

*Outline Studies*  
*in*  
*Biblical Chronology*

**A Continuous Chronology  
from  
Creation to the Cross**

**Chapter 4**

**The Exodus to The Monarchy**

*A Harmonized Chronology of the Joshua–Judges Period*



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**A Continuous Chronology from Creation to the Cross**

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

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# **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)

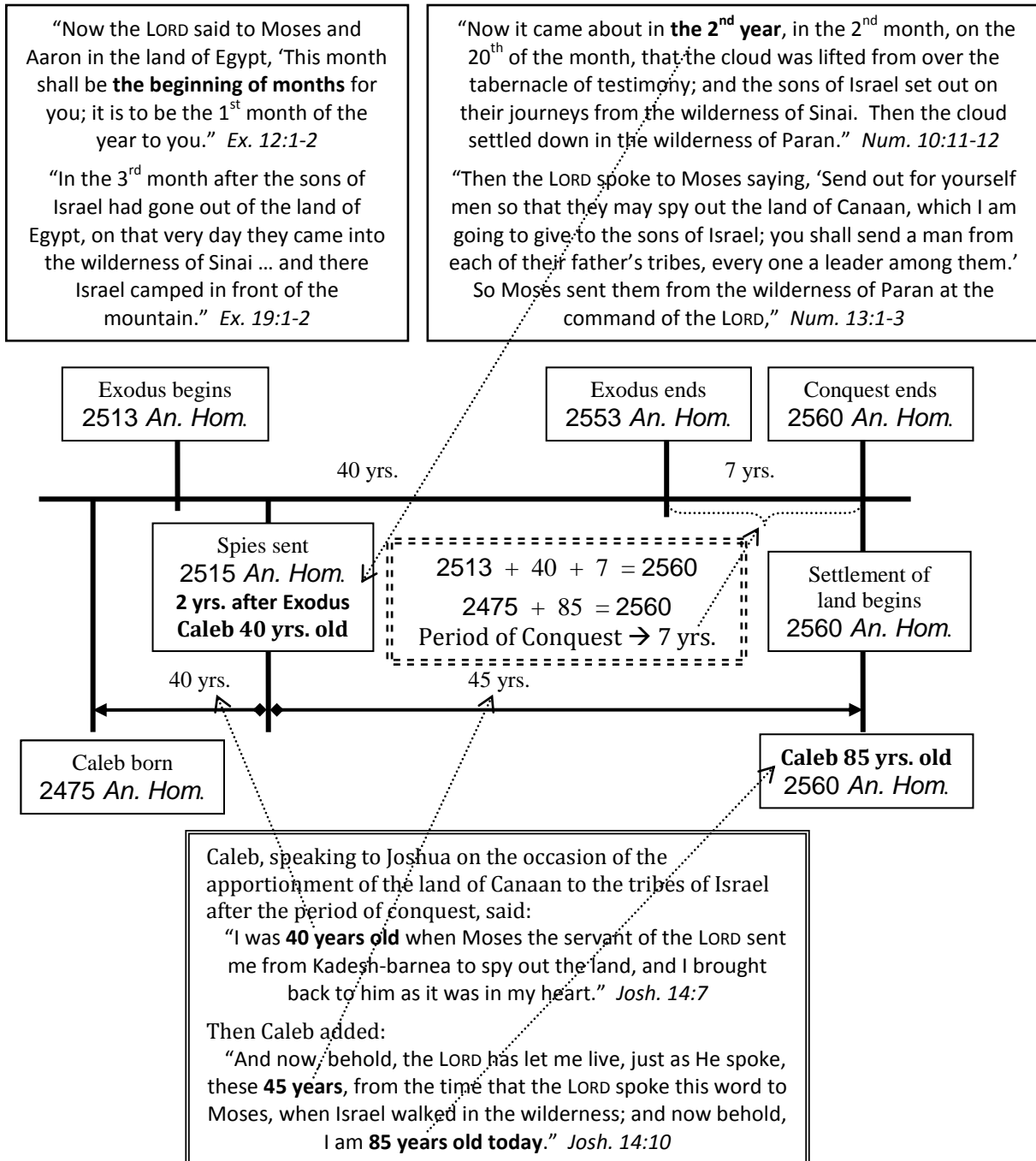
16. Then Paul stood up, and beckoning with his hand said,  
“Men of Israel, and ye that fear God, give audience.
17. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it.
18. And about 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 38<sup>th</sup> 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 1<sup>st</sup> 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,

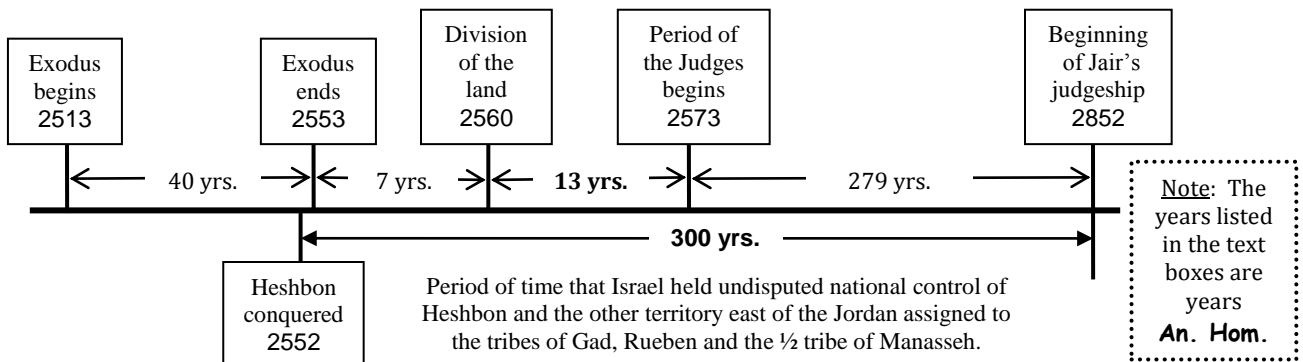
- a) in that year (→ the 1<sup>st</sup> year of Jair; national Israel lost control of Heshbon to the sons of Ammon at the beginning of Jair’s rule ... the antecedent time reference);
- b) for 18 years (that is, 18 years after the death of Jair; the sons of Ammon significantly enlarged the reach of their 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).”

**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.

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 1<sup>st</sup> Passover in Egypt until the 1<sup>st</sup> 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 **480<sup>th</sup> year** after the sons of Israel came out of the land of Egypt, in the *4<sup>th</sup> year of Solomon’s reign* over Israel, in the month of Ziv which is the 2<sup>nd</sup> 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 4<sup>th</sup> 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
  - 4<sup>th</sup> 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 “4<sup>th</sup> 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.

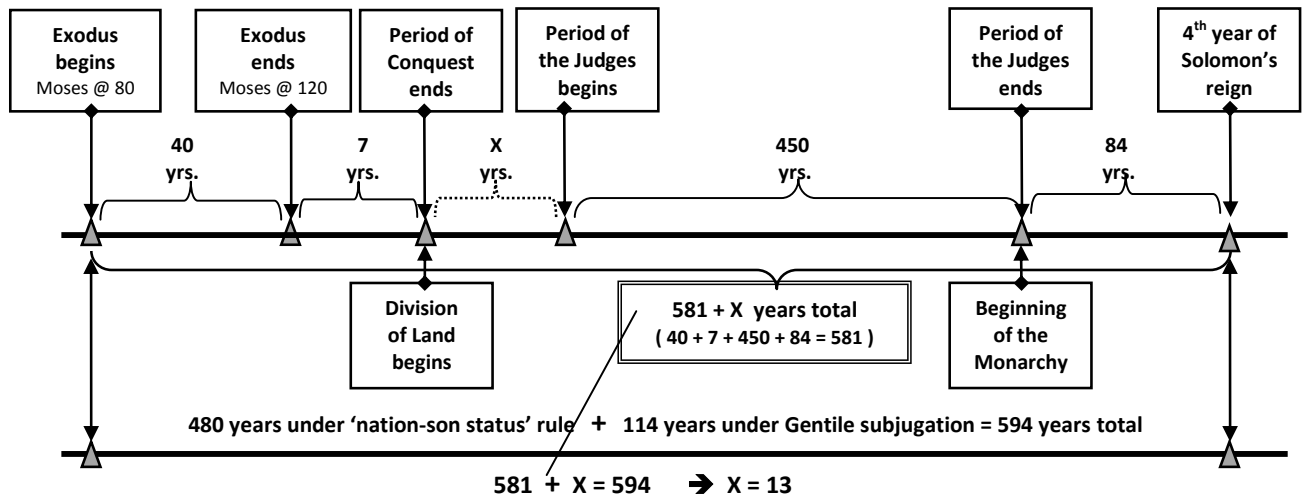
<p>“Now it came about after many days, when the LORD had given rest to Israel from all their enemies on every side, and Joshua was old, advanced in years, that Joshua called for all Israel, for their elders and their heads and their judges and their officers, and said to them, ...” <i>Josh. 23:1-2</i></p>	<p>“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.” <i>Josh. 24:1, 28-29, 31</i></p>
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### 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.

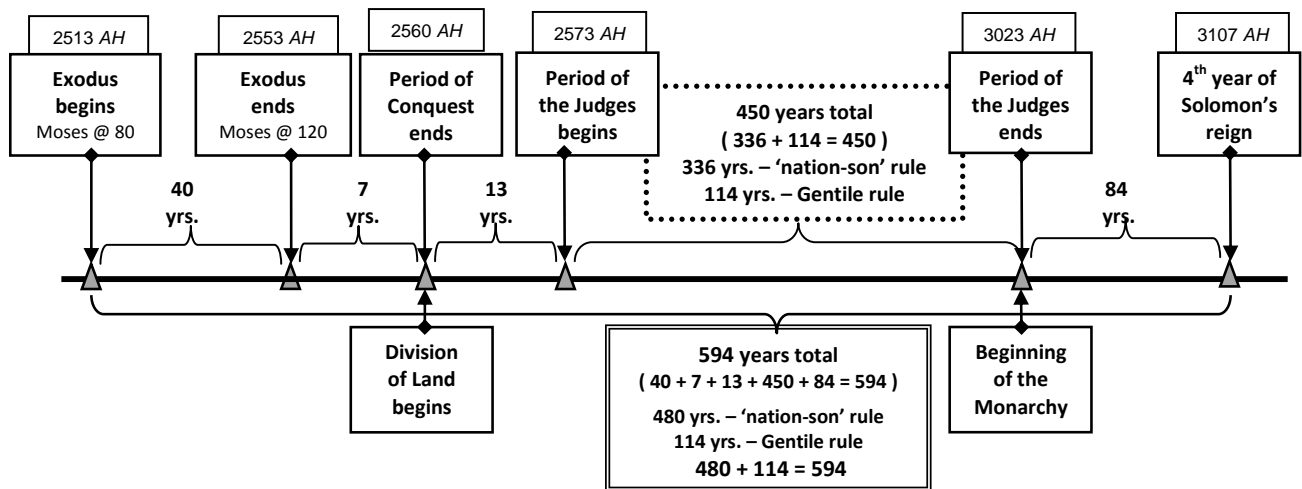
<p>“And about the time of <b>40 years</b> suffered he their manners in the wilderness. And when he had destroyed 7 nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges about the space of <b>450 years</b>, until Samuel the prophet.” <i>Acts 7:13-20 (KJV)</i></p>	<p>“Now it came about in the <b>480<sup>th</sup> year</b> after the sons of Israel came out of the land of Egypt, in the <b>4<sup>th</sup> year of Solomon’s reign</b> over Israel, in the month of Ziv which is the 2<sup>nd</sup> month, that he began to build the house of the LORD.” <i>I Kings 6:1 (NASB)</i></p>
<p><u>Comment:</u> 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.</p>	<p><u>Comment:</u> 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’ (<i>Ex. 4:22</i>). 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.</p>

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

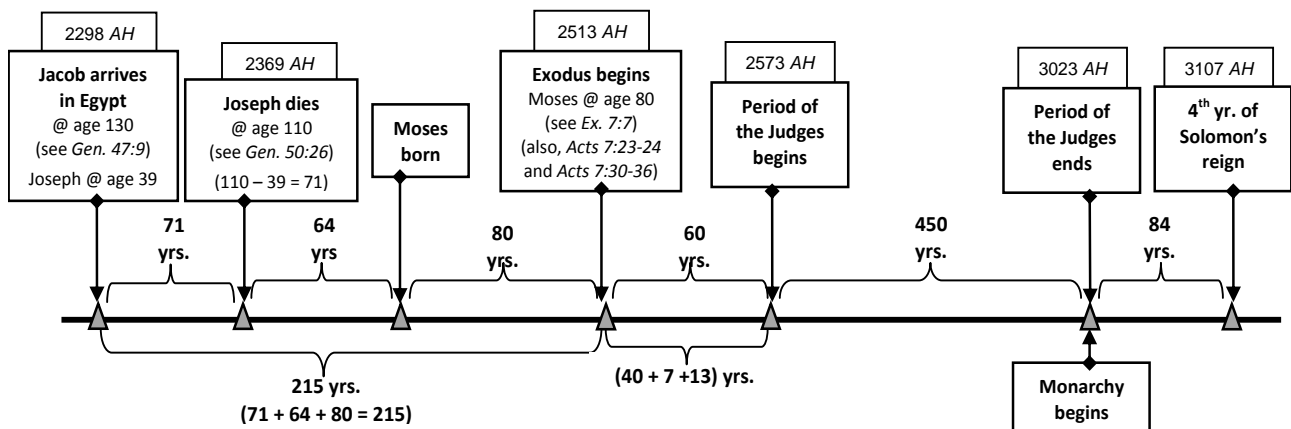


**Inferred Fact:** Time gap between ending of *Period of Conquest* and beginning of *Period of the Judges* = 13 years

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

Period of the Judges	Years (servitude)	Years (rest)	Years (cumulative)	
Servitude (Cushan) .....	8	.....	8	<b>68</b>
Rest (Othniel) .....	.....	40	48	<b>108</b>
Servitude (Eglon) .....	18	.....	66	<b>126</b>
Rest (Ehud) .....	.....	80	146	<b>206</b>
Servitude (Jabin) .....	20	.....	166	<b>226</b>
Rest (Barak & Deborah) .....	.....	40	206	<b>266</b>
Servitude (Midian) .....	7	.....	213	<b>273</b>
Rest (Gideon) .....	.....	40	253	<b>313</b>
Usurper (Abimilech) .....	3	.....	256	<b>316</b>
Rest (Tola) .....	.....	23	279	<b>339</b>
<div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 80%;">                     300 years since defeat of the Amorites  <i>(Judges 11:1-28, esp. vs. 26)</i> </div> <div style="margin-left: 250px;"> <math>339 - 39 = 300 \text{ years}</math> </div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 80%;"> <i>(Judges 10:8 “that year” = 1<sup>st</sup> year of Jair?)</i> </div>				
Rest (Jair) ... (limited servitude to Ammon).....	.....	22	301	<b>361</b>
Servitude (Ammon and Philistia) .....	18	.....	319	<b>379</b>
Rest (Jephthah) .....	.....	6	325	<b>385</b>
Rest (Ibzan) .....	.....	7	332	<b>392</b>
Rest (Elon) .....	.....	10	342	<b>402</b>
Rest (Abdon) .....	.....	8	350	<b>410</b>
Servitude (Philistia) [Judged by Samson]	40	.....	390	<b>450</b>
Rest (Eli) .....	.....	40	430	<b>490</b>
Rest (Samuel) .....	.....	20	450	<b>510</b>
<b>Totals</b>	<b>114</b>	<b>336</b>		
<b>3023</b>	End of the Period of the Judges		<b>450</b>	
	<i>(2513 + 510 = 3023)</i>			
	King – Reign of King Saul ( <i>Acts 13:21</i> ) .....	40	490	<b>550</b>
	King – Reign of King David ( <i>II Sam. 5:4-5</i> ) .....	40	530	<b>590</b>
<b>3107</b>	King – Reign of King Solomon ... to 4 <sup>th</sup> year .....	4	534	<b>594</b>

**Note: 594 – 114 = 480**

The period of 594 years beginning at the Exodus and continuing until the 4<sup>th</sup> 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 **480<sup>th</sup> year** after the sons of Israel came out of the land of Egypt, **in the 4<sup>th</sup> year of Solomon’s reign** over Israel, in the month of Ziv which is the 2<sup>nd</sup> month, that he began to build the house of the LORD.” *I Kings 6:1*  
(see analysis on previous page)

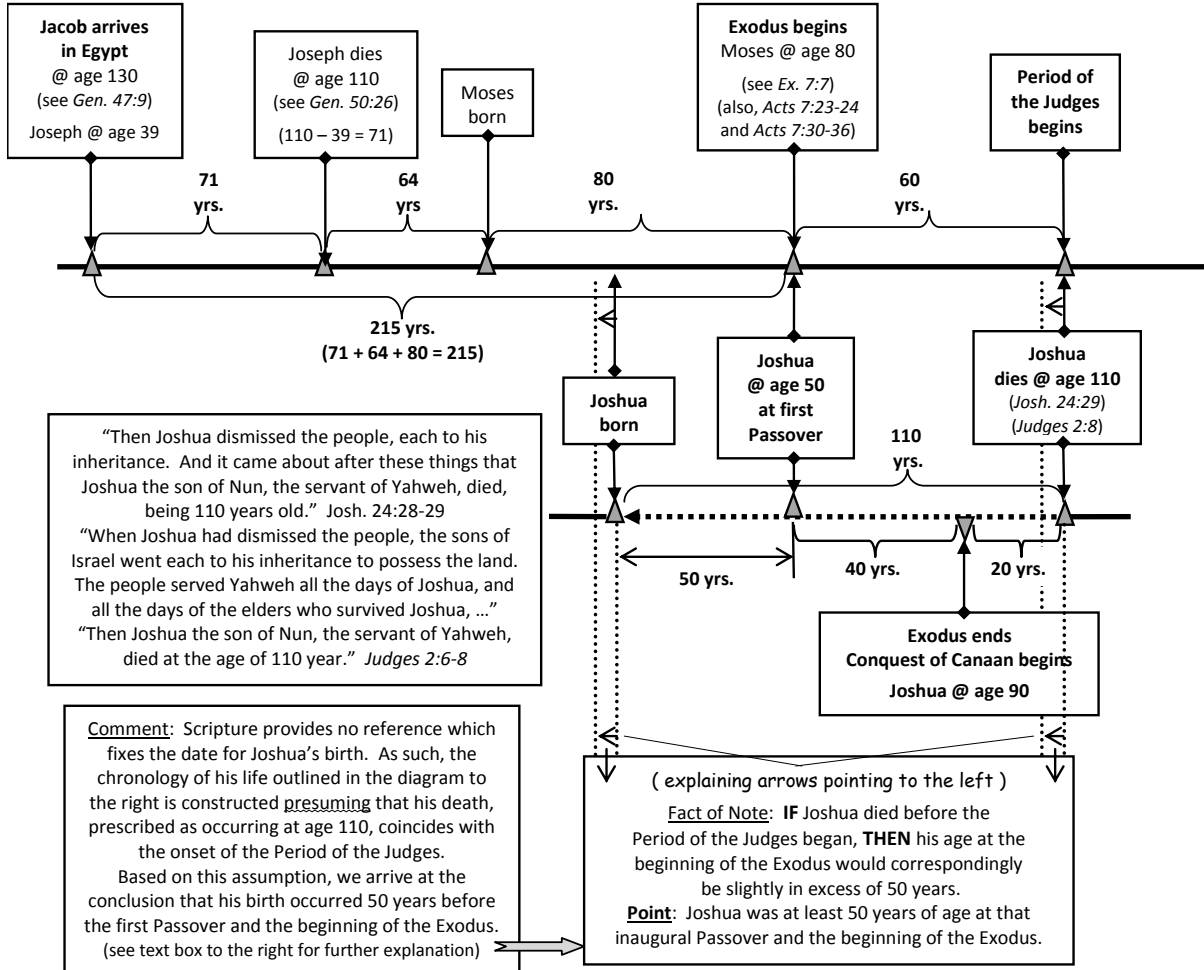
**Summary of the  
Genesis–Exodus Connection Chronology  
and the  
Exodus–Joshua–Judges Connection Chronology**

<b>Year (An. Hom.)</b>	<b>----- Event -----</b>	<b>----- Time Intervals -----</b>
2083	Covenant Promise given to Abraham	
2108	Isaac born	100
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	
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
<b>Abraham</b>	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
<b>David</b>	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?