogies given in *Gen 46* and *Ex. 6* must have missing generations.

By contrast, the proposed chronology satisfies *both* the required time frame of 400 years *and* encompasses exactly 4 generations ... and does so without resorting to any genealogical gaps and with entirely reasonable generational age spans. Of course, the consequence is that by no means were Abraham’s offspring (seed) oppressed in Egypt for 400 years – a quite commonly *presumed* fact.

Summary Note:

Both the 400-year period and the 4-generation span were stated as time-specific chronological markers by Yahweh in a context where He elevated the truthfulness to His word to the highest possible level – to the level of the eternal immutability of His own Being (see *Gen. 15:12-21*).

We should, therefore, confidently expect to find that both statements have been fulfilled with impeccable fidelity. Careful chronological and textual analysis confirms that all terms of these time-specific prophecies have indeed been fulfilled with impeccable fidelity.

Summary of the “*Genesis–Exodus*” Chronological Connection

Year An. Hom.	Event	Comments	430 year period	400 year period
2083	Promise given Abraham enters Canaan	Start of 430 yr. period	year 0	
2108 2113	Isaac born Isaac weaned	Start of 400 yr. period Isaac assumes the position as the sole seed	year 25 year 30	year 0
2298	Jacob moves family to Egypt		year 215	year 185
2369	Joseph dies in Egypt	286 years since the promise is given to Abraham	year 286	year 256
2433	Moses born	64 years since the death of Joseph in Egypt	year 350	year 320
2473	Moses flees Egypt settles in the wilderness	Moses age 40 104 years since the death of Joseph in Egypt	year 390	year 360
2513	Inaugural Passover Exodus begins	Moses age 80 144 years since death of Joseph in Egypt	year 430	year 400
<u>Comment:</u> The historical record, together with the prophetic message given to Abraham in his great encounter with Adonai Yahweh as detailed in <i>Gen. 15</i> (esp. vs. 13-16), provided ample and solid foundation for Amram and Jochebed to “believe God” in regard to their son Moses, and also for Moses to be strong in faith as noted in <i>Heb. 11:23-25</i> .				

Comment:

The chronology set forth here illumines an inseparable prophetic-redemptive connection between the Covenant Promise (*Gen. 12:1-3; 17:1-5*) and the giving of the Law at Sinai (*Ex. 19-20*). The Law was given through Abraham’s seed (national Israel), but the fulfillment of the Law (which universally condemns and demands death) was only to be realized in and through the ‘greater seed’ promised in the terms of the Abrahamic Covenant → Israel’s Messiah.

The rigorous fulfillment of this smaller segment of God’s redemptive working can be shown, by careful chronological analysis, to extend with equal rigor to a tracing of the Messianic line from Adam until “*Messiah the Prince*” is “*cut off*” (*Dan. 9:25-26*). The redemptive purpose of God is highlighted in a most poignant way by the fact that His “breathed-out” revelation provides such a precise record of His ordering of all events in history on a schedule He has fixed from before the world began.

Summary of the “*Abraham-to-Exodus*” Chronology

Year An. Hom.	Patriarchal Event	Important Chronological Intervals						
2008	Abraham born	↑	↑	↑	↑	↑	↑	↑
		75						75
2083	Covenant Promise given to Abraham	↓	↑				105	↓
		25	100					
2108	Isaac born	↓	↓	160		281		
2113	Isaac becomes the (sole) seed Isaac weaned/Ishmael sent away	↑	---	---	290	---	↑	---
		60						
2168	Jacob born	↓	↑	↓				
		91	121					
2259	Joseph born	↓	↓	147				
2289	Joseph begins rulership in Egypt	↑	↑			↑		
		39						
2298	Jacob moves family to Egypt	↓	↑		↑			430
		17	80				400	
2315	Jacob dies in Egypt	↓	↓	↑		224		
		54			215			
2369	Joseph dies in Egypt	↓	↑	198				
		64	144					
2433	Moses born	↓	↓					
		80						
2513	Exodus begins	↓	↓	↓	↓	↓	↓	↓
		40						
2553	Exodus ends	↓						

Appendix: Notes Extracted from Study Bibles and Study Guides

Reformation Study Bible

Gen. 15:13 note: **400 years.** “A round number for the period spent in Egypt (cf. Ex. 12:40-41).”

Ex. 12:40 note: **430 years.** “See Gen. 15:13; Acts 7:6 note.”

Acts 7:6 note: **400 years.** “Ex. 12:40 has “430 years” but Stephen is speaking in round numbers, and may have been following the text of Gen. 15:13 which has 400 years.”

Gal. 3:17 note: **430 years.** “In Ex. 12:40 this figure is given for the length of Israel’s stay in Egypt. In the Greek O.T. (Septuagint) version of Exodus, the time of the patriarchs’ stay in Canaan is included in the 430 years. But Paul is not necessarily following the Septuagint in alluding to the passage. It is enough for his purpose to show that centuries passed before the law given at Sinai (cf. Gen. 15:13; Acts 7:6).”

MacArthur Study Bible

Gen. 15:13 note: **400 years.** “This represents an approximated number which is precisely 430 years (cf. Ex. 12:40).”

Ex. 12:40-41 note: **430 years.** “Abraham had been told that his descendants would be aliens mistreated in a foreign land for 400 years, using a figure rounded to hundreds (Gen. 15:13).”

Acts 7:6 note: **400 years.** “This is taken directly from Gen. 15:13-14 where God Himself rounded off the exact length of Israel’s sojourn in Egypt (430 yrs., Ex. 12:40).”

Gal. 3:17 note: **430 years.** “From Israel’s sojourn in Egypt (cf. Ex. 12:40) to the giving of the law at Sinai (ca. 1445 B.C.). The law actually came 645 years after the initial promise to Abraham (ca. 2090 B.C.; cf. Gen. 12:4; 21:5; 25:26; 47:9), but the promise was repeated to Isaac (Gen. 26:24) and later to Jacob (ca. 1928 B.C.; Gen. 28:15). The last known reaffirmation of the Abrahamic Covenant to Jacob occurred in Gen. 46:2-4 (ca. 1875 B.C.) just before he went to Egypt – 430 years before the Mosaic law was given.”

Defender’s Study Bible (Dr. H.M. Morris)

Gen. 15:13 note: **400 years.** “This may be intended as a round number, for the more precise value being 430 years (Ex. 12:40). See note on Ex. 12:41.”

Ex. 12:41 note: **430 years.** “These 430 years of “sojourning” in Egypt (Ex. 12:40) seems to conflict with the statement by God to Abraham that his seed would be a stranger in a land that would “afflict them 400 years” (Gen. 15:13) and the similar statement by Stephen (Acts 7:6). These amounts are not just round numbers. Note the stress on “the self-same day”. Varied interpretations have been offered for the discrepancy of the 30 years but the most appropriate seems the inference that the first 30 years in Egypt (17 years before Jacob died, 13 years after his death) were years of favor under Pharaoh, but when the new king arose “which knew not Joseph” (Ex. 1:8), then the Israelites were soon resented and persecuted, and eventually enslaved, remaining in disfavor for exactly 400 years.”

Acts 7:6 note: **400 years.** “Gen. 15:13 also says 400 years, where Ex. 12:40 and Gal. 3:17 say this period was 430 years. Probably the Israelites were treated well for the first 30 years, then evil, as Stephen says, for 400 years.”

Gal. 3:17 note: 430 years. “The 430 years from the Abrahamic promise until the giving of the law to Moses and the 430 years of Israel’s extended stay in Egypt parallel each other, provided that the reference to “the covenant” here in Gal. 3:17 refers to the final ratification of this covenant, as confirmed to Jacob just as he and his family were leaving Canaan for Egypt (Gen. 46:1-4). This seems quite reasonable in the current context of Paul’s argument; see also comments on Acts 7:6 and Gen. 15:13.”

Bible Study Fellowship Note re Gen. Ch. 15

“The 400 years were a prophetic round number for the 430 years (or 400 years of affliction) which Israel spent as slaves “in a land not theirs” – Egypt (see Ex. 12:40).”

Outline Studies in Biblical Chronology

A Continuous Chronology from Creation to the Cross

Ch. 4: The Exodus to The Monarchy: A Harmonized Chronology of the Joshua–Judges Period

Contents:

Introductory Comments	53
Chronology of the <i>Period of the Judges</i> – the Biblical Data	54
Determination of the <i>Period of Conquest</i> Following the Exodus	55
<i>Division of the Land</i> to the Beginning of the <i>Period of the Judges</i>	56
A Consistent Chronology to the ‘ <i>Exodus–Joshua–Judges</i> ’ Period	58
An Illustrated Clarification of Terms Pertaining to the <i>Exodus–Joshua–Judges</i> Period	59
Layout of the <i>Exodus–Joshua–Judges</i> Period in Terms of Calendar (Passover-to-Passover periods) Years	60
Summary Layout of the <i>Exodus–Joshua–Judges</i> Period (with Anno Hominis [AH] dating noted)	60
A Chronological Layout of the Formative Years of Israel as a Nation	60
Chronology of the ‘ <i>Exodus–Joshua–Judges</i> ’ Period	61
Summary of the <i>Genesis–Exodus Connection</i> Chronology and the <i>Exodus–Joshua–Judges</i> Chronology	62
Appendix 1. The Place of Joshua in the Flow of Israel’s Early History: A Chronological Layout	63
Appendix 2. Chronological Considerations Pertinent to the Book of Ruth	64

The Exodus to The Monarchy

A Biblical Chronology

Alternate Title:

**A HARMONIZED CHRONOLOGY
OF
THE JOSHUA—JUDGES PERIOD**

Expanded Title:

**A Detailed Chronological Analysis
Pertaining to a Continuous Chronology Encompassing
The Conquest and Division of the Land and *The Times of the Judges***

Introductory Comments:

Continuing with the thesis that the OT Scripture contains, entirely within itself, and devoid of any indeterminable gaps, a self-consistent chronology beginning with creation and continuing until the crucifixion, resurrection and ascension of Messiah, we proceed in this chapter to analyze Biblical accounts that lead to a fully-harmonized chronology extending from the conclusion of the exodus until the beginning of the monarchy – from the beginning of the campaign of conquest until the anointing of Saul as first king of national Israel.

An analysis of the Biblical data providing chronological markers covering this period exposes several difficult, but yet quite resolvable, interpretive challenges. To set forth the challenges in clear terms, and to demonstrate that a tenacious commitment to internal consistency yields a wholly satisfying resolution, several ‘more technical’ discussions appear in this chapter. For those ready to accept the outcomes derived from these technical sections, several charts are included to give a summary overview of the chronology of this period. The principal summaries appear on pages 54 and 60–62.

An appendix is added where a chronological conundrum exists relative to the genealogy listed in the *Book of Ruth*. Some perspectives are offered, but the issue is left in a somewhat perplexing state if one insists that full genealogical accuracy resides in the received texts. Stated another way, the received genealogy and the developed, fully-consistent chronology challenge one’s straightforward acceptance of the text, leading some to presume a liberty to arbitrarily insert additional generations into the received genealogy – a genealogy which appears with identical data in three ‘time-separated’ accounts in holy Scripture. It is the author’s conviction that we ought to accept the genealogical data as authoritative and also, therefore, the implied ages of the four mentioned heads of families.

Chronology of the *Period of the Judges* – The Biblical Data

Scripture Reference	Description of Period and Persons	Years (duration)	Years (cumulative)
<i>Judges 3:8</i>	Served Cushan (King of Mesopotamia)	8	8
<i>Judges 3:11</i>	Deliverance by Othniel → period of rest	40	48
<i>Judges 3:14</i>	Served Eglon (King of Moab)	18	66
<i>Judges 3:30</i>	Deliverance by Ehud → period of rest	80	146
<i>Judges 4:1-3</i>	Served Jabin (King of Canaan)	20	166
<i>Judges 5:31</i>	Deliverance by Barak & Deborah → period of rest	40	206
<i>Judges 6:1</i>	Served Midian	7	213
<i>Judges 8:28</i>	Deliverance by Gideon → period of rest	40	253
<i>Judges 9:22</i>	Abimilech seizes authority and rules	3	256
<i>Judges 10:1-2</i>	Judged by Tola	23	279
<i>Judges 10:3</i>	Judged by Jair	22	301
<i>Judges 10:8</i>	Served Ammon (and Philistia)	18	319
<i>Judges 12:7</i>	Deliverance by Jephthah → period of rest	6	325
<i>Judges 12:8-10</i>	Judged by Ibzan	7	332
<i>Judges 12:11</i>	Judged by Elon	10	342
<i>Judges 12:13-14</i>	Judged by Abdon	8	350
<i>Judges 13:1</i>	Served Philistia	40	390
	<u>Note:</u> Samson judged Israel for 20 years during this 40 year servitude. (see <i>Judges 16:31</i> and also <i>15:20</i>)		
<i>I Sam. 4:18</i>	Judged by Eli	40	430
<i>I Sam. 7:2,6,15-17</i>	Judged by Samuel	20	450

Pivotal Text: *Acts 13:16-23* (KJV)

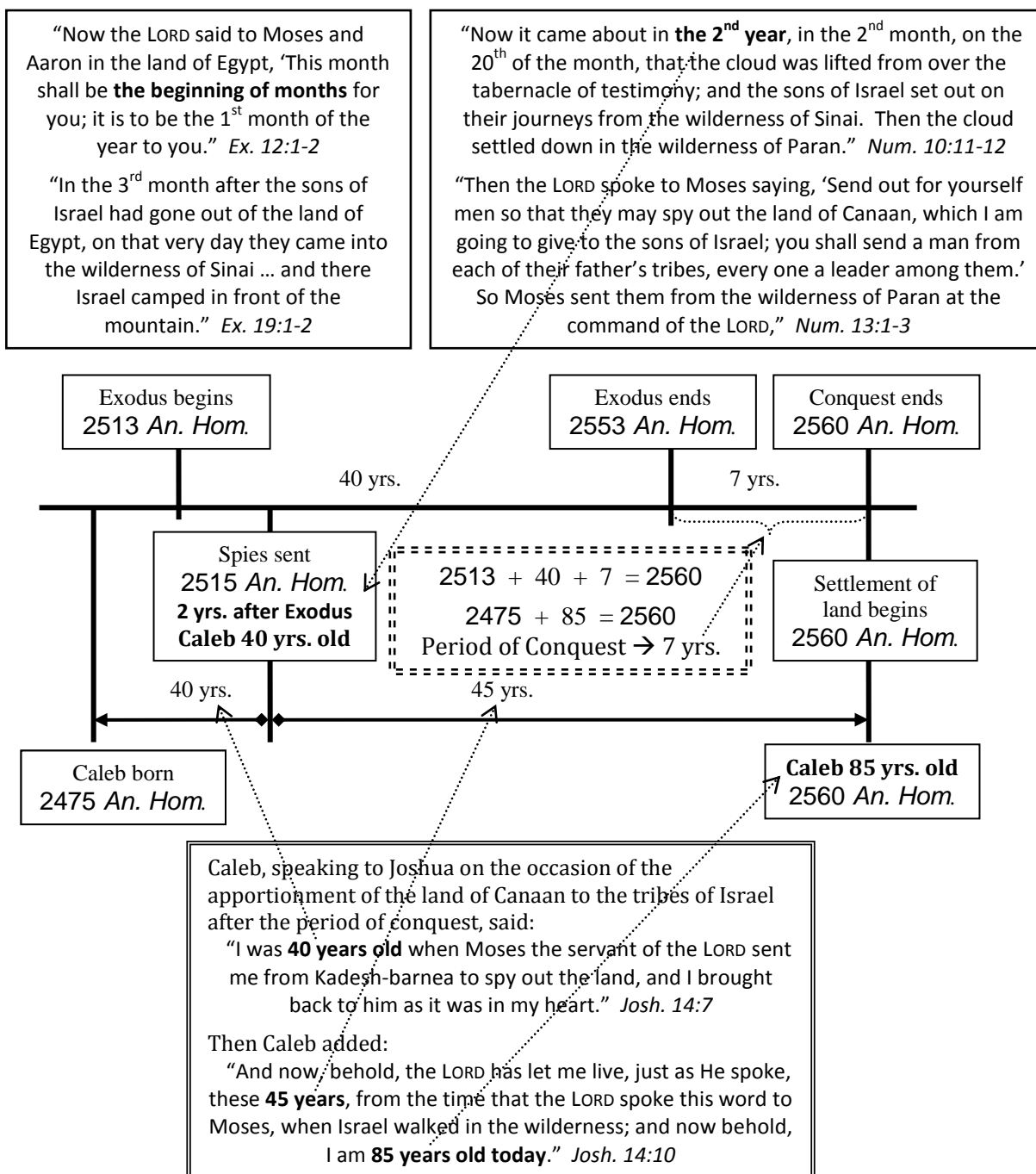
16. Then Paul stood up, and beckoning with his hand said,
 “Men of Israel, and ye that fear God, give audience.
17. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it.
18. And about the time of 40 years suffered He their manners in the wilderness.
19. And when He had destroyed 7 nations in the land of Canaan, He divided their land to them by lot.
20. And after that He gave unto them judges about the space of **450 years**, until Samuel the prophet.
21. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of 40 years.
22. And when He had removed him, He raised up unto them David to be their king; to whom also He gave testimony, and said, ‘I have found David the son of Jesse, a man after Mine own heart, which shall fulfill all My will.’
23. Of this man’s seed hath God according to His promise raised unto Israel a Savior, Jesus:”

Comment: The text of vs. 19-20 in some modern translations (e.g., *ESV*, *NASB* & *NIV*) vary from the *Geneva*, *KJ* and *NKJ* versions, containing somewhat different and imprecise statements with respect to the received chronology in the Book of Judges.

Determination of the *Period of Conquest Following the Exodus*

The duration of time devoted to conquest of the land, starting from Israel's entrance into Canaan across the Jordan opposite Jericho until apportionment of the land to the tribes who settled west of the Jordan, is not given explicitly in Scripture. The life span of Joshua is stated as being 110 years (*Josh. 24:29; Judges 2:8*), but no further time-specific data of his life, nor of any successor-leader, is given by which a wholly-internal calculation of the length of this period in Israel's history might be obtained. However, this period of conquest can be deduced quite precisely by analysis of internal accounts of related chronological data pertaining to the life of Caleb, Joshua's contemporary.

The relevant texts needed for deducing the length of this period are detailed below. They prove sufficient to yield an unambiguous calculation for the Period of Conquest → 7 years.



Division of the Land to Beginning of the Period of the Judges

We explore here the chronological thread line that ties the close of Israel's conquest of the land with the "Period of the Judges". To this end we observe, in *Judges 11:26*, mention of a particular period of 300 years noted by Jephthah as he is moved to deliver Israel from a lengthy period of servitude under Ammon. Reference to this 300 year period, and some historical background, is provided in the following quotes taken from *Judges 10 & 11*.

"Then the sons of Ammon were summoned, and they camped in Gilead. And the sons of Israel gathered together and camped at Mizpah. And the people, the leaders of Gilead, said to one another, 'Who is the man who will begin to fight against the sons of Ammon? He shall become head over all the inhabitants of Gilead. Now Jephthah the Gileadite was a valiant warrior, ...'
Judges 10:17–11:1

"Now Jephthah sent messengers to the king of the sons of Ammon, saying, 'What is between you and me, that you have come to me to fight against my land?' ... 'While Israel lived in Heshbon and its villages, and Aroer and its villages, and in all the cities that are on the banks of the Arnon, **300 years**, why did you not recover them within that time? I therefore have not sinned against you, but you are doing me wrong by making war against me; may the LORD, the Judge, judge today between the sons of Israel and the sons of Ammon. But the king of the sons of Ammon disregarded the message which Jephthah sent him.' "*Judges 11:12, 26-28*

The history in view in these texts goes back to Israel's initial time of conquest in the 38th year of the exodus (see *Deut. 2:14*). Israel began their campaign of conquest by capturing Heshbon and defeating their king Sihon (*Deut. 2-3*). As their campaign of conquest continued, they were told by Yahweh not to attack Ammon, nor to lay siege to any of their territory. The reason was specific and clear:

"for I will not give you the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession (*Duet. 2:19*)."

Now Ammon was a territory neighboring Heshbon, and east of the area of Gilead where several other cities and territories were consolidated under Israel's dominion in their early campaign on the eastern side of the Jordan. The territory solidified east of the Jordan was assigned to the tribes of Gad, Rueben, and half of Manasseh. Now, by Jephthah's time, over 300 years later, Israel was subjugated by Ammon and living under a heavy servitude. This servitude was initially limited to territory east of Jordan, which began during the judgeship of Jair. However, after Jair's death, the dominion of Ammon spread west across the Jordan to include the tribes of Judah, Benjamin and Ephraim.

With that historical background, we now frame the key issue with respect to chronology:

Issue: How should this 300 year period be reckoned, and how might its definition establish a definitive chronological link connecting the end of Joshua's time of conquest and the beginning of the Period of the Judges?

The answer to these questions lies in careful textual analysis of *Judges 10* – one of the admittedly difficult passages to translate unambiguously from the Hebrew, yet a most pivotal passage in the formation of a continuous chronology of the OT. In brief, some of the key elements to note include:

- ◆ *Judges 10:6-16* is an interlude – it forms a retrospective and prospective summary that sits between the account of the first four servitudes (*3:7–9:57*) and that of the last two servitudes – servitudes which are delineated subsequently in *10:17–12:6* and *13:1–16:31*, respectively.
- ◆ The last two servitudes were under the sons of Ammon and the Philistines (see *10:7* – a text that is inserted, at least partially, to provide a 'summary preview' of these last two servitudes).
- ◆ Jair, a Gileadite (i.e., from a territory east of the Jordan), ruled as judge for 22 years (*10:3*). His judgeship is given specific mention in this interlude, and is a key to discerning the proper understanding of the onset of the 300 year period mentioned by Jephthah in *11:26*.
- ◆ Because of Israel's spiritual declension ("they forsook the LORD and did not serve Him"; *10:6*), they were "sold" into oppression to both the Philistines and the sons of Ammon (*10:7*).

Key Question: When did this oppression begin? That is, when did Israel lose possession of Heshbon to the sons of Ammon?

This oppression began in “that year” (10:8). But, with respect to deducing the chronology of the period, what specific year is in view? That is, what is the antecedent to “that year”?

Ans. The answer (the only answer that seems to make sense linguistically, and that yields chronological consistency) is: “the 1st year of Jair”. It is Jair’s reign that is being elaborated in this interlude paragraph, following the summary of his life in 10:3-5. Jair and his rule form the antecedent to “And they afflicted and crushed the sons of Israel that year”.

Point: During the 22 years of Jair’s reign, Heshbon had been captured and held by the sons of Ammon, and the tribes east of the Jordan were in servitude to Ammonite rule for this whole period. Then, following the 22 years of Jair’s rule, and Jair’s death, the sons of Ammon became emboldened further. They proceeded to cross to the west side of the Jordan, enlarging their oppression further to also encompass Judah, Benjamin and Ephraim (10:9). This extended oppression continued for an additional 18 years beyond the 22 years of Jair’s rule.

It is at the end of this latter 18-year oppression that Jephthah rises to the challenge of leadership, and he valiantly takes charge of a the campaign to throw off the oppression of the sons of Ammon, thereby ending a 40 year period (22 + 18) when Heshbon was outside of national Israel’s control.

The text of *Judges 10:8-9* is key, and it can be best understood by the following paraphrase ... one derived from both an analysis of the structure of *Judges* plus a linguistic unfolding of the Hebrew.

“And they [the Philistines and the sons of Ammon] afflicted (*lit.*, shattered) and crushed the sons of Israel,

Comment: The Hebrew in this text is such that the verb applies for both parts. Hence, the text is speaking of two consecutive periods of oppression.

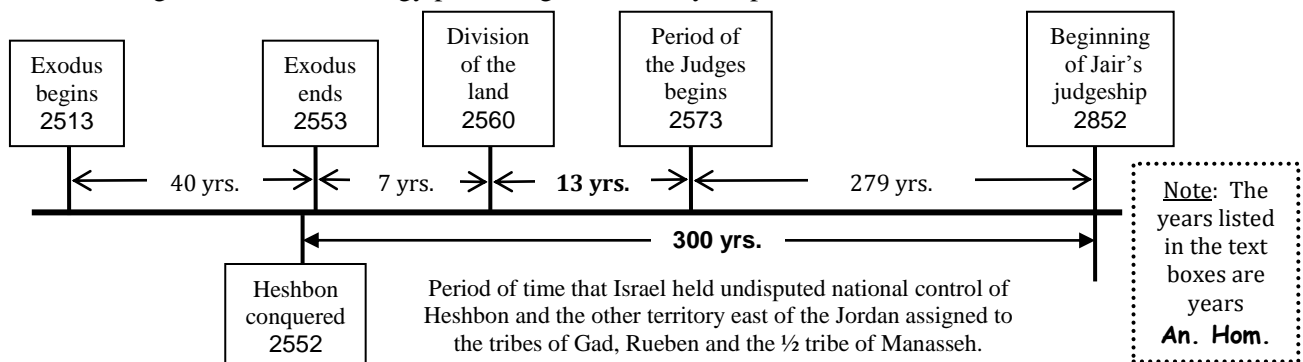
a) in that year (→ the 1st year of Jair; national Israel lost control of Heshbon to the sons of Ammon at the beginning of Jair’s rule ... the antecedent time reference);

b) for 18 years (that is, 18 years after the death of Jair; the sons of Ammon significantly enlarged the reach of their oppression of Israel after the first 22 yrs.);

they [the sons of Ammon] afflicted all the sons of Israel who were beyond the Jordan in the land of the Amorites (that is, the reach of Ammon’s oppression for 22 years was limited to the land of the Amorites – which is Gilead, territory east of the Jordan).

And the sons of Ammon crossed the Jordan to fight also against Judah, Benjamin, and the house of Ephraim, so Israel was greatly distressed (there was a ‘whole nation’ distress for 18 years beyond the initial 22 years of distress limited to the tribes on the east of Jordan).”

With this background, the chronology pertaining to this 300 year period unfolds as follows.



The point is that the proper interpretation of the 300 year period of Jephthah leads to a clear determination of the period between the division of the land and the beginning of the period of the judges → namely, 13 years ... a period sometimes referred to as ‘The Joshua-Judges Chasm’.

Conclusion: The 300 year period noted by Jephthah allows the definition of a 13 year period separating the end of the period of conquest and the beginning servitude of Cushan, launching the period of the judges. This conclusion alone yields full consistency with the 450 and 480 year periods noted in *Acts 13:20* and *1 Kings 6:1*, respectively (periods elaborated subsequently in these notes).

A Consistent Chronology of the *Exodus–Joshua–Judges* Period

Identification of the years devoted to conquest of the land of Canaan is not sufficient to obtain a definitive chronological link between the period of the Exodus and the onset of kingly administration in Israel. The issue can be set forward clearly by the following considerations.

First: Consider the sum of years obtained by adding the following explicitly defined time periods:

- ◆ The Exodus – from the 1st Passover in Egypt until the 1st Passover in Canaan: 40 years
 - ◆ The period of conquest of pagan nations in Canaan under Joshua’s command: 7 years
 - ◆ The sum of years detailed in the Book of Judges – the Period of the Judges: 450 years
- Total: 497 years**

Second: Consider the specific chronological period, encompassing the same historical period, given in the following text:

“Now it came about in the **480th year** after the sons of Israel came out of the land of Egypt, in the 4th year of Solomon’s reign over Israel, in the month of Ziv which is the 2nd month, that he began to build the house of the LORD.” *1 Kings 6:1*

This text assigns a period of time extending from the beginning of the Exodus (2513 *An. Hom.*) until the 4th year of King Solomon’s reign – a reign that followed immediately the successive 40-year reigns of King Saul and King David.

- Reign of King Saul: 40 years
- Reign of King David: 40 years
- 4th yr, of King Solomon: 4 years

Sum: 84 years

Obvious Chronological Conflict
497 + 84 > 480

Issue: A contradiction appears between the span of years allocated to the period of the judges as implied in *1 Kings 6:1* and the chronological data given in the books of Joshua and Judges.

Possible options for reconciling the apparent contradiction are:

- ◆ A contradiction in the chronological data contained in Scripture must be embraced – that is, the Scriptures as received are in error and cannot provide a reliable chronology of this section of the OT period;
- ◆ The years apportioned to the spans of rest and servitude, and the rule of specific judges, might involve overlapping periods which are undefined;
- ◆ The listed years in the chronological texts in the Book of Judges is in error;
- ◆ The 480 year span referred to in *1 Kings 6:1* is in error;
- ◆ The text of *1 Kings 6:1* is indeed an inerrant statement of fact, and must be seen as referring to a particular subset of the full accounting of chronological information given in the *Book of Judges* – that is, a consistent interpretation must be sought by careful analysis of all relevant texts containing chronological information.

With respect to the accounting of the dates in the *Book of Judges*, yielding a total span of 450 years, we must note that an acceptance as inerrant is corroborated by the statement in *Acts 13:20* from the sermon by the Apostle Paul at Antioch of Pisidia (see previous quote of *Acts 13:16-23* from the KJV and comment regarding alternate translations). Hence, it behooves the serious chronologist to examine all relevant texts carefully and engage a studious search for both coherency and consistency that embraces all such relevant texts, and so with consistency and unified coherency.

Resolution: Unity and consistency between all listed chronological information in Scripture can be realized by understanding the 480 year period in *1 Kings 6:1* as referring only to a restricted portion of the span of calendar years during which Israel was in the land existing as a non-subjugated nation (under Yahweh appointed ‘nation-son’ rule). To the point, those years when Israel was under servitude to pagan powers is excluded from the 480 years ... years that pertain to “the sons of Israel”.

Careful accounting of those periods given in the *Book of Judges* when Israel was under servitude yields a total of 114 years. Now, if this sum of 114 years is added to the 480 year period noted in *I Kings 6:1*, so as to arrive at the encompassing span of calendar years, an accumulated total of 594 years is obtained which extends continuously from the beginning of the Exodus until the “4th year of Solomon’s reign”.

$$114 + 480 = 594$$

With this understanding of the 480 year period clarified, consider the following tabulation of explicitly developed intervals of calendar years:

- ◆ Period of Exodus: 40 years
- ◆ Period of Conquest: 7 years
- ◆ Period of Judges: 450 years
- ◆ Kingly Reigns: 84 years

Total: 581 years

❖ Clearly, a span of 13 yrs. ($594 - 581 = 13$) is unaccounted.

The conclusion that a period of 13 years must be inserted following the 7 years of conquest, and before the beginning of the Period of the Judges, finds strong support through both consistency and unity across all relevant texts speaking to the chronology of this age of Israel’s history. Further, a 13-year span following the beginning of the settlement of the tribes west of the Jordan seems quite reasonable in relation to the life of Joshua following the initiation of settlement as described in *Joshua 14-22*. Texts near the close of the *Book of Joshua* quite clearly provide suggestive support for Joshua continuing to assert national leadership following settlement of that territory west of the Jordan and before the beginning of the 450 year span of the Period of the Judges.

“Now it came about after many days, when the LORD had given rest to Israel from all their enemies on every side, and Joshua was old, advanced in years, that Joshua called for all Israel, for their elders and their heads and their judges and their officers, and said to them, ...”
Josh. 23:1-2

“Then Joshua gathered all the tribes of Israel to Shechem, ... Then Joshua dismissed the people, each to his inheritance. And it came about after these things that Joshua the son of Nun, the servant of the LORD died, being 110 years old. ... And Israel served the LORD all the days of Joshua and all the days of the elders who survived Joshua, and had known all the deeds of the LORD which He had done for Israel.”
Josh. 24:1, 28-29, 31

An Illustrated Clarification of Terms Pertaining to the *Exodus-Joshua-Judges* Period

The two pivotal and constraining texts providing chronological information pertinent to the ‘*Exodus-Joshua-Judges*’ period of Israel’s history are the following.

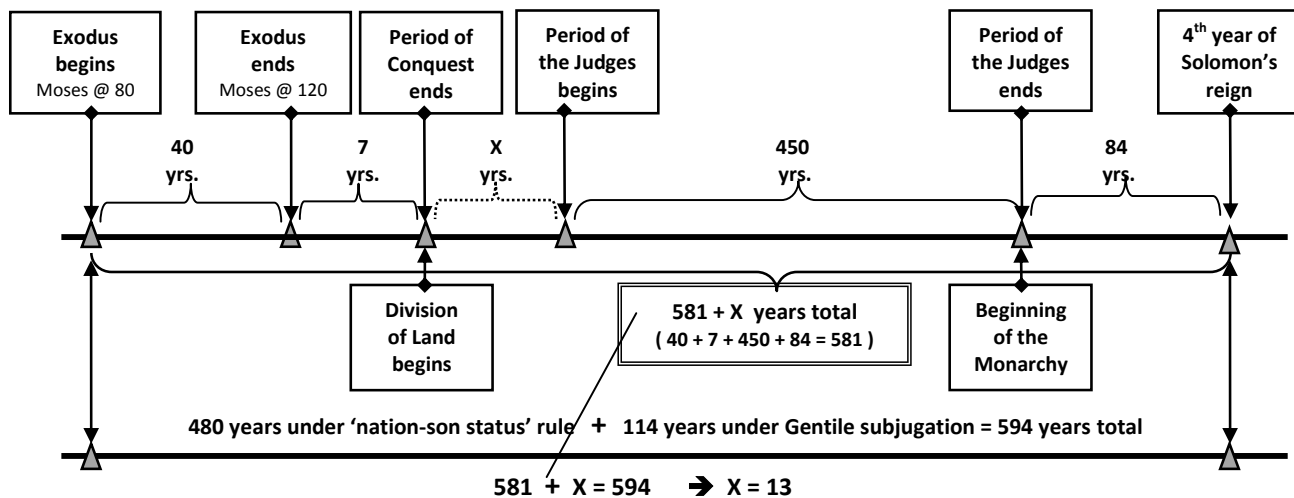
“And about the time of **40 years** suffered he their manners in the wilderness. And when he had destroyed 7 nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges about the space of **450 years**, until Samuel the prophet.” *Acts 7:13-20 (KJV)*

“Now it came about in the **480th year** after the sons of Israel came out of the land of Egypt, in the **4th year of Solomon’s reign** over Israel, in the month of Ziv which is the 2nd month, that he began to build the house of the LORD.”
I Kings 6:1 (NASB)

Comment: It seems quite evident that interpretive consistency constrains reckoning the term “about” in relation to the 450-year period under judges to hold the same degree of specificity as when it appears in reference to the 40-year period of the exodus, a period incontrovertibly of 40 calendar (Passover-to-Passover) years.

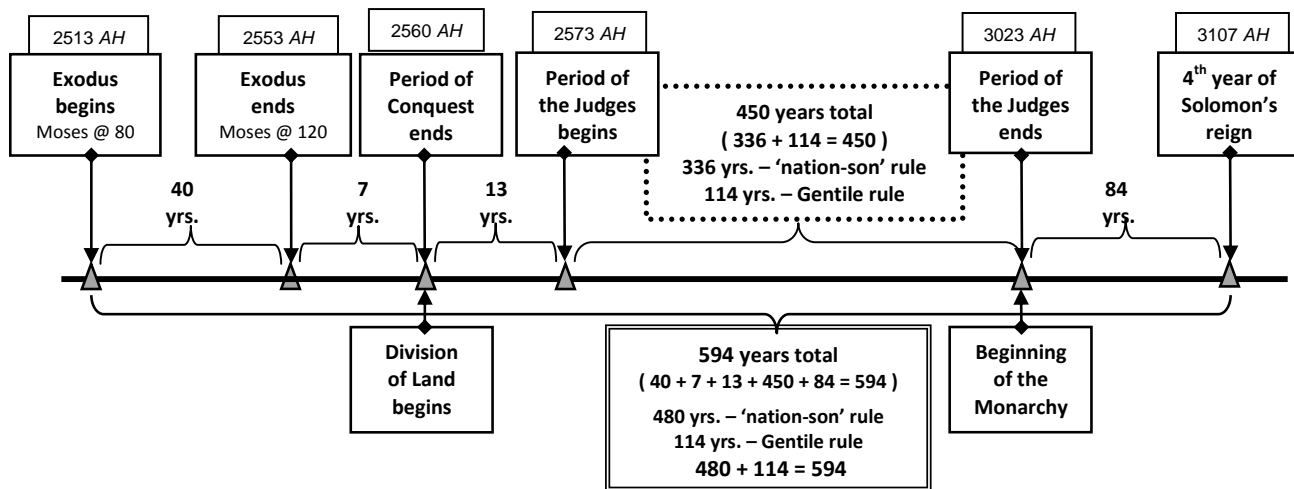
Comment: The context seems to be reckoning time in specific reference to Israel; that is, in reference to Israel’s status as Yahweh’s ‘nation-son’ (*Ex. 4:22*). As such, we can note that the term “Israel” can be (ought to be!) understood in its literal sense: Israel = Isra–EL → governed (ruled) by God. From this viewpoint, the 480 years ought to be reckoned as time during which Israel was under ‘nation-son’ rule, and not including time when Yahweh’s ‘nation-son’ was under Gentile dominion.

Layout of the 'Exodus-Joshua-Judges' Period in Terms of Calendar (Passover-to-Passover) Years

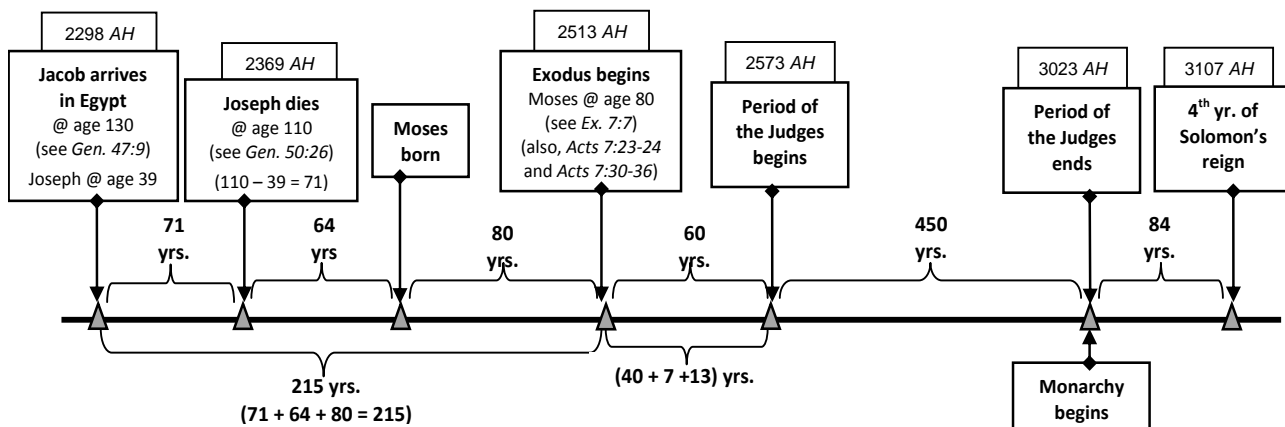


Inferred Fact: Time gap between ending of *Period of Conquest* and beginning of *Period of the Judges* = 13 years

Summary Layout of 'Exodus-Joshua-Judges' Period (with Anno Hominis [AH] dating noted)



A Chronological Layout of the Formative Years of Israel as a Nation



Chronology of the Exodus–Joshua–Judges Period

Year (An. Hom.)		Years Cumulative (from the beginning of the Exodus)
2513	Exodus from Egypt	0
2552	40 th year of the Exodus – Defeat the Amorites	39
	(Num. 21:21-35; Deut. 2:14 – 3:11)	
2553	Enter the Promised Land 40 years from Exodus	40
2560	Land is divided 7 years after entering Canaan	47
	Deduced time period ... 13 years until beginning of Period of Judges	60

Period of the Judges		Years (servitude)	Years (rest)	Years (cumulative)	
Servitude (Cushan)	8	.....	8	68	
Rest (Othniel)			40	48	108
Servitude (Eglon)	18	.....		66	126
Rest (Ehud)			80	146	206
Servitude (Jabin)	20	.....		166	226
Rest (Barak & Deborah)			40	206	266
Servitude (Midian)	7	.....		213	273
Rest (Gideon)			40	253	313
Usurper (Abimilech)	3	.....		256	316
Rest (Tola)			23	279	339
<div style="border: 1px solid black; padding: 5px; margin: 5px 0;"> 300 years since defeat of the Amorites (Judges 11:1-28, esp. vs. 26) 339 – 39 = 300 years (Judges 10:8 “that year” = 1st year of Jair?) </div>					
Rest (Jair) ... (limited servitude to Ammon).....			22	301	361
Servitude (Ammon and Philistia)	18	.....		319	379
Rest (Jephthah)			6	325	385
Rest (Ibzan)			7	332	392
Rest (Elon)			10	342	402
Rest (Abdon)			8	350	410
Servitude (Philistia) [Judged by Samson]	40	.....		390	450
Rest (Eli)			40	430	490
Rest (Samuel)			20	450	510
Totals		114	336		
3023	End of the Period of the Judges (2513 + 510 = 3023)			450	
	King – Reign of King Saul (Acts 13:21)		40	490	550
	King – Reign of King David (II Sam. 5:4-5)		40	530	590
3107	King – Reign of King Solomon ... to 4 th year		4	534	594

Note: 594 – 114 = 480

The period of 594 years beginning at the Exodus and continuing until the 4th year of Solomon’s reign, minus the 114 years of servitude under pagan nations, gives a period of precisely 480 years when Israel existed as an independent nation living in relationship with Yahweh. This interpretation for the 480 year period referred to in I Kings 6:1 is the basis for deducing and inserting the 13 year period between the division of the land and the beginning of the Period of the Judges.

“Now it came about in the **480th year** after the sons of Israel came out of the land of Egypt, **in the 4th year of Solomon’s reign** over Israel, in the month of Ziv which is the 2nd month, that he began to build the house of the LORD.” I Kings 6:1
(see analysis on previous page)

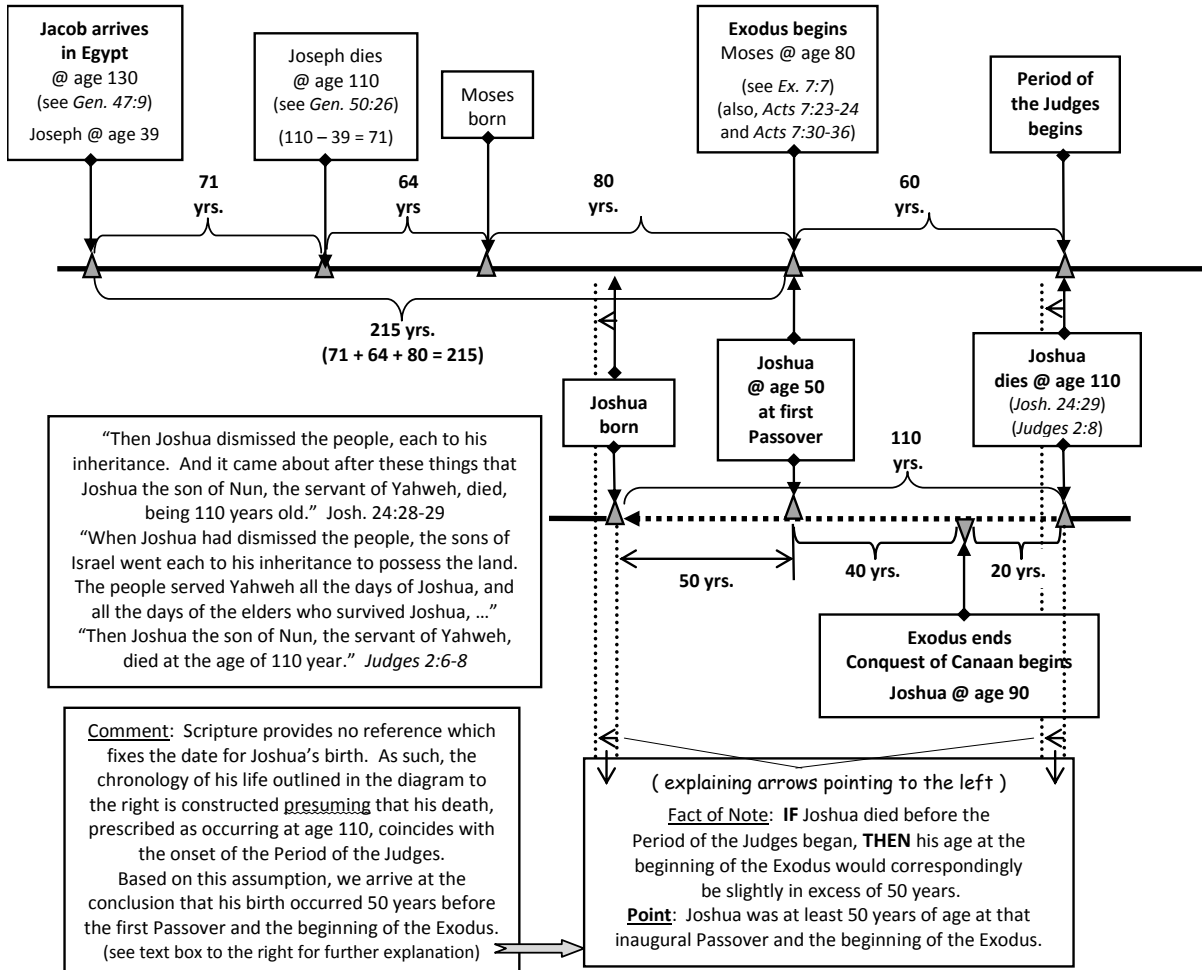
**Summary of the
Genesis–Exodus Connection Chronology
and the
Exodus–Joshua–Judges Connection Chronology**

Year <i>(An. Hom.)</i>	Event	Time Intervals
2083	Covenant Promise given to Abraham	100
2108	Isaac born	25
2113	Isaac becomes the (sole) seed Isaac weaned/Ishmael sent away	60
2168	Jacob born	91
2259	Joseph born	147
2289	Joseph begins rulership in Egypt	147
2298	Jacob moves family to Egypt	17
2315	Jacob dies in Egypt	80
2369	Joseph dies in Egypt	54
2433	Moses born	64
2513	Exodus begins	80
2553	Exodus ends	40
2573	Period of Judges begins	60
3023	Period of Judges ends Saul begins reign as King of Israel	450

Appendix 1.

The Place of Joshua in the Flow of Israel's Early History: A Chronological Layout

The Life of Joshua and the Flow of Israel's Early History in Chronological Layout



Appendix 2.

Chronological Considerations Pertinent to the Book of Ruth

The difficulty related to setting forth a definitive chronology of the *Book of Ruth* stems from the received genealogical record of the line extending from Abraham to David. This record is organized in the table below, with some attendant comment.

Genealogical Data: Abraham to David

Name	Generation	Age @ death	Year <i>An. Hom.</i>	Comment
Abraham	1	175 Gen. 25:7	Birth 2008 Death 2183	Age at birth of Isaac 100 yrs.
Isaac	2	180 Gen. 35:28-29	Birth 2108 Death 2288	Age at birth of Jacob 60 yrs.
Jacob	3	147 Gen. 47:28	Birth 2168 Death 2315	Age at birth of Joseph 91 yrs.
Judah	4			
Perez	5			
Hezron	6			
Ram	7			
Amminadab	8			
Nahshon	9			
			2513	Exodus from Egypt
			2553	Entrance to Promised Land Conquered Jericho
			2560	Division of Canaan to Tribes
Salmon	10			Married Rahab of Jericho
Boaz	11			Mother's name = Rahab Married to Ruth
Obed	12			Son of Boaz & Ruth
Jesse	13			Father of David
			3023	End of the 450 yr. Period of the Judges
David	14	70	Birth 3033 Death 3103	

Perspectives to Ponder:

- ◆ There are only 4 generations (Salmon, Boaz, Obed, Jesse) listed between 2553 and 3033 *An. Hom.*, encompassing a period of 480 years. This yields an average of 120 years per generation – which seems excessively long. Yet, it is admittedly not outside the realm of possibility.
- ◆ We know that the successor generations in many of the 14 listed in the table consist of direct “father-son” pairs, so it seems quite problematic to simply assume straightway that gaps exist, and to resolve an apparent dilemma by claiming that one must insert additional generations.
- ◆ This genealogy is listed in *Ruth 4:18-22*, *1 Chron. 2:11-15*, and *Matt. 1:2-6*. A three-time repetition may imply a copy error in the first reference, which was then simply perpetuated in later texts. However, it might be equally valid to see the ‘thrice-repeated record’ as a firmly attested account validated by repetitive appearance in God’s breathed-out, infallible word.
- ◆ Furthermore, it can be noted that *Matt. 1:17* speaks of the genealogical record from Abraham to David as consisting of precisely 14 generations. On what interpretive basis then might one, or even ought one, to presume latitude for claiming that there are missing generations in this record?

Outline Studies in Biblical Chronology
A Continuous Chronology from Creation to the Cross

**Ch. 5: The Divided Kingdom: A Parallel Chronology of
the Northern and Southern Kingdoms**

Contents:

The Divided Kingdom	67
A Parallel Chronology of the Northern and Southern Kingdoms	67
A Correlated “<i>Prophet–King</i>” Chronology of the Northern and Southern Kingdoms	71
A Detailed Parallel Chronology of the Northern and Southern Kingdoms	73
A Summary Overview of the History of National Israel (with Important Chronological Markers)	81

The Divided Kingdom

A Parallel Chronology of the Northern and Southern Kingdoms

Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year BCN	Year of Reign	Kings of Israel (Northern Kingdom)
Rehoboam (17 yrs) I Kings 11:43; 14:21	1	3143	982	1	Jeroboam (22 yrs) I Kings 12:20; 14:20
	•	•		•	
Abijam (3 yrs) I Kings 15:1-2	1	3160	965	18	
	•	•		•	
Asa (41 yrs) I Kings 15:8-10	3/0	3162	963	20	
	•	•		•	
	2	3164	961	2/1	Nadab (2 yrs) I Kings 15:25
	•	•		•	
	3	3165	960	2/1	Baasha (24 yrs) I Kings 15:28,33
	•	•		•	
	26	3188	937	24/1	Elah (2 yrs) I Kings 16:8
	•	•		•	
	27	3189	936	2/1	Zimri (7 days) Omri/Tibni (5 yrs) I Kings 16:9-21
	•	•		•	
	31	3193	932	5	Omri (12 yrs) (7yrs sole ruler) I Kings 16:22-23
	•	•		•	
	38	3200	925	12/1	Ahab (22 yrs) I Kings 16:29
	•	•		•	
Jehoshaphat (25 yrs) I Kings 22:41-42 II Chron. 16:13	41/0	3203	922	4	
	•	•		•	
Jehoram (2 yrs.) II Kings 1:17	17/1	3220	905	21/1	Ahaziah (2 yrs) I Kings 22:15
	•	•		•	
	18/2	3221	904	22/2/1	Jehoram (12 yrs) II Kings 1:17 II Kings 3:1

Explanatory Note: Two different methods of accounting for the advance of years in history are employed in this table.

1. Time is noted in years Anno Hominis (**An. Hom.**) – years in the era of man; that is, using a reckoning of time in years since creation.
2. Time is noted in years Before Christ Nominal (**BCN**) – years according to the widely employed Ptolemaic reckoning; that is, measuring time before the nominally accepted date for the advent of Christ.

Note: II Kings 1:17 & 3:1 make it clear that there are two different person-kings named Jehoram:

- Jehoram “**N**” – son of Ahab of the Northern Kingdom
- Jehoram “**S**” – son of Jehoshaphat of the Southern Kingdom.

Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year BCN	Year of Reign	Kings of Israel (Northern Kingdom)
	•	•		•	
Jehoram (8 yrs) II Kings 8:16-17	22/1	3225	900	5	
	•	•		•	
Jehoram I Kings 22:50	25/4	3228		8	
	•	•		•	
Ahaziah II Kings 9:29	7/1	3231	894	11	
Ahaziah (1 yr) II Kings 8:25-26	8/1	3232	893	12	
	•	•		•	
	1	3233	892	1	Jehu (28 yrs) II Kings 10:36
	•	•		•	
Athaliah (6 yrs) II Kings 11:1-4	• •	• •		• •	
	•	•		•	
Joash (40 yrs) (aka Jehoash) II Kings 12:1	1	3239	886	7	
	•	•		•	
	23	3261	864	1	Jehoahaz (17 yrs) II Kings 13:1
	•	•		•	
	37	3275	850	15/1	Jehoash II Kings 13:9-10
	•	•		•	
	40	3278	847	1	Jehoash (16 yrs) II Kings 13:9-10
	•	•		•	
Amaziah (29 yrs) II Kings 14:1-2; cf., II Kings 12:19-21	1	3279	846	2	
	•	•		•	
	15	3293	832	16/1	Jeroboam II (41 yrs) II Kings 14:16-17 II Kings 14:23
	•	•		•	
Judah was without an official king for 11 yrs.	1	3308	817	16	
	•	•		•	
Azariah (Uzziah) (52 yrs) II Kings 14:17-22 II Kings 15:1-2	1	3319	806	27	
	•	•		•	
	16	3334	801	1	Israel was without a king for 22 yrs. (no king mentioned in Scriptural account).

Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year BCN	Year of Reign	Kings of Israel (Northern Kingdom)
	•	•		•	
	38	3356	769		Zechariah (6 mo.) II Kings 14:29 II Kings 15:8
	•	•		•	
	39	3357	768		Shallum (1 mo.) II Kings 15:10,13
	•	•		•	
	39	3357	768		Menahem (10 yrs.) II Kings 15:14,17
	•	•		•	
	50	3368	757	1	Pekahiah (2 yrs.) II Kings 15:22-23
	•	•		•	
	52	3370	755	1	Pekah (20 yrs.) II Kings 15:25,27
	•	•		•	
Jotham (16 yrs.) II Kings 15:32-33	1	3371	754	2	
	•	•		•	
Ahaz (16 yrs.) II Kings 16:1-2	1 (17)	3387	738	18	
	•	•		•	
	4 (20)	3390	735	1	Israel is, evidently, without an official king for 8 yrs.
	•	•		•	
	12	3398	727	1	Hoshea (9 yrs) II Kings 17:1
	•	•		•	
Hezekiah (29 yrs) II Kings 18:1-2	15/1	3401	724	4	
	•	•		•	
	•	•		•	
	6	3406	719	9	End of the Northern Kingdom alt., Israel or Ephraim *****
	•	•			
Manasseh (55 yrs.) II Kings 20:1 II Kings 21:1	1	3430	695		
	•	•			
	•	•			
Amon (2 yrs) II Kings 21:18-19	1	3485	640		
	•	•			
Josiah (31 yrs) II Kings 21:23 – 22:1	1	3487	638		
	•	•			

The Divided Kingdom

A Correlated “Prophet-King” Chronology of the Northern & Southern Kingdoms

Notes pertaining to the Northern Kingdom = Israel (refs. from I Kings)						
Yahweh's conditional promise to Jeroboam (11:37-38)						
Jeroboam under divine indictment (14:7-10)						
“done more evil than all who were before you”						
Baasha's evil reign (16:12-13)						
“provoking the LORD God of Israel to anger”						
Omri's evil reign (16:25-26)						
“provoking the LORD God of Israel to anger”						
“acted more wickedly than all who were before him”						
Ahab's evil reign (16:29-33)						
“did evil in the sight of Yahweh more than all who were before him ... Thus Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him.”						
“Then Jeroboam drove Israel away from following Yahweh, and made them commit a great sin. And the sons of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, until Yahweh removed Israel from His sight, ... So Israel was carried away into exile from their own land to Assyria” II Kings 17:21-23						

Prophet	Kings of Judah (Southern Kingdom)	Godly?	Year An. Hom.	Year BCN	Godly?	Kings of Israel (Northern Kingdom)	Prophet
Obadiah	Rehoboam (17 yrs)	No	3143	982	No	Jeroboam (22 yrs)	57 yrs inclusive Elijah
	Abijam (3 yrs)	No	3160	965			
	Asa (41 yrs)	Yes	3161	964			
			3162	963			
			3164	961	No	Nadab (2 yrs)	
Joel			3165	960	No	Baasha (24 yrs) Elisha
			3188	937	No	Elah (2 yrs)	
			3189	936	No	Zimri & Omri/Tibni (5 yrs)	
			3193	932	No	Omri (7 yrs)	
			3200	925	No	Ahab (22 yrs)	
	Jehoshaphat (25 yrs)	Yes	3203	922	No		
			3220	905		Ahaziah (2 yrs)	
			3221	904	No	Jehoram (12 yrs)	
	Jehoram (8 yrs)	No	3225	900			
	Ahaziah (1 yr) Queen Athaliah (6 yrs)	No	3232	893			
	No	3233	892	No	Jehu (28 yrs)		
Joel	Joash (Jehoash) (40 yrs)	Yes	3239	886		 Elisha
			3261	864	No	Jehoahaz/Joahaz (17 yrs)	
			3278	847	No	Jehoash (16 yrs)	
			3279	846			
	Amaziah (29 yrs)	Yes					
			3293	832	No	Jeroboam II (41 yrs)	

A Correlated "Prophet-King" Chronology of the Northern & Southern Kingdoms (cont.)

Prophet	Kings of Judah (Southern Kingdom)	Godly?	Year An. Hom.	Year BCN	Godly?	Kings of Israel (Northern Kingdom)	Prophet
<p>..... Isaiah Isaiah/Micah • • • • Isaiah/Micah Isaiah Nahum • Jeremiah/Zephaniah Jeremiah • Jeremiah/Habakkuk Jeremiah • Jeremiah Jeremiah Captured by Babylon</p>	Amaziah (29 yrs)	Yes	3278	847	No	Jehoash (16 yrs)	• • Elisha
	(no official king) (11 yrs)		3279	846			
	Azariah (Uzziah) (52 yrs)	Yes	3293	832	No	Jeroboam II (41 yrs)	Jonah Amos/Jonah Amos/Hosea/Jonah Hosea
			3308	806			
			3319			(no official king) (22 yrs)	
	Jotham (16 yrs)	Yes	3334	769	No	Zechariah/Shallum	•
	Ahaz (16 yrs)	No	3356	768	No	Menahem (10 yrs)	•
			3357	757	No	Pekahiah (2 yrs)	•
	Hezekiah (29 yrs)	Yes	3368	755	No	Pekah (20 yrs)	•
			3370	754			•
<p>..... Isaiah Isaiah/Micah • • • • Isaiah/Micah Isaiah Nahum • Jeremiah/Zephaniah Jeremiah • Jeremiah/Habakkuk Jeremiah • Jeremiah Jeremiah Captured by Babylon</p>			3371				
			3387	738	No	(no official king) (8yrs)	Hosea
		Yes	3398	727	No	Hoshea (9 yrs)	
			3402	723			
			3406	719		End of Northern Kingdom	Captured by Assyria
	Manasseh (55 yrs)	No	3430	695			
	Amon (2 yrs)	No	3485	640			
	Josiah (31 yrs)	Yes	3487	638			
	Jehoahaz (Joahaz) (3 mos)	No					
	Jehoiakim (Eliakim) (11 yrs)	No	3518	607			
<p>..... Isaiah Isaiah/Micah • • • • Isaiah/Micah Isaiah Nahum • Jeremiah/Zephaniah Jeremiah • Jeremiah/Habakkuk Jeremiah • Jeremiah Jeremiah Captured by Babylon</p>	Jehoiachin (Jeconiah) (3 mos)	No	3529	596			
	Zedekiah (Mattaniah) (11 yrs)	No	3529	596			
	End of Southern Kingdom		3539	586			

The Divided Kingdom

A Detailed Parallel Chronology of the Northern and Southern Kingdoms

Comments	Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year of Reign	Kings of Israel (Northern Kingdom)	Comments
	Rehoboam (17 yrs) I Kings 11:43; 14:21	1	3143	1	Jeroboam (22 yrs) I Kings 12:20; 14:20	
		2	3144	2		
		•	•	•		
		17	•	•		
	Abijam (3 yrs) I Kings 15:1-2	1	3160	18		
		2	3161	19		
Begins reign in 20 th yr of Jeroboam	Asa (41 yrs) I Kings 15:8-10	3/0	3162	20		
		1	3163	21		
		2	3164	22/1	Nadab (5 yrs) I Kings 15:25	Reigned in Asa's 2 nd yr.
		3	3165	2/1	Baasha (24 yrs) I Kings 15:28,33	Reigned in Asa's 3 rd yr.
		•	•	•		
		•	•	•		
		26	3188	24/1	Elah (2 yrs) I Kings 16:8	Reigned in Asa's 26 th yr.
		27	3189	2/1	Zimri (7 days) Omri/Tibni (5 yrs) I Kings 16:9-21	Reigned in Asa's 27 th yr.
		•	•	2		
		•	•	•		
		31	3193	5	Omri (12 yrs) (7 yrs sole ruler) I Kings 16:22-23	Reigned as sole ruler in Asa's 31 st yr.
		•	•	•		
		38	3200	12/1	Ahab (22 yrs) I Kings 16:29	Reigned in Asa's 38 th yr.
		39	3201	2		

A Detailed Parallel Chronology of the Northern and Southern Kingdoms (cont.)

Comments	Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year of Reign	Kings of Israel (Northern Kingdom)	Comments
Begins reign in 4 th year of Ahab, but the 1 st year of his reign is properly in 3204 An. Hom.	Jehoshaphat (25 yrs) I Kings 22:41-42 II Chron. 16:13	40	3202	3	Ahab (22 yrs)	
		41/0	3203	4		
		1	3204	5		
		•	•	•		
		16	3219	20		
Jehoram had some (unknown) official duty under Jehoshaphat for 2 yrs., but Jehoshaphat's reign of 25 yrs. continued without interruption.	Jehoram (2 yrs.) II Kings 1:17	17/1	3220	21/1	Ahaziah (2 yrs) I Kings 22:15	Reigned in 17 th yr. of Jehoshaphat. Reigned as a co-regent with Ahab 2 yrs.
Note: There are two distinct kings named Jehoram, one ruling in Judah and one ruling in Israel / Ephraim.		18/2	3221	22/2/1	Jehoram (12 yrs) II Kings 1:17 II Kings 3:1	Became king in 2 nd yr. of Jehoram of Judah. Reigned in 18 th yr. of Jehoshaphat.
		19	3222	2		
		•	•	•		
Reigned as co-regent with Jehoshaphat. Reigned in 5 th yr. of King Jehoram of Israel	Jehoram (8 yrs) II Kings 8:16-17	22/1	3225	5		
		23/2	3226	6		
Jehoram became sole king of Judah.	Jehoram I Kings 22:50	•	•	•		
		25/4	3228	8		
		5	3229	9		
		6	3230	10		
Ahaziah reigns as co-regent with Jehoram of Judah in 11 th yr. of Jehoram of Israel	Ahaziah II Kings 9:29	7/1	3231	11		
Ahaziah became sole king in 12 th yr. of Jehoram of Israel.	Ahaziah (1 yr) II Kings 8:25-26	8/1	3232	12		
		•	•	•		

Notation Explanation

The notation 21/1 and 22/2/1 denote, respectively:

- the 21st year of Ahab & the 1st year of Ahaziah → 21/1
- the 22nd year of Ahab, the 2nd year of Ahaziah, and the 1st year of Jehoram → 22/2/1

This notational form is used several places in the construction of this parallel chronology. Observe repeated use of the notation in the column to the right for kings of the Southern Kingdom.

A Detailed Parallel Chronology of the Northern and Southern Kingdoms (cont.)

Comments	Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year of Reign	Kings of Israel (Northern Kingdom)	Comments
	Ahaziah	1	3233	1	Jehu (28 yrs) II Kings 10:36	Jehu killed both Jehoram of Israel and Ahaziah of Judah. II Kings 9:13-33
		•	•	•		
Athaliah usurps authority for 6yrs.	Athaliah (6 yrs) II Kings 11:1-4	•	•	•		
		•	•	•		
		6	3238	6		
Reigned in the 7 th yr. of Jehu. (Joash aka Jehoash)	Joash (40 yrs) II Kings 12:1	1	3239	7		
		2	3240	8		
		•	•	•		
		22	3260	28		
(see II Kings 12:6-7)		23	3261	1	Jehoahaz (17 yrs) II Kings 13:1	Reigned in the 23 rd yr. of Joash. II Kings 10:35
		•	•	•		
		37	3275	15/1	Jehoash II Kings 13:9-10	Jehoash reigned in the 37 th yr. of Joash of Israel ... reigned as co-regent with Jehoahaz for 3 yrs.
		38	3276	16/2		
		39	3277	17/3		
		40	3278	1	Jehoash (16 yrs) II Kings 13:9-10	Jehoash became sole king after Jehoahaz dies.
Reigned in 2 nd yr. of Joash = Jehoash (of Israel) son of Jehoahaz.	Amaziah (29 yrs) II Kings 14:1-2; cf., II Kings 12:19-21	1	3279	2		
		2	3280	3		
		•	•	•		
		15	3293	16/1	Jeroboam II (41 yrs) II Kings 14:16-17 II Kings 14:23	Reigned in 15 th yr. of Amaziah. Amaziah lived 15 yrs. after the death of Jehoash of Israel.
		16	3294	2		
		•	•	•		
		29	3307	15		

A Detailed Parallel Chronology of the Northern and Southern Kingdoms (cont.)

Comments	Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year of Reign	Kings of Israel (Northern Kingdom)	Comments
Judah was without an official king for 11 yrs.		1	3308	16		
		•	•	•		
		11	3318	26		
Reigned in the 27 th yr. of Jeroboam II.	Azariah (Uzziah) (52 yrs) II Kings 14:17-22 II Kings 15:1-2	1	3319	27		
		2	3320	28		
		•	•	•		
		15	3333	41		
		16	3334	1	Israel was without a king for 22 yrs. (no king is mentioned in the Scriptural record).	
		•	•	•		
		37	3355	22		
		38	3356		Zechariah (6 mo.) II Kings 14:29 II Kings 15:8	Reigned in the 38 th yr. of Azariah.
		39	3357		Shallum (1 mo.) II Kings 15:10,13	Reigned in the 39 th yr. of Azariah.
		39	3357		Menahem (10 yrs.) II Kings 15:14,17	Ascended the throne in Azariah's (Uzziah's) 39 th yr.
		40	3358	1		
		•	•	•		
		49	3367	10		
		50	3368	1	Pekahiah (2 yrs.) II Kings 15:22-23	Reigned in the 50 th yr. of Azariah (Uzziah).
		51	3369	2		
		52	3370	1	Pekah (20 yrs.) II Kings 15:25,27	Reigned in the 52 nd yr. of Azariah (Uzziah).

A Detailed Parallel Chronology of the Northern and Southern Kingdoms (cont.)

Comments	Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year of Reign	Kings of Israel (Northern Kingdom)	Comments
Reigned in the 2 nd yr. of Pekah	Jotham (16 yrs.) II Kings 15:32-33	1	3371	2	Pekah	
		2	3372	3		
		•	•	•		
		16	3386	17		
Became king in the 17 th yr. of Pekah.	Ahaz (16 yrs.) II Kings 16:1-2	1 (17)	3387	18		
Note. The continuation years of Jotham are given in parenthesis (...)		2 (18)	3388	19		<div style="border: 1px solid black; padding: 5px;"> Note #1: During the period 3387-3389, while Ahaz is King of Judah and Pekah is King of Israel, Isaiah prophesied that the Northern Kingdom would be broken in 65 yrs. See Isa. 7:1,8. </div>
		3 (19)	3389	20		
		4 (20)	3390	1	Israel is, evidently, without an official king for 8 yrs.	Hoshea killed Pekah in the 20 th yr. of Jotham, son of Uzziah (Azariah) of Judah. See II Kings 15:30.
		5	3391	2		
		•	•	•		
		11	3397	8		
		12	3398	1	Hoshea (9 yrs) II Kings 17:1	Reigned in the 12 th yr. of Ahaz.
		13	3399	2		
		14	3400	3		
Ascended to the throne in the 3 rd year of Hoshea.	Hezekiah (29 yrs) II Kings 18:1-2	15/1	3401	4		
Hezekiah, evidently, reigned as co-regent with his father for 2 yrs.		16/2	3402	5		
		3	3403	6		

A Detailed Parallel Chronology of the Northern and Southern Kingdoms (cont.)

Comments	Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year of Reign	Kings of Israel (Northern Kingdom)	Comments
		•	•	•		
		6	3406	9	End of the Northern Kingdom alt., Israel or Ephraim *****	See II Kings 18:9-12 vs. 9: 4 th yr. of Hezekiah is the 7 th yr. of Hoshea. vs. 10: 6 th yr. of Hezekiah is the 9 th yr. of Hoshea.
		7	3407			
		•	•			
		29	3429			
	Manasseh (55 yrs.) II Kings 20:1 II Kings 21:1	1	3430			
		•	•			
Using 3387 An. Hom. as the starting date for the 65 yrs of Isaiah (Isa. 7:1,8). 3387 + 65 = 3452 II Chron. 33:10-13 Ezra 4:2,9-10		23	3452		<div style="border: 1px solid black; padding: 5px;"> Note #2: {See Note #1 (previous page) at year 3388 An. Hom.} Esar-haddon moved the Babylonians & Elamites to Samaria, carried the remnant of Israel to captivity, and took Manasseh prisoner to Babylon. One year later he was pardoned and restored to Jerusalem as King of Judah. </div>	
		24	3453			
		25	3454			
		•	•			
		55	3484			
	Amon (2 yrs) II Kings 21:18-19	1	3485			
		2	3486			
	Josiah (31 yrs) II Kings 21:23 – 22:1	1	3487			

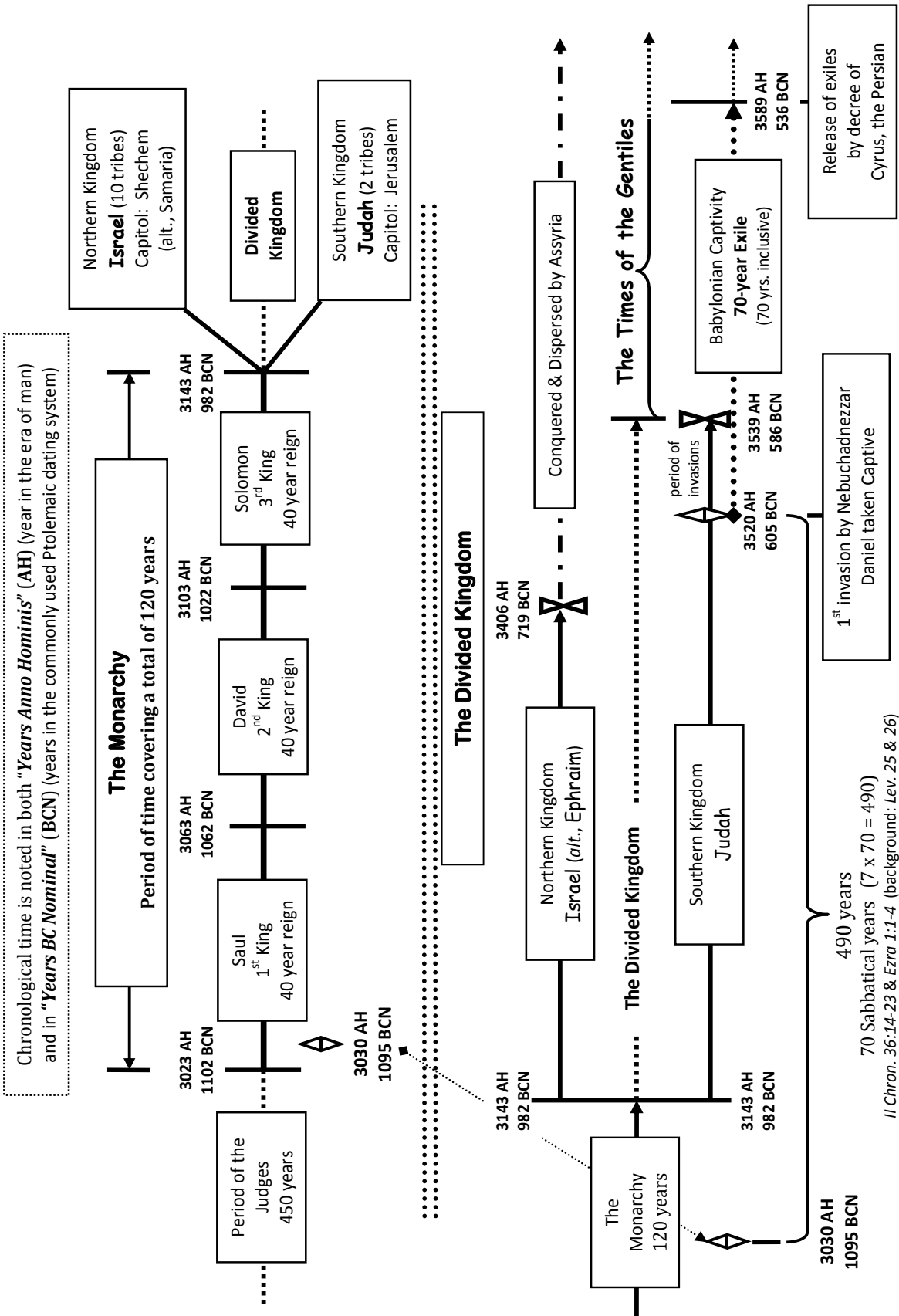
A Detailed Parallel Chronology of the Northern and Southern Kingdoms (cont.)

Comments	Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year of Reign	Kings of Israel (Northern Kingdom)	Comments
	Josiah	2	3488			
Jeremiah begins to prophesy and continues for 23 yrs. Jer. 25:1-3 {From the 13 th yr. of Josiah to the 4 th yr. of Jehoiakim.}		•	•			←
		13	3499			
		•	•			
		31	3517			
	Jehoahaz (3 mos.) II Kings 23:30-31					
	Jehoiakim (11 yrs) (aka Eliakim) II Kings 23:34-36	1	3518			The inclusive period from 3499 An. Hom. through 3521 An. Hom. is 23 yrs
		2	3519			
Daniel taken captive in 3 rd yr. of Jehoiakim (see Dan. 1:1). <u>This is the beginning of the</u> <u>70 yrs of exile.</u> Jer. 25:11-12; Jer. 29:10 II Chon. 36:21		3	3520			→
Nebuchadnezzar becomes king of Babylon. Jer. 25:1	Jehoakim	4	3521			Comment. Jer. 25:1 is a very important text in Bible Chronology. It connects Biblical dates in chronology with the first dated event in secular chronology.
		•	•			
		11	3528			
Nebuchadnezzar sieges Jerusalem and exiles many captives to Babylon. II Kings 24:10-16	Jehoiachin (3 mos.) II Kings 24:8					

A Detailed Parallel Chronology of the Northern and Southern Kingdoms (cont.)

Comments	Kings of Judah (Southern Kingdom)	Year of Reign	Year An. Hom.	Year of Reign	Kings of Israel (Northern Kingdom)	Comments
	Zedekiah (11 yrs) (aka Mattaniah) II Kings 24:17-18 II Chron. 36:10	1	3529			
		2	3530			
		•	•			
Nebuchadnezzar barricades Jerusalem for 2 yrs. before destroying the city and temple.		9	3537			
		10	3538			
	End of the Southern Kingdom Judah. *****	11	3539			

A Summary Overview of the History of National Israel (with Important Chronological Markers)



Outline Studies in Biblical Chronology

A Continuous Chronology from Creation to the Cross

Ch. 6: The 70 Weeks of Daniel

Contents	Page
Introduction	85
The Prophecy: Its Historical Background	85
The Prophecy: Its Date	85
The Prophecy: Its Context	86
The Prophecy: Its Terms	87
End of 70 Years of Captivity – Beginning of 70 Weeks of Daniel	88
Chronological Conundrum #1: The Start Date	89
A Widely-Accepted Reconciliation: An <i>Adapted</i> Chronology	90
Chronological Conundrum #2: The Definition of “Year”	91
An Alternate Reconciliation: Rejection of Ptolemy’s Canon as Authoritative	92
Author’s Perspective and Approach	93
Connecting Biblical Chronology with Received Chronology	96
Exposing Inherent Error in the Standard Chronology	98
Selected Perspectives and Supporting Bibliographic Notes A Refutation of Adapted (Gap-Decree) Chronologies	99
.....Selected Critical Issues Implicit to the <i>Adapted</i> Chronology (The Ages of Ezra, Mordecai, Priests & Levites, and Nehemiah)	101
A Coordinated Chronology of the Return of the Exiles from Captivity The First Phase of Daniel’s Prophecy: The First 7 Weeks (of Years)	104
Revised Chronological Layout Relevant to the Post-Exilic Period Relevant Historical Data and Biblical Data	105
Corrected Chronology of the Exilic and Post-Exilic Periods: Pt.1 The OT Period of Gentile Dominion – the Captivity until Christ ‘The 70 Years of Jeremiah’ and ‘The 483 Years of Daniel’	106
Further Chronological Data The Broader Context of Daniel’s Prophecy of the 70 Weeks	107
Appendix 6-1. An Historical Summary of Proposed ‘Gap-Decree’ Chronologies	108
Appendix 6-2. The Necessity of Passover on Wednesday in the Year of Our Lord’s Passion	111

The 70 Weeks of Daniel

From the Babylonian Exile to the Advent of Messiah

An Elaborated Biblical Chronology

Introduction

The prophecy referred to as *The 70 Weeks of Daniel*, recorded in *Dan. 9:24-27*, ranks among the most profound and important prophecies with chronological import contained in the whole of Scripture. It is the author's thesis that this prophecy provides the sole basis for connecting the chronology of earlier events recorded in Biblical history with those archaeologically-referenced dates set forth in secular history. In any case, an accurate construction of an OT chronology demands that Daniel's prophecy be interpreted and reckoned accurately; that is, that it be anchored correctly as to its starting date and analyzed correctly as it pertains to both content and implied chronology.

The Prophecy: Its Historical Background

Jerusalem was invaded by the Babylonians on three distinct occasions, the last culminating in a climactic desolation of Jerusalem. These invasions, each of which was followed by a deportation of inhabitants of Jerusalem and Judah to Babylon, initiated that period of Israel's history called the 'Babylonian captivity', or 'The Exile'.

1. Invasion #1: 605 BCN. Daniel taken captive.

- This invasion occurred in the 4th yr. of Jehoiakim [his accession year + the 3rd yr. of his reign (cf., *Dan. 1:1-2* and *Jer. 25:1*)]. It was also coincident with the 1st yr. of Nebuchadnezzar's reign as sole monarch (cf., *Jer. 25:1* and *Dan. 2:1*).
- Note: This is the first correlated dating of an event recorded both in Biblical and in secular history. The received date of 605 BCN for this event in secular history is fixed by Ptolemy in his construction of a chronology of the Babylonian and Persian eras – eras for which considerable chronological confusion exists.

2. Invasion #2: 597 BCN. Ezekiel and Mordecai taken captive.

- Ezekiel and Mordecai were taken captive to Babylon along with King Jeconiah (*alt.*, Jehoiachin) following this invasion.
Note: The time of Ezekiel's deportation can be inferred from *Ezek. 40:1* and that of Mordecai's is clearly set forth in *Esther 2:5-6*.
- This invasion occurred in the 8th year of Nebuchadnezzar's reign [605 – 8 = 597 BCN]; (see *II Kings 24:8-17*, esp. vs. 12).

3. Invasion #3: 586 BCN. Temple burned; walls of Jerusalem destroyed.

- This invasion occurred in the 19th yr. of Nebuchadnezzar [605 – 19 = 586 BCN]; (see *Jer. 52:12-16*).

The Prophecy: Its Date

Daniel received the communication of this prophecy of the "70 weeks" by angelic ministrations during the 1st year of Darius the Mede; that is, in the year 538 BCN (*Dan. 9:1*).

"In the first year of Darius the son of Ahasueras, of Median descent, who was made king over the kingdom of the Chaldeans – in the first year of his reign I, Daniel, observed in the books the number of years which was revealed as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years." *Dan. 9:1-2*

"That same night Belshazzar the Chaldean king was slain. So Darius the Mede received the kingdom at about the age of sixty-two." *Dan. 5:30-31*

"So this Daniel enjoyed success in the reign of Darius and in the reign of Cyrus the Persian." *Dan. 6:28*

"And now I have given all these lands into the hand of Nebuchadnezzar king of Babylon, My servant ... And all the nations shall serve him, and his son, and his grandson, until the time of his own land comes; then many nations and great kings will make him their servant." *Jer. 27:6-7*

Note #1: The prophecy of Jeremiah makes clear the fact that Babylon would hold dominion for only three generations – Nebuchadnezzar, his son, and his grandson (*Jer. 27:6-7*) ... a time period that covered most of the 70 years of the captivity.

Note #2: The text of *Dan. 9:1* refers to Darius (the Mede) as the “son of Ahasueras”. This reference clearly implies that the term “Ahasueras” is a title, not a particular surname – certainly not the Ahasueras referenced in the Book of Esther. This is a point that will be raised with particular interpretive emphasis in respect to this prophecy later in these notes.

A Mini-Chronology: The Fall of Babylon and Early Dominance of Medo-Persia

- Darius the Mede seizes Babylon: 538 BCN
- Darius the Mede and Cyrus the Persian initially share a co-regency
- Cyrus the Persian subsequently becomes sole regent: 536 BCN

Comments on Terms Used in the Reckoning of Time

The Reckoning of Time as “years BCN”

The designation of any year as “xxx BCN” (*i.e.*, BC nominal) in this study is used to refer to a date assigned according to the nominally received chronology based on the widely employed Ptolemaic dating system. The nominal dating system makes connection of the first archeologically-fixed date in secular history, the invasion of Jerusalem by Nebuchadnezzar in 605 BCN, with both earlier and subsequent dates in Biblical revelation.

As is clarified in the presentation which follows, the interpretation of Daniel’s prophecy of the 70 weeks within the BCN reckoning of time must be constrained through a contrived chronological framework (requiring both a ‘late start’ date and a non-standard accounting of years) in order to find a fit of the prophecy with true history.

The Reckoning of Time as “years BCC”

We also employ in this study a designation of years as “xxx BCC” (*i.e.*, BC corrected) to denote a corrected version of the Ptolemaic chronology. The BCC chronology presented below will employ the 70-week prophecy of Daniel as the essential (and only authoritative!) basis for connecting common dates referenced in both Biblical and secular history. The result is a revised (and purportedly accurate) chronology. That is, a chronology encompassing the entire history of the world – beginning with creation and extending continuously to the death and resurrection of the Lord Jesus Christ, even to the present era.

The Prophecy: Its Context

The context of the prophecy reaches back to the word of the LORD to Jeremiah where a fixed term of 70 years for Judah’s captivity is specified. Daniel came to understand that the 70th anniversary of the first invasion by Nebuchadnezzar, and of Daniel’s own exile, was approaching its conclusion, based on God’s word, that the release of the exiles was imminent.

“The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon),
Jer. 25:1

... And this whole land shall be a desolation and a horror, and these nations shall serve the king of Babylon seventy years. Then it will be when seventy years are completed I will punish the king of Babylon and that nation,’ declares the LORD, ‘for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation.’ ”
Jer. 25:11-12

“For thus says the LORD, ‘When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, and bring you back to this place. ... ‘and I will bring you back to the place from where I sent you into exile.’ ”
Jer. 29:10, 14
See also: *Dan. 1:1-2*

Note: Further chronological data of the broader context of Daniel’s prophecy are given later in this chapter.

The 70-yr. Babylonian Captivity was a reclaiming of 70 neglected sabbatical years. That is, the 70-yr. captivity followed 490 consecutive years where Israel failed to enforce the principles and commemorate the blessings of the sabbatical year.

$$[(70 \text{ sabbatical years}) \times (7 \text{ years between sabbaticals}) = 490 \text{ years}]$$

Comment: The prophetic statement penned by Jeremiah places, I believe, very rigid constraints on how the years in these closely-linked prophecies of the 70 years of Jeremiah and the 490 years of Daniel’s prophecy are to be reckoned.

In particular, since the 70 years of Jeremiah’s prophecy are reckoned as calendar years (*i.e.*, time extending from one Passover to the next – *alt.*, from one spring equinox to the next), it seems quite natural that one should insist that fulfillment of the years of Daniel’s prophecy be understood as measured in the same way ... that is, in literal calendar (solar) years..

Associated Chronological Information

“And those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept Sabbath until seventy years were complete.” *II Chron. 36:20-21*

The text quoted to the left makes reference to a time period encompassing 70 sabbatical years; that is, a period of $70 \times 7 \text{ years} = 490 \text{ years}$. Further, these are necessarily calendar years (Passover to Passover).

The Prophecy: Its Terms

“ Seventy weeks have been decreed for your people and your holy city, ...	So you are to know and discern that <i>from the issuing of a decree to restore and rebuild Jerusalem</i> until Messiah the prince...	There will be 7 weeks and 62 weeks ; it will be built again, with plaza and moat, even in times of distress.	Then after the 62 weeks the Messiah will be cut off and have nothing,	and the people of the prince who is to come ... will make a firm covenant with the many for one week , ...” <i>Dan. 9:24-27</i>
----------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------

The terms of the prophecy specify a particular period of 70 weeks [*i.e.*, 70 “weeks of years”; → *lit.*, 70 “sevens of years” = 490 yrs.]

Terminology: The term ‘week’ is a translation of the Hebraic word “*heptad*” – a unit of measure denoting a collection of seven ... a term akin to our use of the common term “dozen” to denote a collection of twelve.

- The use of the term ‘week’ to denote a period of 7 years seems to be clearly implied by the context.
- The context is “70 years” of captivity – a definite period of time (calendar years) delineated in God’s dealings with Israel as a national entity.

The text divides the whole 70-week period into three distinct segments of time totaling 490 years:

$$70 \text{ weeks} \times 7 \text{ years per week} = 490 \text{ years.}$$

- ♦ a 7-week period: $7 \times 7 = 49 \text{ years}$
- ♦ a 62-week period: $62 \times 7 = 434 \text{ years}$
- ♦ a 1-week period: $1 \times 7 = 7 \text{ years}$

Comments:

- The linguistic construction of the prophecy seems to imply that the first $7 + 62 = 69$ weeks will comprise a continuously running period of time and, by contrast, the last of the 70 weeks is to be separated by an unspecified period of time from the first 69 weeks
That is, the phrase “the prince who is to come” carries a sense of occurring at some later, unspecified time – at a time disconnected from the previous 69 weeks.

- The text makes explicitly clear the fact that the prophetic clock begins when a “decree to restore and rebuild Jerusalem” is issued, and the consecutive period of 69 weeks = 483 years will come to conclusion when “Messiah will be cut off”.
- The identification of the decree permitting the Hebrew people to return to Jerusalem from Babylon is absolutely crucial to the reckoning of years associated with this continuously-running 483 yr. period.
- The grammar and syntax of the passage suggests quite clearly that a time gap is intended between the close of the 69th week (*heptad*) and the beginning of the 70th week (*heptad*).
- It seems logical that the first 7 week period (7 x 7 = 49 yrs.) must hold significance in some unspecified sense in the early stage following the decree which starts the prophetic time clock. The separation of this period from, but not its disconnection from, the subsequent 62 week period must have a clear and definitive fulfillment – one to be identified later.

Disclaimer: Details of the 70th week (*i.e.*, the final 7 years) of Daniel’s prophecy, both in relation to its beginning and its division into two equal periods of 3½ years each, will not be discussed in these notes. The focus of this study is on the formation of a complete Old Testament chronology, to which the 69 weeks (483 yrs.) are of primary relevance.

End of 70 Years of Captivity – Beginning of 70 Weeks of Daniel

Chronological Basics:

- ♦ Beginning of Israel’s Exile: 605 BCN
- ♦ Date of Cyrus’ Decree: 536 BCN
- ♦ Servitude in Babylon: 605 – 536 = 70 years (inclusive reckoning)
- The 70-year Babylonian captivity was concluded when a decree issued by Cyrus allowed the exiles from Judah to return to Jerusalem to rebuild the city and the temple.
- Cyrus’ decree is a most significant point of information relative to Daniel’s prophecy – being nothing less than the pivotal decree that launches the 483 year period. Further, it is the very decree leading to a precise chronological specification of the appearance of “Messiah the prince”.
- Cyrus’ role was prophesied by Isaiah (*Isa. 44:28 – 45:1-2, 13*) – a remarkable prophecy identifying Cyrus by name and spoken roughly 150 years in advance of its fulfillment.

<p>“It is I who says of Cyrus, ‘He is My shepherd! And he will perform all My desire.’ And he declares of Jerusalem, ‘She will be built.’ And of the temple, “Your foundation will be laid.’ ” <i>Isa. 44:28</i></p>	<p>Thus says the LORD to Cyrus His anointed, whom I have taken by the right hand to subdue nations before him, and to loose the loins of kings; ... I have aroused him in righteousness, and I will make all his ways smooth; he will build My city, and will let My exiles go free, without payment or reward,’ says the LORD of hosts.” <i>Isa. 45:1-13</i></p>	<p>Author’s Question: Might Daniel have been aware of this prophecy of Isaiah?</p>
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------

- Cyrus’ role in concluding the 70-yr. captivity is substantiated in the historical record. The decree by Cyrus not only marked the formal conclusion of the 70-year Babylonian captivity, it was the instrument that launched the countdown of the contiguous period of 483 years (69 weeks of years) leading to revelation of Messiah the Prince. This fact is substantively reinforced in the inspired accounts appearing in the closing words of II Chronicles and the opening words of the Book of Ezra (*viz.*, *II Chron. 36:22-23; Ezra 1:1-4*).
- The words in *Isa. 44:28* regarding the temple are simply, “Your foundation will be laid” – the text specifies explicitly the initiation of a reconstruction of the temple, something that certainly occurred within the first 7 weeks (49 years) following Cyrus’ decree.
- It will be shown later that the age of Ezra, along with some of his contemporaries, is such that this construction campaign must have occurred within decades following Cyrus’ decree.

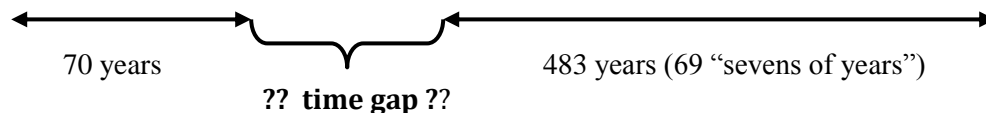
- There is no inference, either in Isaiah's or Daniel's words, about any time gap of undetermined extent existing between the end of the 70 year captivity and the launching of the 483 year period. This fact should not be overlooked, nor easily cast aside.

"Now in the first year of Cyrus king of Persia – in order to fulfill the word of the LORD by the mouth of Jeremiah – the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing, saying, 'Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up.'" *II Chron. 36:22-23*

"Now in the first year of Cyrus king of Persia, in order to fulfill the word of the LORD by the mouth of Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also put it in writing saying: Thus says Cyrus king of Persia, 'The LORD, the God of Heaven, has given me all the kingdoms of the earth and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; He is the God who is in Jerusalem. Every survivor, at whatever place he may live (*i.e.*, reside as an alien), let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem.'" *Ezra 1:1-4*

A Pivotal Chronological Point

A key question in regard to OT chronology pertains to the existence or non-existence of a time gap between the prophecy of Jeremiah specifying that the captivity would last for 70 years and the subsequent prophecy of Daniel stating that another period of 70 "sevens of years" was also "decreed" for the Hebrew peoples and the city of Jerusalem.



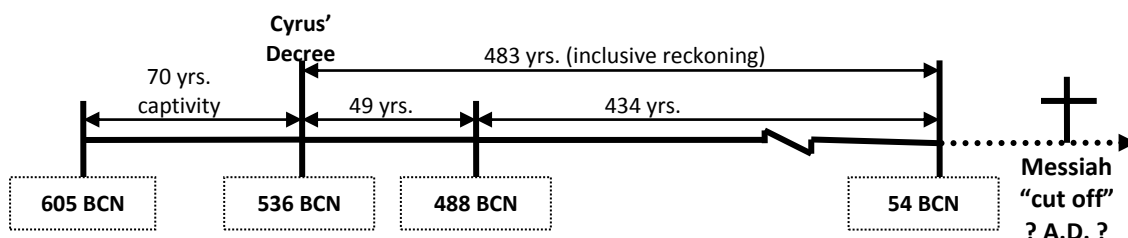
Comment: If a time gap is either intended or allowed, *then* any possible existence of a complete internal chronology of the OT being provided entirely within the inspired words of Scripture is disrupted precisely at this point in the record.

Chronological Conundrum #1: The Start Date

Given that Cyrus' decree was issued in 536 BCN, and using this decree as the initialization of the clock for the 69 week period delineated by Daniel, it is immediately clear that there is an incompatibility with the terms of Daniel's prophecy specifying that "Messiah the prince" will appear and be "cut off" at the conclusion of the 483 years.

Decree by Cyrus: **536 BCN + 483 yrs. = 54 BCN** (based on inclusive reckoning)

Clearly, based on the nominal dating of Cyrus' decree, the 483 year period ends considerably before even the birth of Jesus of Nazareth.

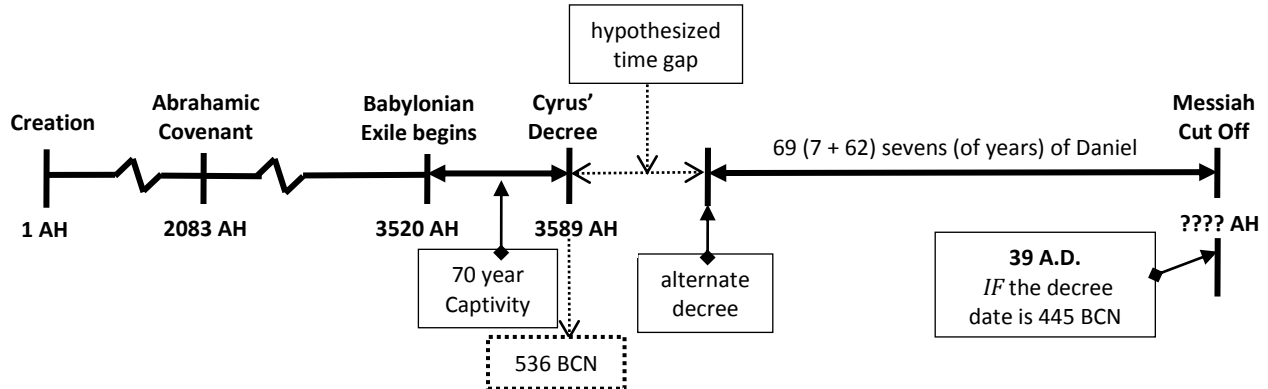


This conundrum is overcome by no small number of expositors by assigning an alternate starting date for Daniel's 69 weeks. In particular, this widely promulgated scheme appeals to an alternate decree, one *supposedly* issued by Artaxerxes Longimanus in 445 BCN (*Neh. 2:1-8*), as the "true" start date for the 483 year period. It is argued that this decree is the first to specifically address a key point in

Daniel's prophecy – the rebuilding of Jerusalem (*cf.*, *Dan. 9:25a*). However, this “late-dating” of the beginning of the 483 year period still leaves a chronological “misfit”.

Decree by Artaxerxes Longimanus: 445 BCN + 483 yrs. = 39 AD
 (444 yrs. during BC era + 39 yrs. during AD era = 483 yrs.)

With this alternate starting point, the 483 year (69 week) period concludes significantly after the widely accepted date for Christ's crucifixion.



It is readily apparent that there are significant difficulties with a straightforward reckoning of time whether appealing to the decree of Cyrus in 536 BCN or to the decree of Artaxerxes Longimanus in 445 BCN as the starting date for the 483 year period.

Questions. Where does the truth lie? Is there a defensible scheme for reckoning time that resolves difficulties associated with the use of either decree as the official starting date for the prophecy? Also, does the “late-date” decree, 445 BCN, have Biblical foundation, and can a reckoning starting with this proposed decree date survive historical scrutiny?

A Widely-Accepted Reconciliation: An Adapted Chronology

Widely accepted reconciliations of the noted conundrum involving the 483 year period employ the insertion of a time gap in concert with a ‘late-date’ decree as the “true” starting date for reckoning this period. The most common ‘late date’ decree is that of Artaxerxes Longimanus in 445 BCN. Some in this class of ‘gap-decree’ chronologies also adopt an alternate definition of the number of days in a year. Most notable among such adapted ‘gap-decree’ schemes is that advanced by Sir Robert Anderson (“*The Coming Prince*” 1895). His particular reckoning of Daniel’s prophecy has gained extensive popularity, even rising to the level of practical dominance. He accounts the 483 years (69 sevens) in terms of ‘prophetic years’, years consisting of 360 days per year.

Note: This re-definition of the length of a year, sometimes referred to as a “Chaldean” year, had been advanced early in the 1600’s by Bishop Lloyd,. A summary overview of proposed ‘gap-decree’ chronologies in this class is provided in an appendix to this chapter.

The starting date for the 483 year period in Anderson’s scheme is set as the decree (*supposedly*) issued by Artaxerxes Longimanus in his 20th year (445 BCN), the very monarch (*supposedly*) referred to in *Neh. 2:7-8*. Then, presuming the 483 year period consists of ‘prophetic years’ (360 days per year), the temporal span of Daniel’s first 69 weeks is contracted to 476 calendar years (365 ¼ days per year), leading to a 7 ‘calendar year’ reduction from 483. Then, the revised year for the close of the 69th week computes to:

Adapted Chronology: 445 BCN – 476 = 32 AD
 (accounting that no year “0” appears in moving from BCN to AD)

The apparent success of this adaptation of the 483 year period has provided wide-spread support for its designation as “the valid” interpretation of Daniel’s prophecy – leading, in Anderson’s quite detailed calculation, to a fulfillment *supposedly* occurring on the exact date of Christ’s triumphal entry in the year of His crucifixion. Of course, such specificity rests on, among other details, the presumption that the date of Artaxerxes Longimanus’ decree is known with precision, the 1st of Nisan (Mar. 14) of 445

BCN. Then, accounting for the exact number of days in a precise period of 483 prophetic years, the closing date for 69th week is computed to have occurred on April 6, 32 A.D., a date corresponding with Sunday the 10th of Nisan in that year which *supposedly* coincides with the date of Christ's triumphal entry into Jerusalem. This dating of the 10th of Nisan on Sunday, however, places Passover (Nisan 14) on a Thursday, a weekday which is specifically disallowed according to Jewish calendaric construction for Passover. Hence, this widely-accepted dating for the conclusion of Daniel's 483 years has, so it seems, serious internal inconsistencies.

Explanatory Note #1: The qualifying term “*supposedly*” has been inserted several times in the foregoing text. This term has been employed because a quite substantial historical basis exists for arguing that the true king identified by the title “Artaxerxes” in *Neh. 2:1-8* is not the same Artaxerxes Longimanus as postulated by proponents of this Adapted Chronology. To the contrary, the king referred to in the Book of Nehemiah is none other than Darius Hystaspes, also known as Darius the Great.

Note: See discussion in later section entitled:

Selected Perspectives and Supporting Bibliographical Notes
‘A Refutation of Adapted (Gap-Decree) Chronologies’

Explanatory Note #2: Since the holy days on the Jewish calendar all stand in fixed relation to each other, their scheduling with respect to different weekdays is constrained by their relation to the weekly sabbath. For example, the civil new year, Rosh Hashanah (alt., Hashonah), the first day of the month Tishri, cannot fall on either a Sunday, Wednesday, or Friday. Then, by calendaric inter-relationship, Passover (Nisan 14) cannot fall either on a Sunday, Tuesday, or Thursday. We only comment here that several proposals of adapted chronologies violate this ‘hard’ scheduling restriction and must, therefore, be ruled “unacceptable”.

Chronological Conundrum #2: The Definition of “Year”

Questions. Does use of a “prophetic year” consisting of 360 days per year conform to valid exegesis? And, does its use yield cross-textual Biblical consistency? If use of a “prophetic year” is truly pertinent to Daniel's prophecy of the 70 weeks, should not such a definition also be required in validating fulfillment of other “time-specific” prophecies appearing in Scripture, most notably the prophecy by Jeremiah concerning the 70 year Babylonian Captivity, the very period which forms the immediate context of Daniel's prophecy? Or, is it legitimate to require the choice of prophetic years to apply exclusively to Daniel's prophecy of the 70 weeks?

Criticisms/Faults with the Adapted Chronology

- ❖ Other prophetic chronological intervals throughout the OT use time measured in terms of calendar (alt., solar) years – years from Passover to Passover.
 - ◆ The 400-year, 4-generation period prophesied in *Gen. 15:13, 16* was fulfilled based on the nominal calendar/solar year of 365 ¼ days per year.
 - ◆ The 430-year period prophesied in *Ex. 12:40-41* predicting the time from the covenant promise given to Abraham until the giving of the Law at Sinai was fulfilled based on the standard period for a solar year (see Ch. 3 for details and fulfillment of *Gal. 3:17*).
 - ◆ The 70-year period of servitude (captivity) prophesied by Jeremiah (*Jer. 25:1, 11-12*) was fulfilled based on the standard Passover-to-Passover period (alt., a solar year).
 [605 – 536 = 70 years (inclusive reckoning and use of the BCN dating)]
 - ◆ The 490-year period over which Israel failed to keep the sabbatical year was fulfilled based on the nominal solar year of 365 ¼ days per year. (See chart at end of Ch. 5).
 - ◆ The 70-year period of indignation referred to by Zechariah (*Zech. 1:7-16, esp. vs. 12; Ezek. 24:1-14*) was fulfilled based on the nominal calendar year of 365 ¼ days (see Ch. 7).
 [10th day of the 10th month of the 9th year of Jehoiachin's captivity ending on the 24th day of the 11th month of the 2nd year of Darius “H” – a period extending from 589 – 520 = 70 years, using inclusive reckoning and BCN dating]

- ◆ The 70-year period of fasts referred to by Zechariah (*Zech. 7:1-7*) were fulfilled based on the nominal calendar/solar year of 365 ¼ days per year (see Ch. 7).
[586 – 517 = 70 years, using inclusive reckoning and BCN dating]
- ❖ The reckoning of years by intervals that differ from solar years runs counter to all the “time-specific” prophecies noted above, as each had precise fulfillment in terms of nominal calendar years measured between Passovers and relative to successive spring equinoxes.

Author’s Thesis: It is axiomatic that the prophecy of the 70 week period in *Dan. 9:24-27* should have for its fulfillment the same reckoning as validated for the 70-year Captivity, solar years.

The nominal calendar year has 365 ¼ days, and the religious Jewish calendar measures time relative to the annual spring equinox and date of the new moon. The appearance of the new moon immediately following the spring equinox fixes the beginning of a new calendar year (1st of Nisan), and the date for Passover follows two weeks hence (Nisan 14). Furthermore, all sacred feasts of the Mosaic covenant are marked in reference to Passover. Thus, to resort to a selective scheme of interpretation in regard to a single selected prophecy (Daniel’s 70 weeks), and then to apply that selective scheme in a case where the historical data is suspect, seems to this author to be quite unadvisable (even improper!?) when dealing with statements recorded in an infallible source – Holy Scripture.

An Alternate Reconciliation: Rejection of Ptolemy’s Canon as Authoritative

An alternate approach aimed at reconciling the chronological conundrum defined above is based on a determined refusal to abandon Cyrus’ decree as the launch point for the 483 year period, an issue on which the Scriptures seem quite emphatic. It is also based on a refusal to be bound by the rigid tyranny imposed by an acceptance of Ptolemy’s calendar as being either accurate or factual, particularly its accounting of the history of the Persian era. The author is strongly prejudiced toward this latter approach, and the undergirding basis for this approach is advanced and defended in text that follows. (See “Author’s Perspective” note below.)

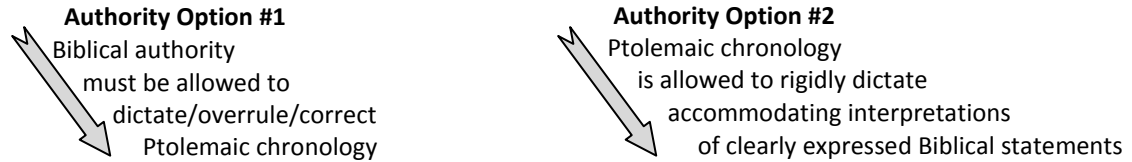
As noted above, the principle thesis advanced here is that all linguistic and hermeneutical analyses of related prophetic Scriptures would insist on the principal role of Cyrus in fixing the initiatory point for counting the 483 years (first 69 weeks) of Daniel’s prophecy. Of course, proof of this thesis must be substantiated and defended, and arguments toward that end will be offered in subsequent sections. Several central points in defense of the adopted approach are summarized here.

- As already noted, a host of other time-specific prophecies have a nominal calendar/solar year fulfillment. The most relevant and significant is the particular 70 year period of captivity noted in the prophecy of Jeremiah, and which unarguably had definitive fulfillment in terms of calendar (solar) years – years computed from one Passover to the following Passover, and NOT in terms of so-called ‘prophetic’ years.
- The ‘late-date’ initiation of the 70-week prophecy in order to correspond with a decree by Artaxerxes “L” in 445 BCN requires that a number of individuals must have lived improbably long lives (see subsequent section in this chapter per the lives of Ezra, Mordecai, Nehemiah, plus a number of other priests and Levites).
- The received chronology of the Persian era relies quite substantively on conjecture and uncritical assumptions at several strategic points. Now the dating of initial victories of Alexander the Great, and the beginning of the Grecian period, is firm. However, various chronologists from Josephus onward have noted substantial inconsistencies in accounts of the Persian era – raising in particular serious suspicions about the long Persian period allotted by Ptolemy.
- The prophecy of Daniel’s 69 weeks communicated by the angel Gabriel must be authoritative, and it therefore must be afforded the character of forming an inflexible guide for framing the chronology of the entire period of Gentile dominion from conclusion of the Babylonian Exile and extending continuously to the time of Christ.

The most critical distinction between extant chronologies, in the opinion of this author, is the issue of “adopted authority”. The two choices of critical determinative influence might be effectively captured through responses to two discriminating “either–or” questions.

1. Is the Bible to be accepted as the principal and determinative authority in arriving at a Biblically coherent and Biblically consistent layout of the history for the post-exilic period, even to the point of identifying erroneous data appearing as fact in Ptolemy’s Canon?
2. Alternatively, is Ptolemy’s Canon to be granted ‘immoveable’ authority, even to such extent that flexibly interpretive schemes must be imposed on clear statements of Scripture, all in order to arrive at a ‘seeming consistent’ *Biblio-adapted* layout of the history of the period?

The essence of these options may be alternatively restated as follows:



Author’s Comment:

The “late-dating” of the launch point for the prophetic clock relative to Daniel’s 483 year period is “forced” upon chronological interpretations of the prophecy precisely because the Ptolemaic dating system is given superior authority over the Word of God (an evident but unstated implication implicit to any adapted chronology).

If the chronological restriction imposed by a “full faith” acceptance of the Ptolemaic dating system were jettisoned, the conviction that the decree of Cyrus was, in truth of fact, the key event initiating the countdown for the first 69 weeks (483 years) would almost surely, and even naturally, predominate.

The Scriptures, at least in this author’s opinion, give explicit and central significance to Cyrus’s role *both* in the closing of the 70 years of captivity *and* in the releasing of the captives to return and “rebuild Jerusalem”.

Furthermore, it seems that Gabriel’s words to Daniel carry quite clearly the implication that the revealed time period of the first 69 weeks (483 years) would follow directly and continuously on the heels of the 70 years of captivity.

Isaiah’s prophetic statement concerning Cyrus’ role seems to be both specific and definitive with regard to the launch of Daniel’s prophecy.

“And he declares
of Jerusalem,
‘She will be built,’ ”
Isa. 44:28

“He will build
My city ...”
Isa. 45:13

Author’s Perspective and Approach

This author is convinced that sufficient and clear statements exist in Scripture which set forth unambiguously those terms necessary for constructing a “wholly-Biblical” chronology, even one possessing a definitive dating of that pivotal historic event specified by the statement, “after the [7 + 62 sevens] the Messiah will be cut off,” in Daniel’s prophecy.

The thread-line in this author’s response to the foregoing questions, along with arguments leading to formation of a true “Biblical Chronology”, are summarized in terms of the following progression:

- Insist on sustaining a continuous chronological flow between the 70-year Captivity and the first 69 weeks (of years) prophecy of Daniel, and employ the decree of Cyrus as the connecting link between the two contiguous periods.
- Accept the statement in Daniel’s prophecy as specifying the crucifixion of Christ as the event which concludes with the terminus of the 69th week of Daniel’s prophecy; that is, the conclusion of the 483rd year following Cyrus’ decree which immediately followed the close of the 70th year of the Captivity.

“So you are to know and discern that from the issuing of a decree
to restore and rebuild Jerusalem until Messiah the Prince
there will be 7 weeks and 62 weeks; ...
Then after the 62 weeks the Messiah will be cut off and have nothing, ...”
Dan. 9:25-26

1. Find the weekday on which our Lord was crucified; that is, find the weekday on which Passover fell in the year of our Lord's crucifixion.
2. Find the calendar year in which Passover would have fallen on that particular weekday; that is, leverage the mathematical structure underlying the ordering of the various holy days in the Jewish calendar to correlate the weekday of Passover with the year of such scheduling of Passover.
3. Employ terms of Biblically-specified "cross-check texts" to undergird the identified year of our Lord's passion with conclusive substantiation.

Implementation Step #1: Identify Weekday Passover Occurred in Year of Christ's Crucifixion

Careful examination of chronological data in Mark's and Luke's gospels pertaining to our Lord's passion, as presented in Ch. 10, reveals the necessity of the crucifixion of Christ to have occurred on a Wednesday. Thus, Passover in that year in which the 69th week of Daniel concluded and Messiah was "cut off", the year precisely 483 years following the decree of Cyrus ending the 70-year exile in Babylon, of necessity fell on a Wednesday. Identification of this particular year will allow extension of the Anno Hominis dating continuously from creation to the cross in full consistency with all time-specific data in the prophecies of both Jeremiah and Daniel.

Note: A reduced summary of the analysis in Ch. 10 proving the necessity of Passover falling on Wednesday appears in Appendix 6-2.

Implementation Step #2: Identify Year Passover Fell on Biblically Prescribed Weekday

In this step the intrinsic mathematical structure underlying the schedule of holy days in the Jewish calendar is leveraged, allowing calculation of the specific years during which Passover would have fallen on a Wednesday. Then, focusing on that reasonable span of years corresponding to Jesus' age at the climax of His three-year term of public ministry, identification of the year of Christ's crucifixion (His being "cut off") can be determined. The key element enabling this step was provided by the distinguished mathematical physicist, Carl Friedrich Gauss (1777–1855), namely his invention of a methodology termed modulo arithmetic. With this methodology a precise calculation of the ordered arrangement of the holy days in the Jewish calendar could be made for any year, yielding the date in the Julian calendar when, for example, such events as Passover or Rosh Hashanah, occurred in a given year.

Comment: Gauss' mathematical methodology was further elaborated by M. Hamburger in 1896, and then re-examined and set in a more convenient computational form by I. Rhodes: (see "Computation of the Dates of the Hebrew New Year and Passover", *Computers and Mathematics with Applications*, Vol. 3, pp. 183-190, 1977). The present author employed Rhodes' formulation to compute the results summarized in the tables below.

Calculation of the Weekday Passover (Nisan 14) Fell in the Early Christian Era

Year (A.D.)	28	29	30	31	32
Weekday for Passover (Nisan 14)	Mon.	Sat.	Wed.	Mon.	Mon.
Julian calendar day of Passover	Mar. 30	Apr. 16	Apr. 5	Mar. 26	Apr. 6

Year (A.D.)	33	34	35	36	37
Weekday for Passover (Nisan 14)	Fri.	Mon.	Mon.	Fri.	Wed.
Julian calendar day of Passover	Apr. 3	Mar. 22	Apr. 11	Mar. 30	Mar. 19

Pertinent Comments:

- ◆ Only 30 A.D. and 37 A.D., over the 10-year span 28–37 A.D., satisfy the requirement that Passover falling on a Wednesday.
- ◆ Passover fell on a Friday, the nominally accepted weekday on which Christ was crucified, in both 33 and 36 A.D. However, a Friday crucifixion precludes any fulfillment of the sign of Jonah per the ‘inflexibly-specific’ statement of our Lord “3 days and 3 nights in the heart of the earth” (*Matt. 12:38-40*), plus other details in Luke’s and Mark’s gospels concerning noted actions of the women in their purchase and preparation of spices for the anointing of the body of Christ (see Ch. 10 for extended elaboration).

Implementation Step #3: Apply Biblically Specified Chronological Cross-Checks

Two statements appear in the gospels which afford a basis for estimating the age of Christ at the time of His crucifixion. These are examined in this requirement of “chronological cross-checks” to provide support for the ‘now mathematically defined’ constraint that the 69th seven of Daniel reached its conclusion on Passover in 30 A.D.

The first ‘cross-check’ statement for consideration is that provided by Luke:

“And when He began His ministry, Jesus Himself was about 30 years of age, .” (*Luke 3:23*)

Best estimates for the year of our Lord’s birth are in either 4 or 5 BC. Appealing to the Biblically-defensible fact that Jesus participated in four Passover feasts during His public ministry, it is readily reasoned that His public ministry encompassed a term of ‘about’ three years. His last attendance at a Passover was obviously the occasion of His crucifixion, demonstrated here to have occurred in 30 A.D. The first Passover therefore would have occurred in 27 A.D., likely at most a short time following the beginning of His public ministry. Hence, Jesus would indeed be “about 30 years of age” at such time, taking the year of His birth to be 4 BC. Furthermore, if He was born somewhere between the period 4–5 BC, the word “*about*” in Luke’s statement would still afford solid consistency with His crucifixion during Passover in the year 30 A.D.

Comment: This author conjectures (with some preference) that the birth of Christ occurred in a late September time frame, arguing mostly on the basis that shepherds are noted as being “in the field” at the time of His birth and, moreover, the journey by Joseph and Mary from Nazareth to Bethlehem seems unlikely to have occurred in winter. It seems logical that Caesar Augustus would not, in his ‘whole-empire’ census and taxation decree, have required the population to engage in extensive travel for registration purposes during winter. In consequence then, the ‘true moment’ of the incarnation, the occasion of the angel Gabriel’s visit to Mary and the virgin conception, would have occurred in late December, the time presently identified for celebration of the birth of Messiah. Reckoning on this basis, Jesus could well have been crucified at a time (obviously in the month Nisan, the first month of the religious calendar) intermediate between His 33rd and 34th birthdays. If we suppose that He began His public ministry in the spring (i.e., near the time of that first Passover following His baptism and temptation in the wilderness), then the statement in *Luke 3:23* can be seen as having firm substantiation with crucifixion on Passover in the year 30 A.D.

The second ‘cross-check’ statement pertains to a comment made by Jesus’ religious antagonists during His first Passover near the beginning of His public ministry, the occasion when Jesus drove the money changers, etc. from the temple. The particular statement of interest appears in the following text:

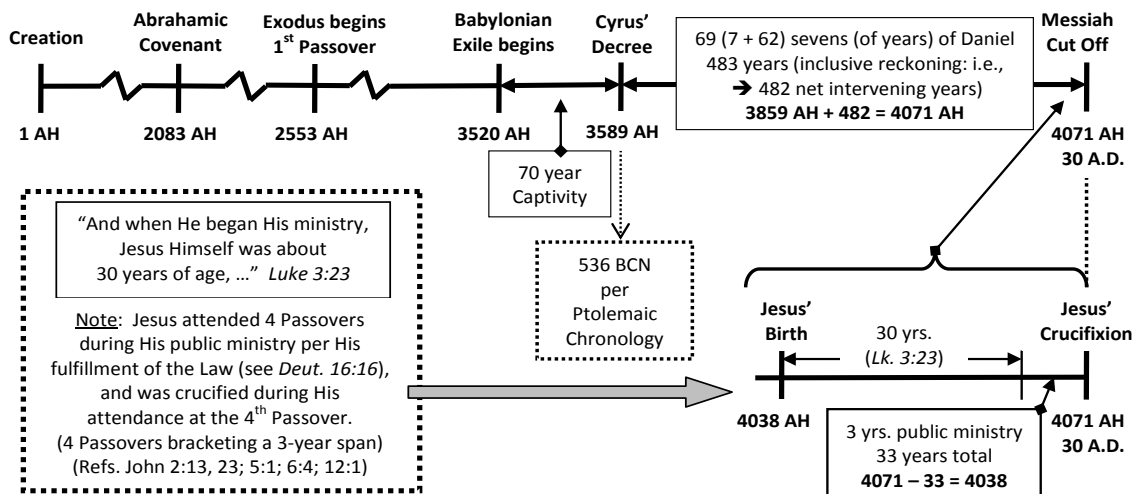
“The Jews therefore answered and said to [Jesus], ‘What sign do You show to us, seeing that You do these things?’ Jesus answered and said to them, ‘Destroy this temple, and in 3 days I will raise it up again.’
The Jews therefore said, ‘It took 46 years to build this temple, and will You raise it up in 3 days?’ But He was speaking of the temple of His body.”
(*John 2:18-21*)

Jesus’ antagonists speak on this occasion of a 46-year period having passed since Herod initiated his program for rebuilding the temple. Reliable historical references (e.g., *The Zondervan Pictorial Bible Dictionary*, M.C. Tenney, ed., 1967, p. 350; *The Bible and Archaeology*, J.A. Thompson, 1972, p.338) note that

Herod began this project during the 18th year of his reign. Having ascended, per reliable Roman records, to his rulership in 37 A.D, this would place the beginning of Herod's temple reconstruction project in the 20–19 BC time frame. Thus, taking 27 A.D. as the first year of Jesus' public ministry, and the conversation noted above in *John 2:18-21* occurring at that time, we find strong substantiation for a 'generally reckoned' 46-year interval between the beginning of Herod's construction program and Jesus' attendance in Jerusalem on the occasion of this particular Passover. In this regard, it is interesting to note that presumed dates for Christ's crucifixion appearing in various alternate 'adapted' chronologies, 32 or 33 A.D., clearly stand in conflict with respect to this chronological cross-check.

Summary Point:

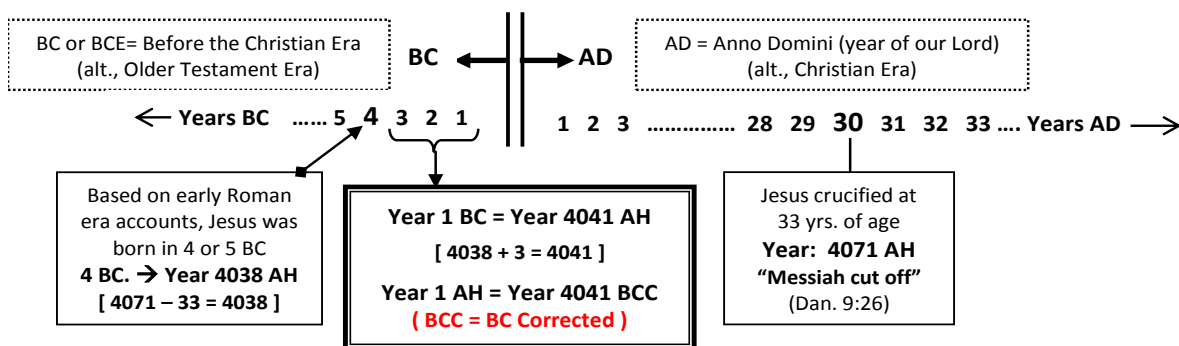
The essentials are now in hand for construction of a "wholly Biblical" chronology possessing continuous connectivity existing from earliest chronological data in Genesis 5 and continuing to specific data concerning the incarnation, life, and death of Christ on the cross. And it is particularly noteworthy that no time gap interrupting the temporal flow of Israel's history following the Babylonian captivity is necessary for full consistency with Biblical data alone. Thus, as the diagram below depicts, Anno Hominis dating is hereby extended consecutively and continuously to the crucifixion of Messiah. Furthermore, in case it is not already clear, a "wholly Biblical" system for reckoning the chronology of OT events in terms of "years BC" rests fully on the existence of dates accurately reckoned in the Anno Hominis (AH) system.



Connecting Biblical Chronology with Received Chronology

With the 'fully-Biblical' reckoning shown above in hand, a wholly reliable and unambiguous connection can now be established between the secularly devised BC and A.D. reference systems, and particularly, the BC system can be compatibly unified with the Anno Hominis system without any intermediary appeal to dating proffered by the 'contrived' Ptolemaic system.

Connection Relation between Years AH and Years BC



Connection Relation between Ptolemaic Chronology (BCN) and Biblical Chronology (BCC)

Procedure: Compare the year of Cyrus' decree discerned in the BCN and BCC dating systems.

- ♦ BCN system: Cyrus' decree in 3589 AH is set as occurring in the year 536 BCN
- ♦ BCC system: The year 1 BCC corresponds to year 4041 AH ($4071 - 30 = 4041$)
- Span from 1 BCC to Cyrus' decree: $4041 - 3589 = 452$ BCC → 453 BCC (inclusive reckoning)

❖ BCN vs. BCC difference for Cyrus' decree: $536 - 453 = 83$ years

Conclusion: Ptolemaic Chronology (BCN system) extends the Persian era 83 years beyond that which Biblical Chronology (the BCC system) specifies (requires!).

BCC vs. BCN Connection Relation

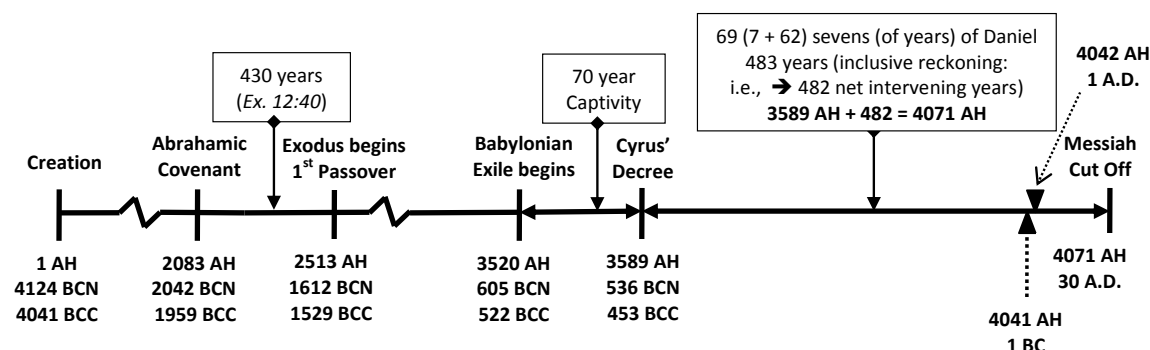
Years BCC = Years BCN - 83

Required Chronological Correction

The extent of the Persian era needs to be reduced by 83 years, reduced from 205 years to 122 years.

With the preceding 'Biblically-defined' chronological connection between the decree of Cyrus and the close of Daniel's 69th 'seven of years' in hand, the following abbreviated, 'wholly Biblical' and 'Biblically-complete', Anno Hominis chronology that extends continuously from creation to the cross emerges.

A Correlated AH-BCN-BCC Summary Chronological Layout



Comment: If one computes the chronological connection using the Anno Hominis date 4071 for the close of Daniel's 69th week, and takes the statement of *Luke 3:23* as 'rigidly' prescribing the age of Christ to have been 33 at His crucifixion, and then assumes that Christ was born in 5 BC, one arrives at the year for that Passover when Messiah was "cut off" to be 29 A.D.

With these choices, the connection relation between years BCN and BCC would alternatively be:

Years BCC = Years BCN - 82 and Year 1 AH = Year 4042 BCC.

Note: Chronologist Anstey prefers this result, arrived at by preference for a 29 A.D. crucifixion year.

No available means for fixing the year by precise calculation was evidently known to him.

However, as the year of Christ's crucifixion can be rigorously fixed as 30 A.D., this author claims that the definitive correlation relation ought to be:

Years BCC = Years BCN - 83 and Year 1 AH = Year 4041 BCC

Explanatory Note: Implementation of the BCC-BCN Connection Relation

As discussed on the next two pages, Ptolemaic dating (the BCN system) has quite convincing validity beginning with the military exploits of Alexander the Great; or alternatively, with the beginning of the Grecian era commonly marked as 331 BCN. As such, the identified 83-year error in the BCN system necessarily arises principally in the purported succession of Persian monarchs following, say, the reign of Xerxes. As such, the identified correction formula, "**Years BCC = Years BCN - 83**" has applicability only to dates satisfying the criterion "Years BCN > 331". All dates more recent than 331 BCN in the Ptolemaic chronology are rightly taken as "Years BCC = Years BCN".

Exposing Inherent Error in the Standard Chronology

The first Biblical text connecting a date computable in the AH system which is also reckoned in Ptolemy's Canon (either standard chronology or BCN system) is that documented in *Jer. 25:1*.

"The word that came to Jeremiah concerning all the people of Judah, in the 4th year of Jehoiakim the son of Josiah, king of Judah (that was the 1st year of Nebuchadnezzar king of Babylon)," *Jer. 25:1*

Based on Biblical chronological data, we discern that:

4th year of Jehoiakim → 3521 AH

Secular history (Ptolemy's Canon) contends that:

1st year of Nebuchadnezzar → 604 BCN

Recall: Ptolemaic dating is represented as years **BCN**.

(BCN = BC Nominal)

Comment: Nebuchadnezzar was commanding general of Babylonian military forces that conquered Judah and Jerusalem in 605 BCN. As that conquest was being consummated, word arrived from Babylon that his father, Nabopolassar, monarch of Babylon, had died. As a consequence, Nebuchadnezzar hastily returned to Babylon to secure his place as successor to the throne. As such, the "first year of Nebuchadnezzar" is dated as 604 BCN, one year following his subjugation of Jerusalem in 605 BCN.

With the correspondences developed in the previous section in hand, one can correlate (alt., translate) Biblically-reckoned AH dates extending further back in time, thereby yielding dates reckoned alternatively in years BCN continuously until creation. Such methodology underlies the dating appearing in most commentaries and study Bibles, albeit with minor variations arising from individual author preferences for alternate sources. Clearly, such means of dating rests crucially on the presumed accuracy of BC dating set in Ptolemy's Canon extending over particularly the span 1 BCN to 604 BCN, and as such ought NOT to be readily accepted as providing TRUE "Biblically-reckoned" dates. However, with the fixed correspondence derived here, namely 4071 AH = 30 A.D., and the derived connection formula, years BCC = years BCN – 83, the correlative statement emerging from the Biblical text (*Jer. 25:1*) translates to:

$$3521 \text{ AH} = (604 - 83) \text{ BCC} = 521 \text{ BCC}.$$

Now, multiple accounts exist providing pertinent dating of the early military campaigns by Alexander the Great, and thus also for the fall of the Persian Empire and the onset of the Grecian Era. Ptolemaic dating employs selected data from these 'deemed most reputable' records. As a consequence, we can accept with quite firm confidence the further chronological anchor point:

$$331 \text{ BCN} = 331 \text{ BCC}.$$

Using these two statements as chronological anchor points, the period extending from the ascension of Nebuchadnezzar to the monarchy in Babylon until the fall of the Persian Empire computes to 190 years (521 – 331). Now, this span is clearly shorter than that attributed to the entire duration of the Persian Era alone (205 years) in Ptolemy's Canon. As such, a glaring inconsistency must be present internal to Ptolemaic dating (the standard chronology), at least for this period of world history.

The foregoing analyses demonstrates decisively that internal contradictions exist in the Ptolemaic system relative to a "wholly Biblical" chronology, and this very apparent inconsistency has now been perpetuated for centuries, showing convincingly that historical BC dating extending to times before onset of the Grecian period is in error. And further to this point, the required correction for all 'earlier in time' dates can now be determined quite directly based on the continuous Anno Hominis dating set forth herein when applied in conjunction with the derived BCN vs. BCC correction formula.

Of even greater consequence and utility is the fact that long-standing chronological inconsistencies in data appearing in most extant commentaries and Study Bibles can now be rectified as well, allowing henceforth a fully-unified Biblical chronology which, arguably for the first time, can now be extended continuously and reliably over the entire span from creation to the cross of Christ.

In later discussion aimed at reinforcing the present conclusion, the following table of Persian monarchs derived from data proposed by Ptolemy is provided. This list comprises what is widely-circulated as “truth” regarding the Persian era in virtually all extant histories.

The Nominal (Received Ptolemaic) Chronology of the Persian Era

Darius the Mede (Co-Rex with Cyrus)	538 BCN		
Cyrus (sole King)	536 BCN		
Cambyses Pseudo-Smerdis (7 mos.)	529 BCN		
Darius Hystaspes (Darius I)	521 BCN		
Xerxes Artabanus (7 mos.)	485 BCN		
Artaxerxes Longimanus Xerxes II (2 mos.) Sogdianus (7 mos.)	464 BCN		
Darius II, Nothus	423 BCN		
Artaxerxes II, Mnemon	404 BCN		
Artaxerxes III, Ochus	358 BCN		
Arogus (alt., Arses)	337 BCN		
Darius III (Codomannus)	335 BCN		
Alexander the Great	331 BCN		

Notational Comment:

For shorthand, we adopt the following notation when referring to two of the Persian kings: we refer to Darius Hystaspes as ***Darius “H”***, and Artaxerxes Longimanus as ***Artaxerxes “L”***

Note (for later reference)

These last five Persian monarchs are not listed by Josephus in his accounting of the succession of Persian kings.

Fact: Inconsistent deletions exist in the list of monarchs compiled by chronologists.

Selected Perspectives and Supporting Bibliographical Notes ‘A Refutation of Adapted (Gap-Decree) Chronologies’

Note #1:

The identity of the Persian monarchs referred to in the post-exilic books, Ezra, Nehemiah, Esther, Haggai, and Zechariah, is crucial to the connection of an accurate Biblical chronology bridging between the time of Cyrus and the end of Malachi’s prophecy—and then extending forward into the Inter-Testamental Period, the beginning of the Grecian era under Alexander the Great, and continuing ultimately to the time of our Lord’s birth and crucifixion. It seems quite clear from a study of various secular writings endeavoring a detailed analysis of the Persian period that both confusion and contradiction prevail in the establishment of a Persian chronology, and especially so when it comes to the latter phase of the Persian period.

A stubborn reluctance to relax one’s grip on Biblically-provided “chronological anchors” should prevail when seeking to construct a coherent chronology that incorporates historical information covering Biblical texts written by several different authors. Consistency and coherency of Biblically-derived chronological facts should not only be insisted as a priority, but should be elevated to the position of sole sufficiency whenever possible, particularly when rigid chronological sign-posts are purposively sprinkled in the Biblical record by the Spirit who breathed out that text. God neither wastes words nor speaks in terms that are designed to confuse or deceive.

Note #2:

An important point advanced in these notes is that the individual(s) referred to by the name(s) of Artaxerxes and Ahasueras in the writings of Ezra, Nehemiah and Esther is, in fact, none other than the singular personage Darius “H”. The text of *Ezra 6* is one passage where, upon careful examination, this identity seems strikingly clear.

“Then King Darius issued a decree, ... And the elders of the Jews were building and succeeding through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished according to the command of the God of Israel and the decree of Cyrus, Darius, [even] Artaxerxes king of Persia.” *Ezra 6:1, 14*

N.B. Most translations present the last phrase as
 “... the decree of Cyrus, Darius, and Artaxerxes king of Persia.”

The Hebraic term “*vav*” can be translated as either “*and*” or “*even*”. The very next verse stands in strong support for use of the meaning “*even*”, thus emphasizing the fact that Darius “H” in this context simply issued a decree that reiterated what Cyrus had declared earlier; namely, that the returning exiles had the right to rebuild the city of Jerusalem ... and, of course, the temple as well.

“And this temple was completed on the 3rd day of the month Adar;
 it was the 6th year of the reign of King Darius.” *Ezra 6:15*

It seems quite certain, with ground even to be stated with conviction, that only two persons are in view here in vs. 14—Cyrus and Darius—and no supposed third person named “Artaxerxes” is intended.

What seems quite clearly as intended is to communicate that Darius “H” (Darius the Great) became known also by the official and honorific title, “Artaxerxes”. The names “Artaxerxes” and “Ahasueras” are simply titles ascribed to a ruling monarch, much as such titles as “Pharoah”, “President”, “Premier”, etc. are common today.

In fact, the title “Shah” derives from just such earlier ascriptions of “Artaxerxes” and “Ahasueras” to that individual enthroned as king in Persia.

Note #3:

The interpretation that distinguishes Ahasueras (often identified as Xerxes) and Artaxerxes (often referred to as Artaxerxes “L”) as distinctly different individuals is misguided. The following notes are offered in support of this criticism.

“Now it took place in the days of Ahasueras, the Ahasueras who reigned from India to Ethiopia over 127 provinces,” *Esther 1:1*

“Now King Ahasueras laid a tribute on the land and on the coastlands of the sea.”
Esther 10:1

The facts noted in the text boxes to the right argue strongly in favor of identifying the Ahasueras of Esther as being none other than Darius “H”, and they seem to contradict any attempt to “late-date” Ahasueras as Xerxes, and especially as Artaxerxes “L”.

Note also that the text of *Esther 1:1* (see above), where the phrase “the Ahasueras who ...” is inserted, so it seems, to strongly suggest that the term “Ahasueras” is simply an identifying title – one that applies to the present ruling monarch.

Darius “H” conquered India in 506 BCN, and Herodotus writes that he “established 20 governments of the kind the Persians call Satrapies, assigning to each its governor, and fixing the tribute which is to be paid to him by several nations.”

Herodotus, Thucydides and Plato all write that Darius “H” subdued and reigned over the islands of the Aegean Sea, and later Diodorus Siculus writes that these islands were all lost to Persian rule by the 12th yr of Xerxes’ reign (*i.e.*, by 474 BCN).
 N.B. Xerxes was the son of Darius “H”.

A comment regarding *Neh. 2:6*.

The phrase “Then the king [Artaxerxes] said to me, *the queen sitting beside him*”, is a curious statement. It seems to imply a special relationship that links Nehemiah to the queen (stating in fact such a case?).

Ques. Could this queen be none other than Esther?

If so, then the decree referenced in *Neh. 2:8* could not possibly be ‘late-dated’ as one issued in the 20th year of Artaxerxes “L” (*i.e.*, in 445 BCN). Furthermore, combining this possible linkage with more definitive information presented in other text boxes under this note, the author of the decree in *Neh. 2:8* would be none other than Darius “H”. Such an identity would completely undermine the foundation for any “late-date” decree that is at the core of all adapted chronologies.

Note #4:

The chronology put forward by Ptolemy, being based in certain places on the correlation of particular historical events (*e.g.*, battles involving the Persian military) with recorded coincidences of eclipses, is generally accepted as valid because of the claim that it is based on ‘sound science’. However, there are multiple places where contradictory reports exist as to which battle is in view, and even as to the dates when a particular battle actually occurred. Since there are multiple eclipses occurring over the spread of dates for some of these events, unwavering confidence in correlated eclipses with key events is unfounded. Worse yet, there are significant periods, especially in the late Persian era, where no correlated events exist. In such instances the published chronology necessarily rests on conjecture alone. Hence, although there are some strong links in the chronological chain constructed by Ptolemy, a chain is never stronger than its weakest link, and the Ptolemaic system contains a number of very weak—even what appears to be imaginary—links. Several analysts of Ptolemy’s chronology report that “assumptions” are apparent in the forming of certain chronological connections.

Quotes from a quite reputable analyst, Martin Anstey, pertaining precisely to these points, are inserted here in support and illustration of the foregoing comments.

“The Greek Antiquities are full of poetic fictions,”
(Sir Isaac Newton)

“Newton ... has certainly destroyed the possibility of regarding the chronology of the Greeks as a stable foundation for any system of chronology that can be used as a standard by which to judge, and correct, the testimony of the OT.”
(M. Anstey, p. 50)

“The chronology of the Persian period is amply authenticated down to the end of the reign of Darius Hystaspes, but beyond this the monumental evidence of the cuneiform inscriptions does not go.”
(M. Anstey, p. 263)

“... the testimony of Ptolemy’s Canon is contradicted at various points by many competent witnesses.”
(M. Anstey, p. 289)

“For the period from Xerxes to Alexander the Great we have no authentic contemporary record of the chronology of the Persian kings. The only strand that continues the chronology through this period is Ptolemy’s Canon, a late compilation put together 600 to 700 years after the events it tabulates. ... [They] filled in the intervals as best they could, using where necessary what Clinton calls, ‘the method of conjecture.’ ” (M. Anstey, p. 292)

Selected Critical Issues Implicit to the Adapted Chronology

If one accepts the interpretive scheme leading to the Adapted Chronology, then one ought to find strong internal support for its truth wherever chronological information is set down in the post-exilic books of Ezra, Nehemiah and Esther. However, it seems that “late-dating” of the crucial decree that launches the 483 year period in the Adapted Chronology forces acceptance of some troubling inconsistencies – inconsistencies that appear not to be appreciated, at least resolved, by expositors accepting this adapted schema for unfolding the chronology of Daniel’s prophecy of the 70 weeks. Several prominent inconsistencies implicit to the Adapted Chronology are noted in this section.

The Age of Ezra

Fact #1. Ezra was born before 586 BCN.

- a) Ezra was the son of Seraiah and the brother of Jehozadak.
- b) Jehozadak was carried into exile by Nebuchadnezzar.
(see *I Chron. 6:14-15* and *Ezra 7:1-7*)
- c) Seraiah was killed by Nebuchadnezzar in the 19th year of Nebuchadnezzar’s reign.
(see *II Kings 25:8, 18-21*)

$$605 \text{ BCN} - 19 = 586 \text{ BCN.}$$

Fact #2. Ezra traveled to Jerusalem in the 7th year of a King Artaxerxes. (*Ezra 7:1-7*)

7 th yr. of Artaxerxes “L” corresponds to 458 BCN:	586 – 458 = 128 years
7 th yr. of Darius Hystaspes corresponds to 515 BCN:	586 – 515 = 71 years

Thus, **IF** Artaxerxes = Artaxerxes “L”, **then** Ezra is at least 128 years of age at this time.

However, **IF** Artaxerxes = Darius “H”, **then** Ezra is only 71 years of age at this time.

Fact #3. Ezra served with Nehemiah in Jerusalem in the 20th year of Artaxerxes;
(see *Neh. 5:14; 8:1-2, 9; 12:26*).

20 th yr. of Artaxerxes “L” corresponds to 445 BCN:	586 – 445 = 141 years
20 th yr. of Darius “H” corresponds to 502 BCN:	586 – 502 = 84 years

Thus, **IF** Artaxerxes = Artaxerxes “L”, **then** Ezra is at least 141 years of age at this time.

However, **IF** Artaxerxes = Darius “H”, **then** Ezra is only 84 years of age at this time.

The Age of Mordecai

Fact #1. Mordecai was taken captive to Babylon in 597 BCN.

Mordecai is exiled with Jeconiah (Jehoiachin) in Nebuchadnezzar’s 8th year;
(see *II Kings 24:10-12, 15* and *Esther 2:5-6*)

605 BCN – 8 = 597 BCN

“Now there was at the citadel in Susa a Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been taken into exile from Jerusalem with the captives who had been exiled with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had exiled.” *Esther 2:5-6*

Note: Jeconiah (= Jehoiachin) was exiled to Babylon in the 8th year of Nebuchadnezzar = 597 BCN

This suggests that Mordecai was a youth, probably a teenager, at the time of his being exported to Babylon.

Fact #2. Mordecai is promoted to royal duty by the King of Persia in the 12th year of Ahasuerus;
(see *Esther 3:7; 8:1-2, 15*)

12 th yr. of Xerxes corresponds to 474 BCN:	597 – 474 = 123 years
12 th yr. of Darius “H” corresponds to 510 BCN:	597 – 510 = 87 years

Thus, **IF** Ahasueras = Xerxes, **then** Mordecai was at least 123 years older than when taken captive.

However, **IF** Ahasueras = Darius “H”, **then** Mordecai was only 87 years older than when he was taken captive.

Note: Mordecai was among the first group of captives that chose to return to Jerusalem under Zerubbabel following Cyrus’ decree, and at the time of that decree Mordecai would already have been 62 years older than when he was taken captive; (see *Ezra 2:1-2* and *Neh. 7:5-7*).

Mordecai returned to Jerusalem with the captives led by Zerubbabel following the decree of Cyrus
(see *Ezra 1:1-4*).
Per *Esther 2:5-6*, this is the same Mordecai who was taken captive with Jeconiah, king of Judah, in 597 BCN.

“Now these are the people of the province who came up out of the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and returned to Jerusalem and Judah, each to his city. These came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, ...” *Ezra 2:1-2*

The Ages of Priests and Levites

Fact #1. Thirty priests and Levites joined Zerubbabel as he led a group of captives back to Jerusalem in the year 536 BCN; (see *Neh. 12:1-9*).

Note: These were heads of households in 536 BCN; (see *Neh. 12:7*).

Fact #2. Later, in the 20th year of a King named Artaxerxes, a number of priests and Levites signed a covenant under the governorship of Nehemiah, and several of the names on this covenant are identical with those who made the initial return trip under Zerubbabel.

Compare *Neh. 10:1-13* with *Neh. 12:1-9*.

Note: Nehemiah very likely was successor to Zerubbabel as governor of the exiles who returned to Judah.

20 th yr. of Artaxerxes “L” corresponds to 445 BCN:	536 – 445 = 91 years
20 th yr. of Darius “H” corresponds to 502 BCN:	536 – 502 = 34 years

Thus, **IF** Artaxerxes = Artaxerxes “L”, **then** the priests and Levites were 91 years older when they signed the covenant than when they returned with Zerubbabel.

However, **IF** Artaxerxes = Darius “H”, **then** the priests and Levites were only 34 years older when they signed the covenant than when they returned with Zerubbabel.

The Age of Nehemiah

Fact #1. Nehemiah returned to Jerusalem alongside Zerubbabel with the first group of captives in 536 BCN; (see *Ezra 2:1-2* and *Neh. 7:5-7*).

Fact #2. Nehemiah served as governor of Judah from the 20th to the 32nd year of King Artaxerxes.

32 nd yr. of Artaxerxes “L” corresponds to 433 BCN:	536 – 433 = 103 years
32 nd yr. of Darius “H” corresponds to 490 BCN:	536 – 490 = 46 years

Thus, **IF** Artaxerxes = Artaxerxes “L”, **then** Nehemiah was 103 years older at the end of his governorship than when he first went up with fellow exiles to Jerusalem.

However, **IF** Artaxerxes = Darius “H”, **then** Nehemiah was only 46 years older at the end of his governorship than when he first returned with fellow exiles to Jerusalem.

Note: The precise words of *Neh. 12:22* should be noted well:
“in the reign of Darius the Persian”.

This is (almost) surely a reference to Darius “H” – Darius the Great.

Also, the statement that Nehemiah was governing in the 32nd year of Artaxerxes (*Neh. 13:6*) cannot refer to Xerxes either, because Xerxes only reigned for 21 years. Of course, Artaxerxes “L” did reign for 41 years, but by this time Nehemiah would have been a truly aged governor indeed.

Conclusion:

Implications, as detailed above, stemming from the ages of named individuals with Biblically-clarified connections to the 70-year period of captivity, or to the post-exilic reconstruction of Jerusalem and the temple, force some quite restrictive constraints on chronological considerations of this period, and especially on our understanding of the launch date for the 70 weeks (of years) prophecy of Daniel. It is the settled opinion of this author that the age-related data set forth across several OT texts is quite compelling toward a rejection of the “Adapted Chronology”, especially with its late date for the beginning of the 70 week prophecy. With respect to the central issue of this work, that of constructing a truly “Biblical Chronology”, this ‘late-launch-date’ hypothesis imposes a gap (a discontinuity) in the chronological flow inherent to the OT text, and does so in a manner which requires reliance upon extra-Biblical sources (i.e., secular history) in order to connect and continue the chronology past the 70-year Babylonian Captivity. As such, arrival at the time noted by the phrase “until Messiah the prince” in Daniel’s prophecy, cannot be directly discerned from the Biblical text alone.

A Coordinated Chronology of the Return of the Exiles from Captivity

The First Phase of Daniel's Prophecy: The First 7 Weeks (of Years)

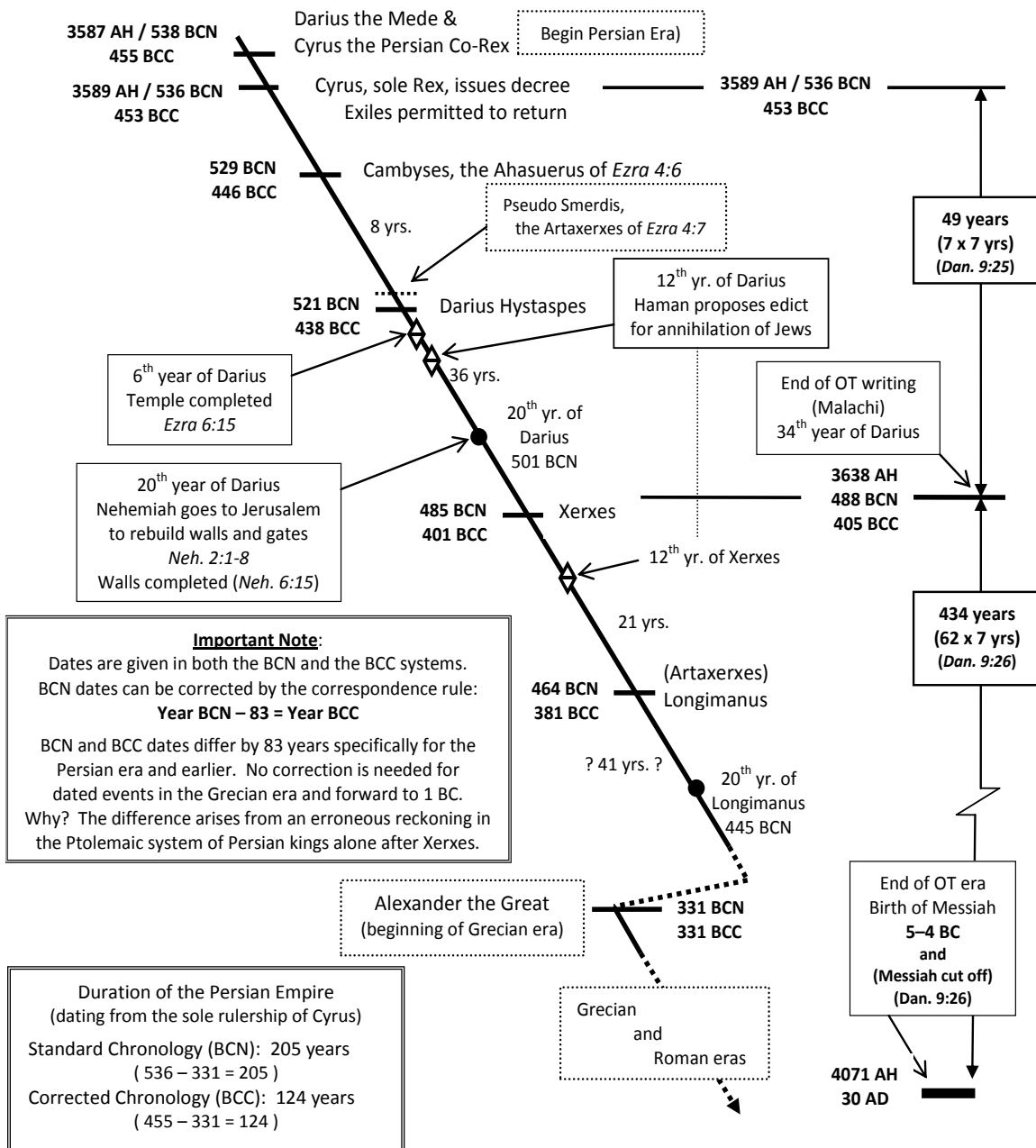
Granting priority to Cyrus' decree and Daniel's 69 'week of years' prophecy, and insisting that any time-gaps which break continuity of a 'wholly Biblical dating record' must be disallowed, leads forthrightly to the following 'corrected' chronological record for the Post-Exilic era.

536 BCN 452 BCC	1 st yr of Cyrus	Captives return under Zerubbabel	<i>Ezra 1:1-4</i> <i>Ezra 2:1-2</i>
521 BCN 438 BCC	1 st yr of Darius I		
520 BCN 437 BCC	2 nd yr of Darius I	Haggai & Zechariah begin their prophesying	<i>Hag. 1:1</i> <i>Zech. 1:1, 7</i>
519 BCN 436 BCC	3 rd yr of Darius I	Queen Vashti deposed	<i>Esther 1:1-3</i>
518 BCN 435 BCC	4 th yr of Darius I	Zechariah prophesies	<i>Zech. 7:1</i>
516 BCN 433 BCC	6 th yr of Darius I	Temple completed	<i>Ezra 6:15</i>
515 BCN 432 BCC	7 th yr of Darius I	Ezra goes from Babylon to Jerusalem Esther selected as Queen	<i>Ezra 7:8-9</i> <i>Esther 2:16-18</i>
510 BCN 427 BCC	12 th yr of Darius I	Haman plots the execution of the Jews	<i>Esther 3:7</i>
502 BCN 419 BCC	20 th yr of Darius I	Nehemiah sent to Jerusalem Nehemiah appointed governor Wall completed (52 days) Ezra reads the Law	<i>Neh. 2:1</i> <i>Neh. 5:14</i> <i>Neh. 6:15</i> <i>Neh. 7:73 – 8:3</i>
490 BCN 407 BCC	32 nd yr of Darius I	Nehemiah returns to Babylon	<i>Neh. 13:6</i>
? 488 BCN ? ? 405 BCC ?		Nehemiah returns to Jerusalem (conjecture based on Neh. 13:6-7)	<i>Neh. 13:6-30</i>
488 BCN 405 BCC		Conclusion of Malachi's Prophecy End of OT revelation	
	Summary of years:	536 – 488 (inclusive) = 49 years 7 weeks (of years) = 49 years	"to seal up vision and prophecy" <i>Dan. 9:24</i>

Compare	<i>Neh. 13:11</i> with <i>Mal. 1:7-14</i>	restoration of temple services
Compare	<i>Neh. 13:12-14</i> with <i>Mal. 3:8</i>	restoration of tithes
Compare	<i>Neh. 13:25-27</i> with <i>Mal. 2:11-16</i> (also, <i>Ezra 10</i>)	suppressing heathen marriages
Compare	<i>Neh. 13:29</i> with <i>Mal. 2:1-8</i>	cleansing of the priesthood

Comment: For an elaborated discussion of the chronology surrounding the time of Esther, see Ch. 8 in this series.

Revised Chronological Layout Relevant to the Post-Exilic Period



Relevant Scriptural Foundations

“Thus says Yahweh, your Redeemer, and the one who formed you from the womb, ‘I, Yahweh, am the maker of all things, stretching out the heavens by Myself, and spreading out the earth all alone,’
 ... **‘It is I who says of Cyrus,**
 “He is My shepherd! And He will perform all My desire.”
 And he declares of Jerusalem, **“She will be built,”** and of the temple, **“Your foundation will be laid.”** ... I have aroused him in righteousness, and I will make all his ways smooth;
he will build My city, and will let My exiles go free,
 without any payment of reward,’ says Yahweh.”
Isa. 44:24-28 & 45:13

“Seventy weeks (sevens) have been decreed for your people and your holy city, ...
 So you are to know and discern **from the issuing of a decree**
 to restore and rebuild Jerusalem **until Messiah the Prince**
 there will be **7 sevens and 62 sevens,**
 it will be built again, with plaza (or streets) and moat, even in times of distress. Then
after the 62 sevens the
Messiah will be cut off ...” Dan. 9:24- 26a

Corrected Chronology of the Exilic and Post-Exilic Periods: Pt. 1
The OT Period of Gentile Dominion – the Captivity until Christ
‘The 70 Years of Jeremiah’ and ‘The 483 Years of Daniel’

<u>Year</u> <u>An. Hom.</u>	<u>Year BCN</u> <u>Ptolemaic Date</u>	<u>Events & Comments</u>	<u>Year BCC</u> <u>Before Christ Corrected</u>
3520	605	1 st invasion of Jerusalem by Babylon Daniel taken captive Beginning of the 70 year exile in Babylon	522 BCC
•	•		
3528	597	2 nd invasion of Jerusalem by Babylon 8 th year of Nebuchadnezzar Ezekiel & Mordecai (and Jehoiachin) taken captive	514 BCC
•	•		
3539	586	3 rd invasion of Jerusalem by Babylon 19 th year of Nebuchadnezzar	503 BCC
•	•		
•	•		
•	•		70 years (inclusive)
3587	538	Babylon conquered by Medo-Persia Darius the Mede begins to reign in Babylon	455 BCC
•	•		
		Cyrus – sole monarch of Medo-Persian Empire Cyrus issues decree – exiles released	
3589	536	70 th year of captivity 1 st year of Daniel’s 70 weeks	453 BCC
•	•		
•	•	49 years (inclusive)	
•	•		
3637	488	End of the first 7 weeks (49 years) of Daniel’s 70 weeks End of Malachi’s prophecy	405 BCC
•	•		
•	•		
•	•		483 years (inclusive)
4038	87	Jesus born (later in 5 BCN, with first full year in 4 BCN)	5–4 BCC
•	•		
4041	83		1 BC
4042	82		1 A.D.
•	•		
		End of the first 69 weeks (483 years) of Daniel An. Hom.: 4071 – 3589 = 483 years (inclusive reckoning) BCN: 536 – 54 = 483 years (inclusive reckoning)	
4071	54		30 A.D.
		Messiah “cut off” (Passover 30 AD)	

Conclusion: The BCN and the BCC systems are found to differ by 83 years. Thus, with strict adherence to Biblical references alone, and insisting on full correlative coherence between texts, we arrive at the following formula for corrected BC dating:

$$(\text{year BCC}) = (\text{year BCN}) - (83 \text{ years}).$$

Furthermore, we arrive at the following date for creation: **4041 BCC**

Further Chronological Data

The Broader Context of Daniel's Prophecy of the 70 Weeks

An. Hom.	BCN	Temporal Markers	Historic Events	Prophetic Markers	Time Specifics
•	•				
3487	638	1 st yr. of Josiah			
•	•				
3499	626	13 th yr. of Josiah		"1 st year" of Jer. 25:2 Jeremiah begins his prophesying	
•	•				
3517	608	31 st yr. of Josiah			Josiah dies
3518	607	1 st yr. of Jehoiakim			
3519	606				
3520	605	3 rd yr. of Jehoiakim	Dan. 1:1-4 Daniel taken captive		
3521	604	4 th yr. of Jehoiakim	Jer. 25:1 1 st yr of Nebuchadnezzar	"23 rd year" of Jer. 25:2 Prophecy of 70 yr. exile: Jer. 25:11	Biblical-secular connection date
•	•				
3529	598	1 st yr. of Zedekiah			
3528	597				
•	•				
3538	587	10 th yr. of Zedekiah	Jer. 32:1-3 18 th yr. of Nebuchadnezzar	Jeremiah imprisoned: Jer. 32:1-3 Jeremiah completes 40 yrs of prophecy	
3539	586	11 th yr. of Zedekiah			
•	•				
•	•				
3587	538		Dan. 9:1-3 1 st year of Darius the Mede	Dan. 9:20-23 Daniel's prophecy of the 70 weeks	70 years since Josiah's death
3588	537				
3589	536		Jer. 25:11: 70 yrs. of exile ends	Isa. 44:28 – 45:13 Cyrus issues decree	
•	•				
•	•				

"In the 3rd year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, ...

Then the king ordered Ashpenaz, the chief of his officials, to bring in some of the sons of Israel, including some of the royal family and of the nobles, youths in whom was no defect ... and who had ability for serving in the king's court; ..."

Dan. 1:1-4

"The word that came to Jeremiah concerning all the people of Judah, in the 4th year of Jehoiakim the son of Josiah, king of Judah (that was the 1st year of Nebuchadnezzar king of Babylon), which Jeremiah the prophet spoke to all the people of Judah ..., saying, 'From the 13th year of Josiah ... even to this day, this 23 years the word of the LORD came to me, and I have spoken to you again and again ...'"

Jer. 25:1-3

"The word that came to Jeremiah from the LORD in the 10th yr. of Zedekiah king of Judah, which was the 18th yr. of Nebuchadnezzar. Now at that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was shut up in the court of the guard, which was the house of the king of Judah, because Zedekiah king of Judah had shut him up, saying, 'Why do you prophesy saying, 'Thus says the LORD, 'Behold, I am about to give this city into the hand of the king of Babylon, and he will take it; ...' ... If you fight against the Chaldeans, you shall not succeed?' "

Jer. 32:1-6

Appendix 6-1. An Historical Summary of Proposed “Gap-Decree” Chronologies

This author refers to adaptations such as outlined in the body of this chapter as “gap-decree” chronologies. Chronologies built around an inserted time gap force a sharp disruption into the continuous Anno Hominis dating of Biblically-defined events. The result of any such inserted gap forfeits any basis for a purely Biblically-specified connection between the time of creation and the crucifixion of Messiah. And further to the point of this present study, insertion of a time gap precisely at the point of Cyrus’ decree disrupts, not only this continuous dating, but forces both ambiguity and confusion upon the chronology of the post-exilic period. A primary motivation underlying this chapter is to provide definitive analysis undergirding substantive arguments in defense of the author’s decided opinion that all “gap-decree” chronologies possess internal conflict relating to cross-textual correspondence – a requirement implicit to the principle of the plenary inerrancy of Scripture. The principal outcome in this study is a “wholly Biblical” chronology. Namely, a chronology satisfying both a continuous Anno Hominis dating from creation to the cross along with precise fulfillment of Daniel’s prophecy of the 69 week period beginning with the decree of Cyrus and ending in the very year of Christ’s crucifixion.

Various ‘gap-decree’ chronologies proposed over the last several centuries have appeared with different ‘flavors’; that is, differing in both bases and specifics. A review of a selected set of such chronologies is included here, with emphasis being given principally to assumed inputs and core essentials of attempted reconciliations of terms in Daniel’s prophecy.

1. Denis Pétau (aka, Dionysius Petavius, 1583-1652) and Bishop Ussher (1581-1656) employ the decree of Artaxerxes Longimanus in his the 20th year (*Neh. 2*) as the initiating decree in Daniel’s prophecy. However, both set its date the year 454 BCN, arguing for defensible differences relative to Ptolemaic dates. Petavius argued that Longimanus ruled as Co-Rex with Xerxes for 9 years, while Ussher held that Xerxes died 9 years earlier than nominally reckoned, thus the nominal date of Longimanus’ 20th year is moved back 9 years, from 445 BCN to 454 BCN. Then, both assume that Christ’s death occurred in 33 A.D., and to realize the full span of 483 calendar years between these events they presume the crucifixion occurred in the middle of the 70th seven of Daniel, yielding $29 + 3\frac{1}{2} \approx 33$ years. They suggest that these $3\frac{1}{2}$ years correspond with the time of John the Baptizer’s witness just prior to Christ’s 3-year period of public ministry.
2. Humphrey Prideaux (1648-1724) also adopts the decree of the Artaxerxes Longimanus in his 20th year (*Neh. 2*) as the launch date for Daniel’s prophecy, and considers this 20th year to fall on either 454 or 455 BCN, similar to that reasoned by Petavius and Ussher (see above). However, Prideaux then suggests that the crucifixion actually occurred in 29 or 28 A.D., respectively.
3. Bishop Lloyd (1627-1717) proposed a ‘gap-decree’ chronology where the operative decree is that of Longimanus in 445 BCN, per Ptolemy’s Canon, but the temporal extent of the term “year” is assumed to be 360 days. That is, Lloyd accepts what is called a “Chaldean year” as the proper definition of the term in Daniel’s prophecy. He then has the 483 years of Daniel’s prophecy ending on May 18 in 32 A.D., and states that the crucifixion occurred on the following Passover in 33 A.D.
4. Sir Robert Anderson (1841-1918) proposed a chronology of the same genre as Bishop Lloyd, albeit with significant nuanced differences which are detailed in his text “The Coming Prince” [1894], a writing which has garnered wide notoriety and has come to exert a powerful influence with respect to commentators and expositors concerning Daniel’s prophecy of the 70 weeks. Anderson follows Lloyd in the basic chronological inputs (Longimanus’ decree in 445 BCN; a 360-day period for “year”, albeit referred to as a ‘prophetic year’ in this instance; and Christ’s crucifixion in 32 A.D.) Anderson invests considerable care in computing the specific number of days in Daniel’s 69 week interval, and in demonstrating that the very number of days in Daniel’s 69 weeks of prophetic years corresponds precisely with the number of days in the calendar interval between his presumed start date of March 14 (Nisan 10), 445 BCN and

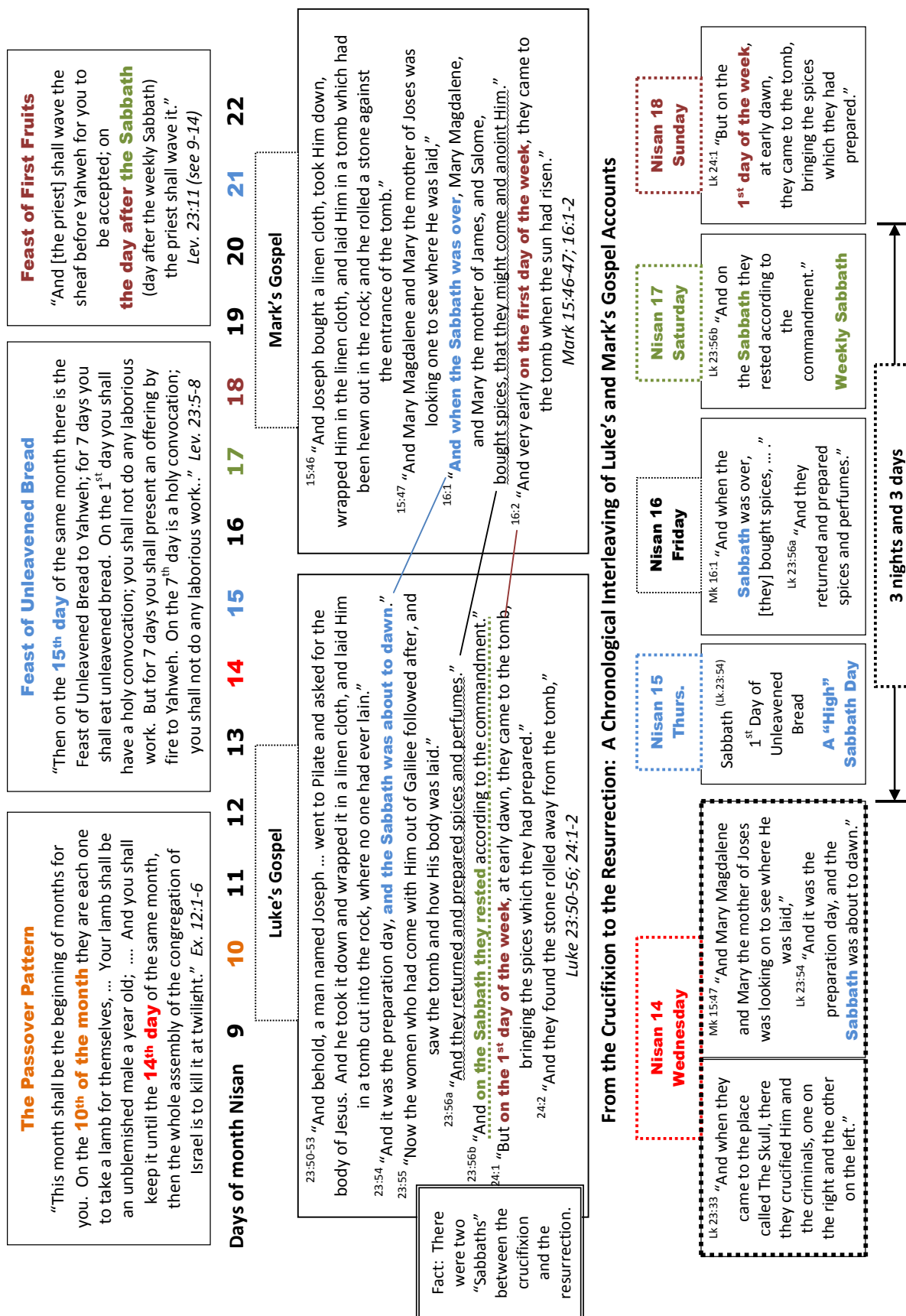
his proposed end date of Sunday, April 6, 32 A.D., the (presumed) day of Christ's triumphal entry into Jerusalem. Based on a review of Anderson's detailed analysis, this author believes that his proposed chronology leaves room for some quite significant, or even irresolvable, criticisms, including having Passover occur on a Thursday.

5. More recently, Floyd Nolen Jones (1993) prepared a chronology along lines similar to that of Petavius, Ussher, and Prideaux, albeit with modifications. Jones adopts the start date of Longimanus' decree in 454 BCN, his 20th year, not the nominal Ptolemaic year of 445 BCN. Then, using inclusive reckoning, 483 years later arrives at 30 A.D. as the year of Christ's passion. Furthermore, he places the triumphal entry on Sunday, the 10th of Nisan, resulting in Passover having occurred on Thursday, the 14th of Nisan, and resurrection on Sunday, the 17th of Nisan. Jones then applies the chronological cross-check provided in *Luke 3:23*; namely, that Christ was "about 30 years old" when he began His public ministry. Taking the year of His birth to be 4 BC, and with 3 years in public ministry, Jones arrives at Christ's age being 33 years when He was crucified in 30 A.D.

Comment: Based on calculations and calendaric restrictions discussed earlier in this chapter, the present author considers the proposed dating of Passover given above to be flawed, along with the implicit start date of the 69 'weeks of years' of Daniel as well.

The proposed "gap-decree" chronologies reviewed here clearly differ with respect to both the year for the start of Daniel's prophecy and the year of our Lord's crucifixion, that year defining the close of Daniel's 69th week. Taken together, it is apparent that a convincing reconciliation between immovable Biblical statements and the existing (nominal) reckoning with secular history as provided by Ptolemy's Canon remains an unresolved issue.

Appendix 6-2. The Necessity of Passover on Wednesday in the Year of Our Lord's Passion



Outline Studies in Biblical Chronology
A Continuous Chronology from Creation to the Cross

**Ch. 7: The Prophecies of Ezekiel and Zechariah
and Two 70–Year Periods**

Contents:

Pertinent Scriptural Background	115
The 70 Years of Indignation	115
Chronology of Kings and Key Events during the Decline of Judah and Fall of Jerusalem	117
The 70 Years of Fasts	118
Chronology Pertaining to Jerusalem’s Destruction	119
A Chronological Flow-Line of the Near Exilic, Exilic, and Immediate Post-Exilic Period	119
Summary Note	120
Appendix	121

The Prophecies of Ezekiel and Zechariah and Two 70-Year Periods

A Biblical Chronology

Pertinent Scriptural Background

The prophet Zechariah makes explicit reference to two distinct periods of 70 years, both of which pertain to events connected with the fall of Jerusalem and Judah's period of exile in Babylon.

"On the 24th day of the 11th month, ... , in the 2nd year of Darius, the word of Yahweh came to Zechariah the prophet, ..."

"And the angel of Yahweh answered and said, 'O Yahweh Sabaoth, how long wilt Thou have no compassion for Jerusalem and the cities of Judah, **with which Thou hast been indignant these 70 years.**' Zech. 1:7, 12

"Then the word of Yahweh Sabaoth came to me saying,

'Say to all the people of the land and to the priests,

"When you fasted and mourned in the 5th and 7th months these 70 years, was it actually for Me that you fasted?" ' " Zech. 7:4-5

These quoted texts reveal two 70-year periods in God's dealing with Judah:

- ◆ 70 years of indignation;
- ◆ 70 years of fasts.

The first quoted reference speaks of a 70-year period of Yahweh Sabaoth's indignation toward Jerusalem, a prophecy spoken in the 2nd year of Darius, the great Persian monarch also identified as Darius Hystaspes. The quoted second reference speaks of a different 70 year period – a period of time over which the captives have celebrated annual fasts on specific days of specific months. Examining the broader context of the latter passage (cf., Zech. 7:1) reveals that Zechariah spoke of this second 70-year period in the 4th year of the reign of Darius. Further, it seems that Zechariah's prophecies pertaining to these 70-year periods were uttered in the concluding year of each of the 70 year intervals – both intervals are referred to by the term "these 70 years".

What remains to be clarified is the time and event (or events) which launched these two 70-year periods. The roots of these periods will be considered and detailed consecutively.

The 70 Years of Indignation.

There is a particular prophecy by Ezekiel that speaks of the initiation of a period of indignation by Yahweh against Jerusalem and the house of Judah. It is referred to either as the "prophecy of the boiling pot" or the "prophecy of the cauldron of indignation".

Ezekiel's prophecy of the boiling pot (cauldron)

"And the word of the Yahweh came to me in the 9th year, in the 10th month, on the 10th of the month, saying, 'Son of man, write the name of the day, this very day. The King of Babylon has laid a siege to Jerusalem this very day. And speak a parable to the rebellious house, and say to them, "Thus says Yahweh Elohim, 'Put on the pot, put it on, and also pour water in it; ... Make it boil vigorously. ... You will not be cleansed from your filthiness again, until I have spent My wrath on you.' I, Yahweh, have spoken; it is coming and I shall act. I shall not relent, and I shall not pity, and I shall not be sorry; according to your ways and according to your deeds I shall judge you,' declares Adonai Yahweh." Ezek. 24:1-14

Notice particularly the words "You will not be cleansed from your filthiness until I have spent My wrath on you". There is clearly an element of indignation, and equally clear is a fixed time element to the expression of this indignation – note the word "until".

Now the occasion, the very day, of this prophecy by Ezekiel is stated quite explicitly: it was “in the 9th year, in the 10th month, on the 10th of the month”. However, we are not given a reference point for the start of the clock which, by the issuing of the prophecy, has now marked 9 years.

Question: The 9th year from what reference point?

Answer: A careful examination of the Book of Ezekiel reveals that the prophet marks his prophecies relative to that date when Judah’s king Jehoichin (alt., Jeconiah) was taken captive to Babylon. Moreover, since Ezekiel was numbered among the captives taken with Jehoichin, this reference point also marks the beginning of his own exile. That this is indeed the employed reference point for Ezekiel is readily seen in the following texts.

“(On the 5th month in the 5th year of King Jehoichin’s exile, the word of the Yahweh came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar, and there the hand of the Yahweh came upon him.)”
Ezek. 1:2-3

“Now it came about in the 7th year, in the 5th month, on the 10th of the month, that certain of the elders of Israel came to inquire of Yahweh, and sat before me.” *Ezek. 20:1*

“And the word of Yahweh came to me in the 9th year, in the 10th month, on the 10th of the month, saying, ‘Son of man, write this name of the day, this very day. The king of Babylon has laid siege to Jerusalem this very day.’” *Ezek. 24:1-2*

Ezekiel opens his prophecy with reference to the year of Jehoichin’s exile, and proceeds to repeatedly use that date as the reference point for dating later prophecies.

(Note: an accurate and detailed chronology was clearly deemed important to the Spirit of God in His ‘breathing out’ of the holy Scriptures, and we should not diminish what He has accented.) That Jehoichin’s exile is indeed the reference point for Ezekiel is even more explicitly manifested in this later reference:

“In the 25th year of our exile, at the beginning of the year, on the 10th of the month, in the 14th year after the city was taken, on that same day the hand of Yahweh was upon me and He brought me there. In the visions of God He brought me into the land of Israel, and set me on a very high mountain; and on it to the south there was a structure like a city.” *Ezek. 40:1-2*

Thus, since Ezekiel’s reference point is the exile of Jehoichin, it is important to fix clearly the year in the chronology of the kings of Judah when he was taken captive. This is detailed in *II Kings 24*, occurring during the 2nd invasion of Judah by Nebuchadnezzar. The essential information is as follows:

“Jehoichin was 18 years old when he became king, and he reigned 3 months in Jerusalem; ... And Nebuchadnezzar the king of Babylon came to the city, while his servants were besieging it. ... So he led Jehoichin away into exile to Babylon; ...”
“Then the King of Babylon made Jehoichin’s uncle, Mattaniah king in his place, and changed his name to Zedekiah.”
“Zedekiah was 21 years old when he became king, and he reigned 11 years in Jerusalem,”
II Kings 24:8-18

Conclusion:

Since the prophecy by Ezekiel relating to a period of “boiling indignation” by Yahweh being poured out on the city of Jerusalem was given in 9th year of Jehoichin’s exile (*Ezek. 24:1*), we are in position to set with precision the origin of the 70-year period of indignation spoken of by Zechariah.

To this end, a summary chronology of the kings of Judah in its declining years is included here for reference. With the fixed dates of this chronology as reference, both the beginning year and the ending year of the 70-year period of indignation can be unequivocally identified.

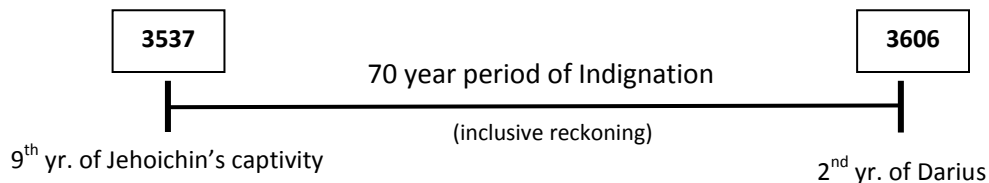
Chronology of Kings and Key Events during the Decline of Judah and Fall of Jerusalem

Kings of Judah (Southern Kingdom)	Godly?	Year An. Hom.	Year BCN	Comment
Hezekiah (29 yrs)	Yes	3402 3406	723 719	End of the Northern Kingdom
Manasseh (55 yrs)	No	3430	695	
Amon (2 yrs)	No	3485	640	
Josiah (31 yrs)	Yes	3487	638	
Jehoahaz (Joahaz) (3 mos)	No			
Jehoiakim (Eliakim) (11 yrs)	No	3518	607	Nebuchadnezzar invades Judah #1 Daniel taken captive Nebuchadnezzar ascends throne of Babylon
		3520	605	
		3521	604	
		3528	597	
Jehoiachin (Jeconiah) (3 mos)	No	3529	596	
Zedekiah (Mattaniah) (11 yrs)	No	3529	596	Jehoichin & Ezekiel taken captive to Babylon
(9 th yr. of Zedekiah)		3537	588	
End of Southern Kingdom		3539	586	

Since the 1st year of Jehoichin's captivity is 3529 An. Hom., the 9th year is 3537 An. Hom.

[Note: we must use inclusive reckoning to bring our count *into* the 9th year.]

Thus, the 70-year period of indignation referred to by Zechariah began in the year 3537 An. Hom., and we can depict this period schematically as follows:



Comment:

In light of the preceding identification of Ezekiel's chronological reference point as being the year of Jehoichin's captivity, there is a further point in Ezekiel's writing that deserves analysis and comment. It pertains to a chronological reference in the opening sentence of the Book of Ezekiel.

"Now it came about in the 30th year, on the 5th day of the 4th month,
while I was by the river Chebar among the exiles,
the heavens were opened and I saw visions of God." (*Ezek. 1:1*)

Ques. What is the reference point and significance for this "30th year"?

Possible Answer: The parenthetical statement beginning immediately in vs. 2 almost surely fixes this "30th year" as being in the 5th year of Jehoichin's exile. Hence, we may measure 30 years back in time, and seek as to what notable event might have occurred which was of such import that Ezekiel used it as his introductory time reference.

Based on the chronology presented on the preceding page, it is readily evident
that 30 years previous to the 5th year of Jehoichin's exile places this
"30th year" in the midst of Josiah's reign.

Now a most notable event during Josiah's reign was the discovery of the Book of the Law
in the temple by Hilkiah the priest. This occurred in the 18th year of Josiah's reign (*II Kings 22:3*).
But the 18th year of Josiah would be, using inclusive reckoning,
in the year 3487 + 17 = 3504 An. Hom.

Then, the difference between the 5th year of Jehoichin's captivity and the 18th year of Josiah
is: 3533 – 3504 = 29 years. This is "about in the 30th year" (*Ezek. 1:1*).

In fact, using inclusive reckoning for "in the 5th year of King Jehoichin's exile" (*Ezek. 1:2*),
one might argue that reference to "the 30th year in *Ezek. 1:1* is most likely
pointing to the beginning of the spiritual revival in Judah under Josiah's leadership,
and the re-institution of the Passover celebration. (*II Kings 23:21-22*)

The 70 Years of Fasts

We now consider the second of the two 70-year periods mentioned in the Book of Zechariah. There are two texts from Zechariah's prophecy that provide key inputs in regard to this 70-year period.

"It came about in the 4th year of Darius, that the word of
Yahweh came to Zechariah on the 4th day of the 9th month, ..."

"Then the word of Yahweh Sabaoth came to me saying,
'Say to all the people of the land and to the priests,
**"When you fasted and mourned in the
5th and 7th months these 70 years,**
was it actually for Me that you fasted?" ' "

Zech. 7:1, 4-5

"Then the word of Yahweh Sabaoth
came to me saying,

'Thus says Yahweh Sabaoth, "The fast of
the 4th, the fast of the 5th, the fast of the
7th, and the fast of the 10th months will
become joy, gladness, and cheerful
feasts for the house of Judah; so love
truth and peace." ' "

Zech. 8:18-19

Key Question: What are the events giving cause for these fasts which have been sustained for 70 years?

Answer: We can understand the causal reason these fasts were instituted by reviewing events associated with the fall of Jerusalem in that fateful 3rd and final siege by Nebuchadnezzar. As noted in the chronological table on the preceding page, this siege lasted for nearly two years, and the conditions inside Jerusalem nearing the time of its downfall were grievously appalling and devastating. The events giving foundation for these fasts are detailed in *II Kings 25*, and are summarized here.

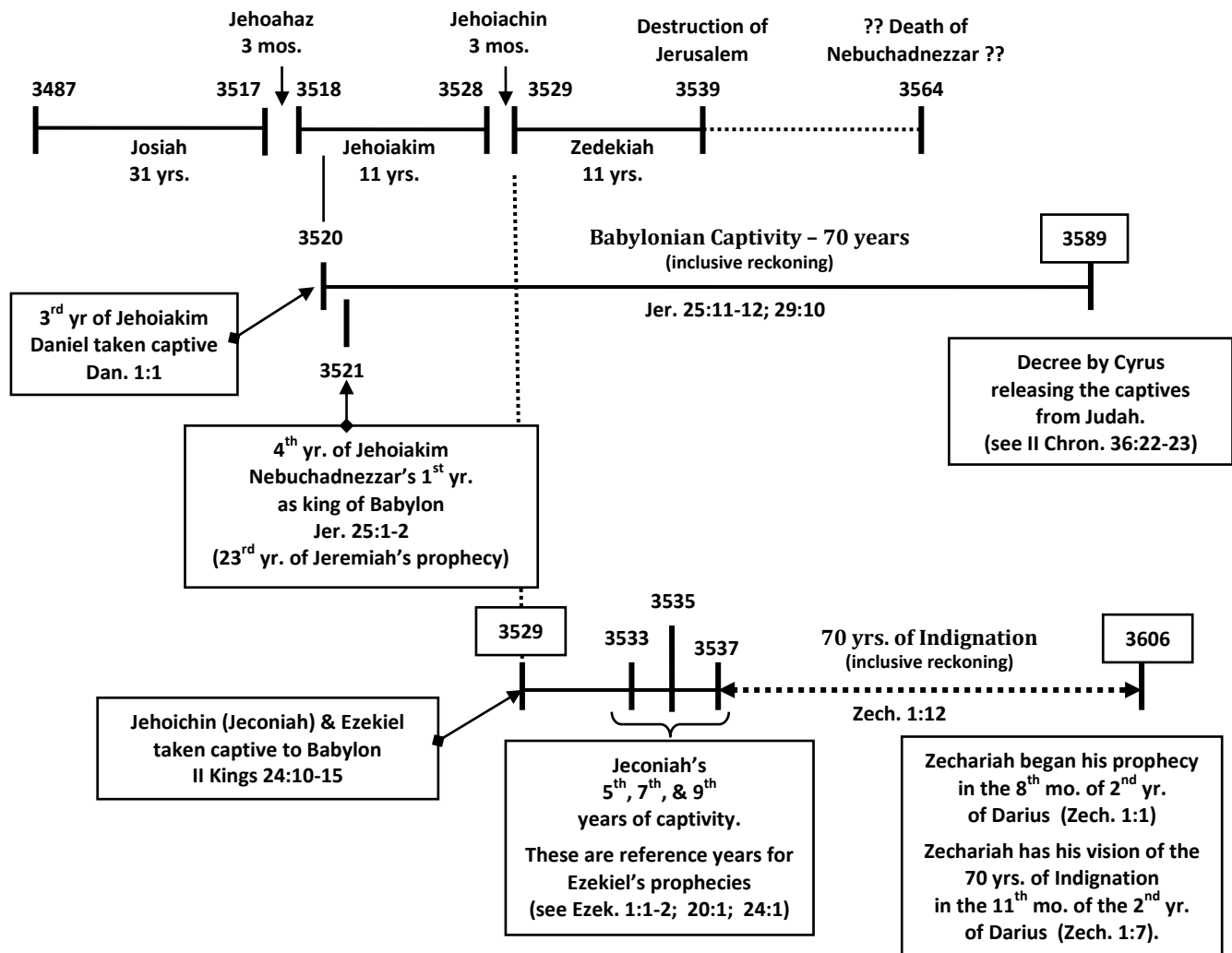
Chronology Pertaining to Jerusalem's Destruction

1. The final Babylonian siege begins on the 10th day of the 10th month of the 9th year of Zedekiah. (*II Kings 25:1*)
2. The walls of Jerusalem are broken through on the 9th day of the 4th month of the 11th year of Zedekiah. (*II Kings 25:2-4*)
3. The Temple is burned on the 7th day of the 5th month of the 11th year of Zedekiah. (*II Kings 25:8-11*)
4. The priestly Gedaliah is slain in the 7th month of the 11th year of Zedekiah, and many of the remaining citizens who were not deported to Babylon flee to Egypt. (*II Kings 25:25-26*)

These devastating events occurring in the 4th, 5th, 7th and 10th months were almost surely the root cause for setting aside these months for mourning and fasting by the captives in Babylon. The surviving captives of this last siege were, evidently, so profoundly traumatized by the horror they experienced that they purposed to set aside annual fast days in commemoration of these four occasions upon arrival at their camps in Babylon. We learn through Zechariah in the 4th year of the reign of Darius that these annual ritual fasts had continued without interruption for 70 years.

A Chronological Flow-Line of the Near-Exilic, Exilic, and Immediate Post-Exilic Period

(all dates are years An. Hom.)

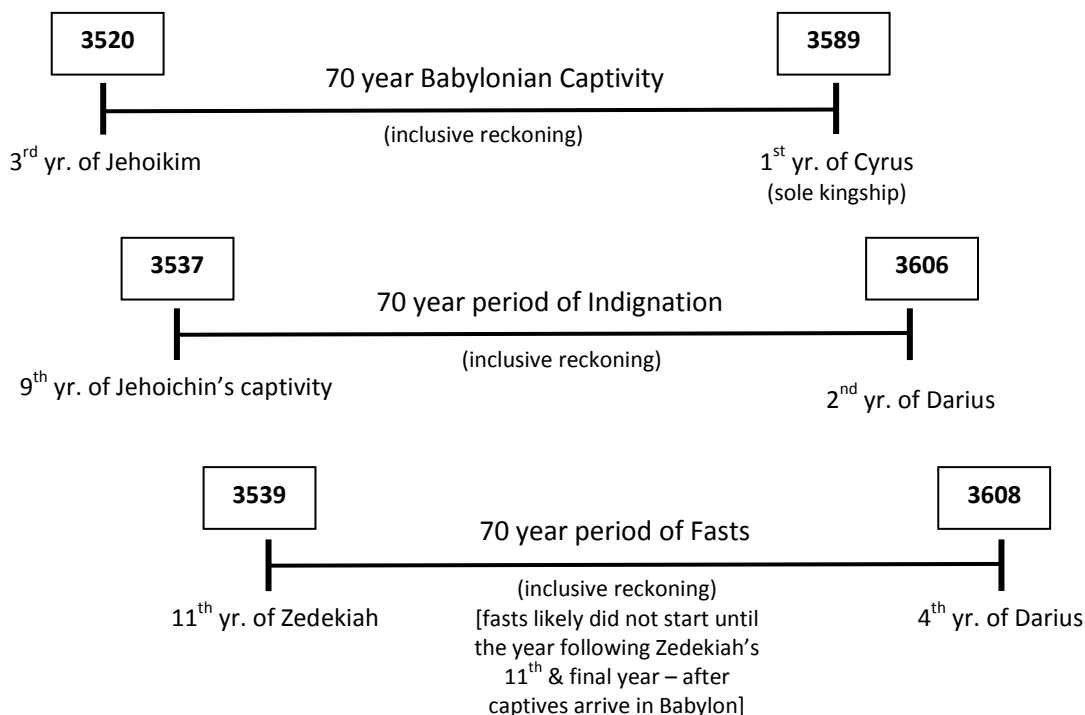


Summary Note

We observe that there were, in truth, three different 70-year periods detailed in the prophetic Scriptures pertaining to the exile of Judah.

1. The prophecy of Jeremiah, given in *Jer. 25:11-12* & *Jer. 29:10*, that the period of captivity in Babylon would encompass exactly 70 years.
2. The prophecy given by Zechariah, which has a root connection to the earlier prophecy by Ezekiel concerning the parable of Yahweh Elohim's boiling cauldron of indignation. It is only 70 years following Ezekiel's prophecy, through the prophecy of Zechariah, that we are informed concerning the duration of Yahweh's expression of indignation. It is explicitly stated that this indignation encompassed a period of 70 years, and related in a specific way to Jerusalem and the temple.
3. The prophecy of Zechariah pertaining to the ritual fasts celebrated by the captives remembering the destruction of the city of Jerusalem and, in particular, the loss of the temple and the discontinuance of the regular sacrifices. These ritual fasts were held four times per year, and continued for a period of 70 years.

Each of the 70-year periods had distinctly different starting points, but yet had extensive overlap. The chronological relations between these periods are illustrated below by three overlapping time-lines.

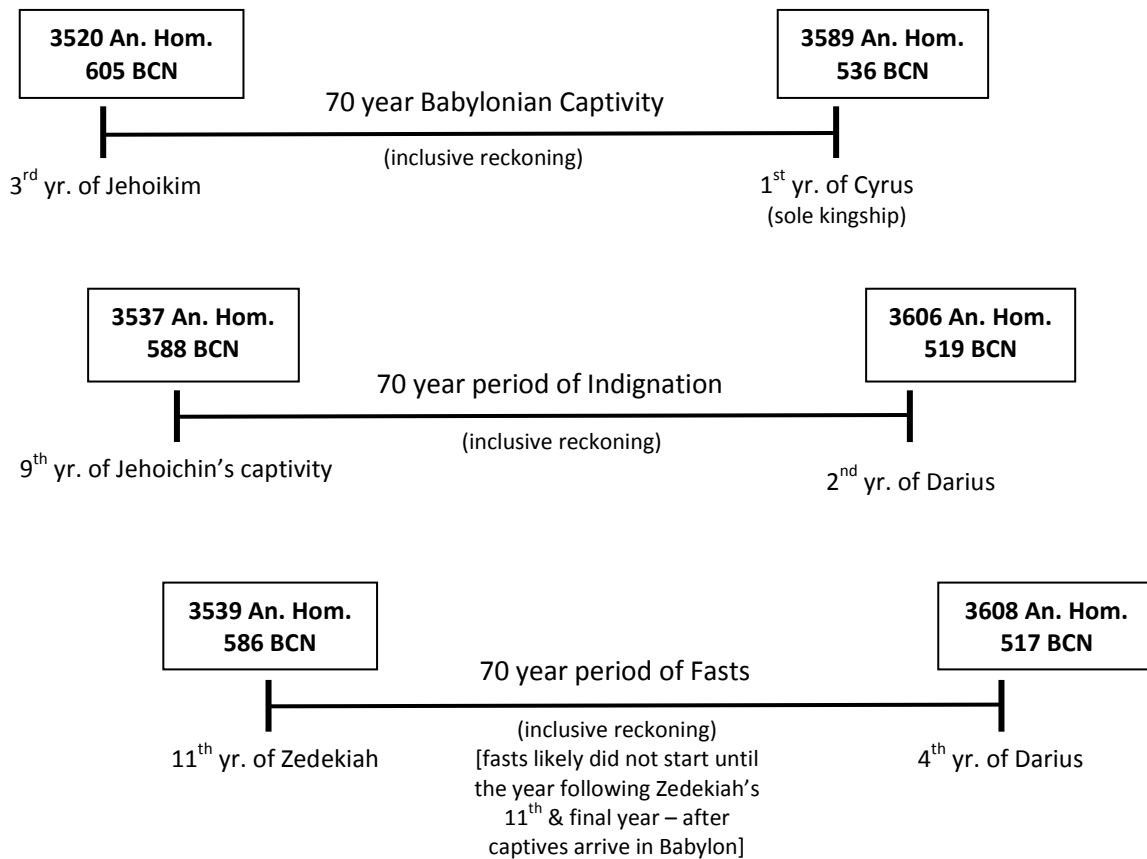


End Note #1. Since the 70-year period of Captivity ended during the 1st year of Cyrus, and the 70-year periods of Indignation and Fasts reached their climax during the reign of Darius, we have, solely through authoritative and reliable Biblical Chronology, reference dates for the beginning of the reigns of both monarchs. As evident from the above time-lines, the 1st year of Cyrus occurred in 3589 An. Hom., and the 1st year of Darius had to have occurred in 3604 An. Hom. Hence, the span of years between the beginning of the reigns of these monarchs was 15 years. Thus, using the secular (Ptolemaic) date of 536 BCN for the 1st year of Cyrus, we arrive at 521 BCN for the 1st year of Darius. These dates comport well with those listed in most secular histories of this era.

End Note #2. Only by accounting each of these three 70-year periods to have consisted of 70 full calendar years does one find consistency with accepted secular dates bridging across the Babylonian and Persian empires. Thus, since each of these three periods truly involved 70 complete calendar years, years extending from Passover to Passover and from spring equinox to spring equinox, we should be very hesitant to adopt any substitute basis for computing time periods delineated in terms of “years” in other prophetic texts. This argument underlies particularly the author’s thesis (see Ch. 6) that the reckoning of time in the “70 weeks of years” (490 years) prophecy of Daniel’s (*Dan. 9:24-27*) should be in accordance with nothing other than full calendar years.

Appendix

The chronological time-lines depicting the three 70-year periods are repeated here with nominal BC dates (i.e., BCN designation) inserted for ease of reference to other chronologies of the same era.



Outline Studies in Biblical Chronology

A Continuous Chronology from Creation to the Cross

Ch. 8: The Place of Esther in the Post–Exilic Period Overturning Common Chronological Misconceptions

Contents:

Primary Chronological Markers in the Book of Esther	125
Pertinent Chronological Markers in Scripture	125
Relevant Correlations of Events and People	127
The Nominal (Ptolemaic) Chronology of the Persian Era	128
Author’s Perspective	129
Corrected Chronology of the Exilic and Post-Exilic Periods: Pt. 2	130
The OT Period of Gentile Domination: the Captivity until Christ	
The 70 Years of Jeremiah <i>and</i> The 483 Years of Daniel	

Appendix

A Correlation of Events Noted in the Post-Exilic Books during the Reign of Darius	131
The Received Persian Chronology and the Place of Esther in the Post-Exilic Period	132
Revised Chronological Layout Relevant to the Post-Exilic Books	133

The Place of Esther in the Post-Exilic Period

The place of Esther in the history of the Jewish exile is, seemingly, quite well fixed according to modern scholarship. It is (essentially) uniformly accepted as occurring during the reign of the Persian monarch Xerxes (485-464 BCN), although a few argue for some related events to have occurred even later, during the reign of Xerxes' successor, Artaxerxes Longimanus (464-423 BCN). However, when some explicitly stated chronological markers appearing in the Book of Esther are properly correlated and scrutinized, it becomes evident that the accepted chronological placing of the book needs a wholesale reassessment. These notes are directed toward providing a closer examination, as determined entirely by immovable Biblical sign-posts, of the "true" place of Esther in the post-exilic period of Jewish history.

Primary Chronological Markers in the Book of Esther

❖ Statement of the identity of Mordecai:

"Now there was a Jew in Susa the capital whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been taken into exile from Jerusalem with the captives who had been exiled with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had exiled." Esther 2:5-6

Key Questions:

- When was Mordecai taken, along with the Jewish king Jeconiah, into exile in Babylon?
- What was the longevity of man at this time in history?

❖ Statement of the identity of Ahasuerus:

"Now it took place in the days of Ahasuerus, the Ahasuerus who reigned from India to Ethiopia over 127 provinces." Esther 1:1

Key Questions:

- Which of the several Persian monarchs is in view?
- Which monarch ruled the Medo-Persian Empire at its zenith, accomplishing a consolidation of the empire extending from India to Ethiopia?

Related chronological markers regarding Ahasuerus appearing in the Book of Esther:

- "in the 3rd year of his [Ahasuerus'] reign" (Esther 1:3)
- "So Esther was taken to King Ahasuerus to his royal palace in the 10th month which is the month Tebeth, in the 7th year of his reign" (Esther 2:16)
- "In the 1st month, which is the month Nisan, in the 12th year of King Ahasuerus, Pur, that is the lot, was cast before Haman ... And letters were sent ... to all the king's provinces to destroy, kill, and annihilate all the Jews," (Esther 3:7, 13)

Pertinent Chronological Markers in Scripture

❖ The Babylonian Exile: Invasions of Jerusalem under Nebuchadnezzar

Invasion #1. Nominal Date: 605 BCN

"In the 3rd year of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besiege it. And the Lord gave Jehoiakim king of Judah into his hand," Dan. 1:1-2

"And the word that came to Jeremiah concerning all the people of Judah, in the 4th year of Jehoiakim the son of Josiah, king of Judah (that was the 1st year of Nebuchadnezzar, king of Babylon)," Jer. 25:1

Key Chronological Markers:

- 4th year of Jehoiakim [accession year + 3rd year]
- 1st year of Nebuchadnezzar

Comment: The synchronization of these two dates, the latter regarding Nebuchadnezzar and the rise of the Babylonian empire, and being the earliest event identifiable in non-Biblical writing, allows a linkage of the whole of the previous millennia of Biblical history from creation onward with “so called” secular history to follow.

Invasion #2. Nominal Date: 597 BCN

[605 – 8 = 597]

“And Jehoiachin the king of Judah went out to the king of Babylon, ... So the king of Babylon took him captive in the 8th year of his reign. ... So he led Jehoiachin away into exile to Babylon;”
II Kings 24:12, 15

Conclusion: Mordecai was taken into exile in 597 BCN. However, we have no data from which to discern his age at the time of his exile. He may have been taken as a very young child along with his parents, or he may have been taken as a young adult.

Invasion #3. Nominal Date: 586 BCN

[605 – 19 = 586]

“Now on the 10th day of the 5th month, which is the 19th year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the bodyguard, who was in the service of the king of Babylon, came to Jerusalem. And he burned the house of the LORD, the king’s house, and all the houses of Jerusalem; even every large house he burned with fire.” Jer. 52:12-13

See also II Kings 25:8-12.
Note: The difference in date (10th day vs. 7th day) has reference likely to different events during Nebuzaradan’s siege.

❖ The Decree of Cyrus the Persian – the end of the Babylonian Captivity:

“ ‘Then it will be when 70 years are completed I will punish the king of Babylon and that nation,’ declares the LORD, ‘for their iniquity, and the land of the Chaldeans; ...’ ”
Jer. 25:12

“For this says the LORD, ‘When 70 years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place.’ ” Jer. 29:10

“Now in the 1st year of Cyrus king of Persia – in order to fulfill the word of LORD by the mouth of Jeremiah – the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing, saying,
“Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!’ ” ” II Chron. 36:22-23

Nominal Date of Cyrus’ Decree: 536 BCN

[605 – 70 = 536 (inclusive reckoning)]

Comment: The pivotal significance of this decree of Cyrus in the ordering of events in the history of Israel is given special weight in Holy Scripture. This is clear from the fact that it is both a prophetically decreed event (Isa. 44:28-45:13) and a twice-listed event in the historical record (II Chron. 36:12-13 & Ezra 1:1-4).

Comment: The Babylonian empire fell under the dominion of the Medes and the Persians in 538 BCN. The climactic event of the fall of Babylon occurred when Darius the Mede entered the walled city of Babylon on the night of infamy when Belshazzar saw the handwriting on the wall, informing him that his kingdom was divided and given over to “the Medes and Persians”. (cf., Dan. 5, esp. vs. 25-28)

Relevant Correlations of Events and People

- ❖ Mordecai, along with Nehemiah, is among the first group of exiles to return, under Zerubbabel's leadership, to Jerusalem in 536 BCN following the issuing of Cyrus' decree.

"Now these are the people of the province who ... returned to Jerusalem and Judah, each to his city. These came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, MIspar, Bigvai, Rehum, and Baanah." Ezra 2:1-2

"Then I found the book of the genealogy of these who came up first in which I found the following record: These are the people of the province who ... returned to Jerusalem and Judah, each to his city, who came with Zerubbabel, Jeshua, Nehemiah, Azariah (Seraiah), Raamiah (Reelaiah), Mordecai, Bilshan, MIspereth (Milspar), Bigvai, Rehum, and Baanah." Neh. 7:6-7

Conclusion:

- Mordecai and Nehemiah were contemporaries, albeit Mordecai was quite surely somewhat senior to Nehemiah.
 - Mordecai was now 61 years older than when he was exiled from Jerusalem to Babylon. That is, he was at least 61 years old in 536 BCN.
- ❖ Nehemiah served as governor of Judah from the 20th to the 32nd year of King Artaxerxes reign in Persia.

"Moreover, from the day that I was appointed to be their governor in the land of Judah, from the 20th to the 32nd year of King Artaxerxes, for 12 years, neither I nor my kinsmen have eaten the governor's food allowance." Neh. 5:14

"But during this time I was not in Jerusalem, for in the 32nd year of Artaxerxes king of Babylon I had gone to the king. After some time, however, I asked leave from the king, and I came to Jerusalem and learned about the evil that Eliashib had done for Tobiah, ..." Neh. 13:6-7

Point of Note: The Artaxerxes in view here cannot be the Persian monarch Xerxes (485-464 BCN) because Xerxes only reigned for 21 years – not for a period of 32 years or greater. On the other hand, Darius Hystaspes did reign for more than 32 years (actually reigning for a total of 36 years). It is true that another Persian monarch, Artaxerxes Longimanus, who succeeded Xerxes, also reigned for a period in excess of 32 years (actually for 41 years according to nominal, secular chronology), but the 32nd year of Artaxerxes Longimanus' reign occurred 104 years following Cyrus' decree. Hence, Nehemiah would be 104 years older in the 32nd year of Artaxerxes Longimanus than he was when he travelled to Jerusalem with the first group of exiles in 536 BCN.

Conclusion:

- The Artaxerxes under whom Nehemiah served must have been none other than the Persian monarch Darius Hystaspes (alt., Darius the Great).
- ❖ The text in Ezra 6 seems to corroborate the fact that the Artaxerxes in view in both Ezra and Nehemiah was none other than Darius Hystaspes.

"Then King Darius issued a decree, ... And the elders of the Jews were building and succeeding through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished building according to the command of the God of Israel and the decree of Cyrus, Darius, [even] Artaxerxes king of Persia." Ezra 6:1, 14

"And this temple was completed on the 3rd day of the month Adar; it was the 6th year of the reign of King Darius." Ezra 6:15

Conclusion:

- Ezra and Nehemiah were contemporaries, serving during the reign of King Artaxerxes, the king identified explicitly as Darius – who must be none other than Darius Hystaspes.

Textual Comment:

Most translations present the last phrase of Ezra 6:14 as:
“... the decree of Cyrus, Darius, and Artaxerxes king of Persia.”

However, the Hebraic (conjunctive) term “*vav*” can be translated either as “*and*” or “*even*”. The verse immediately following, Ezra 6:15, stands in strong support of the use of the meaning “*even*” – emphasizing the fact that it was none other than Darius Hystaspes who is in view.

Darius Hystaspes simply issued a decree that reiterated what Cyrus had ordered originally; namely, that the returning exiles were afforded full right to rebuild the city of Jerusalem ... and, of course, the temple also.

Summary Comment:

Since all reasonable analyses of the accounts in the books of Ezra and Nehemiah (convincingly) suggest that it was Darius Hystaspes who was the Persian monarch that reiterated the right of the Jews to rebuild the temple, per the authority granted originally by Cyrus, and not Artaxerxes Longimanus some decades later as virtually all modern scholarship attests, it is powerfully evident that Cyrus’ decree is the pivotal event that serves as the initiating chronological marker upon which all prophetic dating relating to the post-exilic period must be anchored.

Further Comment:

Since Ezra and Nehemiah were contemporaries of Mordecai, we conclude that the Book of Esther properly belongs to the earlier decades of the post-exilic period, the same period in view in the books of Ezra and Nehemiah.

The Nominal (Ptolemaic) Chronology of the Persian Era

	Darius the Mede (Co-Rex with Cyrus)	538 BCN
	Cyrus (sole King)	536 BCN
	Cambyses Pseudo-Smerdis (7 mos.)	529 BCN
36 yrs. {	Darius Hystaspes (Darius I)	521 BCN
21 yrs. {	Xerxes Artabanus (7 mos.)	485 BCN
41 yrs. {	Artaxerxes Longimanus Xerxes II (2 mos.) Sogdianus (7 mos.)	464 BCN 423 BCN
	Darius Nothus	

Darius II, Nothus	423 BCN
Artaxerxes II, Mnemon	404 BCN
Artaxerxes III, Ochus	358 BCN
Arogus (alt., Arses)	337 BCN
Darius III (Codomannus)	335 BCN
Alexander the Great	331 BCN

Note:

The last five Persian monarchs are not listed by Josephus in his accounting of the succession of Persian kings.

Fact: Inconsistent deletions exist in the list of monarchs compiled by other chronologists also.

Author's Perspective

The interpretation that distinguishes Ahasuerus (often identified as Xerxes) and Artaxerxes (often assumed to be Artaxerxes Longimanus) as distinctly different individuals is misguided.

The thesis advanced in these notes is that both the Ahasuerus in the book of Esther and the Artaxerxes in the books of Ezra and Nehemiah refer to only one individual – Darius Hystaspes, the Persian monarch who reigned for 36 years.

The following notes are offered in support of this thesis which stands particularly in critical opposition to the predominant nominal view of the chronological underpinning of the book of Esther.

Note: Layouts of the post-exilic period with this understanding of the identity of Darius Hystaspes as the dominant Persian monarch in view in the post-exilic books of Ezra, Nehemiah and Esther is elaborated in the Appendix.

"Now it took place in the days of Ahasueras, the Ahasueras who reigned from India to Ethiopia over 127 provinces,"
Esther 1:1

"Now King Ahasueras laid a tribute on the land and on the coastlands of the sea."
Esther 10:1

Darius Hystaspes conquered India in 506 BCN, and Herodotus writes that he "established 20 governments of the kind the Persians call Satrapies, assigning to each its governor, and fixing the tribute which is to be paid to him by several nations."

Herodotus, Thucydides and Plato all write that Darius Hystaspes subdued and reigned over the islands of the Aegean Sea. And later, Diodorus Siculus writes that these islands were all lost to Persian rule by the 12th year of Xerxes' reign (*i.e.*, by 474 BCN).

These facts argue strongly in favor of identifying the Ahasueras of Esther as being none other than Darius Hystaspes, and they seem to contradict any attempt to "late-date" Ahasueras as Xerxes, and especially as Artaxerxes Longimanus.

Note also that the text of Esther 1:1 (see above), where the insertion of the phrase "the Ahasueras who ..." appears, seems to strongly suggest that the term "Ahasueras" is simply an identifying title – one that applies to the present ruling monarch, whoever he may be ... such as Premier or President.

A comment regarding Neh. 2:6.

The phrase "Then the king [Artaxerxes] said to me, *the queen sitting beside him*", is a quite curious statement. It seems to imply a connection that links Nehemiah to the queen in some distinctive way that is relevant to his request of the king.

Ques. Could this queen be none other than Esther?

If so, then the decree referenced in Neh. 2:8 could not possibly be late-dated as one issued in the 20th year of Artaxerxes Longimanus (*i.e.*, in 445 BCN). Furthermore, combining this possible linkage with more definitive information presented in other text boxes under this note, the author of the decree in Neh. 2:8 would (almost certainly and most logically) be none other than Darius Hystaspes. Such an identification stands in complete opposition to any "late-date decree" view that is at the core of the nominal, adapted chronology of Daniel's prophecy – the chronology that forms the prevailing view in most commentaries and study Bibles published in recent centuries and extant today.

"The Greek Antiquities are full of poetic fictions,"
(Sir Isaac Newton)

"Newton ... has certainly destroyed the possibility of regarding the chronology of the Greeks as a stable foundation for any system of chronology that can be used as a standard by which to judge, and correct, the testimony of the OT."
(M. Anstey)

"The chronology of the Persian period is amply authenticated down to the end of the reign of Darius Hystaspes, but beyond this the monumental evidence of the cuneiform inscriptions does not go."

"... the testimony of Ptolemy's Canon is contradicted at various points by many competent witnesses."
(M. Anstey)

Corrected Chronology of the Exilic and Post-Exilic Periods: Pt.2*

The OT Period of Gentile Dominion: the Captivity until Christ

The 70 Years of Jeremiah *and* The 483 Years of Daniel

<u>Year</u> <u>An. Hom.</u>	<u>Year BCN</u> <u>Ptolemaic Date</u>	<u>Events & Comments</u>	<u>Year BCC</u> <u>Before Christ Corrected</u>
3520	605	1 st invasion of Jerusalem by Babylon Daniel taken captive Beginning of the 70 year exile in Babylon	523 BCC
•	•		
3528	597	2 nd invasion of Jerusalem by Babylon 8 th year of Nebuchadnezzar Ezekiel & Mordecai (and Jehoiachin) taken captive	515 BCC
•	•		
3539	586	3 rd invasion of Jerusalem by Babylon 19 th year of Nebuchadnezzar	504 BCC
•	•		
•	•		
•	•		
3587	538	Babylon conquered by Medo-Persia Darius the Mede begins to reign in Babylon	
•	•		
		Cyrus – sole monarch of Medo-Persian Empire Cyrus issues decree – exiles released	
3589	536	70 th year of captivity 1 st year of Daniel's 70 weeks	454 BCC
•	•		
	519	Queen Vashti deposed	
	515	Queen Esther selected	
	???	Haman promoted	
	510	Haman plots DKA Day for the Jews**	
	509	Mordecai promoted	
•	•		
3637	488	End of the first 7 weeks (49 years) of Daniel's 70 weeks End of Malachi's prophecy	406 BCC
•	•		
	473	12 th yr. of Xerxes	
•	•		
•	•		
•	•		
4038	87	Jesus born (later in 5 BCN)	5 BCC
•	•		
4042	83		1 BCC
4043	82		1 AD
•	•		
		End of the first 69 weeks (483 years) of Daniel An. Hom.: 4071 – 3589 = 483 years (inclusive reckoning) BCN: 536 – 54 = 483 years (inclusive reckoning)	
4071	54	Messiah "cut off" (Passover 30 AD)	29 AD 30 AD

* Pt. 1 appears in Ch. 6.

Note: Years BCC = Years BCN – 83 when Years BCN > 331

**DKA Day – Destroy, Kill & Annihilate Day (*Esther. 3:13*)

Appendix

A Correlation of Events Noted in the Post-Exilic Books during the Reign of Darius

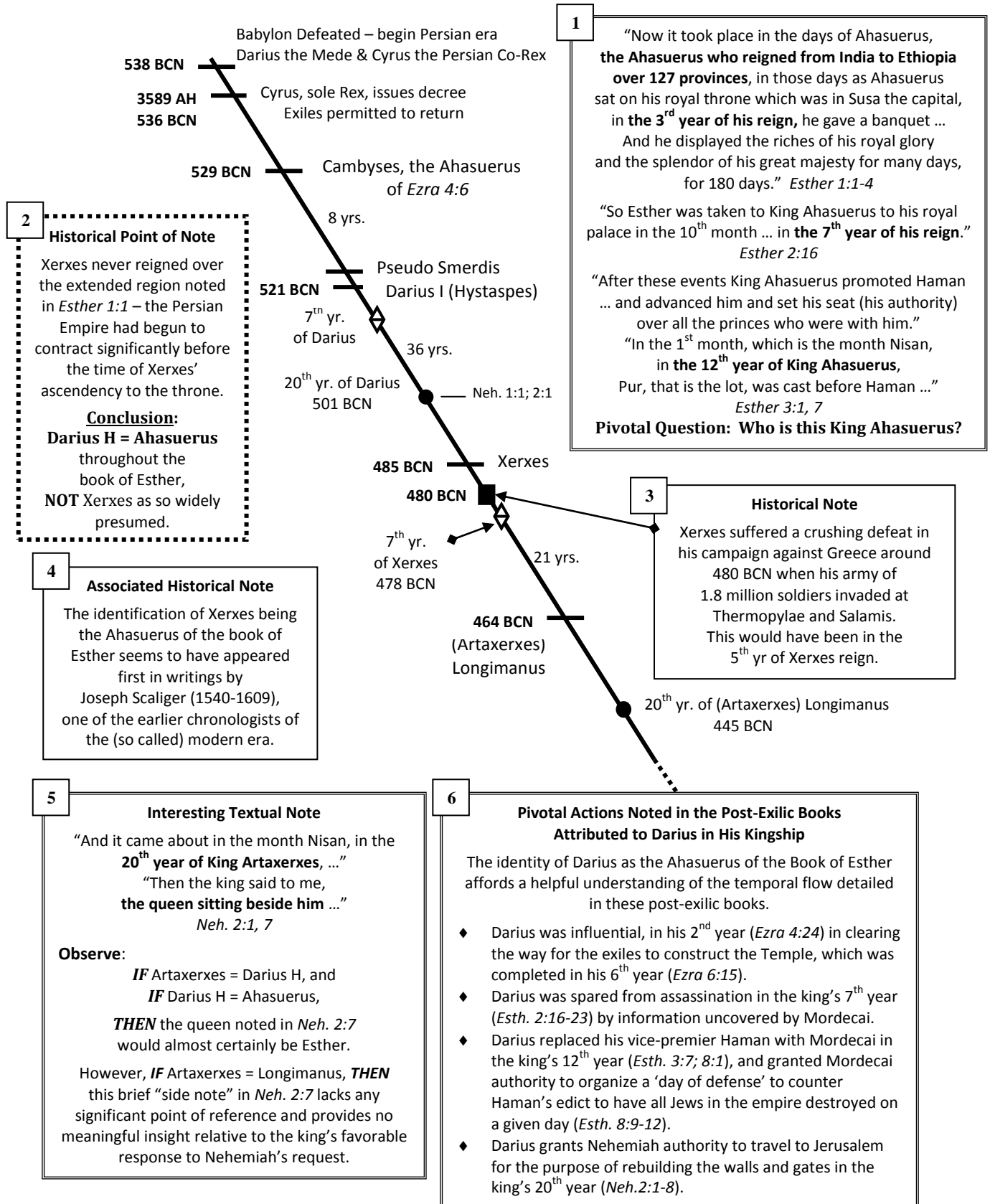
Note: This following chronology considers the Artaxerxes of *Ezra* 7 and the *Book of Nehemiah* and the Ahasuerus of the *Book of Esther* to be Darius

Comment: The following chart is adapted from Anstey (p. 250)

Year of Darius	mo. / day	Ezra	Nehemiah	Esther	Haggai	Zechariah	Event or Occasion
2 nd	6 th / 1 st				Hag. 1:1		Exiles called to Build Temple
2 nd	6 th / 24 th				Hag. 1:15		Zerubbabel responds
2 nd	7 th / 21 st				Hag. 2:1		Temple glory compared
2 nd	8 th / ?					Zech. 1:1	Zechariah issues call for repentance
2 nd	9 th / 24 th				Hag. 2:10		Foundation of Temple laid
2 nd	11 th / 24 th					Zech. 1:7	End of 70-year indignation
3 rd	? / ?			Esth. 1:1-5			King's 'glory feast'; Vashti deposed
4 th	9 th / 4 th					Zech. 7:1	End of 70 year period of fasts
6 th	? / ?			Esth. 2:8-?			Esther enters "queen contest"
6 th	12 th / 3 rd	Ezra 6:15					Temple completed
? 6 th or 7 th ?	1 st / 14 th	Ezra 6:19					1 st Passover celebrated
7 th	1 st / 1 st	Ezra 7:9					Ezra departs for Jerusalem
7 th	1 st / 9 th	Ezra 8:15-21					Ezra pauses for a 3-day fast at Ahava
7 th	1 st / 12 th	Ezra 8:31					Ezra resumes journey
7 th	5 th / 1 st	Ezra 7:9					Ezra arrives at Jerusalem
7 th	5 th / 4 th	Ezra 8:33					Temple vessels weighed
??	9 th / 20 th	Ezra 10:9					Assembly day
7 th	10 th / ?			Esth. 2:16-18			Esther's marriage
12 th	1 st / ?			Esth. 3:7			Haman casts lots for massacre day
? 12 th ?	? 1 st / 13 th ?			Esth. 3:12-15			Haman publicizes his edict for massacre
? 12 th ?	? 1 st / 15 th ?			Esth. 5:1-8			Esther comes before the King
? 12 th ?	? 1 st / 16 th ?			Esth. 5:8			Esther's banquet
? 12 th ?	? 3 rd / 23 rd ?			Esth. 8:9-14			Mordecai's fast
? 12 th ?	? 12 th / 13 th ?			Esth. 9:1-12			"Death day" arrives
? 12 th ?	? 12 th / 14 th ?			Esth. 9:15-27			14 th Adar, 1 st Purim
? 12 th ?	? 12 th / 15 th ?			Esth. 9:18-27			15 th Adar, 2 nd Purim
20 th	9 th / ?		Neh. 1:1				Hanani's report
20 th	1 st / ?		Neh. 2:1				Nehemiah sent to Jerusalem
? 20 th ?	6 th / 25 th		Neh. 6:15				Wall finished
? 20 th ?	7 th / 1 st		Neh. 8:2				Ezra reads the Law
? 20 th ?	7 th / 15 th		Neh. 8: 14				1 st of Feast of Booths
? 20 th ?	7 th / 21 st		Neh. 8:18				7 th of Feast of Booths
? 20 th ?	7 th / 22 nd		Neh. 8:18				Solemn Assembly
? 20 th ?	7 th / 24 th		Neh. 9:1-2				Heathen wives put away
32 nd			Neh. 5:14 Neh. 13:6				Nehemiah. returns to Babylon
? 34 th ?	?? / ??		Neh. 13:6-7				Nehemiah to Jerusalem; implements reforms

End of OT era — End of first 7 weeks of years (49 years) of Daniel → "seal up vision and prophet" (*Dan. 9:24*)

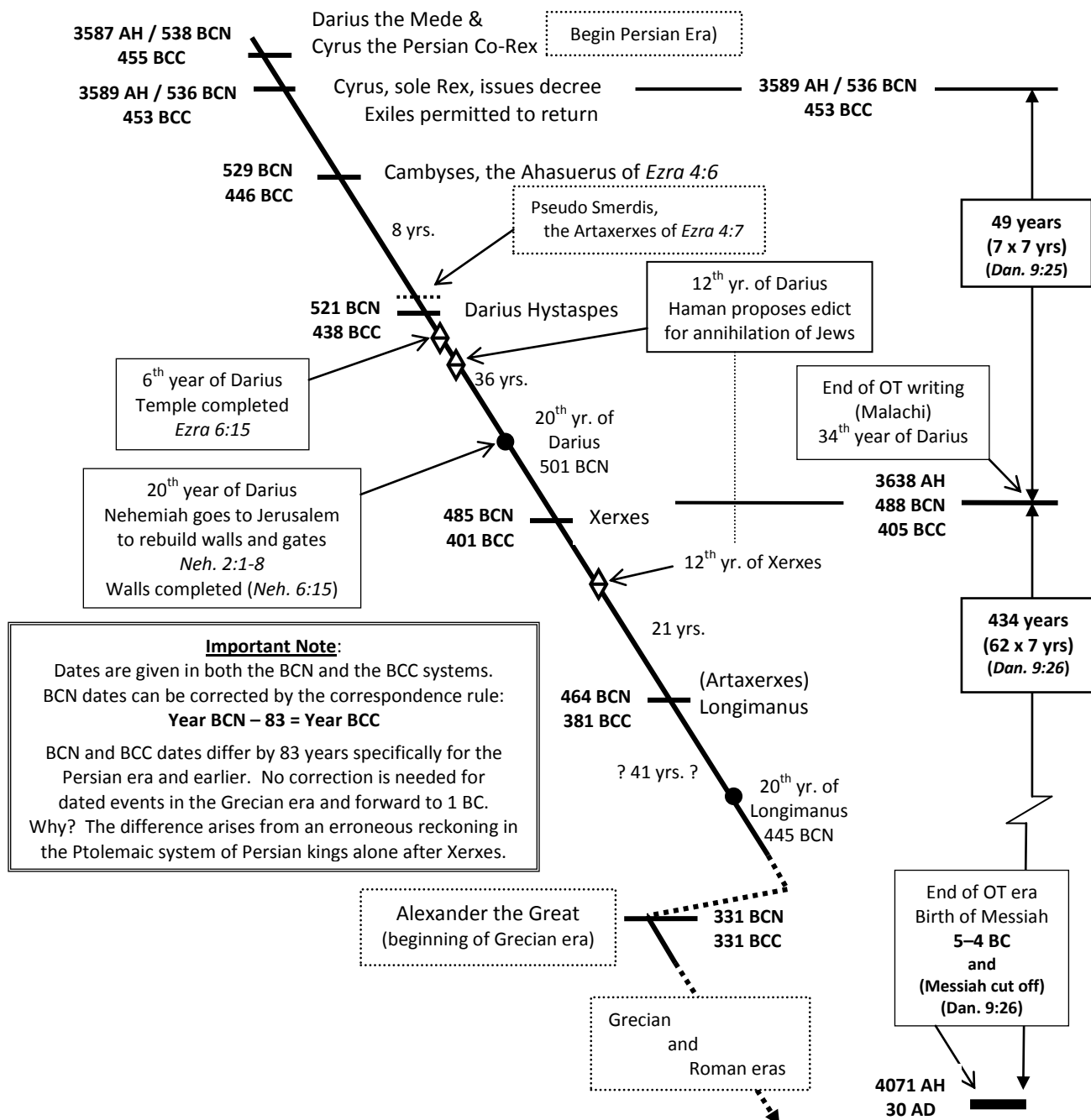
The Received Persian Chronology and the Place of Esther in the Post-Exilic Period



Revised Chronological Layout Relevant to the Post-Exilic Books

"Thus says Yahweh, your Redeemer, and the one who formed you from the womb, 'I, Yahweh, am the maker of all things, stretching out the heavens by Myself, and spreading out the earth all alone,' ... **'It is I who says of Cyrus,**
 "He is My shepherd! And He will perform all My desire."
 And he declares of **Jerusalem, "She will be built,"** and of the **temple, "Your foundation will be laid.'** ... I have aroused him in righteousness, and I will make all his ways smooth;
he will build My city, and will let My exiles go free, without any payment of reward,' says Yahweh."
Isa. 44:24-28 & 45:13

"Seventy weeks (sevens) have been decreed for your people and your holy city, ...
 So you are to know and discern **from the issuing of a decree** to restore and rebuild Jerusalem **until Messiah the Prince** there will be **7 sevens and 62 sevens**, it will be built again, with plaza (or streets) and moat, even in times of distress.
 Then **after the 62 sevens the Messiah will be cut off ...**" *Dan. 9:24- 26a*



Outline Studies in Biblical Chronology
A Continuous Chronology from Creation to the Cross

Ch. 9: Summary Chronologies: From Creation to the Cross

Contents:

Biblical Chronology: Summary	
From Creation to the Division of the Kingdom	137
Biblical Chronology: Summary of the Exodus	
From Egypt to Conquest and Division of Canaan	138
Summary Chronology of the Old Testament	139
The Birth of Christ: Relevant Genealogies and Chronologies	140
Genealogy and Chronology: Part 1	
<i>From Abraham to David to Christ</i>	141
Genealogy and Chronology: Part 2	
<i>From Nahshon to Christ</i>	142
Genealogy: From David to Christ	
Comparison of Genealogies Recorded in Matthew's and Luke's Gospels	143
Genealogical and Chronological Data: <i>From Abraham to David</i>	144
Pivotal Events in God's Kingdom Program with Relevance to Israel's Origin, History, Place and Destiny	145

Bible Chronology: Summary

From Creation to the Division of the Kingdom

Year <u>An. Hom.</u>	<u>Dated Events</u>	Time Intervals
0	Adam created	
•		
1656	Noahic Flood (Deluge)	
•		
•		
2083	Covenant Promise given to Abraham (<i>Gen. 12:1-3</i>). Beginning of 430 year period extending through 1 st Passover when the Exodus began. (<i>Ex. 12:40-41; Gal. 3:13-17</i>)	430
•		
•		
•		
2513	Exodus begins. End of 430 year period beginning when the Covenant Promise was first given to Abraham.	
•		
•		
2552	Israel defeats the Amorites and possesses Heshbon. Begin 300 year period mentioned by Jephthah. (<i>Judges 11:1-28</i> , esp. vs. 26).	40
•		
2553	Israel crosses the Jordan into the Promised Land	
•		
2560	Land of Canaan is divided among 12 tribes (following 7 years of conflict under Joshua).	
•		
•		
•		
2573	Beginning of 450 year Period of the Judges Following 13 years of rest after division of the land. Period begins with 8 year period of servitude under Cushan. (<i>Acts 13:16-23</i> , esp. vs. 20).	300
•		
•		
2852	End of the 300 year period mentioned by Jephthah. 1 st year of the Judgeship of Jair (<i>Judges 10:8, 11:26</i>).	450
•		
3022	End of 450 year Period of the Judges (<i>Acts 13:20</i>). End of the Samuel's 20 year judgeship.	
•		
•		
3023	Beginning of Saul's 40 year reign as king.	
3063	Beginning of David's 40 year reign as king.	
3103	Beginning of Solomon's 40 year reign as king.	
•		
•		
•		
•		
3106	Solomon begins construction of the Temple 2 nd day, 2 nd month, 4 th year of his reign (<i>I Kings 6:1-37 & II Chron. 3:2</i>) End of 480 year period From beginning of Exodus through Period of the Judges, excepting the 114 years of servitude (foreign dominion). 3106 – 2513 = 594 years. 594 – 114 = 480 years. (see Ch. 4)	594
•		
•		
•		
•		
3113	Solomon's Temple completed after 7 years of construction.	
•		
3143	Dissolution of the Monarchy (unified kingdom divided after Solomon's 40 year reign).	

Biblical Chronology: Summary of the Exodus

From Egypt to Conquest and Division of Canaan

Year An. Hom.	Specific Dates	Event/Information	Scripture Reference
2513	15 th day, 1 st mo., 1 st year	Exodus begins	<i>Ex. 12:2-6,29-41</i> <i>Num. 33:1-4</i>
	15 th day, 2 nd mo., 1 st yr.	Arrive at Wilderness of Sin	<i>Ex. 16:1</i>
	15 th day, 3 rd mo., 1 st yr.	Law given at Mt. Sinai	<i>Ex. 19:1-2</i>
	1 st day, 1 st mo., 2 nd yr.	Tabernacle erected	<i>Ex. 40:17</i>
	1 st day, 2 nd mo., 2 nd yr.	Census taken at Sinai	<i>Num. 1:1-4</i>
2515	20 th day, 2 nd mo., 2 nd yr.	Depart Sinai for Paran (12 spies are sent out into Canaan) <u>Note:</u> Caleb is 40 years old when he is sent to spy out the land.	<i>Num. 10:11-13</i> <i>Num. 13:17-30</i> <i>Josh. 14:7</i>
2552	1 st day, 5 th mo., 40 th yr.	Aaron dies	<i>Num. 20:22-29; 33:38-39</i>
2552	40 th year	Defeat Amorites and possess Heshbon (1 st military conflict). [Israel defeats Sihon, king of the Amorites, and Og, king of Bashan]	<i>Num. 21:21-35</i> <i>Duet. 2:14 – 3:11</i> (esp., <i>Duet. 2:24-25</i>)
2552	1 st day, 11 th mo., 40 th yr. ?? day, ?? mo., 40 th yr.	Moses delivers his final address ... Moses dies at age 120 (Moses dies on Mt. Nebo) .	<i>Num. 36:13 – Duet.1:5</i> <i>Duet. 34:1,5-8</i>
2553	10 th day, 1 st mo., 41 st yr.	Israel crosses the Jordan river; Camps at Gilgal	<i>Josh. 4:19</i>
	14 th day, 1 st mo., 41 st yr.	1 st Passover observed in the land of Canaan	<i>Josh. 5:10</i>
	15 th day, 1 st mo., 41 st yr.	Israel eats produce from Canaan (manna ceases)	<i>Josh. 5:9-12</i>
2553	The children of Israel arrive in the Promised Land (40 years after leaving Egypt)		<i>Num. 14:33-35; 32:13</i> <i>Josh. 5:6</i>
2560	Land of Canaan divided among the 12 Tribes (following 7 years of conflict). (7 year period can be calculated from data concerning Caleb). <u>Note:</u> Caleb is 85 years old at the division of the land. <u>Recall:</u> Caleb was 40 years old in 2515 An. Hom. (when sent to spy out the land of Canaan). [2515 + 45 = 2560]		<i>Josh. 14:10</i> <i>Josh. 14:7</i>

For reference: 2513 An. Hom. = 1612 BCN = 1529 BCC
2553 An. Hom. = 1572 BCN = 1489 BCC

Summary Chronology of the Old Testament

Year An. Hom.	Year (Before Christ – Corrected) BCC	Year (Ptolemaic Dates) BCN	Dated Events and Comments	Important Time Intervals
1	4041 BCC		Adam created as a mature adult	
1656	2386 BCC	2469 BCN	Noahic Deluge begins (Flood)	
1757	2285 BCC		Peleg born	
1996	2046 BCC		Babel Dispersion Peleg dies	
2008	2034 BCC		Abraham born	
2083	1959 BCC	2042 BCN	Covenant Promise given to Abraham	=====
•	•	•		↑
•	•	•		430 years
•	•	•		↓
2513	1529 BCC	1612 BCN	Exodus Begins	=====
•	•	•		↑
3023	1019 BCC		Saul begins to reign as King of Israel	=====
•	•	•	(3030 An. Hom.; 1010 BCC)	
3063	979 BCC		David begins to reign as King of Israel	
•	•	•		
3143	899 BCC		Kingdom is divided.	
•	•	•		
3406	636 BCC		Northern Kingdom is taken captive by Assyria	
•	•	•		497 years.
3520	522 BCC	605 BCN	Jerusalem invaded by Babylon the 1 st time Beginning of 70 exile in Babylon	=====
•	•	•		↑
3528	514 BCC	597 BCN	Jerusalem invaded by Babylon the 2 nd time	
•	•	•		
3539	503 BCC	586 BCN	Jerusalem destroyed at end of 3 rd invasion by Babylon	
•	•	•		70 years
3587	455 BCC	538 BCN	Babylon conquered by Medo-Persia	
•	•	•		
3589	453 BCC	536 BCN	Cyrus becomes sole king of Medo-Persia End of 70 year exile in Babylon ... Beginning of the first 69 weeks (483 years) of Daniel's prophecy	=====
•	•	•		↑
3637	405 BCC	488 BCN	End of the first 7 weeks of Daniel's 70 'week' prophecy {End of the prophecy of Malachi and the OT} Ptolemaic (BCN) dates beyond (older than) the beginning of the Grecian era in 331 BCN = 331 BCC are 83 years too long	=====
•	•	•		↑
•	•	•		49 yrs. (7 wks.) inclusive
•	•	•		↓
4038	4 BCC	4 BC	Birth of Christ (? middle of 4 BC of religious calendar year ?)	
4039	3 BCC	3 BC	Christ age 1	
•	•	•		
4041	1 BCC	1 BC	Christ age 3	
4042	1 AD	1 AD	Christ age 4	
•	•	•		
4068	27 AD	27 AD	Christ age 30; begins public ministry	
•	•	•		
4071	30 AD	30 AD	Christ age 33; crucified at Passover in 30 AD. Messiah is "cut off" ... End of the first 69 weeks (483 years) of Daniel's prophecy of 70 weeks	=====

The Birth of Christ: Relevant Genealogies and Chronologies

Matthew's Genealogy: *from Abraham to Christ*

"So all the generations from Abraham to David are fourteen generations;
from David to the deportation to Babylon, fourteen generations;
and from the deportation to Babylon to the Messiah, fourteen generations." *Matt. 1:17*

From Abraham to David	
Abraham	1
Isaac	2
Jacob	3
Judah	4
Perez	5
Hezron	6
Ram	7
Amminadab	8
Nahshon	9
Salmon	10
Boaz	11
Obed	12
Jesse	13
David	14

The text clearly states that counting "*from*" Abraham "*to*" David encompasses 14 generations. *Both Abraham and David* must be included to obtain the required generations totaling 14.

"*From*" David "*to*" the deportation must include David, but not Jeconiah (his name is not used). The set of 14 generations extends "*to the deportation*". Jeconiah's generation is the first generation in Babylon.

From David to the Captivity	
David	1
Solomon	2
Rehoboam	3
Abijah	4
Asa	5
Jehoshaphat	6
Joram	7
Uzziah	8
Jotham	9
Ahaz	10
Hezekiah	11
Manasseh	12
Amon	13
Josiah	14
Jeconiah (Jehoiachin)	

From the Captivity to Christ	
Jeconiah (Jehoiachin)	1
Shealtiel	2
Zerubbabel	3
Abihud	4
Eliakim	5
Azor	6
Zadok	7
Achim	8
Eliud	9
Eleazar	10
Matthan	11
Jacob	12
Joseph	13
Jesus	14

"*From the deportation*" on "*to the Messiah*" includes *both* the generation of the deportation *and* that of Messiah. Jeconiah ruled for only a short time, and it is his generation (*i.e.*, that of the deportation) that is included in this last group totaling 14 generations.

The genealogy of Matthew lists 3 groups of 14 generations, but only includes 41 names, not 42 names (3 x 14 = 42). The construction is such that David is included twice → the wording of the text is precise ... devoid of any contradiction or inconsistency.

Genealogy and Chronology: Part 1

From Abraham to David to Christ

Name	gen #	Dates An. Hom. (year of the era of man)
Adam created Year Zero		
Abraham	1	Born in 2008
Isaac	2	Born in 2108
Jacob	3	Born in 2168
Judah	4	
Perez	5	
Hezron	6	
Ram	7	
Amminadab	8	
Nahshon	9	
Salmon	10	
Boaz	11	
Obed	12	
Jesse	13	
David	14	Born in 3033
Solomon	15	
Rehoboam	16	
Abijah	17	
Asa	18	
Jehoshaphat	19	
Joram	20	
Uzziah	21	
Jotham	22	
Ahaz	23	
Hezekiah	24	
Manasseh	25	
Amon	26	
Josiah	27	
Jeconiah	28	Deportation in 3528
Shealtiel	29	
Zerubbabel	30	
Abihud	31	
Eliakim	32	
Azor	33	
Zadok	34	
Achim	35	
Eliud	36	
Eleazar	37	
Matthan	38	
Jacob	39	
Joseph	40	
Jesus	41	Born in 4038 (corresponds to 4 BC)

Some Pertinent Facts

- Abraham lived to 175 yrs of age
Abraham fathered children after age 137
- Isaac lived to 180 yrs of age
Jacob born when Isaac was 60 yrs old
- Jacob lived to 147 yrs of age
Joseph born when Jacob was 91 yrs old
Benjamin born when Jacob was 92+ yrs old
- Joseph lived to 110 yrs of age
- Moses lived to 120 yrs of age
- Eli lived to 98 years of age

Time interval: 1025 yrs

(3033 – 2008 = 1025)

13 generations covering 1025 yrs.,
yielding 79 yrs per generation

Time interval: 495 yrs

(3528 – 3033 = 495)

14 generations covering 495 yrs.,
yielding 35 yrs per generation

Time interval: 528 yrs

(4038 – 3510 = 528)

13 generations covering 528 yrs.,
yielding 41 yrs per generation

Note: Jeconiah (Jehoiachin) was
18 yrs old when he began to reign,
and reigned for 3 months
before being deported to Babylon
(cf., *II Kings* 24:8).

Hence, Jeconiah was born
in 3510 An. Hom.

Genealogy and Chronology: Part 2

From Nahshon to Solomon

Genealogy & Partial Chronology From Nahshon to Solomon			
Name	Event	Date (An. Hom.)	
Nahshon	(participated in Exodus)		<p>“Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the 1st day of the 2nd month, in the 2nd year after they had come out of the land of Egypt saying: ... These are the names of the men who shall stand with you: ... from Judah, Nahshon the son of Amminadab” <i>Num. 1:1 – 7</i></p> <p>“... and Nahshon the son of Amminadab shall be the leader of the children of Judah.” <i>Num. 2:3</i></p> <p>“The standard (banner) of the camp of the children of Judah set out first according to their armies; over their army was Nahshon the son of Amminadab.” <i>Num. 10:14 – 15</i></p>
	Exodus	2513	
	Death of Moses	2553	
	Enter Canaan		
	Division of the Land	2560	
	Era of Judges begins	2573	
Salmon	(married Rahab of Jericho)		
Boaz	(born of Salmon & Rahab)		
Obed	(born of Boaz & Ruth)		
Jesse			
	Samuel begins Judgeship (serves for 20 yrs: <i>I Sam. 7:2</i>)	3003	<p>450 yrs</p>
	Era of Judges ends	3023	
	Saul begins reign (reigns for 40 yrs)	3023	
David	Birth of David	3033	
	David was born 10 yrs after Saul became King		
	David begins reign (at age 30: <i>II Sam. 5:4</i>)	3063	
	David’s reign ends (reigns for 40 yrs)	3103	
Solomon	Solomon begins reign	3103	
	The 4 th yr. of Solomon	3106	
			<p>480 yrs [from 2513 to 3106 (inclusive) corresponds to 594 years]</p> <p><u>Note:</u> Israel spent 114 yrs in servitude under foreign judges or usurpers of the office of judgeship</p> <p>594 – 114 = 480</p>

Suppose Nahshon was 20 yrs old at the beginning of the Exodus → *i.e.*, Nahshon was born in 2493 An. Hom.

Suppose Jesse lived until David was 20 yrs old (Jesse was alive when David defeated Goliath) → *i.e.*, Jesse passed away in 3053 An. Hom.

Accepting these suppositions, there were 5 generations covering a period of 560 yrs (3053 – 2493 = 560) → an average lifespan of 112 yrs per generation.

“Now it came about in the 480th year after the sons of Israel came out of the land of Egypt, in the 4th year of Solomon’s reign, ...” *I Kings 6:1*

“And about the time of 40 years suffered He their manners in the wilderness. And when He had destroyed 7 nations in the land of Canaan, He divided their land to them by lot. And after that He gave unto them judges about the space of **450 years**, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul, ... by the space of 40 years.” *Acts 13:18 – 21 (KJV)*

Genealogy: *From David to Christ*
Comparison of Genealogies recorded in Matthew's and Luke's Gospel
From "*Annals of the World*" by Bishop James Ussher

		Nahshon		
		Salmon		
		Boaz		
		Obed		
		Jesse		
	1	David	1	
Solomon	2	Solomon's reign began in 3103 An. Hom.	2	Nathan
Rehoboam	3		3	Mattatha
Abijah	4		4	Menna
Asa	5		5	Melea
Jehoshaphat	6		6	Eliakim
Joram	7		7	Jonam
Ahaziah	}	Names not in Matthew	8	Joseph
Joash			9	Judah
Amaziah			10	Simeon
Uzziah	8		11	Levi
Jotham	9		12	Matthat
Ahaz	10		13	Jorim
Hezekiah	11		14	Eliezer
Manasseh	12		15	Joshua
Amon	13		16	Er
Josiah	14		17	Elmadam
Jehoiakim			18	Cosam
Jeconiah (Jehoiachin)	15		19	Addi
Shealtiel	16		20	Melchi
Zerubbabel	17		21	Neri
Abiud	18		22	Shealtiel
Eliakim	19		23	Zerubbabel
Azor	20		24	Rhesa
Zadok	21		25	Joanan
Achim	22		26	Joda (Juda)
Eliud	23		27	Josech
Eleazar	24		28	Semein
Matthan	25		29	Mattathias
Jacob	26		30	Maath
Joseph	27		31	Naggai
Jesus (born of Mary)	28		32	Hesli
			33	Nahum
			34	Amos
			35	Mattathias
			26	Joseph
			27	Jannai
			28	Melchi
			29	Levi
			30	Matthat
			31	Heli (Eli)
			32	Mary
			33	Jesus, The Christ

Genealogical and Chronological Data From Abraham to David

Name	gen #	Age at Death	Year An. Hom.	Chronological Data
Abraham	1	175 (Gen.25:7)	Birth 2008 Death 2183	Age at birth of Isaac: 100 yrs
Isaac	2	180 (Gen. 35:28-29)	Birth 2108 Death 2288	Age at birth of Jacob: 60 yrs (Gen. 25:26)
Jacob	3	147 (Gen. 47:28)	Birth 2168 Death 2315	Age at birth of Joseph: 91 yrs
Judah	4			
Perez	5			
Hezron	6			
Ram	7			
Amminadab	8			
Nahshon	9			
			2513	Exodus from Egypt
			2553	Enter Promised Land
Salmon	10			Married Rahab – of Jericho
Boaz	11			Mother's name is Rahab
Obed	12			
Jesse	13			
			3023	End of 450 yr. Period of Judges
David	14	70	Birth 3033 Death 3103	

For reference: 2008 An. Hom. = 2117 BCN = 2034 BCC
2108 An. Hom. = 2017 BCN = 1934 BCC
2168 An. Hom. = 1957 BCN = 1874 BCC
2513 An. Hom. = 1612 BCN = 1529 BCC
2553 An. Hom. = 1572 BCN = 1489 BCC
3033 An. Hom. = 1092 BCN = 1009 BCC

The diagram is a horizontal timeline with a central line and diamond markers. Events are listed in boxes above and below the line, often with associated Bible verses. The timeline is divided into sections: 'Times of the Gentiles' (from Creation to the Fall), 'Church Age' (from the Fall to the Second Advent), and 'Times of the Gentiles' (from the Second Advent to the Final Judgment).

Events and Dates:

- Creation** 4041 BCC
- Abraham's Covenant** 1959 BCC
- Moses' Discourse (Blessings or Curses)** 1569 BCC
- National Division [Ephraim and Judah]** 899 BCC
- Assyrian Conquest [Ephraim]** 636 BCC
- Babylonian Conquest [Judah]** 503 BCC
- Cyrus' Decree** Exiles Return and Rebuild Temple and Jerusalem 453 BCC
- New Covenant Promise (Jeremiah)** ≈ 504 BCC
- Isaiah's Vineyard Message (of Woes)** ≈ 671 BCC
- Jesus' Olivet Discourse** Matt. 23:36-39 Matt. 24 & 25
- Pentecost Birth of Church**
- Destruction of Jerusalem by the Romans** 70 A.D.
- Herod's Temple Destroyed** Matt. 24:2
- Daniel's Captivity** 586 BCC
- Exile** 70 yrs. Jer. 25:11
- Post-Exilic Prophets** 7 wks = 49 yrs.
- Cyrus' Decree** Jerusalem and Temple Rebuilt
- Solomon's Temple Destroyed**
- Babylonian Captivity**
- Messiah's 2nd Advent** Rev. 19:11-16
- Translation of the Church** I Thess. 4:13-18
- 70th week of Daniel Tribulation Period**
- Millennial Age** 1000 years Rev. 20:1-10
- Eternal Age** New Heavens and New Earth Rev. 21-22
- Final Judgment** Rev. 20:11-15

Sections:

- Times of the Gentiles** (from Creation to the Fall)
- Church Age** (from the Fall to the Second Advent)
- Times of the Gentiles** (from the Second Advent to the Final Judgment)

Key Verses:

- Gen. 3:15
- Ex. 18-20
- Deut. 28
- Isa. 5
- Jer. 31:31-34
- II Chon. 36:22-23 Isa. 44:28
- Gen. 12:1-3
- Dan. 9:24-27
- Rev. 20:1-10
- Rev. 20:11-15

Outline Studies in Biblical Chronology

A Continuous Chronology from Creation to the Cross

Ch. 10: The Passion of Our Lord and the Birth of the Church

Abstract

The unfolding of events during that period of history known as our Lord's passion, an occasion with temporal duration extending from Jesus' Triumphal Entry into Jerusalem until His bodily resurrection from the dead, is set forth in Scripture in quite intricate detail. In this study the included chronological detail in relevant texts is examined in a quite complete and thorough manner. Now, from the broader perspective of God's age-long redemptive program, the succession of events occurring over the extent of our Lord's passion have important connection with events recorded in OT texts carrying particular redemptive typology and salvific implication. Most significant among these include that of Passover, certain other feasts prescribed under Mosaic Law, as well as the historical experience of the prophet Jonah. As such, the chronological layout of our Lord's passion must reveal precise correspondence with and consistent fulfillment of all relevant OT texts with 'time-prescriptive' terms. Particular emphasis is given to showing that intricacies associated with both the Passover pattern as well as the sign of Jonah find precise fulfillment in the Gospel records of our Lord's passion. Further, it is demonstrated that the implied redemptive type and chronological succession specified in the set patterns for the Feasts of First Fruits and Pentecost find precise fulfillment, respectively, in Christ's resurrection and in the birth of the Church on that historic Pentecost highlighted with great signs and wonders 50 days following our Lord's resurrection. As a logically deduced outcome from this study, some accent is placed on contradictions between the presented chronology and long-standing traditions relative to such pivotal days in the nominal Christian calendar as Palm Sunday and Good Friday, as well as to our understanding of the occasion of our Lord's celebration of the Last Supper when He met with His disciples in an upper room and instituted the sacrament of the Lord's Table.

Author's Perspective and Motivation

It can be rightly stated, and so without exaggeration, that the passion of our Lord Jesus Christ encompasses the most significant sequence of events in the history of the world. The revealed flow of events surrounding Christ's passion is given extensive prophetic foundation in OT texts and occupies the largest portion of the Gospel narratives. These Scriptures communicate prescriptive typology, redemptive anticipation and implication, foundation for doctrines such as soteriology and eschatology, and, with particular relevance to this study, appear in accompaniment with substantial chronological ordering of inter-related events. At root in the prophetic texts are salvific particulars holding eternal implications for man as well as the whole of creation, and do so providing core connections that underlie irrefutable facts convincingly connecting Jesus of Nazareth with God's uniquely appointed "seed of the woman" sent to be the Overcomer of the Curse. The Gospel accounts move on to present the Lord Jesus Christ as the One whose very life, death, and resurrection comprise God's only provided means whereby sinners alienated from God might be regenerated. Furthermore, with the joining of such OT and Gospel accounts with revelatory riches set forth in the Epistles, we learn the profound truth that persons thus "born of God" are eternally reconciled to the Creator, even placed as peculiar objects of love and grace as adoptive sons knowing personal relational union with the holy, Triune Godhead.

Now, the riches of this whole body of revelatory grace in the Lord Jesus Christ is presented in a divinely-ordered chronological flow of real historic events covering a period of roughly 4000 years following the beginning of the world. Not only that, this revealed flow of historical events also sets forth in pure and refined words the very revelatory enlightenment which ought to invigorate studied investigation by the creature made in God's own image. As such, and since there exists a divinely-articulated chronology communicated with specific and intricate detail concerning this most significant event, it seems logical that a coherent and cross-textually consistent analysis of the full-scope of events properly associated with Christ's passion merits directed investment toward discovery of the full truth regarding God's word and work. Such pursuit carries potential for one to encounter significant insights into the Person and work of God's appointed and anointed "seed of the woman", confronting substantive detail to undergird and enrich one's personal faith in the glory of God's redemptive working in Christ. The yield from such analysis is a strengthened apologetic for the Christian faith along with deepened tap-roots of conviction regarding God's redeeming work, electing grace, and His call to committed discipleship.

For these reasons and more, this author believes that a correct and comprehensive detailing of the full scope of our Lord's passion, even one that is powerfully elucidated through careful delineation of chronological detail, is a faith-enriching, exposition-enlightening, and apologetic-worthy pursuit. A pursuit incorporating the unfolding of precise chronological detail included in the inspired texts of infallible revelation should never be deemed as a peripheral issue in relation to the Christian faith, and neither to the personal faith of individual believers. In the experience of this author, such study illumines significant connections across OT and NT texts, magnifies the unity of purpose and amazing intricacy of detail within the rich body of sacred writings concerning God's redemptive working in history, and accents with definitive clarity God's salvific purpose in the Person and work of His incarnate Son. This preeminent and prevailing redemptive design of God in history has been worked out in time following an ordained chronological flow, a flow whose precise and comprehensive terms should never be relegated to, say, information unimportant to faith or to the undergirding of such important doctrines as the inerrancy of Scripture. It is self-evident that the received prophetic Scriptures and Gospels are purposefully imbued with chronological content, and this fact should be seen as emphasizing the value of studied examination of chronology as an integral element pertaining to special revelation, revelation that has been authoritatively communicated for the creature's benefit, and especially so as it connects with God's redemptive working in the Person of His Incarnate Son.

Outline Studies in Biblical Chronology

A Continuous Chronology from Creation to the Cross

Ch. 10: The Passion of Our Lord and the Birth of the Church

Contents

Preface	151
Introductory Remarks	152
Part 1. An Elaboration of Pivotal Chronological Constraints	154
The Passover Pattern	154
The Sign of Jonah	155
A Correlation and Chronological Ordering of Details in Luke's and Mark's Gospels	156
Figure 1. An Elaborated Chronology of Events in the Year of our Lord's Passion #1	157
A Correlated Union of the Passover Pattern and the Sign of Jonah	158
Figure 2. An Elaborated Chronology of Events in the Year of our Lord's Passion #2	159
Issues Pertaining to the Feasts of Yahweh	160
Figure 3. The Feasts of First Fruits and Pentecost: An Elaborated Chronology #1	162
Figure 4. The Feasts of First Fruits and Pentecost: An Elaborated Chronology #2	163
Figure 5. Scheduled Dates for the Feasts of First Fruits and Pentecost Under Differing Chronological Options	164
A Coordinated Chronological Layout of Our Lord's Passion	165
The Passion of Our Lord: A Coordinated Biblical Chronology (a chart)	166
A Chronological Summary of Our Lord's Passion (a chart)	168
Concluding Remarks: Part 1	169
Appendix A: Scriptural References and Associated Comments pertaining to 'The Sign of Jonah'	171
Introductory Comment	171
Scriptural References and Comment (a chart)	171
Summary Comment	172
Figure A-1. Specific vs. General Chronological Markers and the Sign of Jonah	173
Part 2. The Occasion of the Last Supper and the Trials of Christ	175
The Prescriptive Order for the Passover Feast	175
The Last Supper and the Traditional Chronology	176
The Last Supper and Proffered Alternate Chronologies	176
The Last Supper in a Preferred vs. Traditional Chronology	178
The Trials of Christ	178
The Religious Trial: Temporal Considerations (chart)	179
The Civil Trial (chart)	180
The Last Supper and Trials of Christ: A Biblically 'Compelled' Chronology	182
End Comment	183

The Passion of Our Lord and The Birth of The Church

An Elaborated Biblical Chronology

Preface

The traditionally accepted view of the chronology of our Lord's passion maintains that Jesus was arrested one night in the Garden of Gethsemane, examined before the Sanhedrin and the High Priest that same night, sent to trial before Pilate early in the morning, escorted to Herod for examination and questioning, then returned to Pilate for the exchange-release of Barabbas together with final sentencing unto death by crucifixion. After sentencing He is forced to participate in a slow-moving entourage along the Via Dolorosa leading up to Golgotha where He is nailed to a Roman cross by 9:00 a.m. It somewhat strains one's imagination to ponder how all these events could be arranged, some certainly without advance warning or preparation, in such a brief period during the previous night and morning of the very day when the Passover lamb was to be sacrificed. Not only does such an extensive array of events occurring in such a brief span of time stagger the mind, it is also true that the sign of Jonah could not possibly be fulfilled in its truly literal terms if Christ did indeed fulfill the most definitive sign He gave concerning His Messiahship. Multiple sources have constructed schemes whereby the '3-day–3-night' sign of Jonah might be "rationally reckoned" with a Friday crucifixion, followed by a Sunday morning resurrection. However, the fact of the matter remains that terms of the sign of Jonah must be "strangely elasticized" to fit into any such hypothesized chronology of our Lord's passion.

Several perplexing issues arise when contemplating this nominally accepted chronology.

- Can the authority and infallibility of Scripture really be sustained if qualified contradictions must be allowed in texts containing statements with plain, time-specific chronological detail?
- If quite "elasticized" treatments of chronological statements are deemed legitimate, what are the implications for a literal-linguistic-historical hermeneutic when seeking to understand and interpret other Biblical texts?
- How do we decide which other texts communicating information with specificity comparable to the sign of Jonah should be granted similar interpretive license?

It is the author's conviction that we should never be content to negotiate the accuracy and authority of plain statements of Scripture to sustain traditionally accepted views or practices, even those with long-standing acceptance among conservative scholars. Further, compromise ought to be met with outright rejection when plain statements of fact are unambiguously validated in Scripture. It is also the author's thesis that the Bible, from Genesis onward, contains sufficient, coherently-consistent information to support a literal fulfillment of passages communicating chronological content. The Christian faith rests on the immovable foundation of an authoritatively-infallible Bible, and a purported failure of a precise historical fulfillment of chronological detail in explicit statements uttered by the Lord Jesus Christ pertaining to His personal uniqueness and surpassing work of redemption deserves studied examination and forceful refutation.

A critical analysis of the temporal flow of the events surrounding the time of our Lord's passion is described in this study. It is argued that the Scriptures contain a wholly consistent, internal chronology of the events surrounding our Lord's passion. Specifically, a chronology of our Lord's passion that is based entirely on prophetic, typological, and historical texts is proposed which stands in stark conflict with the nominally accepted chronology. There is no intention underlying this work to depreciate in any way our celebration of Good Friday when we remember, in a particularly focused and profoundly significant way, our Lord's death until He comes again for His saints. The aim rather is directed toward demonstrating that the Scriptures are authoritatively reliable in the full scope of literal terms used to describe the events surrounding our Lord's passion, and that we can confidently state: "not one word of our Lord's plain words has failed".

Introductory Remarks

The purpose of this report is to set forth a proposed chronology of that period of our Lord's earthly life often referred to as the time of His passion. Specifically, we endeavor a chronological detailing of the time extending from His Triumphal Entry into Jerusalem and continuing through the birth of the Church on Pentecost. As such, the presented chronology seeks to establish the temporal order of events during this most significant period in the history of the world since creation. In discerning the chronological flow of key events in this brief period of time, it is the author's intention to undergird all temporal sequencing solely with unambiguous detail clearly stated within the texts of Holy Scripture: hence the subtitle, *"A Biblical Chronology"*. Further, it is the author's thesis that the Scriptures provide sufficient temporal information to construct a chronology of our Lord's passion that achieves a coherent consistency between all texts containing pertinent chronological detail, both prophetic and historic.

Author's Note: The qualified term "proposed chronology" is used in the above paragraph because the temporal sequencing of events in our Lord's passion presented here conflicts with the flow of the events as traditionally understood over recent centuries of church history. The presented chronology also exposes some "interpretive conflicts" relative to a number of respected commentaries and explanatory notes appearing in several Study Bibles. However, since the presented chronology derives solely from straightforward statements of Scripture, and involves a synthesis that satisfies the overarching criterion of internal consistency and coherency, the author believes that the chronology given here can be properly subtitled *"A Biblical Chronology"*.

When it comes to a studied consideration of God's pure, refined and true Word, no expressed detail in the authoritative text should be dismissed as unimportant, especially in regard to the works of God. And, to the present topic, none of the works of God surpass His mighty and glorious work of redeeming lost sinners from their helpless state of just and eternal condemnation. Furthermore, since God is sovereign and immutably true, we should expect that all chronological detail in His prophetic declarations have, or will have, explicit fulfillment in real time and with impeccable precision. Temporal information contained in His prophetic declarations must necessarily be found to be true when examined in the light of infallible Scriptural accounts detailing their historical fulfillment.

To this point, it is the author's thesis that the Scriptures contain two rigid chronologies that must be fulfilled in the days of our Lord's passion. The first pertains to that chronology associated with the festival of Passover – the most significant and widely-known parable of redemption in the entire history of Israel. Even a cursory study of Scripture readily reveals the prophetic and typological significance of the inaugural enactment of Passover to God's redemptive purpose and plan accomplished through His Incarnate Son. The Lamb of God who, because He was sacrificed as the "Passover Lamb" for sinners, is God's appointed Substitute who takes away the sin of the world.

The second rigid chronology in view is that pertaining to an astounding detail in the life of the prophet Jonah; namely, his being embodied for three days and three nights in the belly of a sea monster. The experience of Jonah holds profound prophetic and typological relevance to the Son's accomplishment of redemption for sinful man in a way similar to that of the Passover. The significance of Jonah's prophetic type is unmistakable because our Lord, on multiple occasions, referred to it in quite explicit terms as the supreme and most definitive sign that would validate His claim to be Israel's Messiah and the long-promised Redeemer.

Insisting on a strict fulfillment of these two prophetic types is pivotal to constructing a consistent chronology of the last weeks of our Lord's earthly ministry. The Scriptural texts for each of the two prophetic types contain time-specific information, and to brush such content aside in order to justify a chronology which contradicts explicit statements, is to sacrifice truth on the altar of and for the sake of

tradition. Truth is sacred, and is worth searching out and contending for, even if alternate and entrenched rationalizations have to be broken down and discarded.

"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill." *Matt. 5:17*

"Jesus answered them, 'Has it not been written in your Law ...? ... (and the Scripture cannot be broken).'" *John 10:34-35*

Common rationalizations of some extant chronologies of our Lord's passion involve a figurative and elastic 'compression' of the meaning of the word "day" as it is used in Scripture. However, in the very same texts where Yahweh's explicit commands appear pertaining to Israel's great feast days, including Passover, the definition He employs in His use of the word "day" is clearly articulated. It is in fact consistent with His earliest definition of the term, that which He specified at the beginning of creation.

Comment: The meaning of the word "day", as it is has been clearly articulated in Scripture since the beginning of creation, always refers to an "evening-to-evening" period of time.
"And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." *Gen. 1:5*
When a set number of time-specific "day-night" periods is delineated, no interpretive basis exists for altering its meaning to refer to some incomplete set of full "night-day" cycles (12-hour night, 12-hour day cycles).

Comment: The Hebrew reckoning of "day" always included the time period extending from sunset to sunset (from evening to evening).
"In the 1st month, on the 14th day of the month *at evening*, you shall eat unleavened bread, until the 21st day of the month *at evening*."
Ex. 12:18
"In the 1st month, on the 14th day of the month *between the 2 evenings* is the LORD's Passover."
Lev. 32:5
"... from *evening until evening* you shall keep your Sabbath." *Lev. 32:32*

As an example of a text where the above comments apply, consider the following statement in reference to a servant David encounters while hiding as a fugitive under King Saul.
"And they gave him a piece of fig cake and two clusters of raisins, and he ate; then his spirit revived. For he had not eaten bread or drunk water for 3 days and 3 nights." *1 Sam. 30:12*
The whole context, containing a number of explicit details, argues strongly for a literal interpretation of the duration of the period of time (3 days and 3 nights) that David was without food and water, a time period which must be understood as being as literal as the specific foods he was offered.

The chronology presented herein respects the definition and use of the term "day" as being consistent with usage in the texts quoted in the comment statements above. Further, it achieves a synchronization with a precise harmony of all events surrounding Biblical accounts of our Lord's crucifixion and resurrection – even a synchronization that unifies all time-specific information pertaining to these and related events noted in the broader scope of Scriptural accounts.

The presentation which follows begins with a laying of groundwork essential to the proposed chronology. A correlation of the two pivotal chronologies, namely those of the Passover Pattern and the Sign of Jonah, is then presented. An important aspect integral to the coherency of the chronology is then addressed; namely, the pivotal place of the Feasts of First Fruits and Pentecost. The point is made that the salvific significance of these feasts finds a particular and noteworthy fulfillment in the birth of the Church. The chapter closes with considerations pertaining to the place of the Last Supper within the full Passover Pattern, exposing again conflict between Biblical specifications and traditional understanding of the sequential flow of events.

Part 1. An Elaboration of Pivotal Chronological Constraints

The Passover Pattern

The Scriptures declare unequivocally that Christ is “our Passover” (*1 Cor. 5:7*), the anointed and appointed One who was sacrificed for our redemption. Such a statement implies that the Jewish festival/rite of Passover, in its divinely ordered pattern and purpose, has prophetic-specific and deeply-typological connections with our Lord in His passion. The death of the Passover lamb prefiguring the death of the Incarnate Son of God, plus the pivotal role of Passover in securing release of Israel from their bondage in Egypt, along with their formation as a people living in unique relationship with Yahweh, are elements having both a prophetic and a typological significance in the glorious outcome of our Lord’s passion; namely, the singular basis for transferring sinners from the domain of darkness and bondage into the light and liberty of life in Christ. We should, therefore, expect to find the pattern pertaining to the Passover lamb to have a detailed fulfillment in the passion of our Lord.

“This month shall be the beginning of months for you;”

Ex. 12:2

“On the 10th of the month they are each one to take a lamb for themselves, ... Your lamb shall be an unblemished male a year old; ... And you shall keep it until the 14th day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.”

Ex. 12:3-6

“Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.” *Ex. 12:14*

“Seven days you shall eat unleavened bread, ... And on the 1st day you shall have a holy assembly, and another holy assembly on the 7th day; ...”

“You shall also observe the Feast of Unleavened Bread, ...”

“In the 1st month, on the 14th day of the month at evening, you shall eat unleavened bread, until the 21st day of the month at evening. Seven days there shall be no leaven found in your houses;”

Ex. 12:15-20

The pattern for Passover is clearly set forth in *Ex. 12*.

The lamb is selected on the 10th of Nisan and killed on the 14th of Nisan.

The intervening days were days of observation (testing) to prove that the lamb was without blemish.

We note that these days, the 10th and 14th of Nisan, are fixed – they define the beginning and ending of Passover irrespective of the days of the week on which they fell.

Month	10 th day of	11 th day of	12 th day of	13 th day of	14 th day of
Nisan	Nisan	Nisan	Nisan	Nisan	Nisan
	Passover lamb	Lamb	Lamb	Lamb	Passover
	selected	observed	observed	observed	lamb killed

The Feast of Unleavened Bread encompassed a whole week (7 days) and immediately followed the day on which the Passover lamb was sacrificed.

The Feast began on the 15th of Nisan and continued through the 21st of Nisan, and both of these ‘book-end’ days of the Feast were hallowed as High Sabbath days.

Month	15 th of	16 th of	17 th of	18 th of	19 th of	20 th of	21 st of
Nisan	Nisan	Nisan	Nisan	Nisan	Nisan	Nisan	Nisan
	High						High
	Sabbath						Sabbath
	Day						Day

The Sign of Jonah

The sign of Jonah is a decidedly time-specific period which our Lord referred to with such definitive emphasis that we should expect to read of its precise and detailed fulfillment. No less authority than our Lord spoke of this sign in explicit terms, marking it on multiple occasions as the key sign validating His Messiahship. The terms of the sign require that the period of time the body of Jesus rested in the tomb, following its placement there by Joseph of Arimathea on the eve of the Passover sacrifice until His glorious resurrection on the dawn of the first day of the week, would correlate with a most reasonable specificity with the 3 days and 3 nights that the prophet Jonah spent in the belly of a sea monster.

"And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. ... And He made a scourge of chords, and drove them all out of the Temple. ... The Jews ... said to Him, 'What sign do You show to us, seeing that You do these things?' Jesus answered and said to them, 'Destroy this temple, and in 3 days I will raise it up.' ... But He was speaking of the temple of His body."
John 2:13-21

"And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after 3 days rise again. And He was stating the matter plainly."
Mk. 8:31-32a

"Then some of the scribes and Pharisees answered Him, saying, 'Teacher, we want to see a sign from You.' But He answered and said to them, 'An evil and adulterous generation craves a sign; and yet no sign shall be given to it but the sign of Jonah the prophet; for just as Jonah the prophet was 3 days and 3 nights in the belly of the sea monster, so shall the Son of Man be 3 days and 3 nights in the heart of the earth.'
Matt. 12:38-40

[See "Part 1. Appendix A" (pp. 171-173) for a summary of related texts and brief comment.]

The text of *Lk. 24* is strongly suggestive of the factual fulfillment of the sign of Jonah. When our Lord walked and discoursed with the two disciples on the Emmaus road on Resurrection Sunday, these two disciples commented that three days had elapsed since that day when Jesus was delivered over to death and was crucified. Note the text and comment below.

"And they said to Him, 'The things about Jesus of Nazareth ... how the chief priests and our rulers delivered Him up to the sentence of death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, *it is the third day since these things happened.*' "
Lk. 24:19-21

Comment:

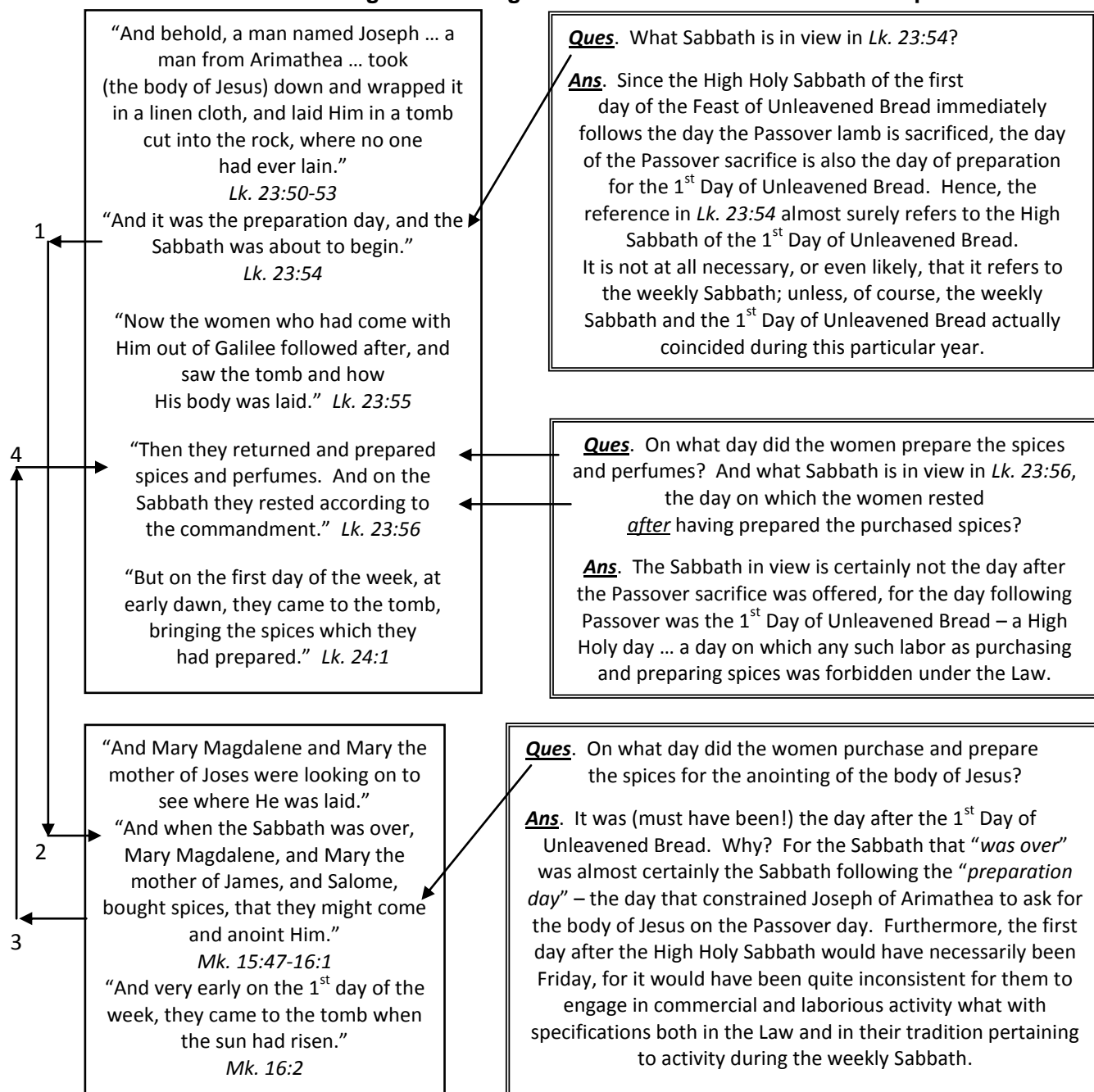
The Greek Interlinear text presents the last phrase of *Lk. 24:21* as, reading in a direct transliteration (a direct word-for-word manner):
"these things 3rd this day brings today from which these things happened".
The wording seems to support the paraphrased sense:
"three days have elapsed between the crucifixion and today, and this is now the fourth day".

It seems quite clear that nothing short of a literal fulfillment of the sign of Jonah is intended by the Biblical text. Furthermore, the sign of Jonah was taken seriously by Jesus' enemies as they petitioned Pilate for a guard at the tomb precisely because of the widespread knowledge of His emphasis of the importance of this sign as a validation of His claims.

"Now on the next day, which was the one after the preparation, the chief priests and the Pharisees gathered together with Pilate, and said, 'Sir, we remember that when He was still alive that deceiver said, "After three days I am to rise again." Therefore, give orders for the grave to be made secure until the third day ...' " *Matt. 27:62-64*

- Note #1: *Acts 10:40* and *I Cor. 15:4* give validating support for the fulfillment of the Sign of Jonah.
- Note #2: "Part. 1 Appendix A" (pp. 171-173), as noted above, provides a compilation of texts speaking to the duration of time between the burial of our Lord's body and His resurrection from the dead.

A Correlative and Chronological Ordering of Details in Luke's and Mark's Gospels



Comment. It is logically clear that purchase of spices and perfumes and preparation for the anointing of Christ's body occurred after both Passover day and the first High Sabbath of Unleavened Bread, but yet before the beginning of the weekly Sabbath (a necessary inference since the women were fully prepared for anointing the body very early on the first day of the week). Hence, it is convincingly essential that at least one intervening day existed during which normal business activity and physical labor were both possible and permissible between the 1st Day of Unleavened Bread and the weekly Sabbath. Further, specifics of the sign of Jonah require that this be but a single day, namely Friday.

Note: A presentation of the above correlative analysis in an alternate form containing amplified detail appears in Figure 1 (see next page). Figure 1 contains a layout exhibiting the correlation of relevant texts with greater clarity and better suited for possible distribution in lecture contexts.

The Prescribed Passover Calendar An Elaborated Chronology of Events in the Year of our Lord's Passion: Part 1

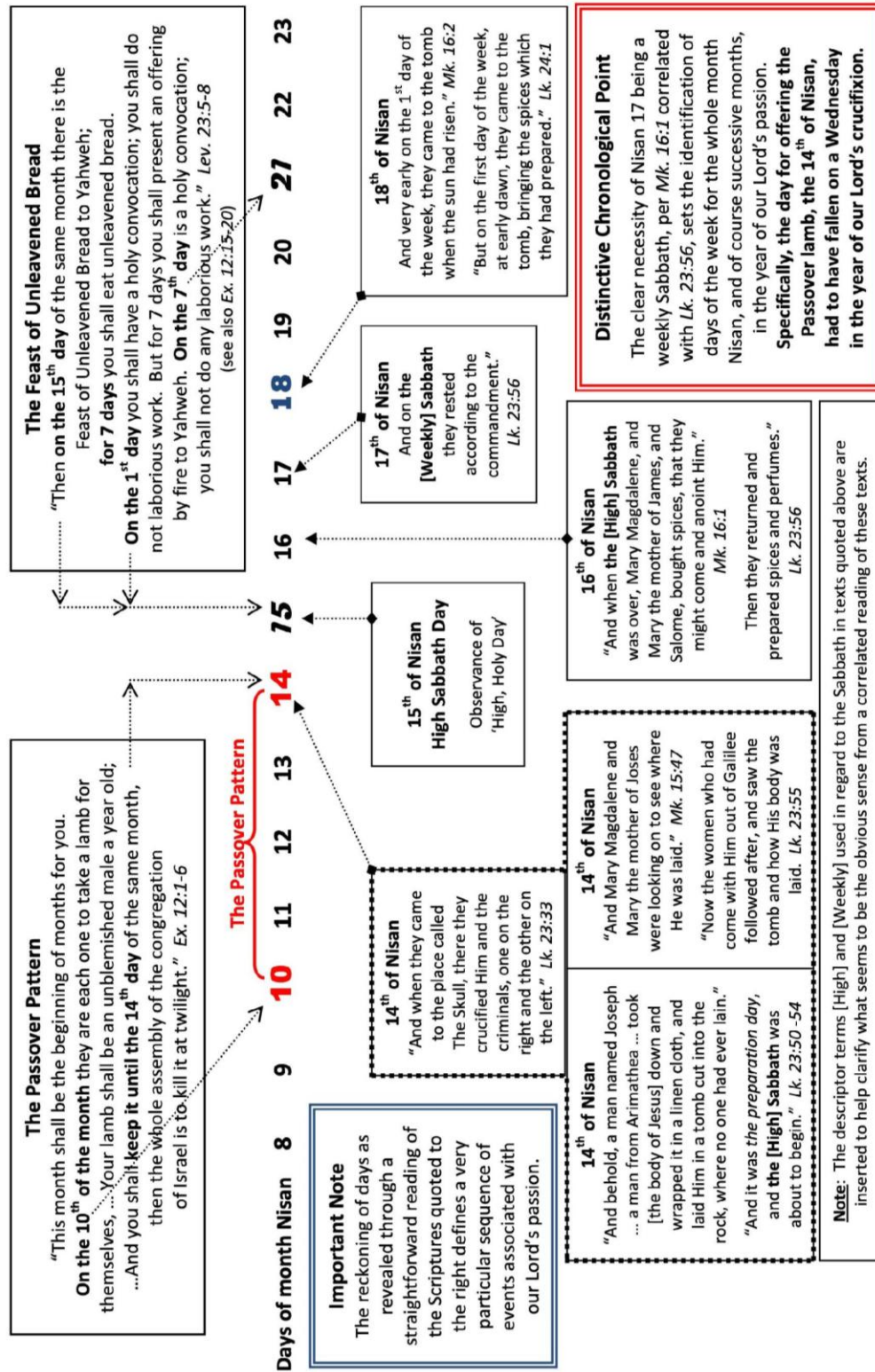


Figure 1. An Elaborated Chronology of Events in the Year of our Lord's Passion #1

A Correlated Union of the Passover Pattern and the Sign of Jonah

Three key questions of pivotal importance relative to a chronology of our Lord's passion are:

- On what day of the week was the Lord arrested, initiating the Passover pattern; that is, on what day of the week did the 10th of Nisan fall in the year our Lord was crucified?
- What was the temporal relationship between the High Sabbath (i.e., the 15th of Nisan) initiating the Feast of Unleavened Bread and the weekly Sabbath in the year of our Lord's crucifixion?
- Since the resurrection of our Lord occurred on the 1st day of the week (i.e., immediately following the weekly Sabbath during this week of Passover), is there sufficient time to fit the sign of Jonah and the Passover pattern within this 'week of weeks' in history?

Based on careful analysis, from a chronological perspective, of the records of our Lord's burial contained in the Gospels of Luke and Mark, it seems a requirement that the High Sabbath of the 1st Day of the Feast of Unleavened Bread and the weekly Sabbath during the week of His crucifixion were separated by a single day – Friday of Passover week. With this key and rigidly rooted result in hand, a definitive merging of the chronologies of the Passover Pattern and the Sign of Jonah becomes possible – a merging wherein both of these vitally important signs relating to our Lord's passion can be seen as having been fulfilled with rigorous precision.

A Combined Chronology – The Passover Pattern & The Sign of Jonah					
Month Nisan	10 th of Nisan Jesus arrested	11 th of Nisan Jesus on trial	12 th of Nisan Jesus on trial	13 th of Nisan Jesus on trial	14 th of Nisan Jesus crucified
	<i>Note:</i> Since the 10 th fell on the Sabbath, the arrest occurred at the evening				
	Saturday	Sunday	Monday	Tuesday	Wednesday
Month Nisan	14 th of Nisan Crucifixion of our Lord	15 th of Nisan	16 th of Nisan	17 th of Nisan	18 th of Nisan Resurrection of our Lord
		Day #1 in tomb	Day #2 in tomb	Day #3 in tomb	
	Night #1 in tomb	Night #2 in tomb	Night #3 in tomb	Resurrection as 1 st day of week begins	
	Passover Day (lamb slain)	High Sabbath (1 st of Unleavened Bread)		Weekly Sabbath	1 st day of the week
	Wednesday	Thursday	Friday	Saturday	Sunday

In the union of these two time-specific signs relating to our Lord's passion there is another chronological consideration that begs for analysis: the scheduling of the Feast of First Fruits. Per the specific instruction in *Lev. 23*, the Feast of First Fruits is scheduled to occur in the midst of the week-long (actually, a period extending over 8 days) Feast of Unleavened Bread. In particular, the text of *Lev. 23:11* (see also *Lev. 23:15*) specifies that the sheaf of first fruits of the harvest is to be presented before Yahweh on "*the day after the Sabbath*" (*alt.*, "*the morrow after the Sabbath*" *KJV*). The pivotal interpretive question requiring resolution is:

Which Sabbath is in view? Is it the first High Sabbath, or is it the weekly Sabbath intermediate to the 'book-end' Sabbaths of the Feast of Unleavened Bread?

Note: The text boxes below should be read in the indicated numerical order

Timeline of Events:

- Day 1:** "And He entered and was passing through Jericho. ... And after ... these things He was going on ahead, And it came about that when He approached Bethphage and Bethany, near the mount that is called Olivet, ..." *Luke 19:1, 28-29*
- Day 2:** "Jesus, therefore, 6 days before the Passover came to Bethany where Lazarus was, ..." *John 12:1*
(i.e., 6 days before selection of the Passover lamb would occur)
"On the next day the great multitude who had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches ..." *John 12:12-13*
(the Triumphal Entry occurred on Monday)
- Day 3:** "And it came about that when Jesus had finished all these words, He said to His disciples, 'You know that after 2 days the Passover is coming and the Son of Man is to be delivered up for crucifixion.' Then the chief priests and the elders of the people ... plotted together to seize Jesus by stealth, and kill Him. But they were saying, 'Not during the festival, lest a riot occur among the people.' " *Matt. 26:1-5*
- Day 4:** Jesus arrives in Bethany from Jericho *Lk. 19:1, 28-29*
- Day 5:** Triumphal Entry into Jerusalem
- Day 6:** Jesus teaches in the Temple
"And He was teaching daily in the temple," *Luke. 19:47*
- Day 7:** Passover lamb selected. Jesus arrested at evening.
- Day 8:** Passover lamb sacrificed. Jesus crucified.
- Day 9:** Sign of Jonah Fulfilled
- Day 10:** Resurrection Jesus raised after end of the Sabbath.

The Sign of Jonah

"Then some of the scribes and Pharisees answered Him, saying, 'We want to see a sign from You.' But He answered and said to them, 'An evil and adulterous generation craves for a sign; and yet no sign shall be given to it but the sign of Jonah the prophet; for just as Jonah was 3 days and 3 nights in the belly of the sea monster, so shall the Son of Man be 3 days and 3 nights in the heart of the earth.' " *Matt 12: 38-40*

Fulfillment of the Sign of Jonah				
14 th of Nisan	15 th of Nisan	16 th of Nisan	17 th of Nisan	18 th of Nisan
Passover Day (lamb slain)	High Sabbath (1 st of Unleavened Bread)	(business day)	Weekly Sabbath	1 st day of the week
Crucifixion of our Lord	Day #1 in tomb	Day #2 in tomb	Day #3 in tomb	Resurrection of our Lord
Night #1 in tomb	Night #2 in tomb	Night #3 in tomb	Resurrection as 1 st day of week begins	
Wednesday	Thursday	Friday	Saturday	Sunday

159

Issues Pertaining to the Appointed Feasts of Yahweh

Appointed Times (Feasts) for Israel The Festival of Passover and The Feast of Unleavened Bread

“The LORD spoke again to Moses, saying,
‘Speak to the sons of Israel, and say to them,
“The LORD’s appointed times which you shall
proclaim as holy convocations – My appointed
times are these: ...” ’ ”

Lev. 23:1-2

“In the 1st month, on the 14th day of the month
at twilight is the LORD’S Passover.”

“Then on the 15th day of the same month there
is the Feast of Unleavened Bread to the LORD;
for 7 days you shall eat unleavened bread.”

“On the 1st day you shall have a holy
convocation; you shall do no laborious work.”

“But for 7 days you shall present an offering
by fire to the LORD.

On the 7th day is a holy convocation;
you shall not do any laborious work.”

Lev. 23:5-8

Appointed Time (Feasts) for Israel The Feast of First Fruits and

The Feast of Weeks (Pentecost or Harvest)

“Then the LORD spoke to Moses saying, ‘Speak to the
sons of Israel, and say to them, “When you enter the
land which I am going to give to you and reap its
harvest, then you shall bring in the sheaf of the first
fruits of your harvest to the priest. And he shall wave
the sheaf before the LORD for you to be accepted;
on the day after the sabbath the priest shall wave it.” ’ ”

Lev. 23:9-11

“You shall also count for yourselves from *the day after
the sabbath*, from the day when you brought in the
sheaf of the wave offering; there shall be 7 complete
sabbaths. You shall count 50 days to the day
after the 7th sabbath; then you shall present a
new grain offering to the LORD.” ...

“On this same day you shall make a proclamation as
well; you are to have a holy convocation. You shall do
no laborious work. It is to be a perpetual statute in all
your dwelling places throughout your generations.”

Lev. 23:15-21

The pivotal question pertaining to the timing of the Feast of First Fruits is: What day is in view in the phrase “*the day after the Sabbath*”? There are only two possible answers to the question.

- It refers to the day after the inaugural High Sabbath of the Feast of Unleavened Bread. That is, the Feast of First Fruits perpetually falls on the 16th of Nisan.
- Alternatively, it refers to the day after the weekly Sabbath that falls somewhere within the week-long festival of the Feast of Unleavened Bread. That is, the Feast of First Fruits perpetually falls on the 1st day of the week (i.e. on Sunday).

Stated in an alternate way, the options for the scheduling of the Feast of First Fruits are:

- The feast day is tied tightly to the High Sabbath – the day immediately following the High Sabbath associated with the 1st day of Unleavened Bread.
- The feast day is tied specifically to the weekly Sabbath – the day immediately following the weekly Sabbath (i.e., it perpetually falls on the 1st day of the week ... a day which necessarily lies sometime within the full span of days prescribed for the Feast of Unleavened Bread)

Numerous commentaries and Study Bibles suggest that the correct interpretive answer is the one noted first in the set of bullet points listed above. That is, these sources suggest that one is to take the statements in *Lev. 23:11, 15* as referring to the day after the High Sabbath of the Feast of Unleavened Bread – the 16th of Nisan. This view is seemingly presented without any substantive consideration of attendant chronological information possibly constraining that interpretation, and most often without any basis for rejecting the alternate answer to the question.

It is the opinion of this author that the widely promulgated interpretive choice, which assumes the “*day after the Sabbath*” to refer to the 16th of Nisan, has serious implications regarding the prophetic type communicated by both the Feast of First Fruits and the Feast of Pentecost. The Feast of First Fruits is surely a prophetic type with direct typical reference to the resurrection of Christ, that event which with certainty occurred on the 1st day of the week (i.e., on the day immediately after the weekly Sabbath).

“But now is Christ risen from the dead,
the first fruits of those who are asleep.
For since by a man came death, by a man
came the resurrection of the dead.
For as in Adam all die, so also in Christ will all
be made alive. But each in his own order:
Christ the first fruits, after that those who are
Christ’s at His coming.”
1 Cor. 15:20-23
“That Christ should suffer, and that He should
be the first that should rise from the dead, ...”
Acts 26:23 (KJV)

“He is also head of the body, the church;
and He is the beginning, the firstborn from the dead,
so that He Himself will come to have first place
in everything.” *Col. 1:18*
“... Jesus Christ, who is the faithful witness,
and the first begotten from the dead, ...”
Rev. 1:5 (KJV)
“And not only this, but also we ourselves,
having the first fruits of the Spirit, even we ourselves
groan within ourselves, waiting eagerly for our
adoption as sons, the redemption of our body.
For in hope we have been saved,” *Rom. 8:23-24a*

The view holding that the Feast of First Fruits necessarily fell on the 16th of Nisan automatically dictated that the day of Pentecost would always fall on the 6th of Sivan, the prescribed date noted in multiple Study Bible notes and charts for the Feast of Pentecost. This date for Pentecost is computed by simply counting 50 days from the 16th of Nisan using an inclusive reckoning of days (i.e., including the 16th of Nisan plus the 6th of Sivan in the counting of 50 days). A chart of the Jewish calendar is included below with a demonstration as to the reckoning of days for these feasts.

Nominal Reckoning of Feasts of First Fruits and Pentecost in the Jewish Calendar				
Sacred Calendar	Sacred Calendar	Days per Month	Gregorian Calendar	Civil Calendar
1 st month	Nisan	30	March – April	7 th month
2 nd month	Iyar	29	April – May	8 th month
3 rd month	Sivan	30	May – June	9 th month

Computation of the 50 day period from First Fruits to Pentecost		
16 th Nisan → 30 th Nisan	1 st Iyar → 29 th Iyar	1 st Sivan → 6 th Sivan
15 days	29 days	6 days
50 days total		

It is quite clear that, if the Feast of First Fruits is persistently set for the 16th of Nisan, the day immediately following the High Sabbath of the 15th, then it is only occasionally possible that Nisan 16 would fall on the first day of the week. Since it is beyond dispute that our Lord arose from the dead on the first day of the week, and since the Scriptures present Christ as the fulfillment of this feast, this interpretive view for the setting of the date for the Feast of First Fruits seems to inject an intra-Biblical inconsistency. Further, fixing the date for the feast to occur on the 16th of Nisan also weakens the longstanding and tightly-held connection between this feast and the Church’s celebration of the Lord’s Day on the first day of the week. Does the Lord’s Day only on occasional years correspond to the day set in the Law for the Feast of First Fruits?

By contrast, *IF* the day after the weekly Sabbath (i.e., always falling on the 1st day of the week) is indeed the selected date for the Feast of First Fruits, *THEN* the stipulated span covering both seven Sabbaths and 50 days (using inclusive reckoning) will consistently place *both* the Feast of First Fruits *and* the Feast of Pentecost *on a Sunday*. This interpretive view affords strict textual consistency and, furthermore, comports fully with the historical record in the year Christ was crucified. It is, in fact, the firmly held thesis of this author that the latter interpretation for the dates for the Feasts of First Fruits and Pentecost, as they are Biblically set in relation to Passover and the Feast of Unleavened Bread, is not only preferred, but in truth must be the proper, even necessary, interpretation.

The Feasts of First Fruits and Pentecost: Layout of Chronological Options

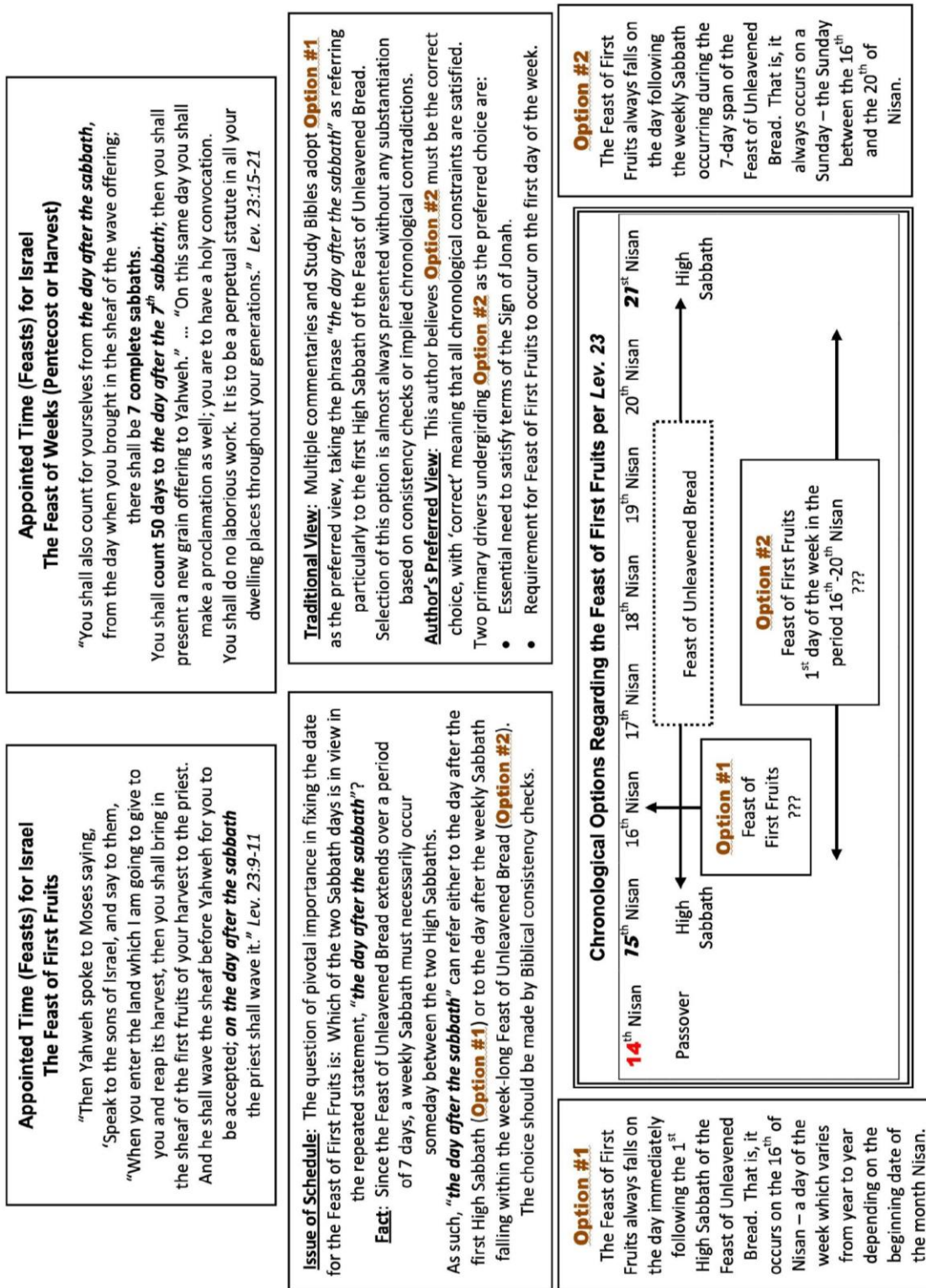
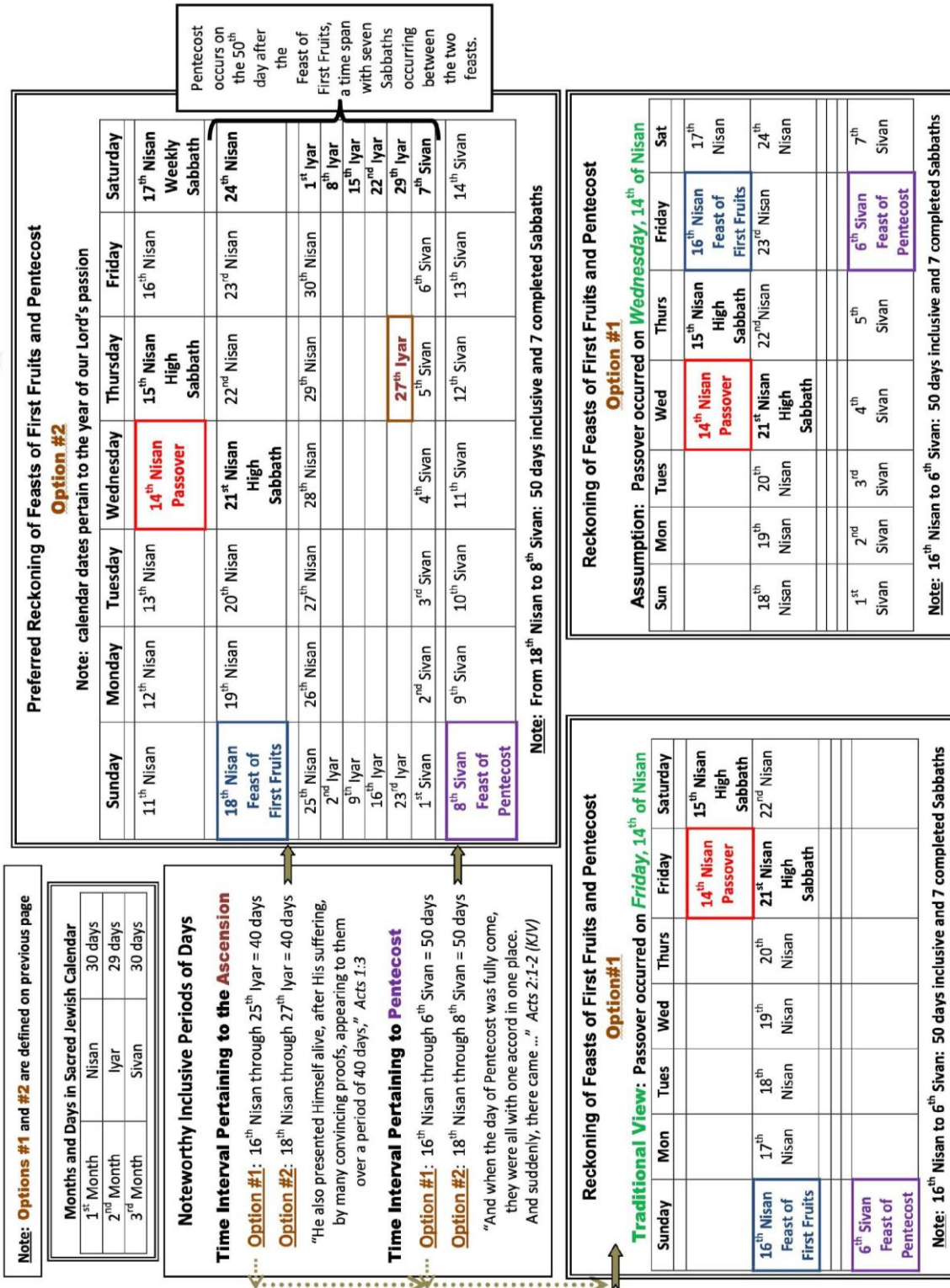


Figure 3. The Feasts of First Fruits and Pentecost: An Elaborated Chronology #1

The Feasts of First Fruits and Pentecost: An Elaborated Chronology



Pentecost occurs on the 50th day after the Feast of First Fruits, a time span with seven Sabbaths occurring between the two feasts.

Figure 4. The Feasts of First Fruits and Pentecost: An Elaborated Chronology #2

Scheduled Dates for Feasts of First Fruits and Pentecost per Differing Chronological Options

Dates for Yahweh's Appointed Times: Comparing Options for the Feasts of First Fruits and Pentecost					
	Option #1	Option #2	Option #1	Option #2	Option #3
Nisan 14 Passover Lamb Slain	1 st High Sabbath (Passover Shabbat)	Feast of First Fruits on day after High Sabbath	Feast of First Fruits on day after High Sabbath	Δ Feast of First Fruits Δ on day after Δ (1 st Weekly Sabbath) Δ	Δ Feast of Weeks Δ Δ Pentecost Δ (Shavuot)
Dates under Corrected chronology	Nisan 15 Thursday	Nisan 16 Friday	Nisan 16 Friday	Nisan 18 Sunday	Sivan 8 Sunday
Dates under Traditional chronology	Nisan 15 Saturday	Nisan 16 Sunday	Nisan 16 Sunday	Nisan 16 Sunday	Sivan 6 Sunday

Note #1
The Law was given at Sinai early in the 3rd month of Israel's journey from Egypt; that is, in the month Sivan when Pentecost was scheduled.

"In the 3rd month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai." Ex. 19:1

Note #2
"And when the day of Pentecost was being fulfilled (fully come, [KJV]), they were all in one place. And suddenly ... they were all filled with the Holy Spirit ..." Acts 2:1-4

"fully come" [KJV] = in the state of being fulfilled completely, fully accomplished.

The sending of the Spirit during that first Pentecost following our Lord's crucifixion was a fulfillment of the implicit "prophetic-type" purposed in the institution of the Feast of Pentecost.

Note #3
The Sabbath principle, established as an age-enduring creation ordinance, and given particularly poignant and forceful emphasis in the Law, was never intended to have a destined end once the prophetic type of the appointed times of First Fruits and Pentecost were fulfilled.

Quite to the contrary, the enduring purpose of the Sabbath was to simply shift one day, from the last day of the week to the first day of the week, and to do so in hallowed commemoration of Christ's resurrection and of the Father's and the Son's sending forth of the Holy Spirit, that pivotal action which gave birth to this new redemptive agency called the Church, the bride of Christ.

The Feasts of First Fruits and Pentecost: Implications

The Feasts of First Fruits and Pentecost were ordained in the Mosaic Law to occur on two Sundays 50 days apart. This reveals that Sunday was intended to one day assume an unforeseen, hallowed significance once the prophetic type of these feasts would find fulfillment in the age-long outworking of God's redemptive plan.

The fulfillment of these two feasts on two separated first days of the week set Sunday apart with a distinct and very "Sabbath-like" significance relative to all other days of the week.

At the same time, this ordained change accentuated the fact that God purposed from 'before the Law', even from before creation, to one day institute a change with respect to the order set at creation and then highlighted emphatically in the Mosaic Covenant.

This future change of hallowed days, a change implicit in the term "mystery" appearing in several of the Pauline epistles, had its purposed fulfillment in the birth of the Church on that historic Pentecost directly following our Lord's resurrection and ascension.

Although hidden during the centuries of the Mosaic Covenant, yet it was already implicitly scheduled in the sovereign decree of Yahweh to Moses in the pattern set for Israel's annual feasts.

Figure 5. Scheduled Dates for the Feasts of First Fruits and Pentecost Under Differing Chronological Options

A Coordinated Chronological Layout of Our Lord's Passion

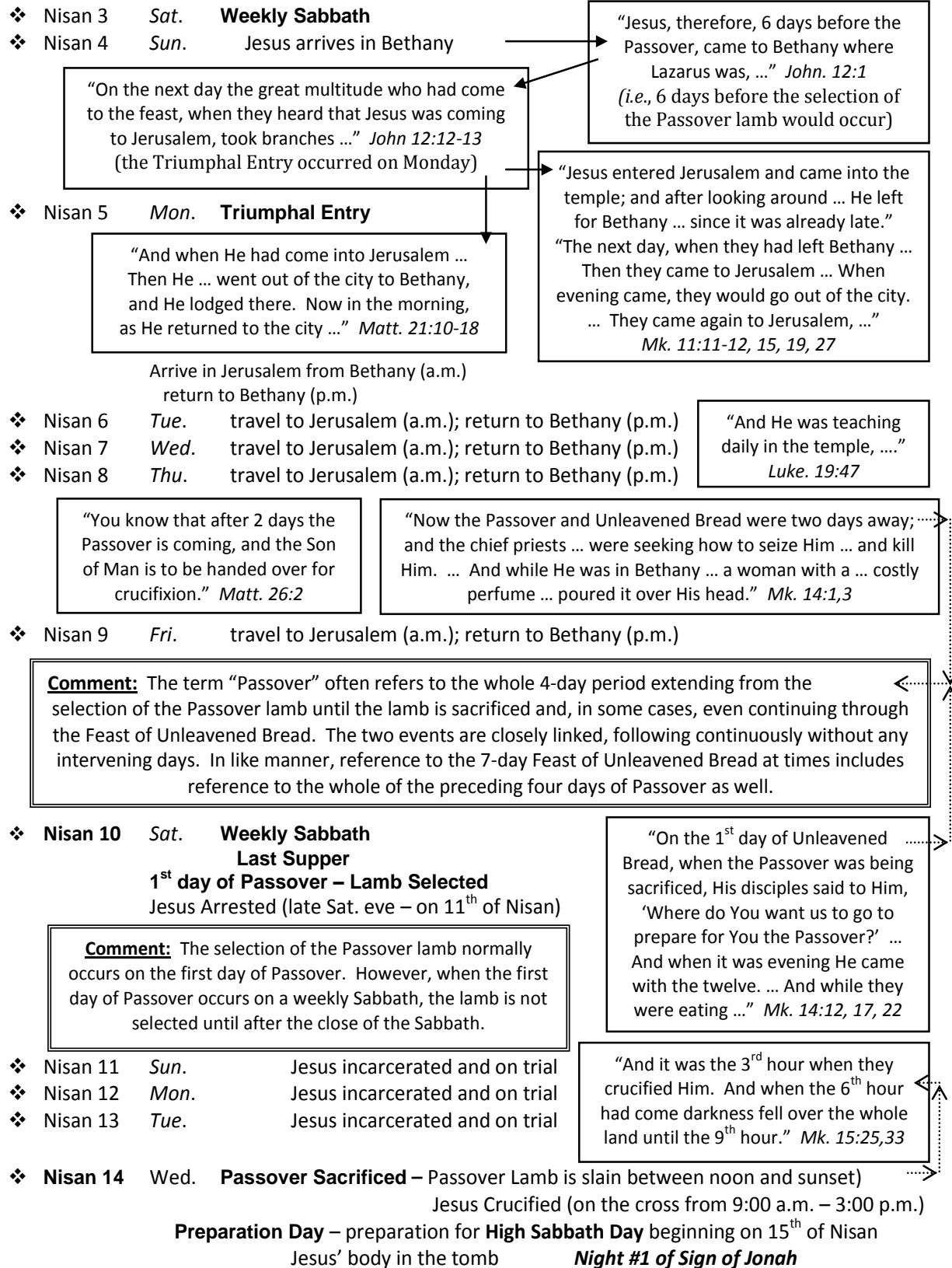
Thus far no consideration has been given to the full scope of events that occurred in the weeks immediately preceding our Lord's crucifixion and resurrection. In particular, it should be noted that *IF* the Lord Jesus was indeed arrested on the evening following the close of a weekly Sabbath, as already proposed in the preceding discussion of the Passover Pattern, *THEN* the Triumphal Entry into Jerusalem must have taken place some days prior to His arrest. The proposed chronology would, therefore, require not only an adjustment per the usual understanding that our Lord was crucified on Friday, but would also require a rescheduling of the day nominally celebrated as Palm Sunday. There is the implication that these two days, as they are commonly set in the Christian calendar, correspond to the actual days of the week on which their historic precedents occurred. However, that is an assumption that rests on medieval church practice, and seems not to derive from any careful chronological synthesis that achieves consistency between the multiple Biblical texts that provide both the prophetic type and the historical detail of real events.

The origin of Good Friday as the day of commemoration of our Lord's crucifixion in the Christian Church calendar is unclear, but it certainly dates back to medieval times and, perhaps, even prior to the 7th century. The origin of the celebration of Palm Sunday one week prior to Resurrection Sunday likely had its formative root around the same time.

It is clear from considerations presented here that the nominal church calendar cannot be supported by an 'historical-literal-linguistic' interpretive approach to Scripture. Undoubtedly, the Friday date stems from such statements that our Lord was crucified on a "preparation day", the "day before a Sabbath" (e.g., *Mk.15:42; John 19:14*). As already noted, however, these time designations do not clarify *what Sabbath* and *which preparation day* are in view when simply taken as isolated statements. The nominal setting of the celebration of Palm Sunday one week before Resurrection Sunday, and the commemoration of the crucifixion of our Lord on Good Friday, derives from an interpretive assumption. It is an assumption that necessitates Scripture being viewed as containing quite figurative language allowing an "elastic" meaning of the term "day" along with an unwarranted liberty in interpreting prophetic types. The approach taken here is to consider all reference to historical detail in Scripture as nothing less than literal history presented with infallible rigor and requiring evidence of precise fulfillment.

On the next two pages a coordinated chronology of the full period of our Lord's passion is attempted, beginning with His Triumphal Entry into Jerusalem, continuing through His glorious resurrection from Joseph of Arimathea's tomb, and then extending further to include the Feast of Pentecost which forms the unmistakable birthday of the Church. The coordinated chronology is developed starting with an insistence that both the Passover Pattern and the Sign of Jonah are fulfilled with literal precision, and that other related time-specific detail pertaining to this time period as recorded in the Gospels is nothing less than a reliable account of true history. The presented chronology is not intended as exhaustive. No detailed layout of certain intervening events, such as our Lord's movements during the days just prior to His arrest, or an unambiguous day-by-day schedule of His trials, or His varied appearances following His resurrection is included. A chronological ordering of some of these intervening events (e.g., His trial before the Sanhedrin, His trials before Pilate and Herod, and the issuing of sentence for His crucifixion) necessarily require some speculation since the Scriptures do not provide fixed, time-specific information relating to their consecutive occurrence at prescribed time intervals. We know that each of these listed events occurred, but beyond this fairly scant Biblical reference exists for assigning specific events to a specific day (i.e., beyond fixing the trial before the Sanhedrin as occurring very early on the 11th of Nisan and that He was sentenced to carry His cross on the Via Dolorosa on the morning of the 14th of Nisan). An attempted layout of these latter events, albeit somewhat speculative at points, appears in Part 2 of this chapter.

The Passion of Our Lord: A Coordinated Biblical Chronology



"The Jews therefore, because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day)" John 19:31

❖ **Nisan 15 Thu. High Sabbath (1st day of Unleavened Bread)**

Jesus' body in the tomb
Jesus' body in the tomb

Day #1 of Sign of Jonah

Night #2 of Sign of Jonah

❖ **Nisan 16 Fri. Preparation Day – preparation for the weekly Sabbath**

Women purchase and prepare spices to anoint the body of Jesus

"When the **Sabbath** was over, [the women] bought spices, so that they might come and anoint Him." Mk. 16:1

Note: The Sabbath in view is the High Sabbath of the Feast of Unleavened Bread. Purchasing of spices occurred after this Sabbath.

"Then they returned and prepared spices and perfumes. And on the **Sabbath** they rested according to the commandment." Lk. 23:56

Note: The weekly Sabbath is in view. The spices were already purchased and prepared the previous day – that is, on Friday.

Jesus' body in the tomb
Jesus' body in the tomb

Day #2 of Sign of Jonah

Night #3 of Sign of Jonah

❖ **Nisan 17 Sat. Weekly Sabbath**

Jesus' body in the tomb

Day #3 of Sign of Jonah

Resurrection

(occurring at the dawn of the 1st day of the week = early after end of Sabbath)

"And very early on the first day of the week, they came to the tomb when the sun had risen." Mk. 16:2

"Now on the 1st day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing spices which they had prepared." Lk. 24:1 (NKJV)

"Now on the 1st day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb." John 20:1

"Now after the Sabbath, as the 1st day of the week began to dawn, Mary Magdalene and the other Mary came to the tomb." Matt. 28:1 (NKJV)

A.T. Robertson: "Now late on the Sabbath as it began to dawn toward the 1st day of the week, ..." "This careful chronological statement according to Jewish days clearly means that before the Sabbath was over, that is before 6 p.m."

Note: One commentator suggests that "Sabbath" could legitimately be rendered "Sabbaths" – the genitive case and the plural number allowing the verse to begin as: "In the end of the Sabbaths, at the dawning toward the 1st day of the week" ... thus implying two Sabbaths were completed before dawn of the 1st day of the week.

❖ **Nisan 18 Sun. Feast of First Fruits – Resurrection Day (1st day of the week)**

Jesus meets Mary Magdalene, disciples on the road to Emmaus, etc.

❖ **Nisan 19 Mon.**

❖ **Nisan 20 Tue.**

❖ **Nisan 21 Wed. High Sabbath (7th Day of Unleavened Bread)**

(completion of the Feast of Unleavened Bread)

-
-
-

Ascension: 40 days after the Resurrection
Pentecost: 50 days after the Resurrection

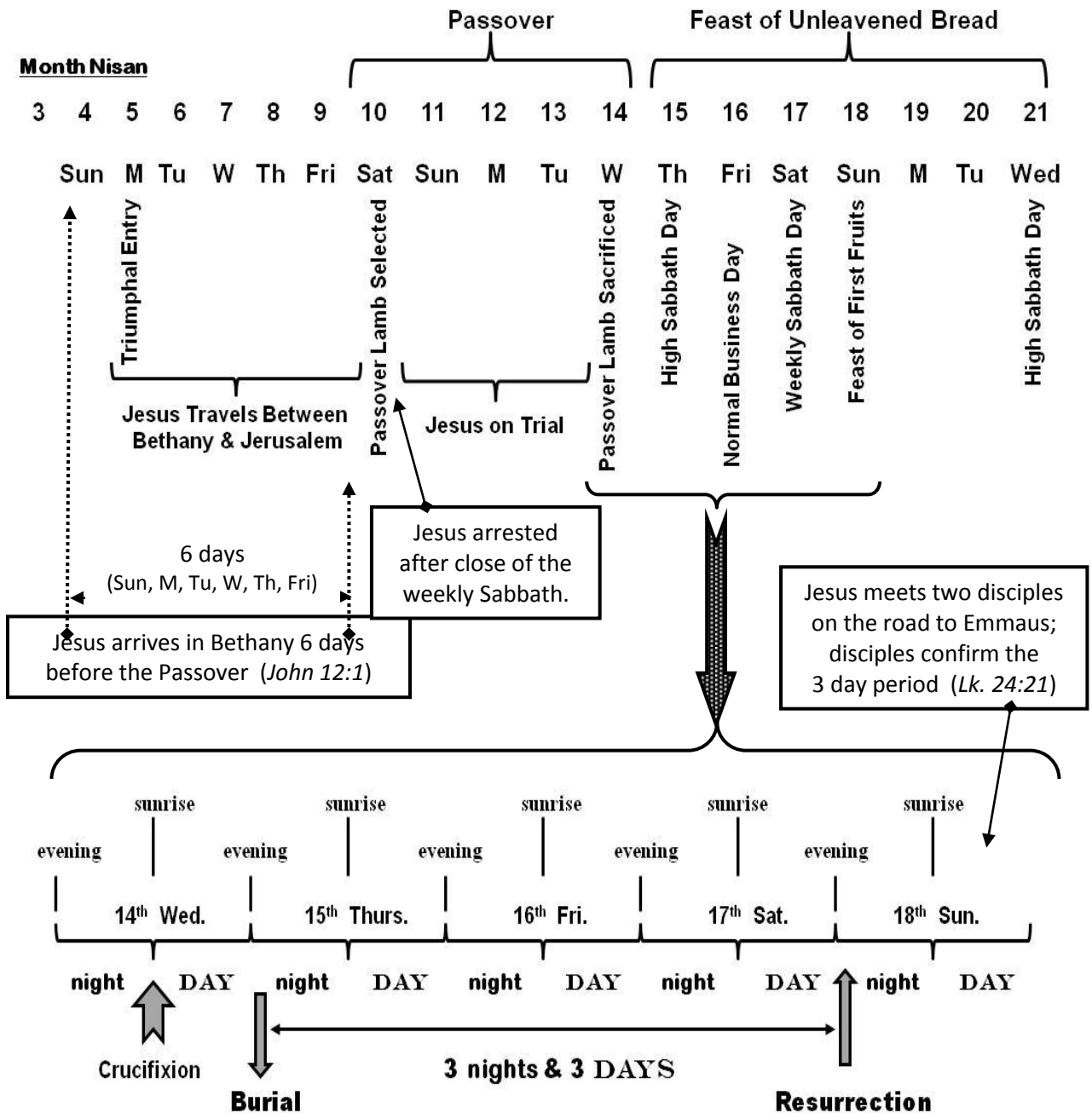
❖ **Sivan 8 Sun. Feast of Pentecost (alt., Feast of Weeks or Harvest)**

The Birthday of the Church

(exactly 50 days following the **Feast of First Fruits**, with 7 completed Sabbaths)

"... He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over a period of 40 days ..." Acts 1:3

A Chronological Summary of Our Lord's Passion



Comment: Time of the Resurrection

According to this chronology the resurrection occurred after sunset on the weekly Sabbath. The view that it occurred early on Sunday morning is an assumption – no Biblical text demands it. Nothing requires the resurrection to necessarily occur simultaneous with the earthquake and the removal of the stone from the opening of the tomb.

Quote: "Now late on the Sabbath as it began to dawn toward the 1st day of the week" Matt. 28:1."

"This careful chronological statement according to Jewish days clearly means that before the Sabbath was over, that is before 6:00 p.m., this visit was made 'to see the sepulchre'. ... clearly Mark is speaking of sunrise and Matthew of sunset. Why allow only one visit for the anxious women?" A.T. Robertson "Word Pictures in the New Testament"

Concluding Remarks: Part 1

The prophetic and typological significance of the Feast of First Fruits and the Feast of Pentecost should not be easily glanced over in our consideration of the passion of our Lord and in the worship of the Church. These feasts were main-stream celebrations in the Jewish economy under the Old Covenant and, with their fulfillment forming foundation stones for the birth of the Church, they certainly should in no way be deemed peripheral under the New Covenant. As such, their place in the worship of the Church, and in a coordinated chronology of this brief, foundational, and richly blessed period in the history of the Church, is not of secondary importance.

The Feast of Passover, including the Feasts of Unleavened Bread and First Fruits, and the later Feast of Pentecost, speak of the riches of Christ in the fullness of His saving work of stupendous grace – His work of redemption, of propitiation, of substitutionary atonement, of adoption and reconciliation, and of sanctification. The saving work of Christ pertains not just to his redeeming-propitiatory-atonement work, but also to the gift of the indwelling Spirit who performs His operational work of sanctification in a life, and of the uniting of regenerated sinners in a living, communicative relationship with the Father and the Son, and a guaranteeing of the future resurrection of the body, bringing the purchased sinner into the fullness of an eternal life-union with the Triune Godhead.

In regard to the subject of this report, the Word of God includes specific chronological details that shine an intriguing and an embellishing light on His amazing and most gracious work of salvation. A review of the Gospels readily reveals that this great work accomplished by the Incarnate Son in that crucible of agony and suffering unto death on a Roman cross, and that victory over sin, death and the grave in His gloriously triumphant resurrection, receives the most extensive textual coverage of any topic. Furthermore, the process of accomplishment of this great work contains significant chronological detail that is often neglected, and which is widely misrepresented. This report has been directed toward accentuating the exacting chronological detail concerning our Lord's passion. Even more pointedly, the objective has been to emphasize the coherency and consistency of the Word, a coherency and consistency that even reaches down to intricate chronological detail, and extends to the precise fulfillment of both detail and purpose of prophetic type in our Lord's passion.

Comment re the Feast of Pentecost.

The Feast of Pentecost (*alt.*, Feast of Harvest, or Weeks) was celebrated exactly 50 days covering seven weekly Sabbaths following the Feast of First Fruits. The leading purposes of this feast were to lead the worshipper to "rejoice" and "remember" (*Deut. 16:11-12*).

The Feast of Pentecost coincided closely with the time (*i.e.*, the 3rd month) the Law was given at Sinai (see *Ex. 19:1, 10-11, 16*).

Later in Israel's history the feast came to be celebrated as the occasion of the giving of the Law – the originating occasion of the Old (Mosaic) Covenant. It is clear that from the beginning the Law was to be read at the Feast of Pentecost during each Sabbatical (7th) year (*Deut. 31:10-13*), with the purpose that each generation would learn to fear the LORD and to observe the Law – a divine objective that has relevance for all people of all eras (see *Eccl. 12:13-14*).

With this perspective, the giving of the Spirit and the birth of the Church on the day of Pentecost takes on a very peculiar and precious significance. The Church, that body of 'called-out ones' living under the headship of Christ, the Inaugurator of the New Covenant, is not to be seen as wholly exempt from the Law. Quite to the contrary, the Church is composed of that blest communion of saints in whom the Law is already fulfilled in Christ, and in whom the terms of the Law are being progressively fulfilled by individual saints as he/she walks "according to the Spirit" – walking under the sanctifying work of the Spirit who produces His fruit in the life of a redeemed and justified sinner, conforming that 'new creature in Christ Jesus' to the very likeness of Christ.

The chronology proposed and defended here has a very particular and important implication, one that the nominal reckoning misses. It regards the birth of the Church and the Church's celebration of the Lord's Day (i.e., the 1st day of the week as contrasted with the 7th day per the Creation and Mosaic Covenants). The implication quite simply stated is:

- The gathering of the Church on the 1st day of the week commemorates not only the resurrection of our Lord, along with His conquest over sin, death and the grave, but it also commemorates the birthday of the Church, the day of Pentecost – that great day when the Comforter-Convictor-Counselor was sent to indwell every 'called-out' saint as a "first fruits" guarantee of the redemption of their bodies; that is, their adoption as sons of God and their establishment as joint-heirs with the Lord Jesus Christ.

A Retrospective Note: Since the Lord Jesus fulfilled the sign of Jonah with literal precision, we can glance backward in history and say with unshakeable confidence that the Biblical record of Jonah and the sea monster must of necessity also be nothing short of historical reality. Specifically, the Biblical account stating that Jonah spent 3 days and 3 nights in the belly of the sea creature can never be relegated either to myth or to allegory.

Ques. Why can we be so sure of the veracity of Jonah's experience?

The answer can be reasoned as follows. *IF* Jesus indeed spoke of a notable OT event as true history, and then used the chronological detail of that event as the key sign validating His claim to be Israel's Messiah, and *IF* we then find irrefutable evidence of the literal fulfillment of the precise terms of His claim regarding that sign,

THEN we must conclude that the historical basis for the sign must be a true event reported with the same precision as its fulfillment in the earthly life of our Lord Jesus Christ.

IF we assume that the contrary is true, that the sign was fulfilled in the passion of Christ but the record of Jonah is mythical, *THEN* we are left to conclude that both Jesus and the OT record are equally untrustworthy. Beyond this, *IF* Jesus is found to be basing His stringent, validating claims on a myth, and further that He fails to fulfill His claims made on the basis of His acceptance of myth as true history, *THEN* He is exposed as a liar and a fraud.

His own resurrection must then, by implication, be seen as nothing less than a monstrous hoax and we are left with no Savior.

We are still in our sins and without hope in the world.

However, since the record of Jonah is indeed true history, and since Jesus literally fulfilled the Sign of Jonah just as He claimed prophetically, we thus have a solid foundation for faith that rests on both sure words and validated history.

The truth of the matter is that our Lord's precise fulfillment of both the Passover Pattern and the Sign of Jonah stand forever as two infallible proofs that undergird the veracity of His Word, and provide a rationally firm and a firmly rational basis for the Christian faith.

We have the sure word of prophecy made more sure, for "Now is Christ risen from the dead" – a resurrection occurring precisely after spending "3 days and 3 nights in the heart of the earth", just as He stated prophetically (*Matt. 12:40*).

The substitutionary atonement of the Lord Jesus Christ is a real event fulfilling His own prophetic declaration, as well as earlier prophetic word and type, and all based on true history. Furthermore, since He now holds an eternally indestructible life, He is the unshakeable and undeniable first fruits of all saints who die in faith ... and all believers in Christ are a people who are in possession of an indestructible and imperishable, living hope.

Appendix A

Scriptural References and Associated Comments pertaining to 'The Sign Of Jonah'

Introductory Comment

The table below presents a number of texts pertaining to the sign of Jonah, plus attendant comments consistent with key perspectives underlying this study. The printed texts are not exhaustive in capturing general references to the time our Lord's body was in Joseph of Arimathea's tomb. However, they do set forth and compare both general and specific statements with explicit reference to the sign of Jonah.

Scriptural Reference	Comment
"And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish for 3 days and 3 nights." <i>Jonah 1:17</i>	
"An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; for just as Jonah was 3 days and 3 nights in the belly of the sea monster, so shall the Son of Man be 3 days and 3 nights in the heart of the earth." <i>Matt. 12:39-40</i>	This is a determinative statement of specific temporal duration. It must form the defining, guiding and constraining chronological term in respect to all other more general statements that declare simply that Christ would rise again on the 3 rd day. General statements, even though they may appear multiple times, ought not to be raised to such interpretive weight that they over-rule specific statements containing definite and clearly inflexible terms.
"An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah." <i>Matt. 16:4</i>	The defining terms of the sign of Jonah were set forth earlier in Matt. 12:39-40 (see above). In this follow-on reference our Lord is giving repeated emphases to the point that the sign of Jonah serves, in the implied specificity of its terms, the decisive validation of His Messiahship.
"From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the 3 rd day." <i>Matt. 16:21</i>	The same text is repeated in <i>Mk. 8:31</i> and <i>Lk. 9:22</i> , but the following additional words appear in <i>Mk. 8:32a</i> : "And He was stating the matter plainly." "And He said this freely – frankly, plainly and explicitly, making it unmistakable." (Amplified) These words in Mark's Gospel, since it is a parallel statement to <i>Matt. 16:21</i> (see above), certainly pertain to the sign of Jonah – which has been clearly declared to consist of 3 days <u>and</u> 3 nights in the tomb.
"And while they were gathering together in Galilee, Jesus said to them, 'The Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised up on the 3 rd day.'" <i>Matt. 17:22-23</i>	See also <i>Mk. 9:30-31</i> , where the continuation of the text has the added words: "But they did not understand this statement, and they were afraid to ask Him." <i>Mk. 9:32</i>
"Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the 3 rd day He will be raised up." <i>Matt. 20:18-19</i>	See also <i>Mk. 10:32-34</i> and <i>Lk. 18:31-11</i> . The last phrase in <i>Mk. 10:34</i> is rendered: "... and 3 days later He will rise again."

"Then He opened their minds to understand the Scriptures, and He said to them, 'Thus it is written, that the Christ would suffer and rise again from the dead the 3rd day, ...'." *Lk.24:45-46*

"The Jews then said to Him, 'What sign do You show us as your authority for doing these things?' Jesus answered them, 'Destroy this temple, and in 3 days raise it up again.' " *John 2: 18-19*

"We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross. God raised Him up on the 3rd day and granted that He become visible, not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead." *Acts 10:39-42*

Note: Jesus was not in the tomb on the day of His crucifixion – He was entombed at the close of the preparation day and, as such, on the dawn of the Sabbath (i.e., on the eve corresponding to the beginning of the first High Sabbath of the Feast of Unleavened Bread). As such, the day of His crucifixion should not legitimately be counted as one of the 3 days in the tomb.

"When evening had already come, because it was the preparation day, that is, the day before the Sabbath, Joseph of Arimathea came ... and asked for the body of Jesus." *Mk. 15:42-43*

"It was the preparation day, and the Sabbath was about to begin (to dawn)." *Lk. 23:54*

"For I delivered to you as of first importance what I also received, that Christ died for our sins, according to the Scriptures, and that He was buried, and that He was raised on the 3rd day according to the Scriptures, and that He appeared to Cephas, then to the twelve." *1 Cor. 15:3-5*

"As the crowds were increasing, He began to say, 'This generation is a wicked generation; it seeks for a sign, and yet no sign will be given to it but the sign of Jonah. For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation.' ... "The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here." *Luke 11:29-30, 32*

To depreciate the literal fulfillment of this sign in relation to our Lord is to depreciate that Jonah was a real person who wrote both of his own real personal experience and of his real prophetic proclamation to the people of Nineveh.

Summary Comment

The texts quoted above show that the days of our Lord's entombment, that period between His burial and His resurrection, are referred to in both time-specific terms and in comparatively general terms. No one should reasonably argue that both sorts of terms, specific terms and general terms, are to be held as equally 'time-definitive' and carrying equal 'literal quality'. However, all of these references must comport – they must necessarily and uniformly cohere with unqualified internal consistency. Furthermore, any literal quality springing from the texts, when considered as a 'unitary whole', must be derived firstly and primarily from those particular statements that contain inflexible and incontrovertible terms. Then, and only in a subsequent manner, should the general terms be interpreted within the framework and the full light of the specific terms. This interpretative approach is in full accord with the high and long-standing principles of conservative hermeneutics and scholarship.

This author argues in this light, and so with quite settled conviction, that adoption of this outlined approach to a study of the sign of Jonah and its fulfillment in the passion of our Lord will only find full internal coherence and cross-textual consistency if our Lord's crucifixion actually occurred in a year for which the day of Passover fell on a Wednesday.

An Elaborated Chronology Extending from the Triumphal Entry through Pentecost Distinctive Points Deserving Emphasis

<p>Specific vs. General Chronological Markers An Interpretive (Exegetical) Principle</p> <ul style="list-style-type: none"> Specific statements containing quite definite and inflexible terms regarding a time period or event must never be overruled by contrary inferences drawn from more general and less precise statements pertaining to the same time period or event. General statements concerning a time period must never be assigned a determinative weight that leads to a conclusion contrary to any aspect that is delineated by clear and precise terms in a quite specific statement pertaining to the same time period or event. <p>Reformation Study Bible <i>Matt. 12:40, "3 days and 3 nights".</i> <i>Mk. 8:31, "after 3 days".</i> <i>"This is also a conventional expression for a short period."</i></p> <p>MacArthur Study Bible <i>Matt. 12:40, "3 days and 3 nights".</i> "An expression of '40 days and 40 nights' may in some cases simply refer to a time longer than a month. ... 3 days and 3 nights was an emphatic way of saying '3 days', and by Jewish reckoning this would be an apt way of expressing a period of time that includes parts of 3 days. Thus, if Christ was crucified on a Friday, and His resurrection occurred on the 1st day of the week, by Hebrew reckoning this would qualify as 3 days and 3 nights. All sorts of elaborate schemes have been devised to suggest that Christ might have died on a Wednesday or Thursday, just to accommodate the extreme literal meaning of these words. But the original meaning would not have required that sort of wooden interpretation."</p> <p>The Defender's Study Bible <i>Matt. 12:40, "3 days and 3 nights".</i> If [this phrase] is taken to mean literally 72 hours, there would be an apparent contradiction ... The problem is resolved if one assumes that any portion of a day or night could be idiomatically reckoned as a 'day and night'."</p>	<p>The Sign of Jonah A Specific Chronological Marker</p> <p>"Then some of the scribes and Pharisees answered Him, saying, 'We want to see a sign from You.' But He answered and said to them, 'An evil and an adulterous generation craves for a sign; and yet no sign shall be given to it but the sign of Jonah the prophet; for just as Jonah was 3 days and 3 nights in the belly of the sea monster, so shall the Son of Man be 3 days and 3 nights in the heart of the earth.'" <i>Matt 12: 38-40</i></p>	<p>The Sign of Jonah: Related Implications</p> <p>The fact that a coherently consistent reading of the Gospel accounts requires that Jesus' body was entombed for the literal period of 3 days and 3 nights, so also those same Gospel accounts ensure that the prophet Jonah was also 3 days and 3 nights in the belly of a sea creature.</p> <p>Skepticism abounds concerning accepting a literal reading of the inspired account testified by Jonah himself concerning the duration of his time in the sea creature, and various rationalizations have been proposed for why such a literal acceptance should be dismissed. Nevertheless, as the evidence is unassailable that Jesus literally arose from the dead after 3 days and 3 nights in the tomb, He has been authentically and convincingly validated as the sinless Son of Man. Thus, the fulfillment of His own precise statement of the most definitive claim to His Messiahship stands forever as an authenticating stamp on the truth of Jonah's testimony.</p> <p>Point: The literal fulfillment of both the testimony of Jonah and Jesus' prophetic claim that His fulfillment of the sign of Jonah would be the definitive proof of His Messiahship rest on the very same fully reliable and utterly unassailable foundation. To claim that it is legitimate to accept one while denying the other is to step over logic and to set aside truth. Either both are true or both must be false. But it has been resoundingly validated that Jesus arose after 3 days and 3 nights in the tomb, and so it is unquestionably true that Jonah also spent 3 days and 3 nights in the belly of the sea creature.</p>
	<p>The Sign of Jonah General Chronological Markers</p> <p>"From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and raised up on the 3rd day." "And while they were gathering together in Galilee, Jesus said to them, 'The Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised on the 3rd day.'" "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn to death, and will deliver Him to Gentiles to mock, scourge and crucify Him, and on the 3rd day, He will be raised up." <i>Matt. 16:21; 17:22-23; 20:18-19</i></p>	

Figure A-1. Specific vs. General Chronological Markers and the Sign of Jonah

Part 2. The Occasion of the Last Supper and the Trials of Christ

In construction of a chronology of the events occurring during the period of our Lord's passion, a further set of important, yet related, correlative questions arise:

When, in relation to the day of our Lord's crucifixion, was the Last Supper held?

On what eve in the Passover pattern did Jesus meet with His disciples and fulfill the stated purpose of His heart:

"I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled the kingdom of God" (*Lk. 22:15-16*)?

The Gospel accounts clearly correlate the fulfillment of this desire with the occasion when Judas was identified as the betrayer of the Christ, and set it as occurring just before Jesus entered Gethsemane and engaged in that most intense time of communion with the Father. Furthermore, it was on the very night following this supper that He was arrested and escorted bound to the house of Annas for the first in a sequence of trials leading to His being delivered up for crucifixion.

In what is an established element in the traditional chronology of our Lord's passion, this supper is understood as occurring on the eve immediately preceding Jesus' crucifixion on the 14th of Nisan, the Biblically prescribed day for offering of the Passover lamb. However, such a sequential order for these events raises certain perplexities with respect to the Biblically prescribed pattern for the Passover celebration, as well as for the order followed even in traditional celebrations of the Passover feast today. These perplexities are addressed here in a relatively brief, albeit reasonably logical, order.

The Prescriptive Order for the Passover Feast

The Biblically defined order for commemoration of the Passover feast is set forth with considerable specificity and clarity in the following texts.

"And you shall keep [your lamb] until the 14th day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. ... And they shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. ... And you shall not leave any of it over until morning, but whatever is left of it until morning you shall burn with fire." *Ex. 12:6-10*

"Thus Yahweh spoke to Moses in the wilderness of Sinai, in the 1st month of the 2nd year after they had come out of the land of Egypt, saying, 'Now, let the sons of Israel observe the Passover at its appointed time. On the 14th day of this month, at twilight (between the two evenings), you shall observe it at its appointed time; you shall observe it according to all its statutes and according to all its ordinances.'" *Num. 9:1-3*

"Then on the 14th day of the 1st month shall be Yahweh's Passover. On the 15th day of this month shall be a feast, unleavened bread shall be eaten for 7 days. On the 1st day shall be a holy convocation; you shall do no laborious work." *Num. 28:16-18*

"... at the place where Yahweh your Elohim chooses to establish His name, you shall sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt. And you shall cook it and eat it in the place which Yahweh your Elohim chooses. And in the morning you are to return to your tents." *Deut. 16:6-7*

One readily observes that these texts reveal a rather tight continuity between the 14th and 15th days of Nisan. More specifically, there is seen to be a unitary blending of the commemorative flow across the close of Passover on the 14th and the beginning of the Feast of Unleavened Bread on the 15th. Further to this point, it is helpful to note that the terms "Passover" and "Unleavened Bread" are occasionally used in Scripture, as well as in Jewish custom, in an encompassing and interchangeable sense because of the unitary connection of these days. Either one of these terms is used in some texts to speak concerning the full extent of this feast period, as can be demonstrated from the following texts.

“Now the Feast of Unleavened Bread, which is called the Passover, was approaching.” ... “Then came the day of Unleavened Bread on which the Passover had to be sacrificed.” *Lk. 22:1, 7*

“On the 1st day of Unleavened Bread, when the Passover was being sacrificed, His disciples said to Him, ‘Where do You want us to go to prepare for You the Passover?’ ” *Mk. 14:12*

“And when [Herod] saw that it pleased the Jews, he proceeded to arrest Peter also.

Now it was during the days of Unleavened Bread. And when he seized him, he put him in prison delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people. So Peter was kept in the prison ...” *Acts 12:3-5*

That a quite unified celebratory connection is employed in reference to these separately named events seems unmistakable. Further, recognizing a more encompassing usage of either of these distinguished terms is quite helpful in avoiding conflicts between statements appearing in different Gospel accounts of Jesus’ passion. In fact, if this unity is not recognized and a rigid and strict separation between “Passover” and “Unleavened Bread” is enforced, interpretive and chronological confusion can arise.

The Last Supper and the Traditional Chronology

In accordance with the Biblically prescribed pattern for Passover and the Feast of Unleavened Bread, the 14th of Nisan is referred to as the “day of preparation”. In particular, this day is the one prescribed for the lamb to be killed and for engaging all required preparations for the “feast meal”, which included the removal of all leaven from each dwelling and only unleavened bread be baked. Families gathered for this celebratory meal in commemoration of the divinely orchestrated and hastily engaged exodus of Jacob’s descendants from Egypt, and the meal was to be eaten after the setting of the sun on the 14th, or more particularly, during the emerging evening hours of the night of the 15th of Nisan, the beginning hours of the first day of Unleavened Bread. This schedule was almost surely the pattern followed when Jesus attended His first Passover feast at 12 years of age under the tutelage of Joseph and Mary (*Lk. 2:41-42*). His attendance at that time was in accordance with the commemorative pattern followed by the full cohort of religious leadership in Jesus’ day, which was most likely in explicit accordance with the prescribed terms of the Law (*Ex. 23:14-17; 34:23; Deut. 16:16*).

With the foregoing foundation in hand, we can reasonably set forward the following postulate:

- The Biblically prescribed feast replicating the original pattern undertaken in the exodus from Egypt begun on the 15th of Nisan, and involving the roasted Passover lamb which was slain on the 14th, could NOT have been the specified meal Jesus purposed to celebrate with His disciples in the upper room the night before His arrest.

Basis for Postulate: It is self-evident that the slaying of the sacrificial lamb always preceded the commemorative feast, which means that Jesus would have necessarily already been crucified before sunset on the 14th of Nisan, and therefore before the stipulated time for the meal. As such, the particular meal Jesus ate with His disciples in the upper room on the eve before His arrest, the Last Supper, should NOT be seen as having direct and explicit correspondence with the traditional meal celebrated now for millennia by Jewish peoples in the beginning hours of Nisan 15.

The Last Supper and Proffered Alternate Chronologies

A Proffered Reconciliation:

Because of the foregoing conflict existing with the Last Supper and the stipulated timing of the Passover Feast on the eve of Nisan 14 and early-night of Nisan 15, some have speculated that the crucifixion must have in fact occurred on the 15th of Nisan. However, in the opinion of this author, such a suggestion can be summarily dismissed as self-contradictory. The day of Christ’s crucifixion and burial was definitively noted as being on the “preparation day” – the noted day specifically set for removal of leaven from every dwelling and preparation for the holy convocation set for the first day of the Feast of Unleavened Bread. Further to the point, we note that the religious leaders are said to have refrained from entering

the Praetorium during Christ's trial before Pilate to avoid defiling themselves, in order not to contravene the rigid stipulations of the Law in relation to eating the Passover Feast (*John 18:28*). Now this considered action by the priests and scribes has reference to an occasion scheduled to occur only *after* Jesus had already eaten the meal with His disciples and had been arrested. Thus, Jesus would have already been arrested and held bound in the first stage of the civil trial *before* the scheduled eating of the Passover on the eve stipulated in the Law, if indeed the crucifixion occurred on Nisan 15. As such, the proffered means noted for overcoming the identified perplexity regarding the timing of the Last Supper, which the Law clearly specifies as occurring in the early hours of Nisan 15, can be summarily dismissed and deserves no further consideration.

Accepted Church Custom:

With a proposed crucifixion on the 15th of Nisan definitively "ruled out of order", we are led to give consideration next to the alternate suggestion that the Last Supper was held on the evening immediately prior to the day of His crucifixion. That is, the Last Supper was held on the evening of the 13th of Nisan. Or, perhaps more precisely, it occurred on the opening hours of the 14th (following Jewish custom in the reckoning of days), which would have been a full 24 hours *before* the Biblically prescribed schedule for the feast to begin (see *Num. 28:16-17*). Then, and in full accordance with the received traditional chronology, the arrest and trial could have occurred during the night of Nisan 14, followed by His crucifixion beginning by 9:00 a.m. on the 14th. However, with the Last Supper occurring on the closing hours of Nisan 13, we are confronted with a different sort of perplexity. The evident perplexity associated with this schedule can perhaps be best exposed by the following set of questions:

- What fulfillment basis or precedent would have given originating force, or compelling foundation, for such an alteration to be made in the scheduled time for the "Passover meal"?
- What signifying sense (alt., what typifying redemptive meaning) should be assigned to the traditional symbols in the Passover meal if held on the 13th, especially since the Passover lamb is not to be slain and roasted until later the following evening?
- Was there any historical or traditional precedent in the era of our Lord's first advent for a celebratory meal to be held on this particular evening, what with Mosaic Law explicitly prescribing that this commemorative feast with enduring sacred significance is not scheduled to occur until the following evening?

Associated Question: Would the Jews be inclined to accept Jesus' claim to be the true Messiah, and especially His particular fulfillment of the redemptive type implicit to the Passover Lamb, if Christ did not celebrate the Passover in compliance with the historical chronology of the exodus and with custom firmly rooted in the Mosaic Law?

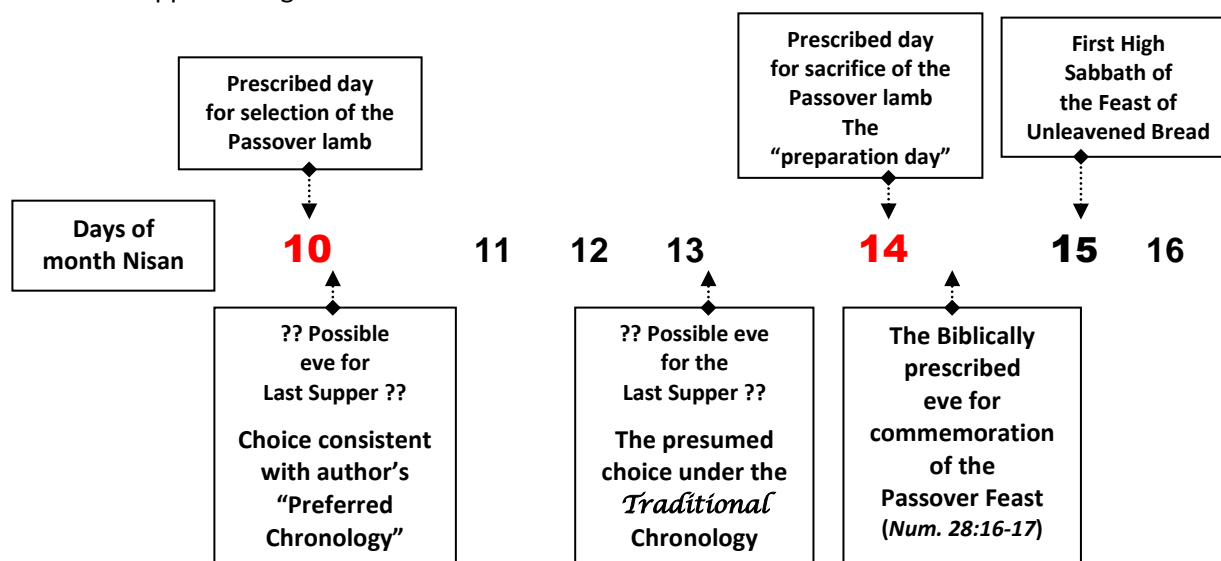
Point: If we allow momentary deference for either the crucifixion occurring on Nisan 15 or the Last Supper being held on the eve of Nisan 13, we can note that both proffered suggestions at least satisfy the absolute minimum condition that Jesus necessarily celebrated the Last Supper *before* He was crucified. This basic and essential fact overcomes the particular perplexity associated with the contradiction noted previously under the heading "The Last Supper and the Traditional Chronology" – a perplexity which looms large when holding to the traditional chronology *and yet* insisting that the celebrated Last Supper constituted the Biblically prescribed Passover feast. However, in the case of the latter of these proffered chronologies noted under the sub-heading "Accepted Church Custom", even that with widespread acceptance across Christian communities of various persuasions today, namely that the Last Supper was held on the eve of Nisan 13, this schedule for the Last Supper finds neither prescriptive Biblical foundation nor typifying redemptive root. And further to this point, the author is unaware of any traditional practice during the OT era where Nisan 13 was set as the day to commemorate the exodus, and therewith a prefiguring of the associated redemptive type of Christ on the evening *before* the "preparation day". Hence, the perplexity that attends a causal choice for specifying Nisan 13 as the date for the Last Supper compels this author to seek an alternate option,

particularly one that can be respected as satisfying defined aspects consistent with the full scope of specified Biblical terms for the Passover Pattern.

The Last Supper in a Preferred vs. Traditional Chronology

In order that an identifiable root exist within the broader Biblical pattern for the Passover as foundation for our Lord's deliberate selection of the day for His convening the Last Supper, the only reasonable and available alternative is to see the Last Supper occurring on the Lamb Selection eve, namely on Nisan 10. This option, along with the immovable correlative necessity that *Mk. 16:1* with *Lk. 23:56* require Passover to have fallen on a Wednesday, along with the essential fulfillment of the specific terms of the Sign of Jonah (*Matt. 12:38-40*), these all conjoin to provide Biblical bases that undergird this author's proposed chronology of the passion of our Lord detailed in Part 1 of this chapter.

The chart below summarizes several chronological considerations pertaining to the possible scheduling of the Last Supper during the entire extent of the Passover Pattern.



The Trials of Christ

It is immediately apparent that, since the arrest of Jesus definitely occurred during the night following celebration of the Last Supper, and since the Last Supper occurred on the eve of the "Lamb Selection Day" in this "preferred" chronology, three intervening days had to have transpired between the Last Supper and the crucifixion. As such, the time during which Jesus was bound and undergoing trial evidently extended over several days, and could not have been confined entirely to the limited span of the night of His arrest and the very limited early morning hours as postulated in the Traditional Chronology. Thus, to advance support for the preferred chronology offered here, an elemental outline of the trials of Christ is presented. The outline is divided into two sections, separating the initial religious phase from the subsequent civil (alt., Roman) phase. Selected Biblical texts are quoted alongside the outline of events to lend possible support for a temporal spacing of these distinct phases of Christ's trial, having it unfold over Nisan 11, 12 and 13, days that intervened between Christ's arrest and His crucifixion (alt., between His celebration of the Last Supper and the crucifixion).

Note: The Biblical accounts of the several trials of Christ nowhere require these trials to have definitively occurred on the very morning following the night of His arrest. Of course, neither does any explicit time-specific information demand that these trials extended over several days. Nevertheless, at least several temporal markers do appear in the Biblical accounts which seem to place in reasoned question whether these trials could have actually been consummated in the brief span of several hours of a single night as presumed by the Traditional Chronology.

The Religious Trial Temporal Considerations

Phase 1: Trial before Annas

- *John 18:12-14, 19-24*

Comment: Annas and his son-in-law Caiaphas held a co-regency as high priests when John the Baptizer began his ministry (*Lk. 3:2*). However, Caiaphas is the sole occupant of the office at the time of Christ's arrest (*John 18:12*). Yet only a brief time later, soon after Pentecost, Annas is again noted as the high priest (*Acts 4:6*). The office seems to have become quite politicized, although retained within this one family for a seemingly extended time.

Phase 2: Trial before Caiaphas

- *Matt. 26:57; Mk. 14:53; Lk. 22:54; John 18:24*

Note: This trial occurs in Caiaphas' home. (*Lk. 22:54*)

- *Matt. 26:59-68; Mk. 14:55-56; Lk. 22:63-65*
The chief priests seek witnesses to support their case, but much of the testimony was either contrived or contradictory.

Note: Jesus is mocked and beaten by the High Priest's guards in Caiaphas's presence.

Ques. How long did it take to hear testimony from "many" adversarial and contradictory witnesses?

Ques. At what hour would the cock normally crow? Do not roosters generally crow only as dawn is imminent, or even as the rays of the sun first begin their brightening of the eastern horizon?

Phase 3: Trial before the Council (Sanhedrin)

- *Lk. 22:66-71*

Ques. What time might be indicated by the temporal designators "when morning had come", "early in the morning", and "when it was day"?

Comment: Passover always occurred within but a few weeks of the spring equinox, implying that the rising and setting of the sun were very closely separated by 12-hour increments. As such, this trial before the Council seemingly could not have commenced before 6:00 a.m. (*Lk. 22:66*), but certainly could not have concluded earlier than 6:00 a.m. This leaves but 3 hours maximum for the full scope of the civil trial, and Christ led up to Golgotha and nailed to the cross by 9:00 a.m. (*Mk. 15:25*)

The 3 hours between sunrise and the crucifixion must necessarily encompass a spontaneously arranged meeting before Pilate, a subsequent spontaneously arranged meeting before Herod, and a return meeting with Pilate during which Pilate receives a warning message from his wife stimulated by an earlier dream. All these events are then followed by a debate involving the choice to release of Barabbas in the place of Christ, then the issuance of the death sentence plus another subsequent mocking with Christ dressed in royal robes and brutally scourged. Only then is the journey to Golgotha commenced.

"So the Roman cohort and the commander, and the officers of the Jews, arrested Jesus and bound Him, and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year."

"Annas therefore sent Him bound to Caiaphas the high priest." *John 18:12-13, 24*

"And they led Jesus away to the high priest; and all the chief priests and the elders and the scribes gathered together. And Peter had followed at a distance, right into the courtyard of the high priest; ... Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any.

For many stood up and began to give false testimony against Him, and yet their testimony was not consistent." *Mk. 14:53-56*

"And as Peter was below in the courtyard, one of the servant girls of the high priest came ... and said, 'You, too, were with Jesus the Nazarene.' But he denied it ... And he went out onto the porch. ... But he began to curse and swear, 'I do not know this man you are talking about!' And immediately a cock crowed a second time. And Peter remembered how Jesus made the remark to him, 'Before the cock crows twice, you will deny Me three times.' And he began to weep." *Mk. 14:66-72*

"Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put Him to death; ... and delivered Him up to Pilate the governor." *Matt. 27:1-2*

"And early in the morning the chief priests with the elders and scribes, and the whole Council, immediately held a consultation; and binding Jesus, they led Him away, and delivered Him to Pilate." *Mk. 15:1*

"And when it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, ..." *Lk. 22:66*

Ques. Would not the phrase, "when it was day", have reference to a time not earlier than sunrise?

"Then the whole body of them arose and brought Him before Pilate." *Lk. 23:1*

Comment: It seems quite unlikely that the initial arrival before Pilate for this unscheduled meeting could have occurred earlier than 6:30 a.m., perhaps even later.

The Civil Trial

Phase 1: First trial before Pilate

Pilate, Roman governor (procurator) of Judea: 26-36 A.D.

- *John 18:28-32*
- *Lk. 23:1-5:* The specific charge brought before the court is enunciated.
- *John 18:33-38a:* Pilate proceeds to interview Jesus.
- *Lk. 23:4; John 18:38b:* Pilate makes his 1st declaration of Christ's innocence.
- *Mk. 15:3-5:* Pilate intensifies his interrogation of Jesus, seeking to establish legal cause for Jesus to be released.
- *Lk. 23:5:* The gathered Jewish leaders accuse Jesus of subversive teaching, offering testimony that such teaching occurred while He was in the region of Galilee, a territory within the jurisdiction of Herod Antipas.
- *Lk. 23:6-7:* Pilate issues an order for Jesus to be transferred to Herod Antipas' quarters, as Herod was in Jerusalem at this time.

Phase 2: Trial before Herod (Herod Antipas)

Herod Antipas was a descendant of Esau; it was Herodias, his illegitimate wife, who incited him to have John the Baptizer martyred.

- *Lk. 23:8-11:* Herod interrogated Jesus "at some length", but Christ remained resolutely silent before him; the chief priests and scribes persist in hurling angry accusations at Jesus; Herod and his soldiers mock Jesus with contempt. Herod issued no verdict against Jesus, passively declaring Jesus' innocence, and ordered Him to be returned to Pilate's jurisdiction.

Ques. Did Jesus' appearance before Herod Antipas occur on the same day (Nisan 11?) as His first appearance before Pilate? Could such a judicial transfer from Pilate to Herod have been spontaneously arranged, per the Traditional Chronology, so early on the very morning following His night arrest?

Ques. Might not Jesus have been kept in custody by Pilate until the following day (Nisan 12 in this preferred chronology) when likely necessary political arrangements facilitating a judicial transfer to Herod could be arranged?

Phase 3: Second trial before Pilate

- *Lk. 23:13-15:* Pilate makes his 2nd declaration that Jesus is innocent with respect to any charges under Roman law.
- *Mk. 15:6-10:* Pilate chooses to present the crowd with an alternative: either crucify Christ or the murderer-seditionist named Barabbas?
- *Matt. 27:17-19:* Pilate receives a message of warning concerning the innocence of Christ from his wife at this later juncture of the trial.
- *Matt. 27:20-22; Lk. 23:18-22:* The crowd presses for the release of Barabbas over Christ; Pilate's 3rd attempt to release Jesus is frustrated.
- *John 19:1-5:* Pilate scourges Jesus, supposing sympathy gained as a scourged prisoner might favorably influence the crowd to accept Pilate's earlier (3rd) attempt at securing Jesus' release.
- *John 19:6-7:* Pilate's effort is bluntly rebuffed, yet he refuses to pronounce that Jesus is worthy of the Roman sentence of crucifixion. Pilate considers Jesus' "King of the Jews" claim to be a totally empty threat to Rome, for Israel is securely subjugated under Caesar's kingship. (*John 18:33-39*)
- *John 19:7-11:* Pilate suddenly becomes greatly alarmed when he hears word that Jesus claims to be "the Son of God". Pilate proceeds to interrogate Jesus with respect to this higher-level "Kingship" claim, for any substance to such claim might in fact comprise a threat against Rome.

"Phase 3: Second trial before Pilate" continued on next page.

Note: Pilate was procurator (alt., governor) in Judea while Herod Antipas was tetrarch of the region of Galilee, both appointed by Imperial Rome.

Note: Herod Antipas was the son of Herod the Great, that evil tyrant who ordered the murder of all under 2 yrs. of age in Bethlehem following the birth of Jesus.

Question: What with Herod Antipas' longer-standing desire to meet and discourse with Jesus, is it not reasonable to see this trial lasting for even several hours? Might it have occurred on Nisan 12 rather than on the morning of Nisan 11, the day following Jesus' night arrest in the Garden of Gethsemane?

Question: Might not the dream of Pilate's wife concerning the issue of Christ's innocence be more reasonably seen as occurring on the previous night – even the night following Pilate's first encounter with Christ on Nisan 11 when he sought to declare Christ's innocence? Alternatively, might not the dream have happened the night following Christ's trial before Herod, for Pilate now learns that Herod has refused to issue a judicial decision and the matter of Christ's guilt is, by default, now placed squarely before him again – now to be faced the next day (Nisan 13).

The Civil Trial (cont'd.)

Phase 3: Second trial before Pilate (cont'd.)

- *John 19:12*: Pilate makes another attempt to release Jesus, however the charge of possible sedition against Caesar emerges and casts Pilate in a delicate position of being in potential jeopardy before Caesar – jeopardy of releasing a seditionist from a sentence worthy of death.

Note: At this juncture Pilate becomes aware that the essential charge of the Jews against Jesus was His claim of Kingship/Messiahship – a charge which could be interpreted by Pilate's superiors as a planned act of sedition against Caesar. Sedition ranked as a most solemn, even treasonous, charge in the eyes of Roman authority, and Pilate's governorship would certainly be challenged if he did not respond with issuing a death sentence for such a treasonous plot.

- *John 19:14-15*: The Jews completely overturn Pilate's attempt at release when they claim, "We have no king but Caesar", leaving Pilate confronted squarely by the Jews' charge of Jesus as a seditionist.
- *John 19:16; Matt. 27:24-26; Lk. 23:24-25*: Pilate relents in his attempts to have Jesus released and, with the charge of treason now holding prominent position in the proceedings, he turns Him over for crucifixion.
- *Matt. 27:26; Mk. 15:15; Lk. 23:22-25*: Pilate orders Jesus to be scourged one more time before delivering Him over to the Roman cohort under command of a centurion for crucifixion.
- *Matt. 27:27-31; Mk. 15:16-20*: Pilate's armed militia escort Jesus into the Praetorium, at which time they seize the opportunity to engage Him in another extended time of brutality and mockery.

Ques. With respect to the issue of time, how long might a session of brutal, de-humanizing treatment of this sort have lasted? Is it not reasonable to see this as requiring at minimum the goodly part of an hour?

- *Matt. 27:32; Mk. 15:21-22; Lk. 23:26; John 19:17*: Jesus proceeds in profound physical weakness, and with staggering and halting steps, along the route to Golgotha. The centurion is moved to enlist Simon of Cyrene under armed command to pick up Jesus' cross beam and to follow the prisoner along the death march winding its course up the hill.

Ques. Again with respect to the issue of time, how long time might the march from Pilate's hall to the brow of Golgotha have taken? The entourage necessarily arrived at Calvary in time for Jesus to be nailed to the cross beam He was asked to carry by 9:00 a.m. (see *Mk. 15:25*)

- *Mk. 15:25-27; Lk. 23:32-33; John 19:18*: Jesus is bound to His cross at 9:00 a.m., and was crucified on the center cross along with two other criminals.
- *Matt. 27:45-50; Mk. 15:33-37; Lk. 23:44-46*: At 12:00 noon a mysterious darkness came over the land, which continued until 3:00 p.m. when Jesus gave up His life and died.

Summary Note

Some of the important "temporal designators" appearing in the Biblical accounts of the trials of Christ are highlighted.

Jesus is arrested in Gethsemane during the night following the Last Supper.

In the trial before the High Priest, witnesses were solicited to testify against Jesus with respect to Jewish Law. The text explicitly states that "many" witnesses were assembled and gave testimony.

Three 'time-specific' qualifiers are used with respect to the last phase of the religious trials which, so it would seem, place quite restrictive constraints on the available time for the various aspects of the sequence of civil trials:

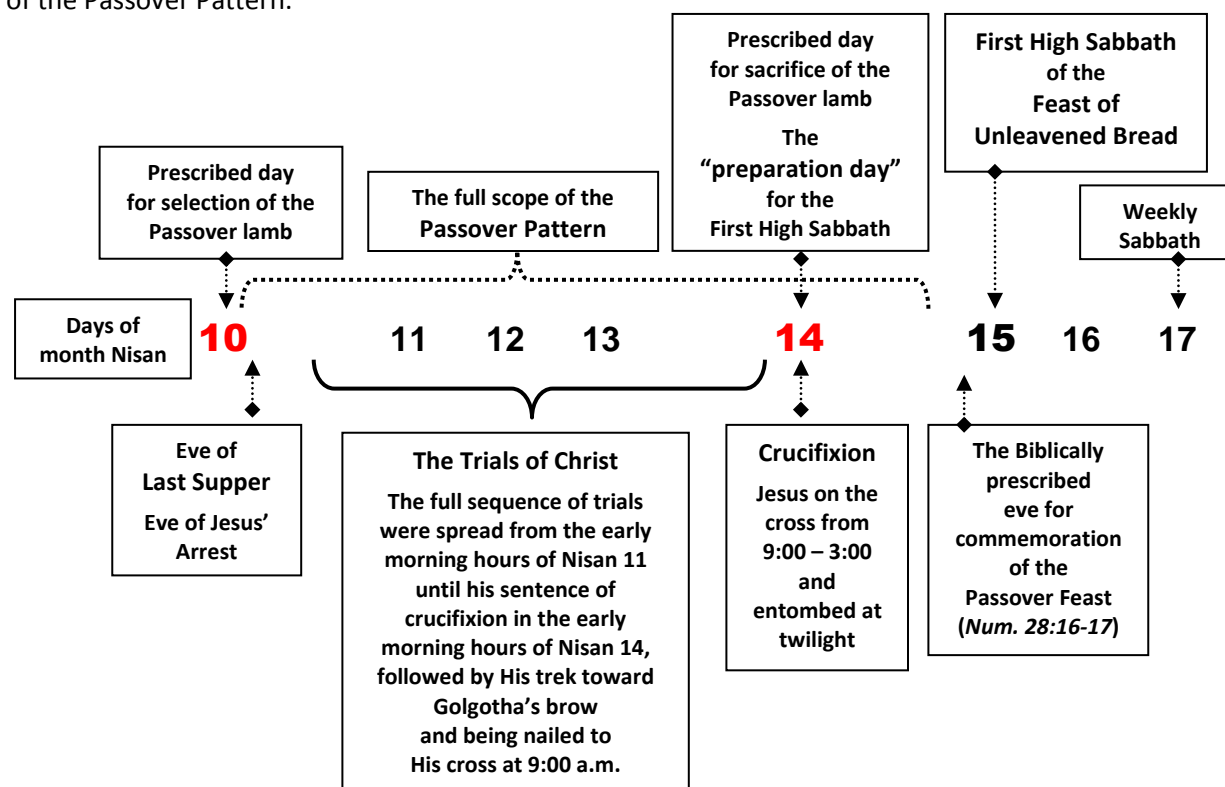
- "when morning had come"
- "early in the morning"
- "when it was day".

The Scriptures state clearly that Jesus was crucified at 9:00 a.m. Hence, there seems to be a maximum of 3 hours over which to fit in all phases of the civil trials, the several episodes of mocking and scourging of Jesus, and for the slow-moving entourage of criminals, Roman cohort, and crowd to move from the Praetorium to Golgotha.

Conclusion: It strains the imagination to rationally conceive of such an extensive array of events, some certainly arranged spontaneously, to fit into such a narrow time span as 3 hours.

The Last Supper and Trials of Christ: A Biblically ‘Compelled’ Chronology

With the foregoing considerations in hand, the following modifications to the temporal layout of the Passover Pattern appearing on page 178 might properly be offered as a ‘compelled’ Biblical chronology of the Passover Pattern.



In the placing of the Last Supper on the eve of Nisan 10 as communicated in the above layout, although unquestionably an integral day within the full Passover Pattern as fulfilled by Christ, it yet stands in strong contradistinction with respect to the Biblically-mandated “between the two evenings” (at twilight) Passover feast per *Num. 9:1-3*. At the same time, the schedule proposed in this layout allows for a more logical and reasonable understanding of the full scope of intervening events following Christ’s arrest and leading up to His crucifixion at 9:00 a.m. on Nisan 14.

The chronology of Passover Pattern events as postulated here in the year of our Lord’s passion comports fully with the coordinated chronology presented on pages 166-168 in Part 1. It is emphasized that the temporal extent of the period associated with our Lord’s passion in this coordinated chronology should be properly understood as encompassing a full two-week period, not a single week as is purported to be the case in the entrenched Traditional Chronology. For clarity and specificity, the occasion of our Lord’s Triumphal Entry into Jerusalem in the coordinated chronology (see detail on pages 166-168) places Palm Sunday a full two weeks *before* our Lord’s resurrection from His full 3-day entombment in Joseph of Arimathea’s sepulchre. Furthermore, the (so-called) ‘compelled’ chronology set forth above places the Last Supper on the eve of the first day of the week exactly one week following the Triumphal Entry.

It is this author’s firm conviction that the layout of events in our Lord’s passion, as set forth herein, emerges quite straightforwardly from, and stands firmly on, consistently-reasoned and Biblically-rooted analysis. With that said, however, this author reiterates that advocacy of this full-scope of the coordinated chronology, including the argued placing of the Last Supper and the extended period for the trials of Christ, should NOT be understood as a plea for a wholesale disruptive change in the traditional calendar for the church’s celebration of the salvific working of the incarnate Son in His substitutionary atonement and His stupendous victory over sin, death, and the grave.

End Comment

The principal ‘take-away’ from this investigative endeavor concerning the chronological flow of events during the time of our Lord’s passion is, quite simply stated, that the infallible Word of God, the very revelatory word from God who cannot lie and who will never deceive, must be rightly accepted as fully trustworthy in every local expression of truth, even in descriptive and prescriptive statements communicating chronological detail. Furthermore, this Word of God ought to be seen as possessing an intrinsic and consistent unity across the whole breadth of inspired revelation, even an intrinsic consistency necessarily extending across all inter-related references to chronological detail. This author contends that the Biblically-grounded, chronological conclusions advocated in this chapter relating to the narrow subject of our Lord’s passion and the birth of the Church should be seen as encouraging confidence, and so with compelling weight, in both the verbal and the plenary inspiration of Scripture. Also, it should serve to enhance reverential respect for the Spirit’s effectual confirmation of this fact in personal approaches to every text of Scripture and at any level of analysis of a text. That is, every text, including any and all texts communicating chronological detail, ought to be respectfully accepted as true (infallible in respect to original language), be ‘rightly divided’ in textual analysis or exposition, be consistently placed in proper local and global context, and be faithfully integrated in an understanding of the temporal flow of God’s plan and purpose for the ages.

