

~CHRONOLOGY (4238)

- Eras
 - Bible Chronology And Secular History
 - Egyptian Chronology
 - Absence Of Information Concerning Israel
 - Assyrian Chronology
 - Assyrian Display Inscriptions And Annals
 - Eponym or Limmu lists
 - Babylonian Chronology
 - Berossus
 - Other factors Allowing For Differences
 - Persian Chronology
 - Astronomical Calculations
 - Ptolemy's Canon
 - Lunar Eclipses
 - Archaeological Dating
 - Historians Of The Classical Period
 - Thucydides
 - The Biblical Count Of Time
 - From Human Creation To The Present
 - From Adam's Creation To The Flood
 - From 2370 B.C.E, To Covenant With Abraham.
 - From 1943 B.C.E, To The Exodus
 - From 1513 B.C.E, To Division Of Kingdom
 - From 997 B.C.E, To Desolation Of Jerusalem
 - From 607 B.C.E, To Return From Exile
 - From 537 B.C.E, To Conversion Of Cornelius
 - The Later Apostolic Period
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- The **English** word chronology comes from the **Greek** *khro-no-lo-gi'a*, from *khro'nos*, time, and *le'go*, say or tell, that is, **the computation of time**.
 - Chronology makes possible the placing of events in their orderly sequence or association and the assigning of proper dates to particular events.
 - **Yehowah is the Ancient of Days and the God of Eternity.**
 - I kept on beholding until there were thrones placed and the Ancient of Days sat down. His clothing was white just like snow, and the hair of his head was like clean wool. His throne was

- flames of fire, its wheels were a burning fire. (**Daniel 7:9**)
- Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the productive land, even from time indefinite to time indefinite you are God. (**Psalms 90:2**)
 - Your throne is firmly established from long ago. You are from time indefinite. (**Psalms 93:2**)
 - That he is an accurate Timekeeper is evident not only from the superb precision manifest in the movements of the stellar bodies but also from the divine record of his acts.
 - In fulfillment of his promises or prophecies, he caused events to occur at the exact time foretold, whether the intervening time was of only a day
 - Moreover, Yehowah set an appointed time, saying; Tomorrow Yehowah will do this thing in the land. (**Exodus 9:5**)
 - Accordingly Yehowah did this thing on the next day, and all sorts of livestock of Egypt began to die, but not one of the livestock of the sons of Israel died. (**Exodus 9:6**)
 - A year,
 - However, my covenant I shall establish with Isaac, whom Sarah will bear to you at this appointed time next year. (**Genesis 17:21**)
 - Is anything too extraordinary for Yehowah? At the appointed time I shall return to you, next year at this time, and Sarah will have a son. (**Genesis 18:14**)
 - And Yehowah turned his attention to Sarah just as he had said, and Yehowah now did to Sarah just as he had spoken. (**Genesis 21:1**)
 - And Sarah became pregnant and then bore a son to Abraham in his old age at the appointed time of which God had spoken to him. (**Genesis 21:2**)
 - Then he said; At this appointed time next year you will be embracing a son. But she said; No, my master, O man of the

true God! Do not tell lies in connection with your maidservant. (2 Kings 4:16)

- **However, the woman became pregnant and gave birth to a son at this appointed time the next year, just as Elisha had spoken to her. (2 Kings 4:17)**

- **Decades**

- **By the number of the days that you spied out the land, forty days, a day for a year, a day for a year, you will answer for your errors forty years, as you must know what my being estranged means. (Numbers 14:34)**
- **Furthermore, he carried off those remaining from the sword captive to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign. (2 Chronicles 36:20)**
- **To fulfill Yehowah's word by the mouth of Jeremiah, until the land had paid off its Sabbaths. All the days of lying desolated it kept Sabbath, to fulfill seventy years. (2 Chronicles 36:21)**
- **And in the first year of Cyrus the king of Persia, that Yehowah's word by the mouth of Jeremiah might be accomplished, Yehowah roused the spirit of Cyrus the king of Persia, so that he caused a cry to pass through all his kingdom, and also in writing, saying; (2 Chronicles 36:22)**
- **This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, Yehowah his God be with him. So let him go up. (2 Chronicles 36:23)**
- **In the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Yehowah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, namely, seventy years. (Daniel 9:2)**
- **Centuries,**
- **At that Abram went just as Yehowah had spoken to him, and Lot**

went with him. And Abram was seventy-five years old when he went out from Haran. ([Genesis 12:4](#))

- Yehowah now appeared to Abram and said; To your seed I am going to give this land. After that he built an altar there to Yehowah, who had appeared to him. ([Genesis 12:7](#))
- And he began to say to Abram; You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. ([Genesis 15:13](#))
- But the nation that they will serve I am judging, and after that they will go out with many goods. ([Genesis 15:14](#))
- As for you, you will go to your forefathers in peace; You will be buried at a good old age. ([Genesis 15:15](#))
- But in the fourth generation they will return here, because the error of the Amorites has not yet come to completion. ([Genesis 15:16](#))
- And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. ([Exodus 12:40](#))
- And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Yehowah went out of the land of Egypt. ([Exodus 12:41](#))
- Further, I say this; As to the covenant previously validated by God, the Law that has come into being four hundred and thirty years later does not invalidate it, so as to abolish the promise. ([Galatians 3:17](#))
- Or millenniums
- And they will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled. ([Luke 21:24](#))
- We are assured that his purposes for the future are certain of execution at the predetermined time, right down to the day and hour designated.

- For the vision is yet for the appointed time, and it keeps panting on to the end, and it will not tell a lie. Even if it should delay, keep in expectation of it, for it will without fail come true. **It will not be late.** (**Habakkuk 2:3**)
- Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. (**Matthew 24:36**)

See Also APPOINTED TIMES OF THE NATIONS

- **God purposed that man, made in his Creator's image and likeness**
- **And God went on to say; Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth.** (**Genesis 1:26**)
- **Should measure the flow of time.** The Bible early states that the **luminaries in the expanse of the heavens were to serve in making a division between the day and the night, and as signs and for seasons and for days and years.**
- **And God went on to say; Let luminaries come to be in the expanse of the heavens to make a division between the day and the night, and they must serve as signs and for seasons and for days and years.** (**Genesis 1:14**)
- **And they must serve as luminaries in the expanse of the heavens to shine upon the earth. And it came to be so.** (**Genesis 1:15**)
- **He has made the moon for appointed times, the sun itself knows well where it sets.** (**Psalms 104:19**)
- **A discussion of the way in which these divisions have been observed since the beginning of man's history may be found in the articles below. Human reckoning and recording of time periods has continued from Adam's day till the present hour.**
- **This is the book of Adam's history. In the day of God's creating Adam he made him in the likeness of God.** (**Genesis 5:1**)
- **And Adam lived on for a hundred and thirty years. Then he**

became father to a son in his likeness, in his image, and called his name Seth. (**Genesis 5:3**)

- And the days of Adam after his fathering Seth came to be eight hundred years. Meanwhile he became father to sons and daughters. (**Genesis 5:4**)
- So all the days of Adam that he lived amounted to nine hundred and thirty years and he died. (**Genesis 5:5**)

See Also CALENDAR

See Also DAY

See Also MOON

See Also WEEK

See Also YEAR

•• **Eras**

- Accurate **chronology** requires that some point in the stream of time be set as the marker from which to count either forward or backward in time units, such as hours, days, months, years. That starting point could be simply the sunrise, for measuring the hours of a day, or a new moon, for measuring the days of a month, or the start of the spring season, for measuring the span of a year.
- For counting longer periods, men have resorted to the establishing of a particular **era**, using some outstanding event as their starting point from which to measure periods of many years.
- Thus, in nations of Christendom, when a person says that today is **October 1, 1987 C.E.** or **Common Era**, he means that today is the first day of the tenth month of the one thousand nine hundred and eighty-seventh year counting from what was believed by some to be the time of the birth of Jesus.
- Such use of an **era** in secular history is of rather late inception. The Greek **era**, supposedly the earliest secular case of such chronological reckoning, apparently was not put into practice until about the **Fourth Century B.C.E.** or **Before the Common Era**.
- The Greeks figured time by means of four-year periods called **Olympiads**, starting from the first **Olympiad**, calculated as beginning in **776 B.C.E.** Additionally, they often identified specific years by referring to the term of office of some particular official.

- The Romans eventually established an **era**, reckoning the years from the traditional date of the founding of the city of Rome, **753 B.C.E.** They also designated specific years by reference to the names of two consuls holding office in that year.

- It was not until the **Sixth Century C.E.** that a monk named Dionysius Exiguus calculated what is now popularly known as the **Christian Era**, or, more correctly, the **Common Era**. Among the Muhammadan or Islamic peoples the years are dated from the Hegira, Muhammad's flight from Mecca in **622 C.E.**

- The early Egyptians, Assyrians, and Babylonians, however, give no evidence of having used such an **era** system consistently over any considerable period of time.

- As to the Biblical record, no one **era** arrangement is expressly set forth as the starting point by which all events are thereafter dated. This of itself does not mean that a timetable did not exist for assigning to past events their specific and correct location in the stream of time.

- The fact that the Bible writers, when relating particular events, could cite precise figures involving periods of several centuries demonstrates that **chronological** interest was not lacking among the people of Israel or their ancestors.

- Thus, Moses could write that it came about at the end of the **four hundred and thirty years**, counting here from the time when Abraham crossed the Euphrates on his way to the land of Canaan, at which time, evidently, God validated the covenant with Abraham, it even came about on this very day that all the armies of Yehowah went out of the land of Egypt.

- And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Yehowah went out of the land of Egypt. (**Exodus 12:41**)

- **Again at;**

- And it came about in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year, in the month of Ziv, that is, the second month, after Solomon became king over Israel, that he proceeded to build the house to Yehowah. (**1 Kings 6:1**)

- The record states that it was in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt that King Solomon began to construct the temple at Jerusalem. Still, neither the validating of the Abrahamic covenant nor the Exodus came to be commonly used as the start of an era in recording other events.
- Now the promises were spoken to Abraham and to his seed. It says, not. And to seeds, as in the case of many such, but as in the case of one; And to your seed, who is Christ. ([Galatians 3:16](#))
- Further, I say this; As to the covenant previously validated by God, the Law that has come into being four hundred and thirty years later does not invalidate it, so as to abolish the promise. ([Galatians 3:17](#))

See Also EXODUS

- **Chronological** factors in the Bible, therefore, should not be expected to conform exactly to modern systems whereby all events are mathematically dated in relation to one fixed point in the past, such as the start of the **Common Era**.
- More often, events were located in the stream of time in much the same way as people do naturally in everyday life. Just as today one might fix an event by saying it took place the year after the drought, or five years after World War II, so the Bible writers related the events they recorded to relatively **current time markers**.
- A definite conclusion cannot be reached for some **chronological** points, since we do not always know precisely the starting point or time marker used by the Bible writer. Then, too, a writer might use more than one such starting point to date events during the course of treating a certain historical period.
- This variation in starting points does not imply vagueness or confusion on the part of the writer, we cannot properly judge his methods simply on the basis of our own opinion as to the proper way of recording events based on present-day procedures.
- And while copyists errors could be involved in some of the more difficult points, it is not wise to assume these where no sound evidence exists in the form of variant readings in ancient manuscript copies of the Scriptures.

- The available evidence convincingly demonstrates the remarkable accuracy and care that distinguished the copying of the Bible books, resulting in the preservation of their internal integrity.

See Also MANUSCRIPTS OF THE BIBLE

See Also SCRIBE

•• Bible Chronology And Secular History

- Concern is often expressed over the need to try to harmonize or reconcile the Biblical account with the **chronology** found in ancient secular records. Since truth is that which conforms to fact or reality, such coordinating would indeed be vital if the ancient secular records could be demonstrated to be unequivocally exact and consistently reliable, hence a standard of accuracy by which to judge.

- Since the Biblical **chronology** has so often been represented by critics as inferior to that of the pagan nations, it is worthwhile to examine some of the ancient records of nations and peoples whose activities and life touch on and connect with the people and events recorded in the Bible.

- The Bible is a historical book, preeminently so among ancient writings. The histories of the ancient Egyptians, Assyrians, Babylonians, Medes, Persians, and others are, in the main, fragmentary, their earlier periods are either obscure or, as presented by them, obviously mythical.

- Thus, the ancient document known as The Sumerian King List begins: **When kingship was lowered from heaven, kingship was (first) in Eridu. In Eridu, A-lulim became king and ruled 28,800 years. Alalgar ruled 36,000 years.**

- **Two kings thus ruled it for 64,800 years. In Bad-tibira, En-men-lu-Anna ruled 43,200 years, En-men-gal-Anna ruled 28,800 years, the god Dumu-zi, a shepherd, ruled 36,000 years. Three kings thus ruled it for 108,000 years. [Ancient Near Eastern Texts, edited by J. B. Pritchard, 1974, p. 265]**

- What is known from secular sources of these ancient nations has been laboriously pieced together from bits of information obtained from monuments and tablets or from the later writings of the so-called classical historiographers of the Greek and Roman period.

- While archaeologists have recovered tens of thousands of clay tablets bearing Assyro-Babylonian cuneiform inscriptions, as well as large numbers of papyrus scrolls from Egypt, the vast majority of these are religious texts or business documents consisting of contracts, bills of sale, deeds, and similar matter.
- The considerably smaller number of historical writings of the pagan nations, preserved either in the form of tablets, cylinders, steles, or monumental inscriptions, consist chiefly of material glorifying their emperors and recounting their military campaigns in grandiose terms.
- The Bible, by contrast, gives an unusually coherent and detailed history stretching through some 4,000 years, for not only does it record events with remarkable continuity from man's beginning down to the time of Nehemiah's governorship in the **Fifth Century B.C.E**, but also it may be considered as providing a basic coverage of the period between Nehemiah and the time of Jesus and his apostles by means of Daniel's prophecy, history written in advance, at **(Daniel Chapter 11)**
- The Bible presents a graphic and true-to-life account of the nation of Israel from its birth onward, portraying with candor its strength and its weaknesses, its successes and its failures, its right worship and its false worship, its blessings and its adverse judgments and calamities.
- While this honesty alone does not ensure accurate **chronology**, it does give sound basis for confidence in the integrity of the Biblical writers and their sincere concern for recording truth.
- Detailed records were manifestly available to Bible chroniclers, such as the writers of First and Second Kings and of First and Second Chronicles. This is seen by the lengthy genealogies they were able to compile, amounting to many hundreds of names, also the connected and factual presentation of the reigns of each of the kings of Judah and Israel, including their relations with other nations and with one another.
- Modern historians still express uncertainty as to the correct positioning of certain Assyrian and Babylonian kings, even some in the later dynasties. But there is no such uncertainty regarding the sequence of the kings of Judah and Israel.
- There are references to the book of the Wars of Yehowah

- **That is why it is said in the book of the Wars of Yehowah. Vaheb in Suphah and the torrent valleys of Arnon. ([Numbers 21:14](#))**
- **And the mouth of the torrent valleys, which has bent itself toward the seat of Ar and has leaned against the border of Moab. ([Numbers 21:15](#))**
- **The book of the affairs of the days of the kings of Israel.**
- **And the rest of the affairs of Jeroboam, how he warred and how he reigned, there they are written in the book of the affairs of the days of the kings of Israel. ([1 Kings 14:19](#))**
- **As for the rest of the affairs of Pekah and all that he did, there they are written in the book of the affairs of the days of the kings of Israel. ([2 Kings 15:31](#))**
- **The book of the affairs of the days of the kings of Judah.**
- **As for the rest of all the affairs of Asa and all his mightiness and all that he did and the cities that he built, are they not written in the book of the affairs of the days of the kings of Judah? Only at the time of his growing old he got diseased in his feet. ([1 Kings 15:23](#))**
- **As for the rest of the affairs of Jehoiakim and all that he did, are they not written in the book of the affairs of the days of the kings of Judah? ([2 Kings 24:5](#))**
- **The book of the affairs of Solomon.**
- **As for the rest of the affairs of Solomon and all that he did and his wisdom, are they not written in the book of the affairs of Solomon? ([1 Kings 11:41](#))**
- **As well as the numerous references to similar annals or official records cited by Ezra and Nehemiah. These show that the information set down was not based upon mere remembrance or oral tradition but was carefully researched and fully documented.**
- **Governmental records of other nations are also cited by the Biblical historians, even as some portions of the Bible were written in lands outside of Israel, including Egypt, Babylon, and Persia.**

See Also ESTHER, BOOK OF
See Also EZRA, BOOK OF

- **A factor that doubtless contributed toward an accurate count of the passage of years, at least to the extent that the Israelites faithfully kept the Mosaic Law, was their observance of sabbatical years and Jubilee years, thereby dividing the time up into 7-year and 50-year periods.**
- **Speak to the sons of Israel, and you must say to them; When you eventually come into the land that I am giving you, then the land must observe a Sabbath to Yehowah. (Leviticus 25:2)**
- **Six years you should sow your field with seed, and six years you should prune your vineyard, and you must gather the lands produce. (Leviticus 25:3)**
- **But in the seventh year there should occur a Sabbath of complete rest for the land, a Sabbath to Yehowah. Your field you must not sow with seed, and your vineyard you must not prune. (Leviticus 25:4)**
- **The growth from spilled kernels of your harvest you must not reap, and the grapes of your unpruned vine you must not gather. There should occur a year of complete rest for the land. (Leviticus 25:5)**
- **And you must count for yourself seven Sabbaths of years, seven times seven years, and the days of the seven Sabbaths of years must amount to forty-nine years for you. (Leviticus 25:8)**
- **And you must cause the horn of loud tone to sound in the seventh month on the tenth of the month, on the day of atonement you people should cause the horn to sound in all your land. (Leviticus 25:9)**
- **And you must sanctify the fiftieth year and proclaim liberty in the land to all its inhabitants. It will become a Jubilee for you, and you must return each one to his possession and you should return each one to his family. (Leviticus 25:10)**
- **A Jubilee is what that fiftieth year will become for you. You must not sow seed nor reap the lands growth from spilled kernels nor**

gather the grapes of its unpruned vines. (**Leviticus 25:11**)

- For it is a Jubilee. It should become something holy to you. From the field you may eat what the land produces. (**Leviticus 25:12**)
- In this year of the Jubilee you should return each one to his possession. (**Leviticus 25:13**)
- Now in case you should sell merchandise to your associate or be buying from your associates hand, do not you wrong one another. (**Leviticus 25:14**)
- By the number of the years after the Jubilee you should buy from your associate, by the number of the years of the crops he should sell to you. (**Leviticus 25:15**)
- In proportion to the great number of years he should increase its purchase value, and in proportion to the fewness of years he should reduce its purchase value, because the number of the crops is what he is selling to you. (**Leviticus 25:16**)
- In case your brother grows poor and has to sell some of his possession, a repurchaser closely related to him must also come and buy back what his brother sold. (**Leviticus 25:25**)
- And in case anyone proves to have no repurchaser and his own hand does make gain and he does find enough for its repurchase. (**Leviticus 25:26**)
- He must also calculate the years from when he sold it and he must return what money remains over to the man to whom he made the sale, and he must return to his possession. (**Leviticus 25:27**)
- But if his hand does not find enough to give back to him, what he sold must also continue in the hand of its purchaser until the Jubilee year, and it must go out in the Jubilee, and he must return to his possession. (**Leviticus 25:28**)
- Now in case a man should sell a dwelling house in a walled city, his right of repurchase must also continue till the year from the time of his sale finishes out, his right of repurchase should continue a whole year. (**Leviticus 25:29**)

- **But if it should not be bought back before the complete year has come to the full for him, the house that is in the city that has a wall must also stand in perpetuity as the property of its purchaser during his generations. It should not go out in the Jubilee. (Leviticus 25:30)**
- **However, the houses of settlements that have no wall about them should be accounted as part of the field of the country. Right of repurchase should continue for it, and in the Jubilee it should go out. (Leviticus 25:31)**
- **Particularly distinguishing the Biblical record from the contemporaneous writings of the pagan nations is the sense of time, not only of the past and the present but also of the future, that runs through its pages.**
- **However, there exists a God in the heavens who is a Revealer of secrets, and he has made known to King Nebuchadnezzar what is to occur in the final part of the days. Your dream and the visions of your head upon your bed, this it is. (Daniel 2:28)**
- **Until the Ancient of Days came and judgment itself was given in favor of the holy ones of the Supreme One, and the definite time arrived that the holy ones took possession of the kingdom itself. (Daniel 7:22)**
- **And while he was speaking with me, I had become fast asleep on my face on the earth. So he touched me and made me stand up where I had been standing. (Daniel 8:18)**
- **And he went on to say; Here I am causing you to know what will occur in the final part of the denunciation, because it is for the appointed time of the end. (Daniel 8:19)**
- **And saying; The appointed time has been fulfilled, and the kingdom of God has drawn near. Be repentant, you people, and have faith in the Good News. (Mark 1:15)**
- **He also tells me; Do not seal up the words of the prophecy of this scroll, for the appointed time is near. (Revelation 22:10)**
- **The unique prophetic element made **chronological** accuracy a matter of far greater importance to the Israelites than to any of the**

pagan nations because the prophecies often involved specific time periods. As God's Book, the Bible stresses his punctuality in carrying out his word

- **Son of man, look! those of the house of Israel are saying; The vision that he is visioning is many days off, and respecting times far off he is prophesying. (Ezekiel 12:27)**
- **Therefore say to them; This is what the Sovereign Lord Yehowah has said; There will be no postponement anymore as to any words of mine. What word I shall speak, it will even be done, is the utterance of the Sovereign Lord Yehowah. (Ezekiel 12:28)**
- **But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under law. (Galatians 4:4)**
- **And shows that accurate prophecies were proof of his godship.**
- **Bring your controversial case forward, says Yehowah. Produce your arguments, says the King of Jacob. (Isaiah 41:21)**
- **Produce and tell to us the things that are going to happen. The first things, what they were, do tell, that we may apply our heart and know the future of them. Or cause us to hear even the things that are coming. (Isaiah 41:22)**
- **Tell the things that are to come afterward, that we may know that you are gods. Yes, you ought to do good or do bad, that we may gaze about and see it at the same time. (Isaiah 41:23)**
- **Look! you are something nonexistent, and your achievement is nothing. A detestable thing is anyone that chooses you. (Isaiah 41:24)**
- **I have roused up someone from the north, and he will come. From the rising of the sun he will call upon my name. And he will come upon deputy rulers as if they were clay and just as a potter that tramples down the moist material. (Isaiah 41:25)**
- **Who has told anything from the start, that we may know, or from times past, that we may say; He is right? Really there is no one telling. Really there is no one causing one to hear. Really there is no one that is hearing any sayings of you men. (Isaiah 41:26)**

- **The first things I have told even from that time, and out of my own mouth they went forth, and I kept making them heard. Suddenly I acted, and the things proceeded to come in. (Isaiah 48:3)**
- **Due to my knowing that you are hard and that your neck is an iron sinew and your forehead is copper. (Isaiah 48:4)**
- **I also kept telling you from that time. Before it could come in, I caused you to hear it, that you might not say; My own idol has done them, and my own carved image and my own molten image have commanded them. (Isaiah 48:5)**
- **You have heard. Behold it all. As for you people, will you not tell it? I have made you hear new things from the present time, even things kept in reserve, that you have not known. (Isaiah 48:6)**
- **At the present time they must be created, and not from that time, even things that before today you have not heard, that you may not say; Look! I have already known them. (Isaiah 48:7)**
- **True, some of the non-Biblical documents are several centuries older than the oldest manuscript copies of the Bible thus far discovered. Engraved in stone or inscribed in clay, some ancient pagan documents may seem very impressive, but this does not ensure their correctness and their freedom from falsehood.**
- **Not the material written on, but the writer, his purpose, his respect for truth, his devotion to righteous principles these are the important factors that give sound basis for confidence, in **chronological** as well as other matters.**
- **The great age of the secular documents is certainly outweighed by the vastly inferior quality of their contents when compared with the Bible. Because the Bible records were evidently made on perishable materials, such as papyrus and vellum, their continued use and the deteriorating effect of weather conditions in much of Israel, different from the extraordinarily dry climate of Egypt, may well explain the absence of extant original copies today.**
- **Yet, because it is Yehowah's inspired Book, the Bible has been carefully copied and preserved in full form until today.**

- For all flesh is like grass, and all its glory is like a blossom of grass, the grass becomes withered, and the flower falls off. (**1 Peter 1:24**)
- But the saying of Yehowah endures forever. Well, this is the saying; this which has been declared to you as Good News. (**1 Peter 1:25**)
- **Divine inspiration, by which the Bible historians were able to set down their records, assures the reliability of Bible **chronology**.**
- Consequently we have the prophetic word made more sure, and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts. (**2 Peter 1:19**)
- For you know this first, that no prophecy of Scripture springs from any private interpretation. (**2 Peter 1:20**)
- For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by Holy Spirit. (**2 Peter 1:21**)
- **Well illustrating why secular histories do not qualify as the standard of accuracy by which to judge Bible **chronology** is this statement by archaeological writer **C. W. Ceram**, commenting on the modern science of historical dating; **Anyone approaching the study of ancient history for the first time must be impressed by the positive way modern historians date events which took place thousands of years ago.****
- **In the course of further study this wonder will, if anything, increase. For as we examine the sources of ancient history we see how scanty, inaccurate, or downright false, the records were even at the time they were first written.**
- **And poor as they originally were, they are poorer still as they have come down to us: half destroyed by the tooth of time or by the carelessness and rough usage of men. He further describes the framework of **chronological** history as a purely hypothetical structure, and one which threatens to come apart at every joint. [**The Secret of the Hittites, 1956, pp. 133,134**]**

- This evaluation may seem extreme, but as regards the secular records, it is not without basis. The information that follows will make clear why there is no reason to feel doubt about the accuracy of the Biblical chronology simply because certain secular records are at variance with it.
- On the contrary, it is only when the secular **chronology** harmonizes with the Biblical record that a person may rightly feel a measure of confidence in such ancient secular dating. When considering the records of these pagan nations that had relations with the nation of Israel, it should be kept in mind that some of the apparent discrepancies in their records may simply be due to the inability of modern historians to interpret correctly the methods anciently used, similar to their inability to interpret correctly the methods used by the Biblical historians.
- There is, however, considerable evidence of definite carelessness and inaccuracy or even of deliberate falsification on the part of the pagan historians and **chronologers**.

· Egyptian Chronology

- Egyptian history meshes with that of Israel at various points. In this publication we show the date **1728 B.C.E.** for Israel's entry into Egypt, and for the Exodus, 215 years later, **1513 B.C.E.**
- Pharaoh Shishak's attack on Jerusalem came during Rehoboam's fifth year in **993 B.C.E.**, King So of Egypt was contemporary with Hoshea's reign, circa **758-740 B.C.E.**, and Pharaoh Necho's battle resulting in Josiah's death likely came in **629 B.C.E.**
- And it came about in the fifth year of King Rehoboam that Shishak the king of Egypt came up against Jerusalem. (**1 Kings 14:25**)
- However, the king of Assyria got to find conspiracy in Hoshea's case, in that he had sent messengers to So the king of Egypt and did not bring the tribute up to the king of Assyria as in former years. Hence the king of Assyria shut him up and kept him bound in the house of detention. (**2 Kings 17:4**)
- After all this when Josiah had prepared the house, Necho the king of Egypt came up to fight at Carchemish by the Euphrates. Then Josiah went out to an encounter with him. (**2 Chronicles**

35:20)

- At that he sent messengers to him, saying; What do I have to do with you, O king of Judah? It is not against you that I am coming today, but it is against another house that my fight is and that God himself said that I should cause disturbance. Refrain for your own sake because of God, who is with me, and do not let him bring you to ruin. (2 Chronicles 35:21)
- And Josiah did not turn his face away from him, but to fight against him he disguised himself and did not listen to the words of Necho from the mouth of God. So he came to fight in the valley plain of Megiddo. (2 Chronicles 35:22)
- And the shooters got to shoot at King Josiah, so that the king said to his servants; Take me down, for I have been very severely wounded. (2 Chronicles 35:23)
- Accordingly his servants took him down from the chariot and had him ride in the second war chariot that was his and brought him to Jerusalem. Thus he died and was buried in the graveyard of his forefathers, and all Judah and Jerusalem were mourning over Josiah. (2 Chronicles 35:24)
- The difference between the above dates and those generally assigned by modern historians amounts to as much as a century or more for the Exodus and then narrows down to about 20 years by Pharaoh Necho's time. The following information shows why we prefer to hold to the **chronology** based on the Biblical reckoning.
- Modern historians rely principally on certain documents in the form of Egyptian king lists or annals. Among these are: the fragmentary Palermo Stone, presenting what are considered to be the first five dynasties of Egyptian history, the Turin Papyrus, very fragmentary and giving a list of kings and their reigns from the Old Kingdom into the New Kingdom, and additional inscriptions in stone, likewise fragmentary.
- These separate lists and other independent inscriptions have been coordinated in chronological order by means of the writings of Manetho, an Egyptian priest of the **Third Century B.C.E.** His works, dealing with Egyptian history and religion, arrange the reigns of the Egyptian monarchs into 30 dynasties, an arrangement still used by modern Egyptologists.

- These sources, together with astronomical calculations, based on Egyptian texts dealing with lunar phases and the rising of the Dog Star or Sothis, have been used to produce a **chronological** table.

· Absence Of Information Concerning Israel

- This is not surprising, since the Egyptians not only refused to record matters uncomplimentary to themselves but also were not above effacing records of a previous monarch if the information in such records proved distasteful to the then reigning pharaoh.

- Thus, after the death of Queen Hatshepsut, Thutmose III had her name and representations chiseled out of the monumental reliefs. This practice doubtless explains why there is no known Egyptian record of the 215 years of Israelite residence in Egypt or of their Exodus.

- The pharaoh ruling at the time of the Exodus is not named in the Bible, hence, efforts to identify him are based on conjecture. This partly explains why modern historians calculations of the date of the Exodus vary from **1441 to 1225 B.C.E.**, a difference of over 200 years.

· Assyrian Chronology

- From the time of Shalmaneser III, **early part of First Millennium B.C.E.**, Assyrian inscriptions mention contacts with the Israelites, at times naming certain kings of Judah and of Israel. The Assyrian inscriptions include display inscriptions, such as are found on the walls of palaces, royal annals, king lists, such as that from Khorsabad, and the limmu, or eponym, lists.

· Assyrian Display Inscriptions And Annals

- Albert Olmstead, in his **Assyrian Historiography (1916, pp. 5,6)**, described the Assyrian display inscriptions as follows; **We may use the Display inscription to fill gaps in the Annals, royal chronicles listing events annually, but it has not the slightest authority when it disagrees with its original.**

- After showing that the main purpose of these display inscriptions was not the giving of a connected history of the reign, he adds: Equally serious is it that they rarely have a **chronological** order. That they are to be used with caution is obvious.

- **Of the annals, he says; We have here a regular chronology, and if errors, intentional or otherwise, can sometimes be found, the relative chronology at least is generally correct. But it would be a great mistake to assume that the annals are always trustworthy. Earlier historians have too generally accepted their statements unless they had definite proof of inaccuracy.**
- **In the last few years, there has been discovered a mass of new material which we may use for the criticism of the Sargonide documents. Add to this the references in foreign sources such as Hebrew or Babylonian, and we hardly need internal study to convince us that the annals are far from reliable.**
- **To this may be added the testimony of D. D. Luckenbill; One soon discovers that the accurate portrayal of events as they took place, year by year during the king's reign, was not the guiding motive of the royal scribes.**
- **At times the different campaigns seem to have been shifted about without any apparent reason, but more often it is clear that royal vanity demanded playing fast and loose with historical accuracy.**
[Ancient Records of Assyria and Babylonia, 1926, Vol. I, p. 7]
- **The royal annals usually went through a series of editions as the kings reign progressed. Later editions presented new events, but they also seem to have juggled the facts and figures of the previous years to suit the kings fancy.**
- **Professor Olmstead makes reference to the cool taking by Ashurbanipal of bit after bit of the last two Egyptian campaigns of his father until in the final edition there is nothing that he has not claimed for himself.** **[Assyrian Historiography, p. 7]**
- **Examples of such evident unreliability, deliberate or otherwise, could be multiplied many times over. The compilers of tribute lists were not above listing a vassal king as paying tribute even though other records showed him to be dead at the time.**
- **George Smith, after citing an instance where the same tribute list of Esar-haddon is credited to his son Ashurbanipal 13 years later, says that this later list is most probably a literal copy of the earlier document, without any attempt to ascertain if these kings were still reigning, and if they really paid tribute.** **[The Assyrian Eponym Canon, London, 1875, p. 179]**

· Eponym, limmu lists

· Despite the above evidence, modern chronologers generally hold that the eponym, or limmu, lists somehow escaped any such corruption so as to be virtually impeccable in their freedom from error. These eponym lists are simply lists of officials names and ranks or lists of such names accompanied by some brief mention of a warring campaign or other noteworthy event. For example, one section of the eponym list reads:

·

Bel-harran-bel-usur (governor) of Guzana against Damascus

Shalmaneser took his seat
on the throne

Marduk-bel-usur (governor) of Amedi in the land

Mahde (governor) of Nineveh against [Samaria]

Assur-ishmeani (governor) of [Kakzi] against [Samaria]

Shalmaneser king of Assyria against [Samaria]

· From this it can be seen that no actual dates are given, but it is considered that each name represents a year, thereby apparently allowing for a year-by-year count. Modern historians endeavor to synchronize Assyrian and Biblical history by means of these eponym lists, particularly for the period from **911 B.C.E. to 649 B.C.E.**, to which they assign the names or eponyms on the lists.

· For a pivotal point, they rely on the reference to an eclipse of the sun mentioned in an entry opposite the name of a certain Bur-Sagale, governor of Guzana. The eclipse was in the month of Sivan or May-June, and historians generally fix it as taking place on **June 15,763 B.C.E.** The reliability of this date, and the synchronization of Assyrian history with that of Judah and Israel that they based on it, will be discussed later under the heading **Astronomical** Calculations.

· Because of the extremely reduced amount of information involved in the eponym lists, as compared with the annals and other inscriptions, it is obvious that the means for discovering error is considerably diminished.

· When apparent contradictions are found between the eponym lists and the annals, such as the placing of a certain campaign in a different year of a kings reign or during a different eponymy, the

modern historians usually charge the error to the annals rather than to the eponym lists.

- Yet, even with regard to the so-called Assyrian synchronistic history, a famous tablet containing a terse account of the relations between Assyria and Babylonia during a period of centuries, no such claim for positive accuracy is made.

- A. T. Olmstead, after presenting evidence to show that this document is only a copy of an earlier display inscription, says; **So we can consider our document not even a history in the true sense of the word, merely an inscription erected to the glory of Ashur or Assyria's chief god, and of his people.**

- **When we take this view, we are no longer troubled by the numerous mistakes, even to the order of the kings, which so greatly reduce the value of the document where its testimony is most needed.** [Assyrian Historiography, p. 32]

- **It should be clear that such variable arrangement as is apparent in the eponym lists would make it extremely difficult for modern scholars to arrive at an exact chronology, especially when the compilation of data covering several centuries was done by scribes to whom care and historical accuracy apparently meant so little.**

- **It is also evident that the modern historians feel justified in adjusting or overruling the count of the Assyrian eponym lists when other factors or evidence make such action advisable.**

- **The information above points to the conclusion that Assyrian historiography either is not correctly understood by modern historians or is of very low caliber.**

- **In either case, we do not feel compelled to attempt to coordinate the Biblical **chronology** with history as presented in the Assyrian records. Therefore, we show only the more definite synchronisms between Assyria and Israel and Judah as indicated in the Bible account.**

·· **Babylonian Chronology**

- **Babylon enters the Biblical picture principally from the time of Nebuchadnezzar II onward. The reign of Nebuchadnezzar's father Nabopolassar marked the start of what is called the Neo-Babylonian**

Empire, it ended with the reigns of Nabonidus and his son Belshazzar and the overthrow of Babylon by Cyrus the Persian.

- **This period is of great interest to Bible scholars since it embraces the time of the Babylonian destruction of Jerusalem and the greater part of the 70-year period of Jewish exile.**

- **These are the people whom Nebuchadnezzar took into exile: in the seventh year, three thousand and twenty-three Jews. (Jeremiah 52:28)**

- **Says that in the seventh year of Nebuchadnezzar, or Nebuchadnezzar, the first group of Jewish exiles was taken to Babylon. In harmony with this, a cuneiform inscription of the Babylonian Chronicle at the British Museum 21946 states:**

- **The seventh year. In the month Kislev the king of Akkad mustered his army and marched to Hattu. He encamped against the city of Judah and on the second day of the month Adar he captured the city and seized its king Jehoiachin.**

- **A king of his own choice, Zedekiah, he appointed in the city and taking the vast tribute he brought it into Babylon. [Assyrian and Babylonian Chronicles, by A. K. Grayson, 1975, p. 102]**

- **In his days Nebuchadnezzar the king of Babylon came up, and so Jehoiakim became his servant for three years. However, he turned back and rebelled against him. (2 Kings 24:1)**

- **And Yehowah began to send against him marauder bands of Chaldeans and marauder bands of Syrians and marauder bands of Moabites and marauder bands of the sons of Ammon, and he kept sending them against Judah to destroy it, according to Yehowah's word that he had spoken by means of his servants the prophets. (2 Kings 24:2)**

- **It was only by the order of Yehowah that it took place against Judah, to remove it from his sight for the sins of Manasseh, according to all that he had done. (2 Kings 24:3)**

- **And also for the innocent blood that he had shed, so that he filled Jerusalem with innocent blood, and Yehowah did not consent to grant forgiveness. (2 Kings 24:4)**

- **As for the rest of the affairs of Jehoiakim and all that he did, are they not written in the book of the affairs of the days of the kings of Judah? (2 Kings 24:5)**
- **Finally Jehoiakim lay down with his forefathers, and Jehoiachin his son began to reign in place of him. (2 Kings 24:6)**
- **And never again did the king of Egypt come out from his land, for the king of Babylon had taken all that happened to belong to the king of Egypt from the torrent valley of Egypt up to the river Euphrates. (2 Kings 24:7)**
- **Eighteen years old was Jehoiachin when he began to reign, and for three months he reigned in Jerusalem. And his mother's name was Nehushta the daughter of Elnathan of Jerusalem. (2 Kings 24:8)**
- **And he continued to do what was bad in Yehowah's eyes, according to all that his father had done. (2 Kings 24:9)**
- **During that time the servants of Nebuchadnezzar the king of Babylon came up to Jerusalem, so that the city came under siege. (2 Kings 24:10)**
- **And Nebuchadnezzar the king of Babylon proceeded to come against the city, while his servants were laying siege against it. (2 Kings 24:11)**
- **At length Jehoiachin the king of Judah went out to the king of Babylon, he with his mother and his servants and his princes and his court officials, and the king of Babylon got to take him in the eighth year of his being king. (2 Kings 24:12)**
- **Then he brought out from there all the treasures of the house of Yehowah and the treasures of the king's house, and went on to cut to pieces all the gold utensils that Solomon the king of Israel had made in the temple of Yehowah, just as Yehowah had spoken. (2 Kings 24:13)**
- **And he took into exile all Jerusalem and all the princes and all the valiant, mighty men, ten thousand he was taking into exile, and also every craftsman and builder of bulwarks. No one had been left behind except the lowly class of the people of the land. (2 Kings 24:14)**

- **Thus he took Jehoiachin into exile to Babylon, and the king's mother and the king's wives and his court officials and the foremost men of the land he led away as exiled people from Jerusalem to Babylon. (2 Kings 24:15)**
- **As for all the valiant men, seven thousand, and the craftsmen and the builders of bulwarks, a thousand, all the mighty men carrying on war, the king of Babylon proceeded to bring them as exiled people to Babylon. (2 Kings 24:16)**
- **Further, the king of Babylon made Mattaniah his uncle king in place of him. Then he changed his name to Zedekiah. (2 Kings 24:17)**
- **Twenty-five years old was Jehoiakim when he began to reign, and for eleven years he reigned in Jerusalem, and he continued to do what was bad in the eyes of Yehowah his God. (2 Chronicles 36:5)**
- **Against him Nebuchadnezzar the king of Babylon came up that he might bind him with two fetters of copper to carry him off to Babylon. (2 Chronicles 36:6)**
- **And some of the utensils of the house of Yehowah Nebuchadnezzar brought to Babylon and then put them in his palace in Babylon. (2 Chronicles 36:7)**
- **For the rest of the affairs of Jehoiakim and his detestable things that he did and what was to be found against him, there they are written in the Book of the Kings of Israel and Judah, and Jehoiachin his son began to reign in place of him. (2 Chronicles 36:8)**
- **Eighteen years old was Jehoiachin when he began to reign, and for three months and ten days he reigned in Jerusalem, and he continued to do what was bad in Yehowah's eyes. (2 Chronicles 36:9)**
- **And at the return of the year King Nebuchadnezzar sent and proceeded to bring him to Babylon with desirable articles of the house of Yehowah. Further, he made Zedekiah his father's brother king over Judah and Jerusalem. (2 Chronicles 36:10)**

- For the final 32 years of Nebuchadnezzar's reign, there are no historical records of the chronicle type except a fragmentary inscription of a campaign against Egypt in Nebuchadnezzar's 37th year.
- For Awil-Marduk or Evil-merodach,
- And it came about in the thirty-seventh year of the exile of Jehoiachin the king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-merodach the king of Babylon, in the year of his becoming king, raised up the head of Jehoiachin the king of Judah out of the house of detention. (2 Kings 25:27)
- And he began to speak good things with him, and then put his throne higher than the thrones of the kings that were with him in Babylon. (2 Kings 25:28)
- Tablets dated up to his second year of rule have been found. For Neriglissar, considered to be the successor of Awil-Marduk, contract tablets are known dated to his fourth year.
- A Babylonian clay tablet is helpful for connecting Babylonian chronology with Biblical **chronology**. This tablet contains the following astronomical information for the seventh year of Cambyses II son of Cyrus II; Year 7, Tammuz, night of the 14th, 1 2/3 double hours, three hours and twenty minutes, after night came, a lunar eclipse, visible in its full course, it reached over the northern half disc of the moon, Tebet, night of the 14th, two and a half double hours [five hours] at night before morning, in the latter part of the night, the disc of the moon was eclipsed, the whole course visible, over the southern and northern part the eclipse reached. [Inschriften von Cambyses, König von Babylon, by J. N. Strassmaier, Leipzig, 1890, No. 400, lines 45-48][Sternkunde und Sterndienst in Babel, by F. X. Kugler, Münster, 1907, Vol. I, pp. 70,71)
- These two lunar eclipses can evidently be identified with the lunar eclipses that were visible at Babylon on **July 16,523 B.C.E.**, and on **January 10,522 B.C.E.** [Oppolzer's Canon of Eclipses, translated by O. Gingerich, 1962, p. 335]
- Thus, this tablet establishes the seventh year of Cambyses II as beginning in the spring of **523 B.C.E.** This is an astronomically confirmed date.

- Since the seventh year of Cambyses II began in spring of **523 B.C.E.**, his first year of rule was **529 B.C.E.** and his accession year, and the last year of Cyrus II as king of Babylon, was **530 B.C.E.**
- The latest tablet dated in the reign of Cyrus II is from the **5th month, 23rd day of his 9th year.** [*Babylonian Chronology, 626 B.C.–A.D. 75, by R. Parker and W. Dubberstein, 1971, p. 14*]
- As the ninth year of Cyrus II as king of Babylon was **530 B.C.E.**, his first year according to that reckoning was **538 B.C.E.** and his accession year was **539 B.C.E.**

· Berossus

- In the **Third Century B.C.E.** Berossus, a Babylonian priest, wrote a history of Babylon in the Greek language, evidently based on cuneiform records. Of his writings, Professor Olmstead said; **Only the merest fragments, abstracts, or traces, have come down to us. And the most important of these fragments have come down through a tradition almost without parallel.**
- Today we must consult a modern Latin translation of an Armenian translation of the lost Greek original of the Chronicle of Eusebius, who borrowed in part from Alexander Polyhistor who borrowed from Berossus direct, in part from Abydenus who apparently borrowed from Juba who borrowed from Alexander Polyhistor and so from Berossus.
- To make a worse confusion, Eusebius has in some cases not recognized the fact that Abydenus is only a feeble echo of Polyhistor, and has quoted the accounts of each side by side!
- And this is not the worst. Although his Polyhistor account is in general to be preferred, Eusebius seems to have used a poor manuscript of that author. [*Assyrian Historiography, pp. 62,63*]
- Josephus, Jewish historian of the **First Century C.E.**, also claims that he quotes from Berossus. But it seems evident that chronological data supposedly from Berossus could hardly be considered conclusive.

· Other factors Allowing For Differences

- Casual students of ancient history often labor under the misconception that the cuneiform tablets, such as may have been used by Berossus, were always written at the same time or shortly after the

events recorded on them. But, aside from the many cuneiform business documents that were truly contemporary, the Babylonian historical texts and even many astronomical texts often give evidence of being of a much later period.

- Thus, according to Assyriologist **D. J. Wiseman**, one portion of the so-called Babylonian Chronicle, covering the period from the rule of Nabu-nasir to Shamash-shum-u-kin, a period dated by secular historians as from **747-648 B.C.E.**, is a copy made in the twenty-second year of Darius, footnote says: I.e. 500/499 B.C, if Darius I from an older and damaged text. [**Chronicles of Chaldaean Kings, London, 1956, p. 1**]

- So, not only was this writing separated from the events recorded on it by anywhere from 150 to 250 years but it was also a copy of a defective earlier document, perhaps an original, perhaps not. Of the Neo-Babylonian **Chronicle** texts, covering the period from Nabopolassar to Nabonidus, the same author states:

- The Neo-Babylonian Chronicle texts are written in a small script of a type which does not of itself allow any precise dating but which can mean that they were written from any time almost contemporary with the events themselves to the end of the Achaemenid rule.

- This allows for the possibility that they were written as late as the close of the Persian Empire, which occurred in **331 B.C.E.** some 200 years after the fall of Babylon. We have already seen that data, including numbers, can easily suffer change and even perversion at the hands of pagan scribes in the course of a few centuries.

- In view of all these factors it is certainly not wise to insist that the traditional figures for the reigns of the Neo-Babylonian kings be received as definite.

- Both the lack of contemporary historical records and the ease with which data could be altered definitely allow for the possibility that one or more of the Neo-Babylonian rulers had a longer reign than the traditional figures show.

- The fact that no tablets have been discovered that would cover the later years of such reign cannot consistently be used as a strong argument against this possibility. There are cases of kings whose reigns come much farther along in the stream of time and for whom no such confirming tablets have been found.

- For example, for both Artaxerxes III or Ochus, who, historians say; ruled for 21 years, **358 to 338 B.C.E**, and Arses, credited with a 2-year rule, **337 to 336 B.C.E**, there is no known contemporary cuneiform evidence to help establish the length of their reigns.

- In reality, historians do not know where to place certain Babylonian kings for whom records do exist. **Professor A. W. Ahl [Outline of Persian History, 1922, p. 84] states; On the Contract Tablets, found in Borsippa, appear the names of Babylonian kings which do not occur elsewhere. In all probability they belong to the last days of Darius I, extending into the first days of Xerxes I, as Ungnad conjectures. Still, this remains only conjecture.**

.. Persian Chronology

- A number of important Biblical events took place during the Persian period, the fall of Babylon, followed by Cyrus release of the Jews and the end of the 70-year desolation of Judah, the reconstruction of the temple at Jerusalem, completed in the sixth year of the reign of Darius I, Persian, and the rebuilding of Jerusalem's walls by Nehemiah, according to the decree given in the 20th year of Artaxerxes Longimanus.

- Furthermore, he carried off those remaining from the sword captive to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign. (**2 Chronicles 36:20**)

- To fulfill Yehowah's word by the mouth of Jeremiah, until the land had paid off its Sabbaths. All the days of lying desolated it kept Sabbath, to fulfill seventy years. (**2 Chronicles 36:21**)

- And in the first year of Cyrus the king of Persia, that Yehowah's word by the mouth of Jeremiah might be accomplished, Yehowah roused the spirit of Cyrus the king of Persia, so that he caused a cry to pass through all his kingdom, and also in writing, saying; (**2 Chronicles 36:22**)

- This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, Yehowah his God be with him. So let him go up. (**2 Chronicles 36:23**)

- **And in the second year of their coming to the house of the true God at Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jehozadak and the rest of their brothers, the priests and the Levites, and all those who had come out of the captivity to Jerusalem started, and they now put in positions the Levites from twenty years of age upward to act as supervisors over the work of the house of Yehowah. (Ezra 3:8)**
- **Accordingly Jeshua, his sons and his brothers, and Kadmiel and his sons, the sons of Judah, stood up as one group to act as supervisors over the doers of the work in the house of the true God, also the sons of Henadad, their sons and their brothers, the Levites. (Ezra 3:9)**
- **When the builders laid the foundation of the temple of Yehowah, then the priests in official clothing, with the trumpets, and the Levites the sons of Asaph, with the cymbals, stood up to praise Yehowah according to the direction of David the king of Israel. (Ezra 3:10)**
- **Now after the copy of the official document of Artaxerxes the king had been read before Rehum and Shimshai the scribe and their colleagues, they went in a hurry to Jerusalem to the Jews and stopped them by force of arms. (Ezra 4:23)**
- **It was then that the work on the house of God, which was in Jerusalem, stopped, and it continued stopped until the second year of the reign of Darius the king of Persia. (Ezra 4:24)**
- **And the older men of the Jews were building and making progress under the prophesying of Haggai the prophet and Zechariah the grandson of Iddo, and they built and finished it due to the order of the God of Israel and due to the order of Cyrus and Darius and Artaxerxes the king of Persia. (Ezra 6:14)**
- **And they completed this house by the third day of the lunar month Adar, that is, in the sixth year of the reign of Darius the king. (Ezra 6:15)**
- **And it came about in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him, and I as usual took up the wine and gave it to the king. But never had I happened to be gloomy before him. (Nehemiah 2:1)**

- And I went on to say to the king; If to the king it does seem good, let letters be given me to the governor's beyond the River, that they may let me pass until I come to Judah. (**Nehemiah 2:7**)
- Also a letter to Asaph the keeper of the park that belongs to the king, that he may give me trees to build with timber the gates of the Castle that belongs to the house, and for the wall of the city and for the house into which I am to enter. So the king gave them to me, according to the good hand of my God upon me. (**Nehemiah 2:8**)
- The date of **539 B.C.E.** for the fall of Babylon can be arrived at not only by Ptolemy's canon but by other sources as well. The historian Diodorus, as well as Africanus and Eusebius, shows that Cyrus first year as king of Persia corresponded to Olympiad 55, year 1, **560/559 B.C.E.**, while Cyrus last year is placed at Olympiad 62, year 2, **531/530 B.C.E.**
- Cuneiform tablets give Cyrus a rule of nine years over Babylon, which would therefore substantiate the year **539 B.C.E.** as the date of his conquest of Babylon. [*Handbook of Biblical Chronology*, by Jack Finegan, 1964, pp. 112,168-170][*Babylonian Chronology*, 626 B.C.–A.D. 75, p. 14] See comments above under **Babylonian Chronology**.

See Also PERSIA

See Also PERSIANS

- Several inscriptions of Persian kings have come down to us, yet they are not useful for establishing the length of the reigns of Persian kings. For example, a number of dated tablets were found at Persepolis, but the names of the kings are not included.

•• Astronomical Calculations

- The claim is made that **astronomical confirmations can convert a relative chronology, one that merely establishes the sequence of events, into an absolute chronology, specifically, a system of dates related to our calendar.** [*The Old Testament World*, by Martin Noth, 1966, p. 272]
- While the celestial bodies are the means provided by man's Creator for human measurement of time, nevertheless the correlation of astronomical data with human events in the past is subject to various factors and human interpretation allowing for error.

- Many of the so-called synchronizations of astronomical data with events or dates of ancient history are based on solar or lunar eclipses. However, any particular town or city would on the average experience about 40 lunar eclipses and 20 partial solar eclipses in 50 years, although only one total solar eclipse in 400 years. [Encyclopaedia Britannica, 1971, Vol. 7, p. 907]

- So, only in the case of a **definitely stated total** solar eclipse visible in a **specific area** would there be little reason for doubt in the fixing of a particular historical date by such means. In many cases the material from the ancient cuneiform texts, or other sources, concerning eclipses does not provide such specific information.

- An example is the solar eclipse relied upon by historians to correlate Assyrian **chronology** with Biblical **chronology**. It is mentioned in the Assyrian eponym lists as taking place in the third month, counting from the spring, during the eponymy of Bur-Sagale. Modern **chronologists** calculate it to be the eclipse occurring on **June 15,763 B.C.E.**

- Counting back 90 years, or 90 names on the eponym lists, from this date, they arrive at **853 B.C.E.** as the date for the battle of Karkar in Shalmaneser III's sixth year.

- They claim that Shalmaneser lists King Ahab of Israel as in the enemy coalition facing Assyria in that battle, and that 12 years afterward Shalmaneser's 18th year, the Assyrian king refers to King Jehu of Israel as paying tribute.

- They then deduce that the year **853 B.C.E.** marked the date of Ahab's last year and **841 B.C.E.** the start of Jehu's reign. How sound are these calculations?

- First, though it is assumed that the solar eclipse was total, the eponym list does not state this. And, whereas most historians today would apply this reference to the eclipse of **763 B.C.E.**, not all scholars have done so, some preferring the year **809 B.C.E.**, during which year an eclipse occurred that would have been at least partially visible in Assyria, as was also the case in **857 and 817 B.C.E.**, etc. [Oppolzer's Canon of Eclipses, charts 17,19,21]

- Though modern historians object to any change from the solar eclipse of **763 B.C.E.**, on the grounds that it would introduce confusion

into Assyrian history, we have already seen that the Assyrians themselves introduced considerable confusion into their own history.

- **Moreover, the presence of King Ahab at the battle of Karkar is very unlikely. Thus, even if the reigns of Ahaziah and Jehoram, which intervened between Ahab and Jehu, could be reduced to just 12 years**
- **Finally Ahab lay down with his forefathers, and Ahaziah his son began to reign in place of him. (1 Kings 22:40)**
- **As for Ahaziah the son of Ahab, he became king over Israel in Samaria in the seventeenth year of Jehoshaphat the king of Judah, and he continued to reign over Israel for two years. (1 Kings 22:51)**
- **Then Ahaziah fell down through the grating in his roof chamber that was in Samaria and got sick. So he sent messengers and said to them; Go, inquire of Baal-zebub the god of Ekron whether I shall revive from this sickness. (2 Kings 1:2)**
- **And he gradually died, according to the word of Yehowah that Elijah had spoken, and Jehoram began to reign in place of him, in the second year of Jehoram the son of Jehoshaphat the king of Judah, because he had not come to have a son. (2 Kings 1:17)**
- **As for Jehoram the son of Ahab, he became king over Israel in Samaria in the eighteenth year of Jehoshaphat the king of Judah, and he continued to reign for twelve years. (2 Kings 3:1)**
- **The evidence is against any precise synchronization of the battle of Karkar with Ahab. Shalmaneser's mention of Jehu, therefore, may very well not relate to Jehu's first year of rule. The accusation that the Assyrians juggled the years of their campaigns and credited kings with receiving tribute from persons no longer living might reduce even more the supposed value of the synchronization.**

· Ptolemy's Canon

- **Claudius Ptolemy was a Greek astronomer who lived in the Second Century C.E, or over 600 years after the close of the Neo-Babylonian period. His canon, or list of kings, was connected with a work on astronomy that he produced. Most modern historians accept Ptolemy's information about the Neo-Babylonian kings and the length of their reigns.**

- Evidently Ptolemy based his historical information on sources dating from the Seleucid period, which began more than 250 years after Cyrus captured Babylon. It thus is not surprising that Ptolemy's figures agree with those of Berossus, a Babylonian priest of the Seleucid period.

· Lunar Eclipses

- These have been used to try to substantiate the dates given for particular years of the Neo-Babylonian kings on the basis of Ptolemy's canon and data in the cuneiform records. But even though Ptolemy may have calculated accurately or recorded the dates of certain eclipses in the past, a modern astronomer found three fifths of Ptolemy's dates correct, this does not prove that his transmission of historical data is correct, that is, that his correlation of eclipses with the reigns of certain kings is consistently based on true historical fact.

- The date of Herod the Great's death provides an illustration of problems that can be encountered in dating by lunar eclipses. Josephus writings [*Jewish Antiquities*, XVII, 167 [vi, 4], XVII, 188-214 [viii, 1-ix, 3]] show Herod's death occurring shortly after a lunar eclipse and not long before the start of the Passover season.

- Many scholars date Herod's death as in 4 B.C.E. and cite as proof the lunar eclipse of March 11 or March 13, Julian calendar, in that year. Because of this reckoning, many modern chronologers place the birth of Jesus as early as 5 B.C.E.

- However, that eclipse in 4 B.C.E. was of only 36-percent magnitude and would have attracted the attention of very few people at the early morning hour that it occurred. Two other eclipses took place in 1 B.C.E, either one of which might fit the requirement of an eclipse not long before the Passover.

- The partial lunar eclipse of December 27 or December 29, Julian calendar, that year was perhaps observable in Jerusalem but probably not as a conspicuous event. According to calculations based on [*Oppolzer's Canon of Eclipses* (p. 343)]

- The moon was passing out of the earth's shadow as twilight fell in Jerusalem, and by the time it was dark the moon was again shining full. On the other hand, it is not included in the comprehensive listing by Manfred Kudlek and Erich Mickler. Thus the extent to which that

eclipse was visible in Jerusalem or whether it was visible at all is uncertain at this point in history.

- More striking than either of the above was the late-night lunar eclipse that occurred in the early hours of **January 8,1 B.C.E. or January 10, Julian calendar**. This was a total eclipse in which the moon was blacked out for 1 hour 41 minutes. It would have been noticed by anyone who was awake, even if the sky was overcast.

- So during the years here discussed, more than one eclipse occurred shortly before a Passover. Viewed from the standpoint of information available now, it seems that the one most likely to have been noted was that on **January 8,1 B.C.E.** [Solar and Lunar Eclipses of the Ancient Near East From 3000 B.C. to 0 With Maps, by M. Kudlek and E. H. Mickler, Neukirchen-Vluyn, Germany][H. Mickler, Neukirchen-Vluyn, 1971, Vol. I, p. 156]

- Not all the texts historians use to date events and periods of ancient history are based on eclipses, however. Astronomical diaries have been found that give the position, in relation to certain stars or constellations, of the moon at its first and last visibility on a specific day in Babylon, for example, the moon was one cubit in front of the rear foot of the lion, along with the positions of certain of the planets at these same times.

- Modern **chronologers** point out that such a combination of astronomical positions would not be duplicated again in thousands of years. These astronomical diaries contain references to the reigns of certain kings and appear to coincide with the figures given in Ptolemy's canon. While to some this might seem like incontrovertible evidence, there are factors greatly reducing its strength.

- The first is that the observations made in Babylon may have contained errors. The Babylonian astronomers showed greatest concern for celestial events or phenomena occurring close to the horizon, at the rising or setting of the moon or of the sun. However, the horizon as viewed from Babylon is frequently obscured by sandstorms.

- Commenting on these factors, **Professor O. Neugebauer** states that Ptolemy complained about the lack of reliable planetary observations from ancient Babylon. He, Ptolemy, remarks that the old observations were made with little competence, because they were concerned with appearances and disappearances and with stationary points, phenomena which by their very nature are very difficult to observe. [The Exact Sciences in Antiquity, 1957, p. 98]

- **Second, the fact is that the great majority of the astronomical diaries found were written, not in the time of the Neo-Babylonian or Persian empires, but in the Seleucid period, 312-65 B.C.E, although they contain data relating to those earlier periods. Historians assume that they are copies of earlier documents.**
- **Actually contemporaneous astronomical texts are lacking by which to establish the full **chronology** of the Neo-Babylonian and Persian periods, late **Seventh** to late **Fourth Centuries**.**
- **Finally, as in the case of Ptolemy, even though the astronomical information, as now interpreted and understood, on the texts discovered is basically accurate, this does not prove that the historical information accompanying it is accurate.**
- **Even as Ptolemy used the reigns of ancient kings, as he understood them, simply as a framework in which to place his astronomical data, so too, the writers, or copyists, of the astronomical texts of the Seleucid period may have simply inserted in their astronomical texts what was then the accepted, or popular, **chronology** of that time.**
- **That accepted, or popular, **chronology** may well have contained errors at the critical points dealt with earlier in this article. To illustrate, an ancient astronomer, or a scribe, might state that a certain celestial event took place in the year that, according to our calendar, would be **465 B.C.E**, and his statement may prove correct when accurate computations are made to verify it.**
- **But he may also state that the year in which the celestial event took place, **465 B.C.E**, was the 21st year of King Xerxes and be entirely wrong. Simply stated, accuracy in astronomy does not prove accuracy in history.**

•• **Archaeological Dating**

- **Dating methods based on artifacts found in excavations are discussed under the heading. Briefly, it may be said that, in the absence of actually dated inscriptions, dating by artifacts such as pottery shards can never be more than comparative.**
- **That is, the archaeologist can only say that this particular stratum and its contents in this mound evidently belong to the same**

general period as a certain stratum in that mound, or before it or after it. Thus a general **chronological** sequence is built up, but always subject to correction and change, the changes sometimes amounting to hundreds of years.

- For example, in **1937 C.E.** archaeologist Barton assigned Early Bronze Age pottery to the period **2500-2000 B.C.E.**, whereas in the following year **W. F. Albright** listed the same period as **3200-2200 B.C.E.**

See Also ARCHAEOLOGY

- Hence, as **G. Ernest Wright** stated; In this area we can seldom work with certainties. Instead, it is necessary to construct hypotheses which always possess greater or lesser degrees of probability. The truth in them rests upon their, the archaeologists, ability to interpret and hold together a variety of disparate data, but new information at any moment may make it necessary to change a given hypothesis, or cause a scholar to express it somewhat differently. [*Shechem, The Biography of a Biblical City, 1965, foreword p. xvi.*]

- Further illustrating this is a statement in *Chronologies in Old World Archaeology*, edited by Robert Ehrich, printed in 1965 to supersede an earlier work of 1954, and containing a compendium of views on the floating network of relative chronologies as expressed by prominent archaeologists. The foreword (p. vii] says: The purpose of this book is to present, in series, the chronologies of various contiguous areas as they appear in 1964 to the eyes of regional specialists. Despite the new information, the overall situation is still fluid, and forthcoming data will render some conclusions obsolete, possibly even before this volume appears in print. This may be kept in mind when evaluating the dates archaeologists give for the age of certain cities, such as Jericho, or the period to which they assign the conquest of Palestine by Israel.

•• Historians Of The Classical Period

- The term classical here applies to the period and culture of the ancient Greeks and Romans. Besides being a source of Greek and Roman history, the writings of certain classical historians are relied on by modern historians to fill in gaps or to confirm certain data in the record of ancient Egypt, Assyria, Babylon, Persia, Syria, and Palestine.

- Included among ancient Greek historians are: Herodotus, circa **484-425 B.C.E.**, Thucydides, circa **471-401 B.C.E.**, Xenophon, circa **431-352 B.C.E.**, Ctesias **Fifth century B.C.E.**, and later, Strabo, Diodorus

Siculus, and Alexander Polyhistor of the **First Century B.C.E.**, and Plutarch of the first and second centuries C.E.

- Roman historians include Titus Livius or Livy, **59 B.C.E.–17 C.E.**, Gnaeus Pompeius Trogus, a contemporary of Livy, Pliny the Elder, **23-79 C.E.**, and Sextus Julius Africanus, **Third Century C.E.**, probably born in Libya.
- Aside from these, major sources of information are Manetho and Berossus, already discussed, Josephus, a Jewish historian whose writings, though at times contradictory in their present form, are quite helpful for the **First Century C.E.**, and Eusebius, ecclesiastical historian and bishop of Caesarea circa **260-342 C.E.**
- All of these lived after the Assyrian and Neo-Babylonian period and only the first four mentioned lived during the period of the Persian Empire. For the Assyrian and Neo-Babylonian periods, then, none of these writers present information based on personal knowledge, but they record, rather, the traditional views they heard or, in some cases, may have read and copied. The accuracy of their data obviously depends on the accuracy of the sources used.
- Not only this, but what we know of their writings is today dependent upon copies of copies, the oldest copy often dating no farther back than the medieval period of the **Common Era.**
- We have already seen how the chronologies of Manetho and Berossus were mutilated by copyists. As to the qualifications and reliability of the other ancient historians of the classical period, the following is noteworthy:
- Herodotus approach to history asking a question, looking for relevant information, and then drawing a conclusion is spoken of highly. But it is also said that at times his data were unsatisfactory and that he offers a rational explanation side by side with the irrational.
- It has also been said that he belongs **distinctly to the romantic school** and so was as much a storyteller as a historian. [The New Encyclopaedia Britannica, 1985 edition, Vol. 5, pp. 881,882][ica, 1985 edition, Vol. 5, pp. 1910 edition, Vol. XIII, p. 383]
- As to Xenophon, it is said that **objectivity, thoroughness, and research were not for him** and that he adorned his narratives with **fictitious speeches.** [The New Encyclopaedia Britannica, 1987, Vol. 12, p. 796]

George Rawlinson accuses Ctesias of deliberately extending the period of the Median monarchy by the conscious use of a system of duplication. He further states: Each king, or period, in Herodotus occurs in the list of Ctesias twice a transparent device, clumsily cloaked by the cheap expedient of a liberal invention of names. [The Seven Great Monarchies of the Ancient Eastern World, 1885, Vol. II, p. 85]

- Concerning Roman history of the kingly period, preceding the establishment of the Republic, we read that it stretches back into the regions of pure mythology. It is little more than a collection of fables told with scarcely any attempt at criticism, and with no more regard to chronological sequence than was necessary to make the tale run smoothly or to fill up such gaps as that between the flight of Aeneas from Troy and the supposed year of the foundation of Rome.

Even in the period after the establishment of the Republic circa 509 B.C.E, historians were still ready to set down popular tradition alongside historical fact without particularly distinguishing between them.

- Pedigrees were invented, imaginary consulships, Roman dating was often done by consulships, and fictitious triumphs inserted, and family traditions, were formally incorporated with the history of the state. Of the Roman annalists, we are told: What they found written they copied, the gaps they supplied, where personal experience failed, by imagination. [The Encyclopaedia Britannica, 1911, Vol. XVI, pp. 820,821]

.. Thucydides

- Thucydides** is widely regarded as an exception to the general rule of inaccuracy and carelessness with which the classical historians are so often charged. **Thucydides** is noted for his **meticulous research**. Of him, [The New Encyclopaedia Britannica [1987, Vol. 11, p. 741]

- Says;** His authority is hardly equaled by that of any other historian. He kept to a strict chronological scheme, and, where it can be accurately tested by the eclipses that he mentions, it fits closely.

- The classical historians must be resorted to at times for necessary information, particularly for the Persian period, as dealt with in the books of Ezra, Nehemiah, and Esther, and on down to apostolic times. Their writings also are an aid in determining the time and events in fulfillment of parts of Daniel's prophetic visions (**Daniel Chapters 7,8,9,11**), which extend even beyond the apostolic period. However, the information presented earlier shows there is no reason

for placing their histories and chronologies on a par with the Bible itself.

- **Where differences appear, one can confidently rely on the Biblical record, set down either by eyewitnesses or by those who, like Luke, traced all things from the start with accuracy.**
- **Whereas many have undertaken to compile a statement of the facts that are given full credence among us. (Luke 1:1)**
- **just as those who from the beginning became eyewitnesses and attendants of the message delivered these to us. (Luke 1:2)**
- **I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you, most excellent Theophilus. (Luke 1:3)**
- **that you may know fully the certainty of the things that you have been taught orally. (Luke 1:4)**

The accurate **chronological** information in the accounts of Luke and others makes possible the fixing of the dates for principal events of Jesus life and of the apostolic period.

- **After Jesus had been born in Bethlehem of Judea in the days of Herod the king, look! Astrologers from eastern parts came to Jerusalem. (Matthew 2:1)**
- **When Herod had deceased, look! Yehowah's angel appeared in a dream to Joseph in Egypt (Matthew 2:19)**
- **And said, Get up, take the young child and its mother and be on your way into the land of Israel, for those who were seeking the soul of the young child are dead. (Matthew 2:20)**
- **So he got up and took the young child and its mother and entered into the land of Israel. (Matthew 2:21)**
- **But hearing that Archelaus ruled as king of Judea instead of his father Herod, he became afraid to depart for there. Moreover, being given divine warning in a dream, he withdrew into the territory of Galilee. (Matthew 2:22)**
- **In the fifteenth year of the reign of Tiberius Caesar, when**

Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene. (**Luke 3:1**)

- In the days of chief priest Annas and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness. (**Luke 3:2**)
- So he came into all the country around the Jordan, preaching baptism in symbol of repentance for forgiveness of sins. (**Luke 3:3**)
- Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up (**Luke 3:21**)
- And the Holy Spirit in bodily shape like a dove came down upon him, and a voice came out of heaven; You are my Son, the beloved. I have approved you. (**Luke 3:22**)
- Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, son of Heli. (**Luke 3:23**)

·· The Biblical Count Of Time

- The ancient secular records obviously must all be used with due caution. They are known to have inaccuracies in many matters, and it is most unlikely that their **chronologies** should somehow have escaped such inaccuracies.
- By contrast, the Bible has proved true in all fields dealt with, giving by far the most accurate picture of the ancient times it treats. Its **chronology** is also reliable.

See Also BIBLE (Authenticity)

- When measuring Biblical periods in harmony with modern dating methods, it should be remembered that cardinal and ordinal numbers differ. Cardinal numbers, such as 1,2,3,10,100, and so forth, have full value. But with ordinal numbers, such as 3rd, 5th, and 22nd, it is necessary to subtract one to obtain the full number.

- Thus, in the reference to the eighteenth year of Nebuchadrezzar, the term eighteenth is an ordinal number and represents 17 full years plus some days, weeks, or months, whatever time had elapsed from the end of the 17th year.
- In the eighteenth year of Nebuchadrezzar, from Jerusalem there were eight hundred and thirty-two souls. ([Jeremiah 52:29](#))
- When counting a number of years from a calendar date in the **B.C.E.** period to one in the **C.E.** period, it should be kept in mind that from a date such as **October 1 of the year 1 B.C.E.** to **October 1 of the year 1 C.E.** is only one year, not two, as can be seen in this diagram:

B.C.E.		C.E.	
2	1	1	2
Oct. 1		Oct. 1	

- This is because the year dates are ordinal numbers. Thus, from about **October 1 of the year 2 B.C.E.**, the approximate time of Jesus birth, to **October 1 of 29 C.E.**, the approximate date of Jesus baptism, is a total of 30 years, that is, one full year plus 3 months in the **B.C.E.** period and 28 full years plus 9 months in the **C.E.** period.
- Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up ([Luke 3:21](#))
- And the Holy Spirit in bodily shape like a dove came down upon him, and a voice came out of heaven; You are my Son, the beloved. I have approved you. ([Luke 3:22](#))
- Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, son of Heli. ([Luke 3:23](#))

•• **From Human Creation To The Present**

- Modern historians are unable to determine any certain date for the beginning of the historical period of mankind. Whether they turn to the history of Assyria, Babylon, or Egypt, the chronology becomes increasingly uncertain and unstable as they work their way back through the **Second Millennium B.C.E.**, and in the **Third Millennium B.C.E.** they are faced with confusion and obscurity.

- **By contrast, the Bible provides a connected history that allows for a methodical count back to the beginning of human history, a count that is facilitated by Biblical references to certain large periods of time, such as the 479 full-year period from the Exodus to the start of the temple construction during Solomon's reign.**
- **And it came about in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year, in the month of Ziv, that is, the second month, after Solomon became king over Israel, that he proceeded to build the house to Yehowah. (1 Kings 6:1)**
- **To make the count in terms of modern calendar dating, we must use some fixed point or pivotal date with which to commence, that is, a date in history that has sound basis for acceptance and that corresponds with a particular event recorded in the Bible. From this date as a pivotal point we can figure backward or forward and assign calendar dates to many of the events referred to in the Bible.**
- **One such date, harmonizing with both Biblical and secular history, is the year 29 C.E, the early months of which were in the 15th year of Tiberius Caesar, who was named emperor by the Roman Senate on September 15,14 C.E. Gregorian calendar.**
- **It was in the year 29 C.E. that John the Baptizer began his preaching and also when, perhaps about six months later, he baptized Jesus.**
- **In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene. (Luke 3:1)**
- **In the days of chief priest Annas and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness. (Luke 3:2)**
- **So he came into all the country around the Jordan, preaching baptism in symbol of repentance for forgiveness of sins. (Luke 3:3)**
- **Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up (Luke 3:21)**

- Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, son of Heli. (**Luke 3:23**)
- And, look! Elizabeth your relative has also herself conceived a son, in her old age, and this is the sixth month for her, the so-called barren woman. (**Luke 1:36**)
- Another date that can be used as a pivotal point is the year **539 B.C.E**, supported by various historical sources as the year for the overthrow of Babylon by Cyrus the Persian. Secular sources for Cyrus reign include Diodorus, Africanus, Eusebius, and Ptolemy, as well as the Babylonian tablets.
- During Cyrus first year his decree releasing the Jews from exile was given. And, as considered in the article on **CYRUS**, it is very probable that the decree was made by the winter of **538 B.C.E.** or toward the spring of **537 B.C.E.** This would permit the Jews time to make necessary preparations, effect the four-month journey to Jerusalem, and still arrive there by the seventh month **Tishri, or about October 1, of 537 B.C.E.**
- And in the first year of Cyrus the king of Persia, that Yehowah's word from the mouth of Jeremiah might be accomplished, Yehowah roused the spirit of Cyrus the king of Persia so that he caused a cry to pass through all his realm, and also in writing, saying; (**Ezra 1:1**)
- This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. (**Ezra 1:2**)
- Whoever there is among you of all his people, may his God prove to be with him. So let him go up to Jerusalem, which is in Judah, and rebuild the house of Yehowah the God of Israel, he is the true God, which was in Jerusalem. (**Ezra 1:3**)
- As for anyone that is left from all the places where he is residing as an alien, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of the true God, which was in Jerusalem. (**Ezra 1:4**)

- **Then the heads of the fathers of Judah and of Benjamin and the priests and the Levites rose up, even everyone whose spirit the true God had roused, to go up and rebuild the house of Yehowah, which was in Jerusalem. (Ezra 1:5)**
- **As for all those round about them, they strengthened their hands with utensils of silver, with gold, with goods and with domestic animals and with choice things, besides all that which was voluntarily offered. (Ezra 1:6)**
- **Also, King Cyrus himself brought forth the utensils of the house of Yehowah, which Nebuchadnezzar had brought out from Jerusalem and then put in the house of his god. (Ezra 1:7)**
- **And Cyrus the king of Persia proceeded to bring them forth under the control of Mithredath the treasurer and to number them out to Sheshbazzar the chieftain of Judah. (Ezra 1:8)**
- **Now these are the numbers of them, thirty basket-shaped vessels of gold, a thousand basket-shaped vessels of silver, twenty-nine replacement vessels. (Ezra 1:9)**
- **Thirty small bowls of gold, four hundred and ten small secondary bowls of silver, a thousand other utensils. (Ezra 1:10)**
- **All the utensils of gold and of silver were five thousand four hundred. Everything Sheshbazzar brought up, along with the bringing up of the exiled people out of Babylon to Jerusalem. (Ezra 1:11)**
- **The entire congregation as one group was forty-two thousand three hundred and sixty. (Ezra 2:64)**
- **Apart from their men slaves and their slave girls, these being seven thousand three hundred and thirty-seven, and they had two hundred male singers and female singers. (Ezra 2:65)**
- **Their horses were seven hundred and thirty-six, their mules two hundred and forty-five. (Ezra 2:66)**
- **Their camels four hundred and thirty-five, their asses six thousand seven hundred and twenty. (Ezra 2:67)**

- And certain ones of the heads of the paternal houses, on coming to the house of Yehowah, which was in Jerusalem, made voluntary offerings to the house of the true God, to cause it to stand on its own site. (**Ezra 2:68**)
- According to their power they gave gold for the working supplies, sixty-one thousand drachmas, and silver, five thousand minas, and a hundred robes of priests. (**Ezra 2:69**)
- And the priests and the Levites and some of the people, and the singers and the gatekeepers and the Nethinim took up dwelling in their cities, and all Israel in their cities. (**Ezra 2:70**)
- When the seventh month arrived the sons of Israel were in their cities. And the people began to gather themselves as one man to Jerusalem. (**Ezra 3:1**)
- Using such pivotal dates, we can then relate a very large number of the Bible events to specific calendar dates. The basic framework into which such chronology fits is as follows:

Event	Calendar Date	Time Period	Between Events
From the creation of Adam	4026 B.C.E.		
To the start of the Flood	2370 B.C.E.	1,656 years	
To the validating of the Abrahamic covenant	1943 B.C.E.	427 years	
To the Exodus from Egypt	1513 B.C.E.	430 years	
To the start of the temple construction	1034 B.C.E.	479 years	
To the division of the kingdom	997 B.C.E.	37 years	
To the desolation of Judah	607 B.C.E.	390 years	
To the return of the Jews from exile	537 B.C.E.	70 years	
To the rebuilding of Jerusalem's walls	455 B.C.E.	82 years	
To the baptism of Jesus	29 C.E.	483 years	
To the present	1987 C.E.	1,958 years	

**Total time period
from Adam's creation
to 1987 C.E.**

6,012 years

· **What, then, is the Biblical basis and, in some cases, the secular history supporting such **chronology**? We here give further details showing how each of the time periods listed is determined.**

· From Adam's Creation To The Flood

· **The 1,656 years of this period are set out in;**

· **This is the book of Adam's history. In the day of God's creating Adam he made him in the likeness of God. (**Genesis 5:1**)**

· **Male and female he created them. After that he blessed them and called their name Man in the day of their being created. (**Genesis 5:2**)**

· **And Adam lived on for a hundred and thirty years. Then he became father to a son in his likeness, in his image, and called his name Seth. (**Genesis 5:3**)**

· **And the days of Adam after his fathering Seth came to be eight hundred years. Meanwhile he became father to sons and daughters. (**Genesis 5:4**)**

· **So all the days of Adam that he lived amounted to nine hundred and thirty years and he died. (**Genesis 5:5**)**

· **And Seth lived on for a hundred and five years. Then he became father to Enosh. (**Genesis 5:6**)**

· **And after his fathering Enosh Seth continued to live eight hundred and seven years. Meanwhile he became father to sons and daughters. (**Genesis 5:7**)**

· **So all the days of Seth amounted to nine hundred and twelve years and he died. (**Genesis 5:8**)**

· **And Enosh lived on for ninety years. Then he became father to Kenan. (**Genesis 5:9**)**

· **And after his fathering Kenan Enosh continued to live eight**

- hundred and fifteen years. Meanwhile he became father to sons and daughters. ([Genesis 5:10](#))
- So all the days of Enosh amounted to nine hundred and five years and he died. ([Genesis 5:11](#))
 - And Kenan lived on for seventy years. Then he became father to Mahalalel. ([Genesis 5:12](#))
 - And after his fathering Mahalalel Kenan continued to live eight hundred and forty years. Meanwhile he became father to sons and daughters. ([Genesis 5:13](#))
 - So all the days of Kenan amounted to nine hundred and ten years and he died. ([Genesis 5:14](#))
 - And Mahalalel lived on for sixty-five years. Then he became father to Jared. ([Genesis 5:15](#))
 - And after his fathering Jared Mahalalel continued to live eight hundred and thirty years. Meanwhile he became father to sons and daughters. ([Genesis 5:16](#))
 - So all the days of Mahalalel amounted to eight hundred and ninety-five years and he died. ([Genesis 5:17](#))
 - And Jared lived on for a hundred and sixty-two years. Then he became father to Enoch. ([Genesis 5:18](#))
 - And after his fathering Enoch Jared continued to live eight hundred years. Meanwhile he became father to sons and daughters. ([Genesis 5:19](#))
 - So all the days of Jared amounted to nine hundred and sixty-two years and he died. ([Genesis 5:20](#))
 - And Enoch lived on for sixty-five years. Then he became father to Methuselah. ([Genesis 5:21](#))
 - And after his fathering Methuselah Enoch went on walking with the true God three hundred years. Meanwhile he became father to sons and daughters. ([Genesis 5:22](#))
 - So all the days of Enoch amounted to three hundred and sixty-

five years. ([Genesis 5:23](#))

- And Enoch kept walking with the true God. Then he was no more, for God took him. ([Genesis 5:24](#))
- And Methuselah lived on for a hundred and eighty-seven years. Then he became father to Lamech. ([Genesis 5:25](#))
- And after his fathering Lamech Methuselah continued to live seven hundred and eighty-two years. Meanwhile he became father to sons and daughters. ([Genesis 5:26](#))
- So all the days of Methuselah amounted to nine hundred and sixty-nine years and he died. ([Genesis 5:27](#))
- And Lamech lived on for a hundred and eighty-two years. Then he became father to a son. ([Genesis 5:28](#))
- And he proceeded to call his name Noah, saying, This one will bring us comfort from our work and from the pain of our hands resulting from the ground which Yehowah has cursed. ([Genesis 5:29](#))
- period are set out in,
- And Noah was six hundred years old when the deluge of waters occurred on the earth. ([Genesis 7:6](#))
- And they may be outlined as shown in the chart at the lower right.

From Adam's creation to birth of Seth 130 years	
Then to the birth of Enosh	105 years
To the birth of Kenan	90 years
To the birth of Mahalalel	70 years
To the birth of Jared	65 years
To the birth of Enoch	162 years
To the birth of Methuselah	65 years
To the birth of Lamech	187 years
To the birth of Noah	182 years
To the Flood	600 years
Total	1,656 years

- The figures shown for the pre-Flood period are those found in the **Masoretic text**, on which modern translations of the Hebrew Scriptures are based. These figures differ from those found in the **Greek Septuagint**, but the evidence for accuracy clearly favors the **Masoretic text**.

- **Lange's Commentary on the Holy Scriptures, Genesis, p. 272, Footnote says:** The internal evidence is shown to be decidedly in favor of the Hebrew from its proportional consistency. The numbers in the LXX evidently follow a plan to which they have been conformed. This does not appear in the Hebrew, and it is greatly in favor of its being an authentic genealogical record.

- On physiological grounds, too, the Hebrew is to be preferred, since the length of the life does not at all require so late a manhood as those numbers [in the **Septuagint**] would seem to intimate, the added 100 years, in each case, by the **Septuagint**, shows a design to bring them to some nearer proportional standard, grounded on some supposed physiological notion.

- To all this must be added the fact that the **Hebrew** has the best claim to be regarded as the original text, from the well-known scrupulous, and even superstitious, care with which it has been textually preserved. [Translated and edited by **P. Schaff, 1976**]

- While modern historians would extend the period of human habitation on the earth much farther back than **4026 B.C.E**, the facts are decidedly against the position they maintain. The thousands of years of prehistory they argue for are dependent on speculation, as can be seen from this statement by prominent scientist **P. E. Klopsteg**, who stated:

- Come, now, if you will, on a speculative excursion into prehistory. Assume the era in which the species sapiens emerged from the genus Homo, hasten across the millenniums for which present information depends for the most part on conjecture and interpretation to the era of the first inscribed records, from which some facts may be gleaned. [**Science, December 30,1960, p. 1914**]

- The period of the post-Flood era begins with the year **2369 B.C.E**. Whereas some would assign certain pictographic writings to the period **3300 to 2800 B.C.E**. [**New Discoveries in Babylonia About Genesis, by P. J. Wiseman, 1949, p. 36**], these are not actually dated documents and their supposed age is based only on archaeological conjecture.

- While appeal is sometimes made to datings based on the radiocarbon (C-14) technique, this method of dating has definite limitations. *Science magazine of December 11, 1959, p. 1630, reported; What bids to become a classical example of C¹⁴ irresponsibility is the 6000-year spread of 11 determinations for Jarmo, a prehistoric village in northeastern Iraq, which, on the basis of all archeological evidence, was not occupied for more than 500 consecutive years.*

- There is thus no solid or provable evidence to favor an earlier date than **2369 B.C.E.** for the start of the post-Flood human society.

•• **From 2370 B.C.E. To Covenant With Abraham.**

- The **chronological** structure of this period may be summed up as follows:

From the beginning of the Flood

To Arpachshad's birth	2 years
Then to the birth of Shelah	35 years
To the birth of Eber	30 years
To the birth of Peleg	34 years
To the birth of Reu	30 years
To the birth of Serug	32 years
To the birth of Nahor	30 years
To the birth of Terah	29 years
To the death of Terah, when Abraham was 75 years old	205 years

Total **427 years**

- The basis for these figures is;
- This is the history of Shem. Shem was a hundred years old when he became father to Arpachshad two years after the deluge. (**Genesis 11:10**)
- At that Abram went just as Yehowah had spoken to him, and Lot went with him. And Abram was seventy-five years old when he went out from Haran. (**Genesis 12:4**)
- The expression after the deluge;

- This is the history of Shem. Shem was a hundred years old when he became father to Arpachshad two years after the deluge. **(Genesis 11:10)**
- Used in connection with Arpachshad's birth would logically refer to the actual falling of the waters that marked the **start** of the Flood, **2370 B.C.E.**, rather than simply to the continuance of the waters upon the earth for a period of time thereafter. The Hebrew term for deluge also indicates this. **(Genesis Chapters 10,11,12,17)**
- And as for me, here I am bringing the deluge of waters upon the earth to bring to ruin all flesh in which the force of life is active from under the heavens. Everything that is in the earth will expire. **(Genesis 6:17)**
- For in just seven days more I am making it rain upon the earth forty days and forty nights, and I will wipe every existing thing that I have made off the surface of the ground. **(Genesis 7:4)**
- And Noah proceeded to do according to all that Yehowah had commanded him. **(Genesis 7:5)**
- And Noah was six hundred years old when the deluge of waters occurred on the earth. **(Genesis 7:6)**
- Yes, I do establish my covenant with you: No more will all flesh be cut off by waters of a deluge, and no more will there occur a deluge to bring the earth to ruin. **(Genesis 9:11)**
- **The date of the attempt at building the Tower of Babel is not stated in the record.**
- And to Eber there were two sons born. The name of the one was Peleg, because in his days the earth was divided, and the name of his brother was Joktan. **(Genesis 10:25)**
- **Indicates that the division resulting from the confusion of the languages there occurred sometime during the days of Peleg. It does not necessarily follow that this event occurred at Peleg's birth. The expression in his days would in fact indicate that the division took place, not at or immediately subsequent to Peleg's birth, but sometime during his life span, which extended from 2269 to 2030 B.C.E.**

- **If each post-Flood male parent at the age of 30 were to begin fathering children at the rate of one child every three years, with an average of one male child every six years, and continued this until the age of 90, then in a period of about 180 years from the end of the Flood, that is, by 2189 B.C.E, the population could have grown to a total of over 4,000 adult males.**
- **This conservative number would be ample to fit the circumstances relating to the tower construction and the dispersal of the peoples.**
- **Evidently at the time of Abraham's crossing the Euphrates on his way to the land of Canaan, Yehowah validated with him what has come to be known as the Abrahamic covenant. As Abraham's departure from Haran and his entry into Canaan followed the death of his father Terah, the date of the validating of this covenant is set at 1943 B.C.E.**
- **And the days of Terah came to be two hundred and five years. Then Terah died in Haran. (Genesis 11:32)**
- **And Yehowah proceeded to say to Abram; Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you. (Genesis 12:1)**
- **And I shall make a great nation out of you and I shall bless you and I will make your name great, and prove yourself a blessing. (Genesis 12:2)**
- **And I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you. (Genesis 12:3)**
- **At that Abram went just as Yehowah had spoken to him, and Lot went with him. And Abram was seventy-five years old when he went out from Haran. (Genesis 12:4)**
- **So Abram took Sarai his wife and Lot the son of his brother and all the goods that they had accumulated and the souls whom they had acquired in Haran, and they got on their way out to go to the land of Canaan. Finally they came to the land of Canaan. (Genesis 12:5)**

·· **From 1943 B.C.E, To The Exodus**

- **And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. (Exodus 12:40)**
- **And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Yehowah went out of the land of Egypt. (Exodus 12:41)**
- **States that the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Yehowah went out of the land of Egypt.**
- **Whereas most translations render verse 40 in such a way as to make the 430 years apply entirely to the dwelling in Egypt, the original Hebrew allows for the above translation. Also, at;**
- **Now the promises were spoken to Abraham and to his seed. It says, not. And to seeds, as in the case of many such, but as in the case of one; And to your seed, who is Christ. (Galatians 3:16)**
- **Further, I say this; As to the covenant previously validated by God, the Law that has come into being four hundred and thirty years later does not invalidate it, so as to abolish the promise. (Galatians 3:17)**
- **Paul associates that 430-year period with the time between the validating of the Abrahamic covenant and the making of the Law covenant. Evidently when Abraham acted on God's promise, crossing the Euphrates in 1943 B.C.E. on his way to Canaan and actually moving into the country to which God directed him, the Abrahamic covenant was validated.**
- **And Yehowah proceeded to say to Abram; Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you. (Genesis 12:1)**
- **On that day Yehowah concluded with Abram a covenant, saying, To your seed I will give this land, from the river of Egypt to the great river, the river Euphrates. (Genesis 15:18)**
- **The Kenites and the Kenizzites and the Kadmonites. (Genesis 15:19)**

- **And the Hittites and the Perizzites and the Rephaim. (Genesis 15:20)**
- **And the Amorites and the Canaanites and the Girgashites and the Jebusites. (Genesis 15:21)**
- **Exactly 430 years after this event, his descendants were delivered from Egypt, in 1513 B.C.E, and in that same year the Law covenant was made with them. Evidence that from early times the period mentioned at;**
- **And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. (Exodus 12:40)**
- **And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Yehowah went out of the land of Egypt. (Exodus 12:41)**
- **Was understood to begin counting from the time when the ancestors of the nation made the move to go to Canaan is indicated by the Greek Septuagint rendering; But the dwelling of the sons of Israel which they dwelt in the land of Egypt and in the land of Canaan was four hundred and thirty years long.**
- **The period from Abraham's move to Canaan until Jacob's going down into Egypt was 215 years. This figure is derived from the following facts. Twenty-five years passed from Abraham's departure from Haran to the birth of Isaac.**
- **At that Abram went just as Yehowah had spoken to him, and Lot went with him. And Abram was seventy-five years old when he went out from Haran. (Genesis 12:4)**
- **And Abraham was a hundred years old when Isaac his son was born to him. (Genesis 21:5)**
- **From then to the birth of Jacob was 60 years,**
- **And after that his brother came out and his hand was holding onto the heel of Esau, so he called his name Jacob. And Isaac was sixty years old at her giving them birth. (Genesis 25:26)**
- **And Jacob was 130 at the time of his entry into Egypt,**

- So Jacob said to Pharaoh; The days of the years of my alien residences are a hundred and thirty years. Few and distressing the days of the years of my life have proved, and they have not reached the days of the years of the lives of my fathers in the days of their alien residences. (**Genesis 47:9**)
- Thus giving a total of 215 years, from **1943 to 1728 B.C.E.** This means that an equal period of 215 years was thereafter spent by the Israelites in Egypt from **1728 to 1513 B.C.E.** That the Israelites could have multiplied sufficiently in 215 years to have a population including 600,000 able-bodied men is demonstrated under the heading.
- And the sons of Israel proceeded to depart from Rameses for Succoth, to the number of six hundred thousand able-bodied men on foot, besides little ones. (**Exodus 12:37**)

See Also EXODUS

- Yehowah told Abram or Abraham; You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years.
- And he began to say to Abram; You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. (**Genesis 15:13**)
- Moreover, God spoke to this effect, that his seed would be alien residents in a foreign land and the people would enslave them and afflict them for four hundred years. (**Acts of Apostles 7:6**)
- And that nation for which they will slave I shall judge, God said; and after these things they will come out and will render sacred service to me in this place. (**Acts of Apostles 7:7**)
- This was stated prior to the birth of the promised heir or seed, Isaac. In **1932 B.C.E.** Ishmael was born to Abram by the Egyptian servant girl Hagar, and in **1918 B.C.E.**, Isaac was born.
- And Abram was eighty-six years old at Hagar's bearing Ishmael to Abram. (**Genesis 16:16**)
- And Abraham was a hundred years old when Isaac his son was

born to him.
([Genesis 21:5](#))

- **Counting back 400 years from the Exodus, which marked the end of the afflicting**
- **But the nation that they will serve I am judging, and after that they will go out with many goods. ([Genesis 15:14](#))**
- **Would bring us to 1913 B.C.E, and at that time Isaac was about five years old. It appears that Isaac was weaned then and, already an alien resident in a land not his, he now experienced the start of the foretold affliction in the form of Ishmael's poking fun, Ishmael being about 19.**
- **Now the child kept growing and came to be weaned, and Abraham then prepared a big feast on the day of Isaac's being weaned. ([Genesis 21:8](#))**
- **And Sarah kept noticing the son of Hagar the Egyptian, whom she had borne to Abraham, poking fun. ([Genesis 21:9](#))**
- **Although in modern times Ishmael's mocking of Abraham's heir might be viewed as inconsequential, such was not the case in patriarchal times. This is evidenced by Sarah's reaction and God's approval of her insistence that Hagar and her son Ishmael be sent away.**
- **So she began to say to Abraham; Drive out this slave girl and her son, for the son of this slave girl is not going to be an heir with my son, with Isaac! ([Genesis 21:10](#))**
- **But the thing proved to be very displeasing to Abraham as regards his son. ([Genesis 21:11](#))**
- **Then God said to Abraham; Do not let anything that Sarah keeps saying to you be displeasing to you about the boy and about your slave girl. Listen to her voice, because it is by means of Isaac that what will be called your seed will be. ([Genesis 21:12](#))**
- **And as for the son of the slave girl, I shall also constitute him a nation, because he is your offspring. ([Genesis 21:13](#))**

- The very fact that this incident was recorded in detail in the divine record also points to its marking the commencement of the prophesied 400-year period of affliction that would not end until the Exodus.

- But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit, so also now. (Galatians 4:29)

•• From 1513 B.C.E, To Division Of Kingdom

- It was in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year of Solomon’s reign, that construction began on the temple at Jerusalem.

- And it came about in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year, in the month of Ziv, that is, the second month, after Solomon became king over Israel, that he proceeded to build the house to Yehowah. (1 Kings 6:1)

- Four hundred and eightieth is an ordinal number representing 479 full years plus some additional time, in this case one month. Counting 479 years from the Exodus, Nisan 1513 B.C.E, brings us to 1034 B.C.E, with the temple construction beginning in the second month, Ziv, corresponding to part of April and part of May.

- Since this was the fourth year, another ordinal number, of Solomon’s rule, his reign began three full years earlier in 1037 B.C.E. His 40-year rule evidently ran from Nisan 1037 to Nisan 997 B.C.E, with the division of the kingdom taking place in the latter year. The chronological structure for this period would therefore be as shown at the right.

Event	Date	Time Period	Between Events
From the Exodus	1513 B.C.E.		
to			
the entry of Israel into Canaan	1473 B.C.E.	40 years	
to			
the close of the period of the Judges and the	1117 B.C.E.	356 years	

beginning of
 Saul's reign
 to
 the beginning of **1077 B.C.E.** **40 years**
 David's reign
 to
 the beginning of **1037 B.C.E.** **40 years**
 Solomon's reign
 to
 the division of the **997 B.C.E.** **40 years**
 kingdom
Total years from the Exodus
to the division of the kingdom
1513 to 997 B.C.E. **516 years**

- **These figures find their basis in texts such as;**
- **For Yehowah your God has blessed you in every deed of your hand. He well knows of your walking through this great wilderness. These forty years Yehowah your God has been with you. You have not lacked a thing. ([Deuteronomy 2:7](#))**
- **While I kept guiding you forty years in the wilderness, your garments did not wear out upon you, and your sandal did not wear out upon your foot. ([Deuteronomy 29:5](#))**
- **But from then on they demanded a king, and God gave them Saul son of Kish, a man of the tribe of Benjamin, for forty years. ([Acts of Apostles 13:21](#))**
- **And the days that Solomon had reigned in Jerusalem over all Israel were forty years. ([1 Kings 11:42](#))**
- **Then Solomon lay down with his forefathers, and was buried in the City of David his father, and Rehoboam his son began to reign in place of him. ([1 Kings 11:43](#))**
- **And Rehoboam proceeded to go to Shechem, for it was to Shechem that all Israel came to make him king. ([1 Kings 12:1](#))**
- **And it came about that as soon as Jeroboam the son of Nebat heard of it while he was yet in Egypt, because he had run off on account of King Solomon, that Jeroboam might dwell in Egypt. ([1 Kings 12:2](#))**

- **Then they sent and called him. After that Jeroboam and all the congregation of Israel came and began to speak to Rehoboam, saying; (1 Kings 12:3)**
- **Your father, for his part, made our yoke hard, and, as for you, now make the hard service of your father and his heavy yoke that he put upon us lighter, and we shall serve you. (1 Kings 12:4)**
- **At this he said to them; Go away for three days and return to me. So the people went away. (1 Kings 12:5)**
- **And King Rehoboam began to take counsel with the older men who had continued attending upon Solomon his father while he continued alive, saying; How are you advising to reply to this people? (1 Kings 12:6)**
- **Accordingly they spoke to him, saying; If today you would prove yourself a servant to this people and actually serve them, you must also answer them and speak to them with good words, and they will be bound to become your servants always. (1 Kings 12:7)**
- **However, he left the counsel of the older men with which they had advised him, and he began to take counsel with the young men that had grown up with him, who were the ones attending upon him. (1 Kings 12:8)**
- **And he went on to say to them; What is it that you are offering in counsel that we may reply to this people who have spoken to me, saying; Make the yoke that your father put upon us lighter? (1 Kings 12:9)**
- **In turn the young men that had grown up with him spoke to him, saying; This is what you should say to this people who have spoken to you, saying; Your father, for his part, made our yoke heavy, but, as for you, make it lighter upon us, this is what you should speak to them, My little finger itself will certainly be thicker than my father's hips. (1 Kings 12:10)**
- **And now my father, for his part, loaded upon you a heavy yoke, but I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, shall chastise you**

- with scourges. ([1 Kings 12:11](#))
- **And Jeroboam and all the people proceeded to come to Rehoboam on the third day, just as the king had spoken, saying, Return to me on the third day. ([1 Kings 12:12](#))**
 - **And the king began to answer the people harshly, and to leave the counsel of the older men who had counseled him. ([1 Kings 12:13](#))**
 - **And he went on to speak to them according to the counsel of the young men, saying; My father, for his part, made your yoke heavy, but I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, shall chastise you with scourges. ([1 Kings 12:14](#))**
 - **And the king did not listen to the people, because the turn of affairs took place at the instance of Yehowah, in order, that he might indeed carry out his word that Yehowah had spoken by means of Ahijah the Shilonite to Jeroboam the son of Nebat. ([1 Kings 12:15](#))**
 - **When all Israel got to see that the king had not listened to them, then the people replied to the king, saying; What share do we have in David? And there is no inheritance in the son of Jesse. To your gods, O Israel. Now see to your own house, O David! With that Israel began to go to their tents. ([1 Kings 12:16](#))**
 - **As for the sons of Israel that were dwelling in the cities of Judah, Rehoboam continued to reign over them. ([1 Kings 12:17](#))**
 - **Subsequently King Rehoboam sent Adoram, who was over those conscripted for forced labor, but all Israel pelted him with stones, so that he died. And King Rehoboam himself managed to get up into the chariot to flee to Jerusalem. ([1 Kings 12:18](#))**
 - **And the Israelites kept up their revolt against the house of David down to this day. ([1 Kings 12:19](#))**
 - **And it came about that as soon as all Israel heard that Jeroboam had returned, they at once sent and called him to the assembly and made him king over all Israel. None became a follower of the house of David except the tribe of Judah by itself. ([1 Kings 12:20](#))**

- Some critics call attention to the four periods of 40 years each, occurring in this period, claiming that this is evidence of a mere seeking after symmetry on the part of the Bible writers rather than an accurate **chronology**.
- To the contrary, whereas the period of Israelite wandering before their entry into Canaan was almost exactly 40 years in fulfillment of the divine judgment recorded at;
- And your sons will become shepherds in the wilderness forty years, and they will have to answer for your acts of fornication, until your carcasses come to their end in the wilderness. (**Numbers 14:33**)
- By the number of the days that you spied out the land, forty days, a day for a year, a day for a year, you will answer for your errors forty years, as you must know what my being estranged means. (**Numbers 14:34**)
- This month will be the start of the months for you. It will be the first of the months of the year for you. (**Exodus 12:2**)
- Speak to the entire assembly of Israel, saying; On the tenth day of this month they are to take for themselves each one a sheep for the ancestral house, a sheep to a house. (**Exodus 12:3**)
- And it must continue under safeguard by you until the fourteenth day of this month, and the whole congregation of the assembly of Israel must slaughter it between the two evenings. (**Exodus 12:6**)
- And you must keep the festival of unfermented cakes, because on this very day I must bring your armies out from the land of Egypt. And you must keep this day throughout your generations as a statute to time indefinite. (**Exodus 12:17**)
- And in the wilderness, where you saw how Yehowah your God carried you just as a man carries his son, in all the way that you walked until your coming to this place. (**Deuteronomy 1:31**)
- And you must remember all the way that Yehowah your God made you walk these forty years in the wilderness, in order to humble you, to put you to the test so as to know what was in

- your heart, as to whether you would keep his commandments or not. (**Deuteronomy 8:2**)
- So he humbled you and let you go hungry and fed you with the manna, which neither you had known nor your fathers had known, in order to make you know that not by bread alone does man live but by every expression of Yehowah's mouth does man live. (**Deuteronomy 8:3**)
 - Your mantle did not wear out upon you, nor did your foot become swollen these forty years. (**Deuteronomy 8:4**)
 - And the people came up out of the Jordan on the tenth of the first month and took up camping at Gilgal on the eastern border of Jericho. (**Joshua 4:19**)
 - The other three periods all may have included fractional figures. Thus, David's reign is shown to have actually lasted for 40 1/2 years, according to;
 - In Hebron he ruled as king over Judah for seven years and six months, and in Jerusalem he ruled as king for thirty-three years over all Israel and Judah. (**2 Samuel 5:5**)
 - If, as seems to have been the practice, regnal years of these kings were counted on a Nisan-to-Nisan basis, this could mean that King Saul's reign lasted only 39 1/2 years, but with the months remaining until the following Nisan being credited to Saul's reign and hence not officially included in David's 40 regnal years.
 - Such, at least, was the known practice among Semitic rulers in Mesopotamia, the months intervening between the death of a king and the following Nisan being termed the accession period of the succeeding king, but his official first year of rule not beginning to count until the arrival of the month of Nisan.
 - The length of the period from the entry into Canaan till the end of the period of the Judges is not directly stated, being arrived at only by deduction. That is, by subtracting the 123 years of the known periods, of the wilderness wandering, of Saul and David, and the first three years of Solomon's reign, from the 479 years intervening between the Exodus and Solomon's fourth year, 356 years remain.

- The manner in which these 356 years, from Israel's entry into Canaan in **1473 B.C.E.** until the start of Saul's reign in **1117 B.C.E.**, are to be apportioned is not stated in the Scriptures. Evidently, however, there is considerable overlapping of time periods. Why?
- Counted in succession, the various periods of oppression, of judgeships, and of peace as listed in the book of Judges would total **410 years**. For these periods to fit into the 356-year time period mentioned earlier, some periods must have been concurrent rather than successive, and this is the view of most commentators.
- The circumstances described in the Bible accounts lend themselves to this explanation. The oppressions involved different areas of the land and affected different tribes. Thus the expression the land had no further disturbance, used after recounting the Israelites victories over their oppressors, may not in every case embrace the entire area occupied by all 12 tribes but may apply to the portion that the particular oppression primarily affected.
- After that the land had no disturbance for forty years. Eventually Othniel the son of Kenaz died. (**Judges 3:11**)
- And Moab came to be subdued on that day under Israel's hand, and the land had no further disturbance for eighty years. (**Judges 3:30**)
- Thus let all your enemies perish, O Yehowah, and let your lovers be as when the sun goes forth in its mightiness. And the land had no further disturbance for forty years. (**Judges 5:31**)
- Thus Midian was subdued before the sons of Israel, and they did not lift up their head anymore, and the land had no further disturbance for forty years in the days of Gideon. (**Judges 8:28**)
- At that Joshua blessed him and gave Hebron to Caleb the son of Jephunneh as an inheritance. (**Joshua 14:13**)
- That is why Hebron has come to belong to Caleb the son of Jephunneh the Kenizzite as an inheritance down to this day, for the reason that he followed Yehowah the God of Israel fully. (**Joshua 14:14**)
- The name of Hebron before that was Kiriath-arba, said Arba was the great man among the Anakim. And the land had no

disturbance from war. (Joshua 14:15)

- At (Acts Of Apostles Chapter 13) the apostle Paul reviewed God's dealings with Israel from the choosing of the forefathers on through the period in Egypt, the Exodus, the wilderness wandering, the conquest of Canaan, and the distribution of the land, and then stated: All that during about four hundred and fifty years. And after these things he gave them judges until Samuel the prophet.

- All that during about four hundred and fifty years. And after these things he gave them judges until Samuel the prophet. (Acts of Apostles 13:20)

- Considerable misunderstanding has resulted from the King James rendering of this text, which reads: And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. However, the most ancient manuscripts, including the Sinaitic, Vatican Manuscript No. 1209, and the Alexandrine, as well as most modern translations [such as JB, Kx, and others, vss 19,20, AS, RS, AT], all favor the previous translation, which shows the period of the Judges coming after the 450 years.

- Since the period of about four hundred and fifty years had its start with God's choosing the forefathers of Israel, it would seem to have begun in the year 1918 B.C.E. with the birth of Isaac, the original seed promised to Abraham.

- It would therefore end about 1467 B.C.E, when the initial conquest of Canaan reached its conclusion, allowing for the distribution to proceed. Inasmuch as the figure is stated to be approximate, a difference of a year or so would not be of consequence.

•• From 997 B.C.E, To Desolation Of Jerusalem

- A helpful guide to the overall length of this period of the kings is found at;

- And you, O son of man, take for yourself a brick, and you must put it before you and engrave upon it a city, even Jerusalem. (Ezekiel 4:1)

- And you must lay siege against it and build a siege wall against it and throw up a siege rampart against it and set encampments against it and put battering rams all around against it. (Ezekiel

4:2)

- **And as for you, take to yourself an iron griddle, and you must put it as an iron wall between you and the city, and you must fix your face against it, and it must get to be in a siege, and you must besiege it. It is a sign to the house of Israel. (Ezekiel 4:3)**
- **And as for you, lie upon your left side, and you must lay the error of the house of Israel upon it. For the number of the days that you will lie upon it you will carry their error. (Ezekiel 4:4)**
- **And I myself must give to you the years of their error to the number of three hundred and ninety days, and you must carry the error of the house of Israel. (Ezekiel 4:5)**
- **And you must complete them. And you must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you. (Ezekiel 4:6)**
- **And to the siege of Jerusalem you will fix your face, with your arm bared, and you must prophesy against it. (Ezekiel 4:7)**
- **In the mimic siege of Jerusalem that the prophet Ezekiel carried out at God's direction. Ezekiel was to lie on his left side for 390 days to carry the error of the house of Israel, and on his right side for 40 days to carry the error of the house of Judah, and each day was shown to stand for a year.**
- **The two periods, of 390 years and of 40 years, thus symbolized evidently stood for the length of Yehowah's forbearance with the two kingdoms in their idolatrous course.**
- **The Jewish understanding of this prophecy, as presented in the [Soncino Books of the Bible \[commentary on Ezekiel, pp. 20,21\]](#) is; The guilt of the Northern Kingdom extended over a period of 390 years according to the Seder Olam, the earliest postexilic chronicle preserved in the Hebrew language, and Rabbis, Rashi and Ibn Ezra. Abarbanel, quoted by Malbim, reckons the period of Samaria's guilt from the time when the schism took place under Rehoboam, until the fall of Jerusalem. The right, side, on which Ezekiel lay, indicates the south, i.e. the Kingdom of Judah which lay to the south or right. Judah's corruption lasted forty years beginning soon after Samaria's fall. According to Malbim the time is reckoned from the thirteenth year of the reign of Josiah**

when Jeremiah began his ministry. [Jeremiah i. 2, Edited by A. Cohen, London, 1950]

- From the division of the kingdom in **997 B.C.E.** to the fall of Jerusalem in **607 B.C.E.** was 390 years. While it is true that Samaria, the capital of the northern kingdom, had already fallen to Assyria in **740 B.C.E.**, in Hezekiah's sixth year
- And it came about in the fourth year of King Hezekiah, that is, the seventh year of Hoshea the son of Elah the king of Israel, that Shalmaneser the king of Assyria came up against Samaria and began to lay siege to it. (**2 Kings 18:9**)
- And they got to capture it at the end of three years, in the sixth year of Hezekiah, that is, the ninth year of Hoshea the king of Israel, Samaria was captured. (**2 Kings 18:10**)
- It is probable that some of the population fled into the southern kingdom before the Assyrian's advance. Note also the situation in Judah following the division of the kingdom as described at;
- As for all Israel, because the king did not listen to them, the people now replied to the king, saying; What share do we have in David? And there is no inheritance in the son of Jesse. Each one to your gods, O Israel! Now see to your own house, O David. With that all Israel began to go to its tents. (**2 Chronicles 10:16**)
- As for the sons of Israel that were dwelling in the cities of Judah, Rehoboam continued to reign over them. (**2 Chronicles 10:17**)
- But, more important, the fact that Yehowah God continued to keep the Israelites of the exiled northern kingdom in view, the messages of his prophets continuing to include them long beyond the fall of Samaria, shows that their interests were still represented in the capital city of Jerusalem and that its fall in **607 B.C.E.** was an expression of Yehowah's judgment against not Judah alone but the nation of Israel as a whole.
- And Yehowah went on to say to me: Unfaithful Israel has proved her own soul to be more righteous than treacherously dealing Judah. (**Jeremiah 3:11**)
- Go, and you must proclaim these words to the north and say; Do return, O renegade Israel, is the utterance of Yehowah. I shall

not have my face drop angrily upon you people, for I am loyal, is the utterance of Yehowah. I shall not stay resentful to time indefinite. (**Jeremiah 3:12**)

- Only take note of your error, for it is against Yehowah your God that you have transgressed. And you continued scattering your ways to the strangers under every luxuriant tree, but to my voice you people did not listen, is the utterance of Yehowah. (**Jeremiah 3:13**)
- Return, O you renegade sons, is the utterance of Yehowah. For I myself have become the husbandly owner of you people, and I will take you, one out of a city and two out of a family, and I will bring you to Zion. (**Jeremiah 3:14**)
- And I will give you shepherds in agreement with my heart, and they will certainly feed you with knowledge and insight. (**Jeremiah 3:15**)
- And it must occur that you will become many and certainly bear fruit in the land in those days, is the utterance of Yehowah. No more will they say; The ark of the covenant of Yehowah! Nor will it come up into the heart, nor will they remember it or miss it, and no more will it be made. (**Jeremiah 3:16**)
- In that time they will call Jerusalem the throne of Yehowah, and to her all the nations must be brought together to the name of Yehowah at Jerusalem, and they will no more walk after the stubbornness of their bad heart. (**Jeremiah 3:17**)
- In those days they will walk, the house of Judah alongside the house of Israel, and together they will come out of the land of the north into the land that I gave as a hereditary possession to your forefathers. (**Jeremiah 3:18**)
- And I myself have said; O how I proceeded to place you among the sons and to give you the desirable land, the hereditary possession of the ornament of the armies of the nations! And I further said; My Father! You people will call out to me, and from following me you people will not turn back. (**Jeremiah 3:19**)
- Truly as a wife has treacherously gone from her companion, so you, O house of Israel, have dealt treacherously with me, is the utterance of Yehowah. (**Jeremiah 3:20**)

- **On the beaten paths there has been heard a sound, the weeping, the entreaties of the sons of Israel. For they have twisted their way, they have forgotten Yehowah their God. (Jeremiah 3:21)**
- **Return, you renegade sons. I shall heal your renegade condition. Here we are! We have come to you, for you, O Yehowah, are our God. (Jeremiah 3:22)**
- **They have returned to the errors of their forefathers, the first ones, who refused to obey my words, but who themselves have walked after other gods in order to serve them. The house of Israel and the house of Judah have broken my covenant that I concluded with their forefathers. (Jeremiah 11:10)**
- **Therefore this is what Yehowah has said; Here I am bringing upon them a calamity that they will not be able to get out of, and they will certainly call to me for aid, but I shall not listen to them. (Jeremiah 11:11)**
- **And the cities of Judah and the inhabitants of Jerusalem will have to go and call for aid to the gods to which they are making sacrificial smoke, but which will positively bring no salvation to them in the time of their calamity. (Jeremiah 11:12)**
- **And Yehowah of armies himself, the Planter of you, has spoken against you a calamity on account of the badness of the house of Israel and the house of Judah that they have committed on their own part to offend me in making sacrificial smoke to Baal. (Jeremiah 11:17)**
- **So he said to me; The error of the house of Israel and Judah is very, very great, and the land is filled with bloodshed and the city is full of crookedness. For they have said; Yehowah has left the land, and Yehowah is not seeing. (Ezekiel 9:9)**
- **And as for me also, my eye will not feel sorry, neither shall I show compassion. Their way I shall certainly bring upon their own head. (Ezekiel 9:10)**
- **When the city fell, the hopes of the nation as a whole, with the exception of the few who maintained true faith, suffered collapse.**
- **And he went on to say to me; Son of man, as regards these**

bones, they are the whole house of Israel. Here they are saying; Our bones have become dry, and our hope has perished. We have been severed off to ourselves. ([Ezekiel 37:11](#))

- Therefore prophesy, and you must say to them; This is what the Sovereign Lord Yehowah has said; Here I am opening your burial places, and I will bring you up out of your burial places, O my people, and bring you in upon the soil of Israel. ([Ezekiel 37:12](#))
- And you will have to know that I am Yehowah when I open your burial places and when I bring you up out of your burial places, O my people. ([Ezekiel 37:13](#))
- And I will put my spirit in you, and you must come to life, and I will settle you upon your soil, and you will have to know that I myself, Yehowah, have spoken and I have done it, is the utterance of Yehowah. ([Ezekiel 37:14](#))
- And speak to them; This is what the Sovereign Lord Yehowah has said; Here I am taking the sons of Israel from among the nations to which they have gone, and I will collect them together from round about and bring them onto their soil. ([Ezekiel 37:21](#))
- And I shall actually make them one nation in the land, on the mountains of Israel, and one king is what all of them will come to have as king, and they will no longer continue to be two nations, nor will they be divided any longer into two kingdoms. ([Ezekiel 37:22](#))
- In the chart that follows, this 390-year period is adhered to as a sound **chronological** guide. A summation of the years listed for all the reigns of the kings of Judah from Rehoboam to Zedekiah gives a total of 393 years.
- Whereas some Biblical chronologers endeavor to synchronize the data concerning the kings by means of numerous co-regencies and interregnums on the Judean side, it appears necessary to show only one coregency.
- This is in the case of Jehoram, who is stated, at least in the **Masoretic** text and some of the oldest manuscripts of the Bible, to have become king while Jehoshaphat was king of Judah, thus giving some basis for assuming a coregency.

- **And in the fifth year of Jehoram the son of Ahab the king of Israel, while Jehoshaphat was king of Judah, Jehoram the son of Jehoshaphat the king of Judah became king. (2 Kings 8:16)**
- **In this manner the overall period comes within the 390-year limit.**
- **The chart is not intended to be viewed as an absolute **chronology** but, rather, as a suggested presentation of the reigns of the two kingdoms.**
- **The ancient inspired writers were dealing with facts and figures well known to them and to the Jewish people then, and the different chronological viewpoints adopted by the writers at certain points presented no problem. Such is not the case today, and hence we may be satisfied with simply setting out an arrangement that harmonizes reasonably with the Biblical record.**

•• **From 607 B.C.E, To Return From Exile**

- **The length of this period is fixed by God's own decree concerning Judah, that all this land must become a devastated place, an object of astonishment, and these nations will have to serve the king of Babylon seventy years.**
- **Therefore this is what Yehowah of armies has said; For the reason that you did not obey my words. (Jeremiah 25:8)**
- **Here I am sending and I will take all the families of the north, is the utterance of Yehowah, even sending to Nebuchadrezzar the king of Babylon, my servant, and I will bring them against this land and against its inhabitants and against all these nations round about, and I will devote them to destruction and make them an object of astonishment and something to whistle at and places devastated to time indefinite. (Jeremiah 25:9)**
- **And I will destroy out of them the sound of exultation and the sound of rejoicing, the voice of the bridegroom and the voice of the bride, the sound of the hand mill and the light of the lamp. (Jeremiah 25:10)**
- **And all this land must become a devastated place, an object of astonishment, and these nations will have to serve the king of Babylon seventy years. (Jeremiah 25:11)**

- **The Bible prophecy does not allow for the application of the 70-year period to any time other than that between the desolation of Judah, accompanying Jerusalem's destruction, and the return of the Jewish exiles to their homeland as a result of Cyrus decree.**
- **It clearly specifies that the 70 years would be years of devastation of the land of Judah. The prophet Daniel so understood the prophecy, for he states;**
- **In the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Yehowah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, namely, seventy years. (Daniel 9:2)**
- **After describing the conquest of Jerusalem by Nebuchadnezzar,**
- **Furthermore, he carried off those remaining from the sword captive to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign. (2 Chronicles 36:20)**
- **To fulfill Yehowah's word by the mouth of Jeremiah, until the land had paid off its Sabbaths. All the days of lying desolated it kept Sabbath, to fulfill seventy years. (2 Chronicles 36:21)**
- **States; Furthermore, he carried off those remaining from the sword captive to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign, to fulfill Yehowah's word by the mouth of Jeremiah, until the land had paid off its Sabbaths. All the days of lying desolated it kept Sabbath, to fulfill seventy years.**
- **Jerusalem came under final siege in Zedekiah's 9th year 609 B.C.E, and the city fell in his 11th year 607 B.C.E, corresponding to Nebuchadnezzar's 19th year of actual rule, counting from his accession year in 625 B.C.E.**
- **And it came about in the ninth year of his being king, in the tenth month on the tenth day of the month, that Nebuchadnezzar the king of Babylon came, yes, he and all his military force, against Jerusalem and began camping against it and building against it a siege wall all around. (2 Kings 25:1)**

- **And the city came to be under siege until the eleventh year of King Zedekiah. (2 Kings 25:2)**
- **On the ninth day of the fourth month the famine was severe in the city, and there proved to be no bread for the people of the land. (2 Kings 25:3)**
- **And the city got to be breached, and all the men of war fled by night by the way of the gate between the double wall that is by the king's garden, while the Chaldeans were all around against the city, and the king began to go in the direction of the Arabah. (2 Kings 25:4)**
- **And a military force of Chaldeans went chasing after the king, and they got to overtake him in the desert plains of Jericho, and all his own military force was scattered from his side. (2 Kings 25:5)**
- **Then they seized the king and brought him up to the king of Babylon at Riblah, that they might pronounce a judicial decision upon him. (2 Kings 25:6)**
- **And Zedekiah's sons they slaughtered before his eyes, and Zedekiah's eyes he blinded, after which he bound him with copper fetters and brought him to Babylon. (2 Kings 25:7)**
- **And in the fifth month on the seventh day of the month, that is to say; the nineteenth year of King Nebuchadnezzar the king of Babylon, Nebuzaradan the chief of the bodyguard, the servant of the king of Babylon, came to Jerusalem. (2 Kings 25:8)**
- **In the fifth month of that year, the month of Ab, corresponding to parts of July and August, the city was set afire, the walls were pulled down, and the majority of the people were led off into exile. However, some of the lowly people of the land were allowed to remain, and these did so until the assassination of Gedaliah, Nebuchadnezzar's appointee, whereupon they fled into Egypt, finally leaving Judah completely desolate.**
- **And he proceeded to burn the house of Yehovah and the king's house and all the houses of Jerusalem, and the house of every great man he burned with fire. (2 Kings 25:9)**
- **And the walls of Jerusalem, all around, the entire military force**

- of Chaldeans that were with the chief of the bodyguard pulled down. (2 Kings 25:10)
- And the rest of the people that were left behind in the city and the deserters that had gone over to the king of Babylon and the rest of the crowd Nebuzaradan the chief of the bodyguard took into exile. (2 Kings 25:11)
 - And some of the lowly people of the land the chief of the bodyguard let remain as vinedressers and compulsory laborers. (2 Kings 25:12)
 - As for the people left behind in the land of Judah, whom Nebuchadnezzar the king of Babylon had left behind, he now appointed over them Gedaliah the son of Ahikam the son of Shaphan. (2 Kings 25:22)
 - When all the chiefs of the military forces, they and their men, heard that the king of Babylon had appointed Gedaliah, they immediately came to Gedaliah at Mizpah, that is, Ishmael the son of Nethaniah and Johanan the son of Kareah and Seraiah the son of Tanhumeth the Netophathite and Jaazaniah the son of the Maacathite, they and their men. (2 Kings 25:23)
 - Then Gedaliah swore to them and their men and said to them; Do not be afraid of being servants to the Chaldeans. Dwell in the land and serve the king of Babylon, and it will go well with you. (2 Kings 25:24)
 - And it came about in the seventh month that Ishmael the son of Nethaniah the son of Elishama of the royal offspring came, and also ten men with him, and they got to strike down Gedaliah, so that he died, and also the Jews and the Chaldeans that happened to be with him in Mizpah. (2 Kings 25:25)
 - After that all the people, from small to great, and the chiefs of the military forces rose up and came into Egypt, for they had become afraid because of the Chaldeans. (2 Kings 25:26)
 - This was in the seventh month, Ethanim, or Tishri, corresponding to parts of September and October. Hence the count of the 70 years of desolation must have begun about **October 1,607 B.C.E.**, ending in **537 B.C.E.** It was in the seventh month of this latter year that the first

repatriated Jews arrived back in Judah, exactly 70 years from the start of the full desolation of the land.

- **To fulfill Yehowah's word by the mouth of Jeremiah, until the land had paid off its Sabbaths. All the days of lying desolated it kept Sabbath, to fulfill seventy years. (2 Chronicles 36:21)**
- **And in the first year of Cyrus the king of Persia, that Yehowah's word by the mouth of Jeremiah might be accomplished, Yehowah roused the spirit of Cyrus the king of Persia, so that he caused a cry to pass through all his kingdom, and also in writing, saying; (2 Chronicles 36:22)**
- **This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, Yehowah his God be with him. So let him go up. (2 Chronicles 36:23)**
- **When the seventh month arrived the sons of Israel were in their cities. And the people began to gather themselves as one man to Jerusalem. (Ezra 3:1)**

•• From 537 B.C.E, To Conversion Of Cornelius

- **In the second year of the return from exile, 536 B.C.E, the foundation of the temple was re-laid in Jerusalem, but the rebuilt temple was not completed until the sixth year of the reign of Darius I Persian.**
- **And in the second year of their coming to the house of the true God at Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jehozadak and the rest of their brothers, the priests and the Levites, and all those who had come out of the captivity to Jerusalem started, and they now put in positions the Levites from twenty years of age upward to act as supervisors over the work of the house of Yehowah. (Ezra 3:8)**
- **Accordingly Jeshua, his sons and his brothers, and Kadmiel and his sons, the sons of Judah, stood up as one group to act as supervisors over the doers of the work in the house of the true God, also the sons of Henadad, their sons and their brothers, the Levites. (Ezra 3:9)**

- When the builders laid the foundation of the temple of Yehowah, then the priests in official clothing, with the trumpets, and the Levites the sons of Asaph, with the cymbals, stood up to praise Yehowah according to the direction of David the king of Israel. (**Ezra 3:10**)
- And the older men of the Jews were building and making progress under the prophesying of Haggai the prophet and Zechariah the grandson of Iddo, and they built and finished it due to the order of the God of Israel and due to the order of Cyrus and Darius and Artaxerxes the king of Persia. (**Ezra 6:14**)
- And they completed this house by the third day of the lunar month Adar, that is, in the sixth year of the reign of Darius the king. (**Ezra 6:15**)
- Since Darius did not establish himself in Babylon until defeating the rebel Nebuchadnezzar III in December of **522 B.C.E.** and shortly afterward capturing and killing him in Babylon, the year **522 B.C.E.** may be viewed as the accession year of King Darius I.
- His first regnal year, then, began in the spring of **521 B.C.E.** [**Babylonian Chronology, 626 B.C.–A.D. 75, p. 30**] Darius sixth year therefore began **April 12, 516 B.C.E.**, and continued until the end of March of **515 B.C.E.** On this basis, Zerubbabel's rebuilding of Yehowah's temple was completed on **March 6 of 515 B.C.E.**
- The next date of major importance is the 20th year of Artaxerxes or Longimanus, the year Nehemiah received permission to go and rebuild Jerusalem.
- And it came about in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him, and I as usual took up the wine and gave it to the king. But never had I happened to be gloomy before him. (**Nehemiah 2:1**)
- After that I said to the king, If to the king it does seem good, and if your servant seems good before you, that you would send me to Judah, to the city of the burial places of my forefathers, that I may rebuild it. (**Nehemiah 2:5**)
- At this the king said to me, as his queenly consort was sitting beside him; How long will your journey come to be and when

- will you return? So it seemed good before the king that he should send me, when I gave him the appointed time. (**Nehemiah 2:6**)
- And I went on to say to the king; If to the king it does seem good, let letters be given me to the governor's beyond the River, that they may let me pass until I come to Judah. (**Nehemiah 2:7**)
 - Also a letter to Asaph the keeper of the park that belongs to the king, that he may give me trees to build with timber the gates of the Castle that belongs to the house, and for the wall of the city and for the house into which I am to enter. So the king gave them to me, according to the good hand of my God upon me. (**Nehemiah 2:8**)
 - The reasons for favoring the date of **455 B.C.E.** for this year as against the popular date of **445 B.C.E.** are considered in the article **PERSIA, PERSIANS.**
 - The events of this year that involve the rebuilding of Jerusalem and its walls mark the starting point of the prophecy concerning the seventy weeks at;
 - There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite, and to imprint a seal upon vision and prophet, and to anoint the Holy of Holies. (**Daniel 9:24**)
 - And you should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks. She will return and be actually rebuilt, with a public square and moat, but in the straits of the times. (**Daniel 9:25**)
 - And after the sixty-two weeks Messiah will be cut off, with nothing for himself. And the city and the holy place the people of a leader that is coming will bring to their ruin. And the end of it will be by the flood. And until the end there will be war, what is decided upon is desolations. (**Daniel 9:26**)
 - And he must keep the covenant in force for the many for one week, and at the half of the week he will cause sacrifice and gift

offering to cease. And upon the wing of disgusting things there will be the one causing desolation, and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate. (**Daniel 9:27**)

The weeks there are clearly weeks of years

- There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite, and to imprint a seal upon vision and prophet, and to anoint the Holy of Holies. (**Daniel 9:24**) [RS, AT, Mo]
- **Totaling 490 years.** As demonstrated under the heading **SEVENTY WEEKS**, the prophecy pointed to Jesus appearance as the Messiah in the year **29 C.E**, his death at the half of the week or in the middle of the last week of years, that is, in **33 C.E**, and the end of the period of God's special favor to the Jews in **36 C.E**. Thus, the 70 weeks of years closed with the conversion of Cornelius, 490 years from the year **455 B.C.E**.
- Accordingly Cornelius said; Four days ago counting from this hour I was praying in my house at the ninth hour, when, look! A man in bright raiment stood before me (**Acts of Apostles 10:30**)
- And said; Cornelius, your prayer has been favorably heard and your gifts of mercy have been remembered before God. (**Acts of Apostles 10:31**)
- Send, therefore, to Joppa and call for Simon, who is surnamed Peter. This man is being entertained in the house of Simon, a tanner, by the sea. (**Acts of Apostles 10:32**)
- Therefore I at once sent to you, and you did well in coming here. And so at this time we are all present before God to hear all the things you have been commanded by Yehowah to say. (**Acts of Apostles 10:33**)
- While Peter was yet speaking about these matters the Holy Spirit fell upon all those hearing the word. (**Acts of Apostles 10:44**)
- And the faithful ones that had come with Peter who were of those circumcised were amazed, because the free gift of the Holy

**Spirit was being poured out also upon people of the nations.
(Acts of Apostles 10:45)**

- **For they heard them speaking with tongues and magnifying God. Then Peter responded. (Acts of Apostles 10:46)**
- **Can anyone forbid water so that these might not be baptized who have received the Holy Spirit even as we have? (Acts of Apostles 10:47)**
- **With that he commanded them to be baptized in the name of Jesus Christ. Then they requested him to remain for some days. (Acts of Apostles 10:48)**
- **Now the apostles and the brothers that were in Judea heard that people of the nations had also received the word of God. (Acts of Apostles 11:1)**

See Also PERSIA

See Also PERSIANS

See Also SEVENTY WEEKS

- **Jesus appearance as the Messiah came in the precise year foretold, perhaps about six months after John the Baptizer began his preaching in the fifteenth year of the reign of Tiberius Caesar.**
- **And, look! Elizabeth your relative has also herself conceived a son, in her old age, and this is the sixth month for her, the so-called barren woman. (Luke 1:36)**
- **In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene. (Luke 3:1)**
- **In the days of chief priest Annas and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness. (Luke 3:2)**
- **Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up (Luke 3:21)**
- **And the Holy Spirit in bodily shape like a dove came down upon**

him, and a voice came out of heaven; You are my Son, the beloved. I have approved you. ([Luke 3:22](#))

- Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, son of Heli. ([Luke 3:23](#))
- Since the Roman Senate named Tiberius emperor on **September 15 of 14 C.E.**, his 15th year ran from the latter part of **28 C.E.** well into **29 C.E.** The evidence, then, is that Jesus baptism and anointing took place in the fall of the year **29 C.E.**

See Also **TIBERIUS**

- Since Jesus was about thirty years old at the time of his baptism in **29 C.E.**
- Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, son of Heli. ([Luke 3:23](#))
- His birth took place 30 years earlier, or about the fall of the year **2 B.C.E.** He was born during the reign of Caesar Augustus and the Syrian governorship of Quirinius.
- Now in those days a decree went forth from Caesar Augustus for all the inhabited earth to be registered. ([Luke 2:1](#))
- This first registration took place when Quirinius was governor of Syria. ([Luke 2:2](#))
- Augustus rule ran from **27 B.C.E. to 14 C.E.** The Roman senator P. Sulpicius Quirinius was governor of Syria twice, the first time evidently coming after P. Quintilius Varus, whose term as legate of Syria ended in **4 B.C.E.** Some scholars place Quirinius first governorship in **3-2 B.C.E.**
- Herod the Great was then king of Judea, and we have seen that there is evidence pointing to the year **1 B.C.E.** as the likely time of his death. Thus, all the available evidence, and particularly the Scriptural references, indicate the fall of **2 B.C.E.** for the human birth of God's Son.

See Also **REGISTRATION**

•• The Later Apostolic Period

- It is possible to fix approximate dates for a number of the events taking place during this period. The prophecy of a great famine spoken by the Christian prophet Agabus, and the subsequent persecution instigated by Herod Agrippa I, resulting in the apostle James death and the jailing of Peter, evidently took place in about **44 C.E.**

- Now in these days prophets came down from Jerusalem to Antioch. (**Acts of Apostles 11:27**)
- One of them named Agabus rose and proceeded to indicate through the spirit that a great famine was about to come upon the entire inhabited earth, which, for that matter, did take place in the time of Claudius. (**Acts of Apostles 11:28**)
- So those of the disciples determined, each of them according as anyone could afford it, to send a relief ministrations to the brothers dwelling in Judea. (**Acts of Apostles 11:29**)
- And this they did, dispatching it to the older men by the hand of Barnabas and Saul. (**Acts of Apostles 11:30**)
- About that particular time Herod the king applied his hands to mistreating some of those of the congregation. (**Acts of Apostles 12:1**)
- He did away with James the brother of John by the sword. (**Acts of Apostles 12:2**)
- As he saw it was pleasing to the Jews, he went on to arrest Peter also. As it was, those were days of the unfermented cakes. (**Acts of Apostles 12:3**)
- And laying hold of him, he put him in prison, turning him over to four shifts of four soldiers each to guard him, as he intended to produce him for the people after the Passover. (**Acts of Apostles 12:4**)
- Herod Agrippa died that year, and there is evidence that the foretold famine came about the year **46 C.E.** This latter date probably marks the time of the relief ministrations effected by Paul and Barnabas.

- **As for Barnabas and Saul, after having fully carried out the relief ministrations in Jerusalem, they returned and took along with them John, the one surnamed Mark. (Acts of Apostles 12:25)**
- **Paul's first visit to Corinth can be dated through the proconsulship of Gallio.**
- **After these things he departed from Athens and came to Corinth. (Acts of Apostles 18:1)**
- **So he stayed set there a year and six months, teaching among them the word of God. (Acts of Apostles 18:11)**
- **Now while Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul and led him to the judgment seat. (Acts of Apostles 18:12)**
- **Saying: Contrary to the Law this person leads men to another persuasion in worshiping God. (Acts of Apostles 18:13)**
- **But as Paul was going to open his mouth, Gallio said to the Jews; If it were, indeed, some wrong or a wicked act of villainy, O Jews, I would with reason put up patiently with you. (Acts of Apostles 18:14)**
- **But if it is controversies over speech and names and the Law among you, you yourselves must see to it. I do not wish to be a judge of these things. (Acts of Apostles 18:15)**
- **With that he drove them away from the judgment seat. (Acts of Apostles 18:16)**
- **So they all laid hold of Sosthenes the presiding officer of the synagogue and went to beating him in front of the judgment seat. But Gallio would not concern himself at all with these things. (Acts of Apostles 18:17)**
- **However, after staying quite some days longer, Paul said good-bye to the brothers and proceeded to sail away for Syria, and with him Priscilla and Aquila, as he had the hair of his head clipped short in Cenchreae, for he had a vow. (Acts of Apostles 18:18)**

- As explained in the article on **GALLIO**, this proconsulship appears to have run from the summer of **51 C.E.** to the summer of **52 C.E.**, though some scholars favor **52/53 C.E.**
- Thus, Paul's 18-month activity in Corinth likely began in the autumn of **50 C.E.**, ending in the spring of **52 C.E.** This is further confirmed by the fact that two of Paul's associates in Corinth, Aquila and Priscilla, had recently arrived there from Italy because of Emperor Claudius edict requiring all Jews to depart from Rome.
- And he found a certain Jew named Aquila, a native of Pontus who had recently come from Italy, and Priscilla his wife, because of the fact that Claudius had ordered all the Jews to depart from Rome. So he went to them (**Acts of Apostles 18:2**)
- Paulus Orosius, historian of the **Fifth Century**, states that this order was given in Claudius ninth year, that is, in **49 C.E.** or early **50 C.E.**
- The two years Paul spent in prison at Caesarea were during the last two years of the governorship of Felix, Paul thereafter being sent on to Rome by Felix successor Porcius Festus.
- Then the military commander came near and took hold of him and gave command for him to be bound with two chains, and he proceeded to inquire who he might be and what he had done. (**Acts of Apostles 21:33**)
- And he summoned a certain two of the army officers and said, Get two hundred soldiers ready to march clear to Caesarea, also seventy horsemen and two hundred spearmen, at the third hour of the night. (**Acts of Apostles 23:23**)
- Also, provide beasts of burden that they may have Paul ride and convey him safely to Felix the governor. (**Acts of Apostles 23:24**)
- And he wrote a letter having this form. (**Acts of Apostles 23:25**)
- Claudius Lysias to his excellency, Governor Felix: Greetings! (**Acts of Apostles 23:26**)
- This man was seized by the Jews and was about to be done away with by them, but I came suddenly with a force of soldiers and rescued him, because I learned he was a Roman. (**Acts of**

Apostles 23:27)

- **And wishing to ascertain the cause for which they were accusing him, I brought him down into their Sanhedrin. (Acts of Apostles 23:28)**
- **I found him to be accused about questions of their Law, but not charged with a single thing deserving of death or bonds. (Acts of Apostles 23:29)**
- **But because a plot that is to be laid against the man has been disclosed to me, I am at once sending him to you, and commanding the accusers to speak against him before you. (Acts of Apostles 23:30)**
- **Therefore these soldiers took Paul according to their orders and brought him by night to Antipatris. (Acts of Apostles 23:31)**
- **The next day they permitted the horsemen to go on with him, and they returned to the soldiers quarters. (Acts of Apostles 23:32)**
- **The horsemen entered into Caesarea and delivered the letter to the governor and also presented Paul to him. (Acts of Apostles 23:33)**
- **So he read it and inquired from what province he was, and ascertained that he was from Cilicia. (Acts of Apostles 23:34)**
- **I shall give you a thorough hearing, he said; When your accusers arrive also. And he commanded that he be kept under guard in the praetorian palace of Herod. (Acts of Apostles 23:35)**
- **But, when two years had elapsed, Felix was succeeded by Porcius Festus, and because Felix desired to gain favor with the Jews, he left Paul bound. (Acts of Apostles 24:27)**
- **The date of the accession of Festus is somewhat uncertain, since historical evidence does not all point to the same conclusion. However, the year 58 C.E. seems to be the most likely. Paul's subsequent arrival in Rome may be placed between 59 C.E. and 61 C.E.**
- **The great fire that ravaged Rome came in July of 64 C.E. and was followed by fierce persecution of Christians, at the instigation of Nero.**

It is probable that Paul's second imprisonment and his execution took place shortly thereafter.

- **May the Lord grant mercy to the household of Onesiphorus, because he often brought me refreshment, and he did not become ashamed of my chains. (2 Timothy 1:16)**
- **For I am already being poured out like a drink offering, and the due time for my releasing is imminent. (2 Timothy 4:6)**
- **I have fought the fine fight, I have run the course to the finish, I have observed the faith. (2 Timothy 4:7)**
- **The exiling of John to the isle of Patmos is generally considered to have taken place during the reign of Emperor Domitian.**
- **I John, your brother and a sharer with you in the tribulation and kingdom and endurance in company with Jesus, came to be in the isle that is called Patmos for speaking about God and bearing witness to Jesus. (Revelation 1:9)**
- **The persecution of Christians reached a peak during his rule, 81-96 C.E, particularly in the last three years. The traditional view is that John was released from exile following Domitian's death and died in Ephesus about the close of the First Century C.E. Thus, by John's writing his epistles about this time, the Bible canon was completed and the apostolic period came to its close.**
- **Outstanding dates during the period of the Kings of Judah and of Israel.**
- **This chart is meant to provide a helpful outline of key events in connection with the kings of Judah and of Israel. The Bible record of years that the kings of Judah ruled was allowed to govern when fixing other dates. The dates given for rulership of Judean kings extend from the spring of the stated year to the spring of the following year. Dates for the reigns of kings of the kingdom of Israel were coordinated with those for Judah. There are numerous synchronisms provided in the Bible, and these were taken into account in arriving at these dates.**
- **High priests and prophets that are named in the Bible record in connection with the various kings are listed here. But the list is by no means complete. The Aaronic priesthood officiated first at the tabernacle and then at the temple apparently without a break in the**

line down till the time of the Babylonian exile. And the Bible indicates that, in addition to the prophets that are named, many more served in this sacred office.

- Hence it came about that when Jezebel cut off Yehowah's prophets, Obadiah proceeded to take a hundred prophets and keep them hid by fifties in a cave, and he supplied them bread and water.) (**1 Kings 18:4**)
- And Yehowah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he felt compassion for his people and for his dwelling. (**2 Chronicles 36:15**)
- But they were continually making jest at the messengers of the true God and despising his words and mocking at his prophets, until the rage of Yehowah came up against his people, until there was no healing. (**2 Chronicles 36:16**)

THE TWELVE-TRIBE KINGDOM

Dates B.C.E.

SAUL began to rule as king over all 12 tribes (40 years)	1117
Prophet: Samuel	
High priests: Ahijah, Ahimelech	
Birth of David	1107
Samuel completed book of Judges	c. 1100
Samuel completed book of Ruth	c. 1090
Book of 1 Samuel was completed	c. 1078
DAVID began to rule as king of Judah at Hebron (40)	1077
Prophets: Nathan, Gad, Zadok	
High priest: Abiathar	
David became king over all Israel, made Jerusalem his capital	1070

Gad and Nathan completed 2 Samuel	c. 1040
SOLOMON began to rule as king (40) Prophets: Nathan, Ahijah, Iddo High priests: Abiathar, Zadok	1037
Construction of Solomon's temple began	1034
Temple built by Solomon in Jerusalem was completed	1027
Solomon wrote Song of Solomon	c. 1020
Solomon wrote book of Ecclesiastes	b. 1000
KINGDOM OF JUDAH	KINGDOM OF ISRAEL
REHOBOAM began to rule as king (17 years), nation split into two kingdoms from Shechem, then from Tirzah (22 years)	997 JEROBOAM began to rule as king over the northern 10 tribes, apparently first
Prophets: Shemaiah, Iddo Shishak of Egypt invaded Judah and took treasures from temple in Jerusalem	Prophet: Ahijah 993
ABIJAH (ABIJAM) began to rule as king (3) Prophet: Iddo	980
ASA evidently began to rule (41), but his first regnal year counted from 977 Prophets: Azariah, Oded, Hanani	978
	c. 976 NADAB began to rule as king (2)
	c. 975 BAASHA assassinated Nadab and then began to rule as king (24) Prophet: Jehu (son of Hanani)
Zerah the Ethiopian came against Judah in war	967

- c. 952 ELAH began to rule as king (2)
- c. 951 ZIMRI, a military chief, assassinated Elah and then ruled as king (7 days)
- c. 951 OMRI, chief of the army, began to rule as king (12)
- c. 951 Tibni became king over part of the people, further dividing the nation
- c. 947 Omri overcame Tibni's opposition and became sole ruler in Israel
- c. 945 Omri bought the mountain of Samaria and built his capital there
- c. 940 AHAB began to rule as king (22)
Prophets: Elijah, Micaiah

JEHOSHAPHAT evidently began to rule (25), but his first regnal year counted from 937

Prophets: Jehu (son of Hanani), Eliezer, Yahaziel
High priest: Amariah

- c. 920 AHAZIAH, son of Ahab, became king (2); evidently his father was still living; Ahaziah's years of rulership may count from c. 919
Prophet: Elijah

Jehoram the son of **Jehoshaphat** became associated in some way with his father in the government c. 919

- c. 917 JEHORAM, son of Ahab, began to rule as sole king of Israel (12), but in at

least one text the brief
reign of his brother
Ahaziah, who died sonless,
also may have been
credited to Jehoram
Prophet: Elisha

JEHORAM became official
coregent with Jehoshaphat,
from which time Jehoram's
kingship may be counted (8)

913

Prophet: Elijah

Jehoshaphat died and
Jehoram became sole
ruler

c. 911

AHAZIAH, son of Jehoram;
began to rule (1), though
perhaps anointed to kingship
in c. 907

c. 906

High priest: Jehoiada

ATHALIAH usurped the
throne (6)

c. 905

JEHU, a military chief,
assassinated Jehoram and

then began to rule (28);
but it seems that his
years of kingship counted
from **c. 904**

Prophet: Elisha

JEHOASH, son of Ahaziah,
began to rule as king (40)

898

High priest: Jehoiada

876 **JEHOAHAZ** began to rule as
king (17)

c. 862 Jehoash evidently became
associated in the kingship
with his father, Jehoahaz

c. 859 **JEHOASH**, son of Jehoahaz,
began to rule as sole king
of Israel (16)

Prophet: Elisha

AMAZIAH began to rule as
king (29)

858

Jehoash of Israel
captured Amaziah,
breached the wall of

a. 858

Jerusalem, and took
treasures from temple

c. 844 JEROBOAM II began to rule
as king (41)

Prophets: Jonah, Hosea,
Amos

Book of Jonah was written

UZZIAH (AZARIAH) began to
rule as king (52) **829**

Prophets: Hosea, Joel (?),
Isaiah

High priest: Azariah (II)

Book of Joel was perhaps
written **c. 820**

Uzziah became king in
some special sense, **c. 818**

possibly now free from
domination of Jeroboam II

Book of Amos was written **c. 804**

c. 803 ZECHARIAH began to reign
in some sense, but
evidently the kingship was
not fully confirmed as his
until c. 792 (6 months)

c. 791 SHALLUM assassinated
Zechariah and then ruled
as king (1 month)

c. 791 MENAHEM assassinated
Shallum and then began to
rule, but it seems that
his years of kingship
counted from c. 790 (10)

c. 780 PEKAHIAH began to rule as
king (2)

c. 778 PEKAH assassinated
Pekahiah and then began to
rule as king (20)
Prophet: Oded

JOTHAM began to rule as
king (16) **777**

Prophets: Micah, Hosea,
Isaiah

JOSIAH began to rule as king (31)	659
Prophets: Zephaniah, Jeremiah, the prophetess Huldah	
High priest: Hilkiah	
Book of Zephaniah was written	b. 648
Book of Nahum was written	b. 632
JEHOAHAZ ruled as king (3 months)	628
JEHOIAKIM began to rule as king, tributary to Egypt (11)	628
Prophets: Habakkuk (?), Jeremiah	
Book of Habakkuk was perhaps written	c. 628
Nebuchadnezzar II makes Jehoiakim tributary to Babylon	620
JEHOIACHIN began to rule as king (3 months 10 days)	618
Nebuchadnezzar II took Jewish captives and temple treasures to Babylon	617
ZEDEKIAH began to rule as king (11)	617
Prophets: Jeremiah, Ezekiel	
High priest: Seraiah	
Nebuchadnezzar II invaded Judah again, siege of Jerusalem began	609
Walls of Jerusalem were breached on 9th day of 4th month	607
Jerusalem and temple were burned on 10th day of 5th month	607
Last Jews abandoned Judah about middle of 7th month	607
Jeremiah wrote book of Lamentations	607

Book of Obadiah was written

c. 607

- **After Samaria was captured, the ten tribes of the kingdom of Israel were taken into exile. But the land was not left desolate, as was the case with Judah following the destruction of Jerusalem in 607 B.C.E. The king of Assyria moved people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim into the cities of Israel to dwell there. Their descendants were still there when the Jews returned to Jerusalem in 537 B.C.E. to rebuild the temple.**
- **In the ninth year of Hoshea, the king of Assyria captured Samaria and then led Israel into exile in Assyria and kept them dwelling in Halah and in Habor at the river Gozan and in the cities of the Medes. (2 Kings 17:6)**
- **Subsequently the king of Assyria brought people from Babylon and Cuthah and Avva and Hamath and Sepharvaim and had them dwell in the cities of Samaria instead of the sons of Israel, and they began to take possession of Samaria and to dwell in its cities. (2 Kings 17:24)**
- **When the adversaries of Judah and Benjamin heard that the sons of the Exile were building a temple to Yehowah the God of Israel. (Ezra 4:1)**
- **They immediately approached Zerubbabel and the heads of the paternal houses and said to them; Let us build along with you, for, just like you, we search for your God and to him we are sacrificing since the days of Esar-haddon the king of Assyria, who brought us up here. (Ezra 4:2)**