The Chronology of the Old Testament

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Chart 4
Chart 4ab
Chart 5
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Chart 6

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Dr. Floyd Jones
CREATION to JESUS CHRIST

4000 AM 4 BC  JESUS born - Spring - Herod died
3418 AM 586 BC  Final (3rd) FALL of JUDAH - Babylon
3283 AM 721 BC  ASSYRIAN Captivity - ISRAEL
3029 AM 975 BC  Kingdom DIVIDED (586+390 of EZK 4:4-5 inclusive years)

+ 40
2989 AM 1015 BC  SOLOMON begins reign - 40 years - (1 KG 11:42)

– 3
2992 AM 1012 BC  In his 4th year Solomon begins the TEMPLE

on the 2nd Day 2nd Mo. (1 KG 6:1, 37-38; 2 CHR 3:1-2, 5:1-5)

+ 480
Years to the EXODUS - (1 KG 6:1) in the 480th year = 479+

2513 AM 1491 BC  the year of the EXODUS - Moses

+ 430  From COVENANT with Abraham to Exodus

2083 AM 1921 BC  Begins SOJOURN (GEN 12:4, EXO 12:40, GAL 3:17)

+ 427  number of years from FLOOD to COVENANT with Abraham

1656 AM 2348 BC  the year of the FLOOD

+ 1656  GEN 5 - FLOOD to CREATION

0 AM 4004 BC  year of CREATION

AM = ANNO MUNDI = in the year of the world

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

CHART No. 1
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JACOB'S AGE DETERMINED

**METHOD 1**

<table>
<thead>
<tr>
<th>Gen 47:28</th>
<th>JACOB lived to be 147 yrs old</th>
<th>Gen 41:46</th>
<th>JOSEPH was now 30 yrs old</th>
</tr>
</thead>
<tbody>
<tr>
<td>47:28</td>
<td>JACOB dwelt in Egypt - 17 yrs</td>
<td>41:47</td>
<td>Seven yrs of plenty 7 yrs</td>
</tr>
<tr>
<td>47:9</td>
<td>JACOB says I am 130 yrs old 1706 BC</td>
<td>45:6</td>
<td>Two yrs later JACOB comes to Egypt + 2 yrs Total 39 yrs</td>
</tr>
<tr>
<td>45:6</td>
<td>After 2 yrs of famine - 2 yrs JACOB now was 128 yrs old</td>
<td>47:28</td>
<td>JACOB dwelt in Egypt + 17 yrs</td>
</tr>
<tr>
<td>41:47</td>
<td>Seven yrs of plenty - 7 yrs JACOB now was 121 yrs old 1715 BC</td>
<td>47:28</td>
<td>JACOB died when he was 147 yrs old</td>
</tr>
<tr>
<td>41:46</td>
<td>And JOSEPH was - 30 yrs old JACOB at JOSEPH'S birth 91 yrs old 1745 BC</td>
<td>41:46</td>
<td>JACOB'S age at JOSEPH'S birth 91 yrs old</td>
</tr>
</tbody>
</table>

JACOB at Padan-Aram when he was 77 yrs old 1759 BC

**METHOD 2**

<table>
<thead>
<tr>
<th>Gen 29:20,27</th>
<th>JACOB labored for RACHEL 29:20 JACOB labored for RACHEL - 7 yrs</th>
</tr>
</thead>
<tbody>
<tr>
<td>7+7 yrs &amp; had served LABAN 29:27 Yet seven other yrs - 7 yrs</td>
<td></td>
</tr>
<tr>
<td>14 yrs when JOSEPH was born 30:25 JOSEPH born at end of 14 yrs labor</td>
<td></td>
</tr>
</tbody>
</table>

So JACOB went to Padan-Aram when he was 77 yrs old 1759 BC
1759 BC  
77 years old, JACOB fled to LABAN (Chart 2)  
1756 BC  
approximate birth year of LEVI  
1706 BC  
JACOB's family went to Egypt (Gen 47:9, Chart 2)  
c.50 yrs  
LEVI's approximate age upon coming to Egypt (Gen 46)

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

LEVI  
3rd born  
born 1756 BC  
50 yrs  
1706 BC  
87 yrs  
1619 BC  
age 137  
Ex 6:16  
LEVI comes to Egypt with three sons. Gen 46:11

KOHATH  
2nd born  
born c.1716 BC  
60 yrs  
1646 BC  
63 yrs  
1583 BC  
age 133  
Ex 6:18  
KOHATH comes to Egypt about age 10 in 1706

AMRAM  
1st born  
born c.1546 BC  
75 yrs  
1571 BC  
62 yrs  
1509 BC  
age 137  
Ex 6:20  
approx. age 75 fathers MOSES

MOSES  
3rd born - HIRIAM = 1st  
born 1371 BC  
40 yrs  
the Exodus  
1491 BC  
40 yrs  
JOSHUA enters Canaan  
1451 BC  
40 yrs  
JOSHUA enters Canaan

FOUR GENERATIONS  
OF GENESIS 15:14-16

1800 BC
1760 BC
1720 BC
1680 BC
1640 BC
1600 BC
1560 BC
1520 BC
1480 BC
1440 BC
1400 BC
1759 BC
1756 BC
1706 BC
1646 BC
1583 BC
1571 BC
1509 BC
1491 BC
1451 BC
1706 BC
1756 BC
1759 BC
1800 BC

Note: The 4 generations could also be JACOB, LEVI, JACOB's wife LEAH, and LEAH's daughter MIRIAM. This shows that the length of the sojourn in Egypt was only 215 years rather than 430 years, as the whole span must be covered by only 4 generations. It is not possible for a 430 year sojourn to be spanned by these 4 lives. If LEVI comes to Egypt at age 50 with KOHATH a newborn (Gen 46:11), and if KOHATH fathers AMRAM the year of his death at age 133, AMRAM's age of 137 years still fails to fill the gap over to the birth of MOSES (which is 80 years back toward LEVI'S coming to Egypt) by 80 years. Even if LEVI were younger, there still are not enough years to fill the void. JUDAH'S lineage is displayed on chart 3b. It supports these conclusions.
By comparing Genesis 12:4, Exodus 12:40 and Galatians 3:17 the much lineage of Isaac was the branch selected by God is indisputable for “in Isaac shall thy seed be called” (Genesis 21:12c, cp. 17:19, 21 and Hebrews 11:19). Abraham's lineage as traced through Isaac and Jacob was the group which eventually went down to Egypt. In other words, it is a statement defining Abraham's lineage as the group which sojourned in Egypt.

Distinguished from the broader “sojourning”, which was over another 215 years, were the children of Israel in Egypt, but rather who “dwelt” in Egypt. As we have seen previously in the context of the genealogy, these Scripture references that the Jews were to dwell in Egypt for 430 years. Rather, they teach that the duration of their sojourn from the birth of Ishmael to the giving of the Law three months after the Exodus was that of 430 years. The children of Israel were not in Egypt for 430 years, not 400. Hence two different subjects are before us.

The prophecy of Genesis 15:13 and Acts 7:6 is one of two statements concerning the duration of the Seed’s sojourn in Canaan. The other is found in the statement that the Seed would be afflicted by a famine and go down to Egypt (Genesis 12:10). It is certainly not a statement of arrival in Egypt, because Abraham almost immediately went down into Egypt there is a distinct time marker that will clear the title to Isaac’s foreordained inheritance. It is a statement of going or moving to Egypt and not merely coming to Egypt with its emphasis of remaining for an extended period of time.

The word “affliction” is used here in a very specific way. In its context, it is not a general term for any kind of suffering but specifically refers to being in bondage. It is this statement that is often interpreted as the beginning of the 400 years of affliction and persecution of the Jews. This is because the word “affliction” is used in a way that suggests a period of time during which the Jews were subjected to some form of hardship or oppression. The context of the verse suggests that the suffering was a result of their sojourn in Egypt, which was a time of bondage and slavery.

There are also references to the servicemen of the Jewish nation during their sojourn in Egypt. These references are significant because they provide context for understanding the duration of their sojourn in Egypt. For example, in Deuteronomy 2:7 we read, “The children of Israel served in Egypt four hundred and thirty years.” This is the period during which the Jewish nation was subjected to the rule of the Pharaohs.

According to the chart, the age of Abraham when he entered Egypt was 1491 BC. At this time, he was 5 years old at the beginning of the 400 year period. This is consistent with the historical record, which indicates that Abraham was born in 1921 BC and died in 1916 BC. Therefore, the 400 years of Abraham's sojourn began at the age of 5.

The chart also indicates that Abraham’s nephew Lot was born in 1928 BC, which is 70 years after Abraham entered Egypt. This is consistent with the biblical record, which states that Lot was born in 1928 BC and died in 1918 BC. Therefore, the 400 years of Abraham's sojourn began at the age of 70.

In summary, the chart provides a clear and concise representation of the duration of the Jews' sojourn in Egypt, which is a period of 430 years. This duration is consistent with the historical record and the biblical narrative, which indicates that the Jews were subjected to a period of 430 years of affliction and persecution in Egypt.

The chart also indicates that the duration of the Jews' sojourn in Egypt is 215 years. This is consistent with the biblical record, which states that the Jews were subjected to a period of 215 years of affliction and persecution in Egypt. This duration is consistent with the historical record and the biblical narrative, which indicates that the Jews were subjected to a period of 215 years of affliction and persecution in Egypt.
CHART No. 3c
ISAAC dies 1720 BC

CHART 3cdef

IF
Birth of JUDAH 1706 BC
1739 BC
1745 BC
JACOB'S 20 YEARS WITH LABAN

SIMEON
7 years for LEAH

1836 BC
The events in JACOB age

Gen 38 on his return to Canaan
JACOB worked 6 years for his animals
hence, he spent 33 years in Canaan before
going to JOSEPH in Egypt

he served LABAN 20 years
Possible

Gen 46:12
Gen 31:41
Gen 31:38,41

14 years JACOB worked
JACOB'S family lived
in Canaan 33 yrs
Gen 30:24-26
Gen 30:24-26
Gen 30:24-26

Egypt
17 yrs
1689 BC
RACHEL dies in childbirth
on the way back to ISAAC in Hebron.
end of the 20 years
fulfilled for the following 4 reasons:
2.
born before the return to Canaan and was born at the end of the 14 year dowry period. At his birth and having
because that would not allow enough time for all the children to be born. Joseph was the last son of Jacob
keep.
when she "left (off) bearing" after having birthed 4 sons (29:35; 30:9). During this interval of barrenness, she
also become his wife at that time.
The 7 years (v.18) of service were the total dowry and not the customary waiting period. The "few days" of
beginning Joseph was born (30:20-24). Furthermore, there was a period
begins First 7 years
REUBEN born
1740 BC
Judah was Jacob and Leah's 4th son (Gen.29:31-35). Chart 3d depicts the 20 years that Jacob spent with

Chart 3f portrays both possibilities for comparison.
Onan and Perez (Pharez) could have been around 14 to 15 years old when they married.
The upper scenario reflects the difficulty of compressing the account of Judah's family given in Genesis 38 into
possible scenarios for the birth year of Judah. Chart 3f

5.
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Charts 3c & 3e portrays this possibility with Perez also being 7 years old when he married Tamar.
Given Perez's age of 7 years at marriage, the accounting of Perez's years of marriage is problematic.
Therefore, in view of the above four considerations one must conclude that Jacob took his wives at the
intentional planning to perform the marriage ceremony. Moreover, the marriage was followed by producing children.

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Moreover, the Scriptures state that Moses was a judge and the incidents recorded therein invariably involved the worship of other gods, and to again rely upon Him. According to the Scriptures, the first judge, Moses, led the Israelites out of Egypt and into the Promised Land. The period of the judges is seen to begin at the 1491 BC Exodus and end with the death of Samuel, the last judge, at least 50 years after the completion of the Judges. This period, from the Exodus to the death of Samuel, marks the transition from the wilderness wanderings to the establishment of the Israelite kingdom.

Although the nature of the function discharged by the judges is not distinctly defined by the Scriptures, it is evident that the judges were leaders of the Israelites, who served as they did during the period of the Judges to maintain order, judge disputes, and lead the Israelites in their battles against the surrounding Canaanite peoples. The judges were not kings, but rather were appointed by God to lead the Israelites during times of national crisis.

The story of Samson, recorded in Judges 13-16, is offered as further scriptural precedence and is a reminder of the nature of the judges. Samson was a judge who was appointed by God to lead the Israelites in their battles against the Philistines. His 20-year period of judgeship was within the 40 years between the death of Samuel and the establishment of the Israelite kingdom.

The necessity of the digression at the point of Samson's mighty delivering act has been made crystal clear verse which can only have one meaning - that which men were living!
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>3000 BC</td>
<td>The Creation of the Earth</td>
</tr>
<tr>
<td>2800 BC</td>
<td>The Tower of Babel</td>
</tr>
<tr>
<td>2200 BC</td>
<td>The Great Flood</td>
</tr>
<tr>
<td>540 BC</td>
<td>The Birth of Jesus</td>
</tr>
<tr>
<td>473 BC</td>
<td>Xerxes installs Artaxerxes I Longimanus as King of Persia</td>
</tr>
<tr>
<td>440 BC</td>
<td>The Birth of Alexander the Great</td>
</tr>
<tr>
<td>360 BC</td>
<td>The Birth of Xerxes</td>
</tr>
<tr>
<td>520 BC</td>
<td>The Birth of Artaxerxes</td>
</tr>
<tr>
<td>480 BC</td>
<td>The Birth of Cyrus</td>
</tr>
<tr>
<td>400 BC</td>
<td>The Birth of Darius</td>
</tr>
<tr>
<td>330 BC</td>
<td>The Birth of Xerxes</td>
</tr>
<tr>
<td>250 BC</td>
<td>The Birth of Artaxerxes</td>
</tr>
<tr>
<td>200 BC</td>
<td>The Birth of Cyrus</td>
</tr>
<tr>
<td>150 BC</td>
<td>The Birth of Darius</td>
</tr>
<tr>
<td>100 BC</td>
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</tr>
<tr>
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<td>The Birth of Artaxerxes</td>
</tr>
<tr>
<td>0 BC</td>
<td>The Birth of Cyrus</td>
</tr>
<tr>
<td>10 BC</td>
<td>The Birth of Darius</td>
</tr>
<tr>
<td>5 BC</td>
<td>The Birth of Xerxes</td>
</tr>
<tr>
<td>0 BC</td>
<td>The Birth of Artaxerxes</td>
</tr>
</tbody>
</table>

**Ch.137** Thucydides places the flight of Themistocles between two notable historical events, 473-470. Thus if one takes BC 473 as the yr in which Xerxes installed Artaxerxes I Longimanus (Ezr.1:1-11) Darius I is assumed to have reigned from 521-486 BC, and Darius II from 486-458 BC. These dates are based on 20th yr of “Artaxerxes” (Xerxes) falling in Darius’ final yr (chart, lower dashed segment). Relying only on Biblical data, beginning with Adam (AM=1) we moved forward establishing the dynasty of the kings of Israel, Judah, and the divided monarchy. The remaining years of Darius II (521-486 BC) are left to Darius as those of his unshared reign.

**Testament chronology**. Notwithstanding, ever since his 1882 publishing, nearly all identification, the ages of Ezra/Nehemiah (& Priests/Levites of Neh.10 & 12) will no longer be determinable from the narrative in the Bible. Prior to General Price, T. B. C. USA, Dec. 1918, the birth of Jesus was dated about 4 BC, the lifetime of Artaxerxes about 11 years, and the reigns of Darius I and Darius II about 50 years each. The remaining years of Darius II (521-486 BC) are left to Darius as those of his unshared reign. **Newton’s chronology** is: (1) Ezr.1:1-11 followed by (2) Ezr.2:1-6 being the year 465 BC. **Ptolemy’s date of 486 BC** as Xerxes’ 1st yr of sole reign concurs indirectly in that he first identifies the successor to Darius the son of Hystaspis as being one “Artaxerxes” of 467 BC. Furthermore, Xerxes of Thermopylae in one protracted sentence calls himself “the son of Artaxerxes” (Neh.12:26).
Kings of the Divided Monarchy

Hence that year was counted as the first of King Ahaz’s reign. Further, the Hebrew new years were regulated by the cycle of the moon. While many new years could be controlled by the sun such as the stage of crop development and flowering of the olive tree, this was not always observable.

Jehoshaphat’s son, Jehoram, married Athaliah, the daughter of King Ahab of Israel. The first problem in understanding basic chronology in the Books of Kings and Chronicles is the difficulty in determining the actual year of a king’s accession. The year of one king was the official year of his successor.

For instance, on January 1, 876 BC, Jehoshaphat ascended to the throne, calling it his “accession year” and credited it as such. The 390 years (January 1, 876 to 396 BC) between the accession of Seru in 876 BC and the death of Jehoshaphat in 886 BC is the basis of the calculation of the reign length of Jehoshaphat. The 390 years is only a rough approximation, as the years were not counted in a continuous manner. A more realistic date for the reign of Jehoshaphat is 876-849 BC based on the reigns of his predecessors and successors.

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The reigns of Ahaz and Jehoash are also problematic. Ahaz ascended to the throne in 732 BC, and his reign is dated from January 1, 732 BC, to January 1, 727 BC. Jehoash’s reign is dated from January 1, 784 BC, to January 1, 760 BC.

The years of the Babylonian captivity are another area of difficulty. The fall of Jerusalem to Nebuchadnezzar in 586 BC is traditionally dated to January 1, 586 BC. The end of the captivity is traditionally dated to January 1, 536 BC, although this is based on the Persian refusal to destroy Jerusalem as stipulated in the Babylonian exile covenant.

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