

A Biblical Chronology

From Adam to Christ

Don T. Phillips



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Preface

This book is a result of 8 years part time study directed to a complete construction of a biblical chronology from the year that Adam and Eve were expunged from the Garden of Eden until the Crucifixion of our Lord Jesus Christ. This manuscript has evolved from a casual study of existing Biblical chronologies to an intense study of the Holy Scriptures. In the initial stages of this study I found myself both amazed and confused at how many different chronologies had been developed over the last 600 years, and how each that I studied rendered different starting points and used different sources of information. It was disturbing to me that when the Holy Bible failed scholarly inquiry, various chronologists simply threw in the towel... claiming incomplete records, scribal errors or errors in translation. Being a biblical literalist, I was convinced that with dedicated study, much prayer, and guidance from the Holy Spirit that a complete Chronology from Adam to Christ could be achieved. There were several critical assumptions that had to be made and all are discussed in Chapter 1. However, one deserves immediate explanation. I had to decide which version of the Holy Scriptures to use.

The oldest known manuscripts are the Old Testament Hebrew, Aramaic and Greek manuscripts. The collection of ancient writings became known as the *Tanakh*, which were compiled in three different books: (1) the five books of the *Torah* ("teaching" or "law"), (2) the *Nevi'im* ("prophets"), containing the historic account of ancient Israel and Judah and (3) the *Ketuvim* ("writings"): poetic and philosophical works such as the Psalms and the Book of Job. These manuscripts were meticulously hand copied by Jewish scribes through hundreds of years. These earliest manuscripts were preserved by a group known as the *Masoretes*, who gathered the original manuscripts into a text now known as the *Masoretic Text*. Modern excavations of the Dead Sea scrolls have uncovered a wide array of ancient Biblical texts. The modern Christian Bible is divided into two parts. The first is called the *Old Testament*, containing the (minimum) 39 books of Hebrew Scripture, and the second portion is called the *New Testament*, containing a set of 27 books. The oldest surviving Christian Bibles are Greek manuscripts from the 4th century; the oldest complete Jewish Bible is a Greek translation, also dating to the 4th century. The oldest complete manuscripts of the Hebrew Bible (the Masoretic text) date from the middle Ages. The bible was separated into chapters in the 13th century by Stephen Langton, who eventually became a Roman Catholic Archbishop, and into verses in the 16th century by Robert Estienne, a French printer.

During the three centuries following the establishment of Christianity in the 1st century, Church Fathers compiled Gospel accounts and letters of apostles into a Christian Bible which became known as the New Testament. The first four books of the New Testament form the Canonical gospels which recount the life of Jesus. Christian Bibles include the books of the Hebrew Bible, but arranged in a different order. The Old and New Testaments together are commonly referred to as *The Holy Bible* (τὰ βιβλία τὰ ἅγια). Many Christians consider the text of the Bible to be divinely inspired, and cite passages in the Bible itself as support for this belief. The Old Testament canon entered into Christian use in the *Greek Septuagint* translations and original books. Around 400 AD Jerome produced a definitive Latin edition of the Bible which was called the *Latin Vulgate*, the canon of which at the insistence of the Pope was in accord with the earliest manuscripts available. A definitive list of what constituted the canon of scripture did not come from an Ecumenical Council until the Council of Trent (1545). The most widely used and respected bible is probably the Authorized King James Bible, which was an English rendering of the canon of scripture.

The *Authorized Version*, commonly known as the *King James Version* (KJV) or *King James Bible* (KJB) is an English translation of the Christian Bible by the Church of England begun in 1604 and completed in 1611. The translation we use today was done by 47 scholars, all of whom were members of the Church of England. In common with most other translations of the period, the New Testament was translated from Greek and the Old Testament was translated from Hebrew text. By the first half of the 18th century, the *Authorized King James Version* was effectively unchallenged as the English translation used in Anglican and Protestant churches. Over the course of the 18th century, the *KJV* supplanted the Latin Vulgate as the standard version of scripture for English speaking scholars.

It is obvious that the King James Bible has stood as the source of Biblical Truth for over 400 years. It is my opinion that the KJV was compiled by learned scholars who were divinely inspired and guided by the Holy Spirit. It is my belief that God would not allow millions of Christians to be deceived or misled by faulty translation. Hence, I have chosen to use the King James Bible as the primary source of all biblical dates and historical records. Having said that let me state that I have no problem whatsoever using additional sources of information from archeological records or from other biblical manuscripts, as long as they do not contradict or replace the Biblical Records. Hence, the reader will see that the ancient book of Jasher (which is referenced by Jesus Himself) was used to establish when Abraham was born. In addition, it will become necessary to use ancient Jewish, Egyptian and Assyrian records to establish when the prophecy of Daniel's 70 weeks of years began and ended. Other uses of extra-biblical sources will be presented and justified as necessary to confirm Biblical accounts. It should be stated with great conviction that the main contributions of this manuscript are: (1) To establish that the Biblical record of the King James Bible is both reliable and historically accurate. (2) Present a methodology that can be repeated and used if different scholars wish to make different assumptions. The chronology which is offered will span almost 4000 years, beginning with when Adam and Eve were expunged from the Garden of Eden and ending at the crucifixion of our Lord Jesus Christ. Finally, I am very aware of the following warning considering what I have written in trying to provide a new and biblically based chronology of mankind.

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Rev 22:17-19

I have tried to interpret the scriptures without compromising either content or meaning. I hope that in some way, the words in this book will lead a soul to Christ, and for others strengthen their belief that the Bible is accurate and historically correct. I encourage anyone who reads this book to seek the Holy Spirit in forming their own opinions; take nothing as an absolute truth without intense investigation; and always... always... let the scriptures themselves speak the truth. God will hold me accountable for what I have written and knows that I have done the best that I can. As time goes by and informed people offer suggestions and criticisms, I am sure that I may be led to offer alternate or new interpretations. In some cases, it is probable that the further interpretations await new discoveries.

Acknowledgements

The material presented in this book was largely compiled by the author as a hobby. I was interested in seeing if the Biblical records could be used to produce a coherent and unbroken record of mankind from Adam to Christ. I soon discovered that this goal was much more difficult to achieve than I ever realized. At that point, I began to turn to *giants in the field upon whose shoulders I might stand*. It did not take long to discover that past efforts by multiple brilliant scholars were almost universally in disagreement. The reasons why are discussed in Chapter 1, but for now let me state that there was much wisdom and understanding gained by studying historical efforts. In particular, the monumental work of James Ussher in 1658 provided a framework to move forward; the works of Sir Isaac Newton and Sir Robert Anderson were very helpful. Modern scholars such as Dwight D. Pentacost, M. J. Agee and Martin Anstey all provided inspiration and truth. These fine scholars are all acknowledged for their contributions. Much later I discovered the Doctoral dissertation of Dr. Floyd Nolan Jones. His approach, conclusions and enduring belief that the Biblical records are God inspired and inerrant greatly reinforced my own beliefs. Although we disagree on several key points, his conclusions were remarkably close to my own. Dr. Jones deserves special recognition.

I have saved my most sincere and heartfelt thanks for the last. My main supporter in writing this book; my severest critic; and the person who continually challenged my scriptural understanding of prophecy; is my wife: Candyce J. Phillips. She suffered through countless hours of editing, reading, challenging and inquiring the pages of this manuscript. She patiently endured my long hours of study and my writing style.

The last acknowledgements are to my family who at times could not understand why I would not leave my desk for long periods of time.

To those that matter most in my life.....

Candy Phillips

Ronald Alan Phillips (Ron)

Don T. Phillips, III (Donnie)

.....and “The Mouse”



In the beginning,

God created the heavens and the earth.

Genesis 1:1



The heavens declare the glory of God;

and the firmament sheweth his handywork.

Psalms 19:1

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Let the **words of my mouth**,
and the meditation of my heart,
be acceptable in thy sight, O LORD,
my strength, and my redeemer.

Psalms 19:15

Chapter 1

Introduction and Overview

Throughout recorded history, man has been engaged in a quest to find the origin of human life. A raging debate has evolved between creationists and evolutionists. Spurred on by the work of Charles Darwin in the mid 1800's and his classic work on the theory of evolution, there are many who believe that life emerged through a onetime event by which life simply appeared from basic microorganisms, and developed into homo sapiens over millions of years. The antithesis of this basic theory is that held by most Christians, who hold the belief that man was created by an omnipotent and omnipresent God. The fundamental basis for most creationists is the Holy Bible. The Bible opens with two simple but definitive statements.

“In the beginning God created the heaven and the earth” Genesis 1:1

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” Genesis 2:7

For the Biblical literalist, this is enough to settle the issue. However, the Holy Bible never says exactly when the heavens and earth were created.... It only says that they were made by the hand of God *in the beginning*. The Holy records also never say when in time man was created; only that it was on the 6th day (Gen1:26-31). Within the sphere of creationism, there are two fundamental lines of belief. The first is that if one carefully follows the genealogies contained in the Holy Bible, the numbers will lead to about 4000 years from Gen 1:1 to the birth of Christ. This gives rise to the belief that the earth is about 6000 years old, and that all mankind in the world today has emerged from two of God's subsequent creations.... Adam and Eve. The second line of belief is that the geological records indicate that the world is millions of years old, and so there must have been a large chasm of time that elapsed between when God created the heaven and earth and when Adam and Eve were created. This is generally called the *gap theory*; and it is based upon an unspecified amount of time between Genesis 1:1 and Genesis 1:2. This Biblical Chronology is not concerned with how to analyze or settle this debate, but is focused to the sequence of events which were faithfully recorded between Genesis 1:2 and the Crucifixion of our Lord Jesus Christ.

Ancient and modern theologians have created many partial or full biblical chronologies, but most have started at the time when God created Adam. The *age of man* is therefore determined by two factors: (1) How long did Adam (and Eve) stay in the Garden of Eden and (2) when should an unbroken biblical chronology begin and end? The first issue of how long Adam stayed in the Garden of Eden is pure conjecture: Some have used 40 years (the Biblical number for trial and testing): Others have used 7 years (The Biblical number of perfection). Still others have used a time period based upon other written records outside the Canon of scripture. The use of 40 years based upon *trial and testing* seems to be misplaced, since God did not create Adam and Eve to test and taunt them... Satan used that approach. The use of 7 years is even more farfetched, since if 7 (the Biblical number of perfection) is the duration of time spent in the Garden of Eden, there is nothing perfect about the sin and fall of Adam and Eve at all; it was a tragic end for what had been planned to last eternity. On the other hand, an unbroken genealogy of Adam between when he was expunged from the Garden of Eden until the death of Joseph is clearly delineated in the

Holy records. Linkage to subsequent major events in Biblical history can be linked to the death of Joseph by carefully examining the written records which follow. In any case, the chronology which will be developed in this text chooses to avoid any argument as to when the earth was created, when Adam was created or how long that Adam and Eve lived in Eden by starting at the year when Adam and Eve *left* the Garden of Eden. We will call this year AY 1.... **Adam Year 1**. Most chronographers will use the notation *year AM*; Anno Mundi (Latin: in the year of the world). We choose **AY** to stress that this is not the beginning of the world, but the first year that Adam entered the world in the flesh. Consistent with almost all modern beliefs, this same year will be *Year 0* of Adam's earthly age. The first year of a newborn is always year zero, and when someone has a birthday and is *one year old*, during the subsequent year the actual age is between one year, one day and 1 year, 365 days. Hence, when Genesis 5:3 states that Adam had a son called Seth at age 130, this occurred sometime in year AY 131. The passing of time through important Biblical events is subsequently recorded as AY years. It will be seen that the holy inspired word of God augmented by reliable archeological discoveries provide an unbroken record between when Adam and Eve left the Garden of Eden and when our Lord and Savior Jesus Christ was crucified. Although the Biblical record is complete and reliable, uncovering the correct sequence of chronological milestones and the AY year in which key events occurred is not an easy process. The only remaining task after following the Biblical record is to find any event recorded in the Bible which can be 100% correlated to either a Julian or Gregorian year. Once this has been found, using the AY year when that event occurred; and the associated Julian calendar date as an *anchor point*; all other AY years can be definitively associated with a calendar year both forward and backward through time.

God's plan for mankind has never changed. It started with a personal, sinless relationship with Adam and Eve in the Garden of Eden, and it will end in the same way after the 1000 year millennial kingdom when Christ will establish a new heaven and a new earth. Since the Holy Bible is divinely inspired and recorded by men under the guidance of the Holy Spirit, one would certainly expect to find an inerrant record of the sequence of events which are recorded between the first book of the Bible (*Genesis*) and the last (*Revelation*). We believe that this is true, and that by carefully studying and following the Scriptures, a continuous sequence of key events that have occurred between the year that Adam and Eve were expelled from the Garden of Eden and the crucifixion of Christ can be constructed.

Several biblical scholars have attempted construction of a complete biblical chronology. Those of James Ussher, Martin Anstey and Sir Isaac Newton represent efforts going back to the 16th century AD. More recently; Floyd Nolan Jones, Daniel Gregg, Willis Beecher, M.J. Agee and others have published various chronologies. The work presented here is largely the result of independent investigations and biblical research by the author, but there is general agreement within certain periods of time across all other published chronologies; particularly in the sequential ordering and yearly counts of the Old Testament patriarchs between Adam and the death of Joseph. The basic premise accepted by this offered chronology is that the biblical records are sequential, complete, and without error. The basis of all biblical records used in this study is the *Authorized King James Bible*. The author's choice of using the Authorized King James Version of the Holy Scriptures will surely be challenged by some theologians, pastors and Christians. It is wonderful to read the gospel message in the NIV; the New American Standard and other modern translations; but an inescapable fact is that some modern translations have changed the original meaning of the King James Bible in offering liberal, contemporary

translations. A comparison of almost any liberal translation of the original Greek manuscripts, such as the Common English Bible (2011), to the KJV will verify this assertion. This is not to say that modern versions which followed the original manuscripts are not trustworthy and sound presentations of the Gospel message, but if any biblical student wishes to study the Greek, Hebrew and Aramaic original meaning of Old Testament and New Testament scripture, the King James Version is indispensable. Such reference texts as the Strong's Concordance and the Vines Biblical Dictionary are written to understand where the English text of the KJV originated. Aside from social considerations, it is a historical fact that in the fullness of time the modern printing press was invented by Johannes Gutenberg in 1440, and the time had come for every English speaking individual to own his/her own Bible. So God moved King Henry VIII and the Church of England to charter a team of biblical experts to write an English version of the Biblical text. Begun in 1604 and completed in 1611, the result was the 1611 BC version of the Holy Bible known as the Authorized King James Bible (KJV). It is a fact that for over 400 years the KJV remains a written record of God's plan for salvation available to millions of common people. It is my conviction that God would not confuse his people for over 400 years without an inerrant record of his creation and the salvation offered by His son, our Lord Jesus Christ. For this reason, I have chosen to use the Authorized King James Bible as the primary source of Biblical record for this chronology. However, I will also state that I have no reason to fully reject historical records from sources such as the Jewish historian Josephus; other non-canonical Biblical writings such as the Book of Jasher; or archeological findings from the ancient Assyrian, Babylonian, Greek and Roman empires, provided that such historical records do not stand in conflict with those given in the Holy word. When conflicts arise, non-biblical sources should always give way to the inspired word of God. We will demonstrate that if these principles are followed, the validity and inerrancy of God's Holy Word can be verified and accepted as the truth. This is my own personal world view, and one which will be followed throughout the development of this chronology. Nevertheless, the conclusions reached and the methodologies employed in reaching a coherent and biblically consistent chronology will hopefully aid other investigations. This chronology does not claim inerrancy or uniqueness in its structure or interpretation; but it does claim to always be guided by the biblical records.

Beginning: Where ?

A fundamental point of contention, and one that differentiates each chronology from another, is where the chronology should start. Some biblical chronologies start with when the world was supposedly created; others start with when the first man Adam was created. As previously indicated, there are three fundamental constructions that have been offered. The **first** is that the calendar of years starts with the creation of the world. The **second** is that the calendar of years starts with the birth of Adam. The **third** is that the calendar of years starts from the year in which Adam was expelled from the Garden of Eden. The problem with each starting point is that nowhere in the Holy Scriptures are we told when these events occurred. In fact, the way years are distinguished today (2012 AD, for example) is a creation of man and not God. Years are divided into two categories: BC and AD. It is commonly taught that BC stands for *before Christ* and AD stands for *after death*. This is only partially correct. How could the year 1 BC have been *before Christ* and 1 AD been *after death*? BC does stand for before Christ, but AD actually stands for the Latin phrase *anno domini*, which means *in the year of our Lord*. The BC/AD dating system is not taught in the Bible. A monk named Dionysius Exiguus invented the BC/AD terminology. The issue of where to start a chronology is further complicated by the fact

that we are not told how long Adam and Eve spent in Eden before the fall. Some chronologists have used 40 years, the biblical period of trial and testing: Others have used seven years, the biblical number of completeness: Others seem to have a particular reason for choosing one number or another. However, as we will demonstrate, if we start at AY 1 all other AY dates can be established with reasonable certainty. To associate each AY date with a Julian year, a secular *anchor event* or secular date must be identified to match a particular AY year. Once this has been accomplished, any other AY date in time can be matched to a Julian year both forward and backward through time provided AY linkages exist.

Certain periods of Biblical time present more difficulties than others. Many chronologists have been confounded in the quagmire of having to calculate the time span consumed by the *period of the judges* and the *period of the Kings of Judah and the Northern Kingdom*. To show how these problems can influence a particular chronology (Jones), the following table shows what is often referred to as the *Date of Creation* by several respected chronologists, although this may not be strictly true as previously discussed.

Name	Year (BC)	Name	Year (BC)	Name	Year (BC)
J. Africanus	5501	H. Spondanus	4051	Becke	3974
G. Syncellus	5492	M. Anstey	4042	Krentzeim	3971
J. Jackson	5426	M. Lange	4041	W. Dolen	3971
W. Hales	5411	E. Reinholt	4021	E. Reusnerus	3970
Eusebius	5189	J. Cappellus	4005	J. Claverius	3968
M. Scotus	4192	J. Ussher	4004	P. Melanchthon	3964
L. Condomanus	4141	E. Greswell	4004	J. Haynlinus	3963
L. Lydiat	4103	F. Jones	4004	A. Salmeron	3958
M. Maestlinus	4079	E. Faulstich	4001	J. Scaliger	3949
J. Ricciolus	4062	D. Petavius	3983	M. Beroaldus	3927
J. Salianus	4053	F. Klassen	3975	A. Helwigius	3836

In conclusion, in order to avoid making an assumption as to when God created the earth, or how long that Adam and Eve were in the Garden of Eden, the chronology which we offer will begin with the first year that Adam and Eve left the Garden of Eden. All years after that year will be called an AY (Adam's Year) year. Some may wish to call the first year *Year 0*, but we will not. Because we do not know from the biblical record how long that Adam was in the Garden of Eden, we choose to make the year of expulsion equal to AY=1. This anchors what we will call a *relative chronology*. This will often result in our AY count being one year longer than those that start at Year 0.

Epochs of Recorded Time

Ancient Biblical time can be divided into *five* main *epochs*. The *first* is the time which was recorded between when Adam and Eve were expelled from the Garden of Eden to the Exodus out of Egypt. The *second* was between the Exodus out of Egypt and the 4th year of King Solomon's reign. This epoch can be further subdivided into four sub-periods of time: (1) The 40 years which elapsed between the departure out of Egypt led by Moses, (2) the reign of Joshua as

Moses' successor and commander-in-chief until his death; (3) the time of the *elders* and (4) the time between the elders and the 4th year of King Solomon. This period of time contains the confusing and complicated reign of the judges. The *third* epoch of time is between the 4th year of King Solomon and the end of the divided Kingdom of the Northern and Southern tribes. This period of time contains the last 36 years of King Solomon's reign and the years that the Northern Kingdom of Judah and the Southern Kingdom of Israel existed. The *fourth* epoch is the period of time between the end of the divided kingdom and the decree which initiated the 490 years of Daniel's 70 week of years. The *fifth* epoch is between the initiation of Daniel's 490 year prophecy and the crucifixion of Jesus Christ.

The Architecture of a Biblical Chronology

Before we launch off into the depths of a biblically based chronology, it is believed that a short discussion of the architecture of the offered chronology will be most desirable before the details unfold. The architecture will summarize the major events which drive the Chronology, the AY identification, and the Julian calendar year that was determined for each event. As years unfold in the Biblical records, an AY year number is determined for each event included in the chronology. It will be demonstrated that by carefully following the Biblical records, an unbroken, verifiable sequence of AY numbers can be identified all the way from AY 1 to AY 3359; which was the year that the Southern Kingdom of Judah and the Holy City of Jerusalem fell to the Assyrian empire. The *Rosetta stone* which unlocks the identification of Julian years for each event is that this event is now widely accepted to have occurred on July 18, 586 BC. In *Chapter 4* we will arrive at AY 3359 as the AY year that Jerusalem fell. By interlocking AY 3359 to 586 BC, any other event both forward and backward through time can be assigned a Julian year date. The journey from AY 1 to AY 3359 will be described in great detail in Chapters 2-4. The sequence of key events and their AY count will provide a point of reference as each date is determined. Please note that the association of each AY year with a specific Julian year cannot actually be determined until the AY year that Jerusalem fell is firmly established. However, in following the regnal years of both the Northern and Southern Kings of the Divided Kingdom; it will be much clearer if *a priori* Julian years and AY years are both used. We will use this convention in Chapter 4.

The Duration of AY Years

A critical chronological assumption, and one that is hotly deliberated, is in which Hebrew and calendar year month was the world created. In the following discussion, we will refer to the *Hebrew Civil* year and the *Hebrew Religious* year. The Civil year begins on Tishri 1 in either the modern month of September or October, and the Religious year begins on Nisan 1 in either March or April. The Biblical record is silent on whether the world was created on Tishri 1 or on Nisan 1. Finegan in $\delta 169$ quotes Rabbi Eleazar from the Tractate *Rosh Hashanah* 10b-11a: *In Tishri the world was created; in Tishri the patriarchs (Abraham and Jacob) were born.* Finegan continues: *In the reckoning of years from the creation of the world it was generally considered that the start should be made from Tishri.* We agree with his conclusion. In this chronology, we will use the duration of each AY year to be Tishri 1 to Adar 29, which for convenience will be referenced as Tishri 1 (Sept/Oct) to Tishri 1 (Sept/Oct). This naturally follows the assumption that the world was created on Tishri 1.

Records of Time

The final point to be made before moving on is the relationship between any Hebrew calendar year and the corresponding ancient Julian or modern Gregorian calendar year. This issue will later be discussed in some detail, but for now we simply note that the ancient (and modern) Hebrew calendar consists of 12 months (13 in a *Leap Year*). This calendar is called a *Lunar-Solar Calendar*. The months follow a lunar cycle of approximately 29.53 days from new moon to new moon, and the 12 (13) month year is constructed to closely align with the Solar cycle of roughly 365.2422 days. This synchrony is achieved by the periodic insertion of a 13th month called a *Leap Month*. The Hebrew year can be further characterized as either a *Civil Year* or a *Religious Year*. The Civil Year always starts in September or October on the Julian (or Gregorian) calendar, and the Religious Year starts in the month of March or April. Prior to the return from Babylonian captivity in about 539 BC, the months were often referred to only by number and not name. The Hebrew Civil year started in Sept/ Oct and that month was called *month 1*. When the exodus occurred, God instructed the Children of Israel to renumber the months so that the 7th month was to be the first month. This was to constantly remind Israel of God's deliverance in March or April of that year. The 1st month of the Civil year is now called Tishri, and the 1st month of the Religious year is now called Nisan. The Religious year, which begins on Nisan 1 in March or April, is used to mark and ordain the Seven Holy Convocations or Feasts of Israel which were given to the Nation of Israel at Mt Sinai when Moses received the Ten Commandments. Since the Civil year clearly preceded and existed before the Exodus as the only known cylindrical year, we have chosen to associate the year called AY 1 with September/October to September/October on the ancient Julian calendar and on the modern Gregorian calendar. This decision is not without controversy. Other chronographers have equated AY 1 (or AY 0) to a Nisan 1 (March/April) to Nisan 1 (March/April) year. Either way, any one AY year will obviously span two Julian or Gregorian years. For example, Jerusalem and the Temple of Solomon fell in AY 3359 on July 8, 586 BC. In this chronology, AY 3359 is identical to Sept/Oct, 587 BC – Sept/Oct, 586 BC. The table shown below reflects these chronological choices. The AY years shown for each event and the corresponding Julian

Event	AY Year	Julian Years
Adam & Eve Leave Garden of Eden	1	Sept/Oct, 3945 BC-Sept/Oct, 3944 BC
The Great Flood (Adam is 600 Yrs Old)	1657	Sept/Oct, 2288 BC-Sept/Oct, 2287 BC
Abraham Leaves Haran @ Age 75	2024	Sept/Oct, 1922 BC-Sept/Oct, 1921 BC
Jacob Dies	2256	Sept/Oct, 1691 BC-Sept/Oct, 1690 BC
Joseph Dies	2310	Sept/Oct, 1637 BC-Sept/Oct, 1636 BC
Moses Born	2374	Sept/Oct, 1572 BC-Sept/Oct, 1571 BC
Exodus From Egypt	2454	March/April 1491 BC
Law is Given @ Mt. Sinai	2454	April/May 1491 BC
Moses Dies at Age 120	2494	Feb/March 1491 BC
Exodus Ends & Jordan River Crossed	2494	March/April 1491 BC
First Year of King Solomon's Reign	2930	Sept/Oct, 1016 BC-Sept/Oct, 1015 BC
Fourth Year of King Solomon's Reign	2933	Sept/Oct, 1013 BC-Sept/Oct, 1012 BC
Temple Started in Month of Ziv	2933	April/May, 1012 BC
Last Year of King Solomon's Reign	2969	Sept/Oct, 977 BC-Sept/Oct, 976 BC *
First Year of Divided Kingdom (Judah)	2970	Sept/Oct, 976 BC-Sept/Oct, 975 BC
Jerusalem Falls to Babylonian Empire	3359	July 8, 586 BC **
* We will later show that King Solomon likely died in the Summer of 976 BC		
** This is a widely accepted date, verified by solar eclipse dates and the Babylonian Chronicles		
AY and Julian Dates from the Fall of Adam and Eve to the Final Fall of Jerusalem		

calendar dates will be justified in subsequent chapters of this book. The following table provides a second example of how the AY years are linked to a particular Julian calendar year for selected major milestones.

AY Year		Hebrew Year
1	Year Adam left Eden:	Sept, 3945-Sept, 3944
		2454 years
2454	Year of the Exodus:	Sept, 1492-Sept, 1491
2454	Exodus:	Sept, 1492-Sept, 1491
		480 years
2933	Solomon's 4th Year:	Sept, 1013-Sept, 1012
2930	Solomon's 1st Year:	Sept, 1016-Sept, 1015
		4 years
2933	Solomon's 4th Year:	Sept, 1013-Sept, 1012
2930	Solomon's 1st Year:	Sept, 1016-Sept, 1015
		40 years
2969	Solomon's 40th Year:	Sept, 977-Sept, 976
2970	Divided Kingdom	Sept, 976-Sept, 975
		390 years
3359	Fall of Judah:	Sept, 587-Sept, 586
	<i>Judah fell on July 8, 586 BC (Finnegan)</i>	
	<i>Solomon (likely) died in Summer of 976 BC</i>	
	<i>Kingdom Of Judah lasted 390 years to fulfill Ezekiel 4:1-8</i>	

The AY years are represented as Hebrew Calendar *Civil Years* which span Tishri 1 to Tishri 1, using non-inclusive reckoning and September 1 - September 1 for clarity and convenience. Julian calendar equivalence is also shown for future reference. These dates and AY years will be derived in subsequent chapters. Please be aware that the Julian calendar shown in the third column was not introduced until 45 BC. It is common practice to extend Julian years back in time beyond when the calendar was formally put into use. Such an extension is called a *Proleptic calendar*.

Although not shown here, the Chronology will be extended from AY 3359 (586 BC), to show that Christ was crucified in AY 3974 (30 AD).

We will now show that the Biblical record contains an uninterrupted and traceable record of the generations between Adam and the end of the Divided Kingdom. The period of time between the final fall of Jerusalem and the destruction of the Southern Kingdom to the death of Jesus Christ will also be reconstructed, but silence of the biblical records over this period of history forces a co-dependency upon ancient Assyrian, Babylonian and Egyptian records. Let us now begin this exciting journey through recorded time.

*Thoughts and
Things.....*



Chapter 2 Epoch 1 Adam to the Exodus

“This is the book of the generations of Adam.” Gen 5:1

“And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth.” Gen 5:3

Starting in Genesis 2, there are references to the generations and events which follow Adam. Genealogies are detailed throughout Genesis, Exodus and Leviticus. Of particular interest are Gen 5 and Gen 11, which lists the generations of Adam to Noah. From Noah to Joseph requires a bit more detective work but the information is in the Holy Scriptures. From the biblical records, one can construct Table 1.

Name	Lived (Yrs)	Had Son	At Age		AY YEAR Year Born	Biblical Reference
Adam	930	Seth	130	Creation Yr	1	Gen 5:3
Seth	912	Enosh	105		131	Gen 5:6
Enosh	905	Cainan	90	Methusalah	236	Gen 5:9
Cainan/Kenan	910	Mahalalel	70	Dies	326	Gen 5:12
Mahalalel	895	Jared	65	1657	396	Gen 5:15
Jared	962	Enoch	162	Creation	461	Gen 5:18
Enoch	365	Methuselah	65	Year of Flood	623	Gen 5:21
Methuselah	969	Lamech	187	1657	688	Gen 5:25
Lamech	777	Noah	182	Shem Birth	875	Gen 5:28
Noah-600 @ Flood	950	Shem	502	1559	1057	Gen 5:32
Shem-Gen 11:10-Lived 600 yrs	600	Arphaaxed	100	Arphaaxed Birth	1559	Gen 11:10
Arphaaxed-Born 2Yrs after flood	438	Salah	35	1659	1659	Gen 11:12
Selah	433	Eber	30	Abram Covenant	1694	Gen 11:14
Eber	464	Peleg	34	1729	1724	Gen 11:16
Peleg	239	Reu	30	Abram 75 when	1758	Gen 11:18
Reu	239	Serug	32	enters Canaan	1788	Gen 11:20
Serug	230	Nabor	30	2024	1820	Gen 11:22
Nahor	148	Terah	29	Terah died in	1850	Gen 11:24
Terah	205	Abraham	70	2084	1879	Gen 11:26
Abraham...75 entered Canaan	175	Isaac	100	Abram 100 when	1949	Gen 21:5
Isaac	180	Jacob & Esau	60	Issac born	2049	Gen 25:26
Jacob	147	Joseph	91	2049	2109	See Below
Joseph	110				2200	Gen 50:22

Table 1
AY years from Adam to the Death of Joseph

There are some details that should be clarified. The AY dates given in Table 1 establish that the great flood occurred in AY 1657. A review of many other chronologies will result in a corresponding date of AM 1656. This is because most chronologists choose to start with the first

AY/AM year defined as year zero. We use AY=1 to designate the first year Adam left the Garden of Eden. While not without controversy, we will also equate AY 1 to the *earthly birth year* of Adam. Adam was created by God in His own image (Gen 1:27). A mate was created by God to be with Adam as his wife (Gen 2:18-25). Both Adam and Eve were created to commune with God and live in the Garden of Eden forever; free from sin. Both Adam and Eve were created to live forever in the Paradise of God, and they were sustained by a Tree of Life (Gen 2:9). However, Adam and Eve both fell from grace by eating fruit from the Tree of the Knowledge of Good and Evil (Gen 2:17). The penalty was swift and sure: *in the day that thou eatest thereof, thou shalt surely die* (Gen 2:17). Hence, from the day that Adam and Eve ate of the fruit, they both began to die. So it is with all mankind: when a person is born into this world he/she begins to die. The expulsion of Adam and Eve from the Garden of Eden was both a death to Paradise, and a birth into this world. Hence, as in most modern lifespan designations, the first year of Adam's life after he was expunged from the Garden of Eden is called his *birth year*. This is in no way a conflict with his *creation year*, which is not given in the Holy word. So, when Adam had a son called Seth at age 130; this was in year AY=131. Other Chronologies which do not use this convention will differ by one year. Most use a common count of years called AM years. Others may significantly differ from Table 1 if the AY/AM count is started before Adam and Eve were cast out of Eden. We reject the arbitrary choice of any other starting date because there is no Biblical basis for establishing any year other when Adam left the Garden of Eden and was *born* into the world. However, it should be clearly understood that AY (AM) dates are strictly for incrementing time in terms of years elapsed to some point in time at which a unique biblical event marked by a unique AY date can be absolutely associated to a Julian calendar date. Once that is achieved, all other calendar dates can be assigned to AY/AM dates both forward and backward through time. Hence, whether one begins with AY=1 or AY=0 or any other number is a matter of choice and nothing else. We will determine the AY dates for every major Biblical event and later recover the calendar year for all AY years/events.

A second major difference in AY/AM dates is often due to the age at which Terah fathered Abram (Abraham). The controversy revolves around which version of the Holy Bible is used to establish this event. The King James Authorized Bible seems to indicate that Terah was 70 years old when Abram was born (Gen 11:26). This was in the year AY 1949. The standard Masoretic text of the Hebrew Bible places the birth of Abraham when Terah was 120 years old. To confound the issue, the translated Greek Septuagint and the Samaritan version of the Torah both have different dates: All agree that Abraham died at the age of 175. The choice of Terah being 70 or 120 years old when Abram is born, coupled with the convention of whether the AY dates start at Creation or departure from the Garden of Eden, can cause significant chronological differences.

A major consideration of whether to use 70 or 120 as the age of Abram's birth is the subsequent impact on when Methuselah died. All scholars agree that Methuselah died prior to the flood. Methuselah died at age 969, and using Terah's age as 70 when Abram was born then Methuselah died in AY 1657, which was the year of the great flood. The objection turns on the observation that if Methuselah died in the year of the flood, then he would have had to drown.... and that could never be true. The problem does not rest on using the age of Terah as 70 at Abram's birth, but is in failing to properly discern the biblical account of the flood and when it occurred. It doesn't matter if Nisan 1 or Tishri 1 is used to start the biblical year of the flood, either Jewish

calendar date would cause the perceived problem. In this chronology, we have argued that Tishri 1 (September/October) is the correct calendar date to begin both AY and ancient Jewish years, so we will reference that as the point of departure. In Gen 7:11 we are told that the rains came on the 17th day of the 2nd month; 7 days after the Lord commanded Noah to load the ark. It is obvious that Methuselah could have died between the 1st day of the 1st month and the 10th day of the 2nd month. Hence, the problem of Methuselah having to die in the year of the flood but before the flood started is resolved. Of course, if Terah is 120 years old when Abram was born then there would be no problem at all. At this point, we will assume that Terah was 70 years old when his son Abram was born, and not 120 years old. We will defer a detailed justification for this age until later in this chapter.

To conclude this discussion, again note in Table 1 that Adam is shown to leave the Garden of Eden in *Year 1*, and this is designated as AY 1. We choose to use the convention that the first year that Adam was cast out of the Garden of Eden was his *birth year into the world*. This is because that while he was in the Garden of Eden, and ate of the Tree of Life; his body would never decay or die. God intended that he would walk and talk with Adam forever (Gen 1:15-17). When Adam sinned, he began to die (Gen 2:17). This is how every man is born of the flesh. From the moment he exits the womb of a woman, his body starts to function and die until the actual time of his death. Consistent with accepted convention, the *birth year of his life* is counted as *Year 0*, not year one. So when Adam had a son Seth at age 130 (Gen 5:3), it was in AY year 131, and not AY year 130. By following the sequence of birth dates recorded in Genesis, one can determine that the Exodus occurred in AY 2454. Table 2 depicts the years between when Joseph was sold into slavery by his jealous brothers at age 17 and when the exodus occurred in terms of AY years. The AY date of the exodus is determined as follows.

After being sold into slavery at age 17, scriptures tell us that Joseph was brought before the pharaoh at age 30 and asked to interpret a dream. God showed him the meaning of the dream after all of the Pharaoh's soothsayers had failed. The dream depicted an immediate period of seven years of plenty, followed by seven years of extreme famine (Gen 41:1-48). The Pharaoh was so pleased he put Joseph in charge of all the grain in Egypt, and instructed him to stockpile grain during the seven years of plenty for use in the seven years of famine. In the second year of famine, Joseph's father Jacob (Israel) moved himself and his entire family to Egypt at age 130 (Gen 47:9) in AY 2239. Joseph then divinely became the *kinsman redeemer*, a type of Jesus Christ. Jacob remains in Egypt until he died at age 147 (AY 2256). Joseph dies at age 110 in AY Year 2310 (Gen 50:26). At this point many chronologists falter, since there is no continuing linkage to the Exodus from Egypt. Here we must do some detective work to find the AY Year of the Exodus. The key is found in Gen 12:40-41.

“Now the sojourning of the Children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the end of the 430 years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” Exodus 12:40-41.

Paul affirmed this period of time in Gal 3:15-17. The *Children of Israel* is a generic term used for the nation of Israel, starting with Abraham and those that came with him to the land of Canaan; and continuing to those who followed Moses out of Egypt. The 430 years apply to the total sojourn of Abraham and his descendants from when Abraham left Mesopotamia to the

Exodus from Egypt. The last day of the 430-year period of time was the same day that the Exodus occurred, which was Nisan 15 on the Hebrew Calendar. This passage might also imply that the starting day of the 490-year period and the day of the Exodus was on the same day of the week; Thursday.

The offered chronology clearly shows that the Exodus occurred in AY 2454. It can also be stated with certainty that the Exodus occurred shortly after midnight on Nisan 15 (Note that Hebrew days start and end at 6:00 pm, not at midnight). Hence, we can calculate that the 430-year period started in the Year AY 2024 (AY 2454-430 years). Is this date significant in our chronology? YES, it is the year that Abraham answered the call of God to leave Haran at age 75.

“Now the Lord had said unto Abram, get thee out of thy country (Haran), and from thy kindred, and from thy father’s house, unto a land that I will show thee (Land of Canaan). And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing (Gen 12:1-2). So Abram departed, as the Lord had spoken unto him, and Lot went with him, and Lot was seventy and five years old when he departed out of Haran.” Gen 12:4.

So how long did the *Children of Israel* spend in Canaan? That is easily determined. Abraham left Haran at age 75 in AY 2024. Jacob moved the nation of Israel to Egypt in AY 2239. Hence, the nation of Israel spent 215 years in Haran (AY 2239-AY 2024). Since the total sojourn of Israel in both Canaan and Egypt was 430 years, this solves a problem that has long been debated. Israel spent *exactly 215 years in Egypt* (AY 2454 - AY 2239). As a second witness, we can calculate the 215 years spent in Egypt another way. The 430-year period began when Abram was 75 years old. From the call of Abram to the birth of Isaac is 25 years (Gen 12:4). From the birth of Isaac to Jacob’s birth is 60 years (Gen 25:26). From Jacob’s birth to his death is 147 years (Gen 47:28). From the death of Jacob to the death of Joseph is 54 years (Gen 41:46- Gen 50:22). The total is 286 years. Subtracting 286 from the total of 430 years we obtain 144 years to the Exodus. Note that since Moses was 80 years old at the Exodus, there is (144-80) = 64 years from Joseph’s death to the birth of Moses, and 61 years to the birth of Aaron. Now, Jacob came to Egypt with his family and stayed 17 years before his death at age 147 (Gen 47:9, Gen 47:28). Seventeen years to the death of Jacob plus 54 years to the death of Joseph plus 144 years from the death of Joseph to the Exodus totals 215 years. Hence, the sojourn of Abraham and his descendants in Canaan was also 215 years. This sequence of events and the associated AY years are shown in the table on the right.

Biblical Event	AY Year
Joseph sold into slavery at age 17	2217
13 Yrs later at age 30 he is called before Pharaoh (Gen 41:46).....	2230
7 Years of Plenty follow	2237
Followed by 7 by years of famine	2244
Jacob moves to Egypt at age 130 in second year of famine.....	2239
Jacob lives for 17 Yrs in Egypt, then dies at age 147 [enters at 130, (130 +17)]=147	2256
Joseph lives to age 110, and then dies in Yr	2310
The number of years between Josephs death & Moses birth is 64	2374
Moses is 80 years old at the Exodus	2454
Years between when Joseph moved his family to Egypt and the Exodus occurred....	215

Gen 15:16 records that *they* (the seed of Abraham) *will come hither again in the 4th generation*. This implies that the Children of Israel must leave Canaan and then return again. They left Canaan when Jacob came to Egypt with his family. When did they return again? They left at the exodus; which was 215 years later. The four generations were Jacob to Levy; Levy to Kohath; Kohath to Amran; and Amran to Moses (Gen. 35:23, Exod. 6:16, 6:18, and 6:20). There are two other biblical clues which can now lead to a complete chronology from Adam's departure out of the Garden of Eden to the exodus out of Egypt.

“Then he said to Abram: Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.”

Gen 15:13

We have shown that the Israelites spent only 215 years in Canaan, and 215 more years in Egypt. Hence, this length of time (400 years) cannot be equivalent to that period of time (430 years). The key to interpreting this verse is that it pertains to *Abraham's descendants*, and not to Abraham. We now need to notice that Abraham entered the land of Canaan at age 75 (Gen 12:4). He was 86 years old when Ishmael was born to Hagar, but Ishmael was not the child of promise (Gen 17:21). Isaac was the offspring who would begin the line of descendants which would lead to Jesus Christ (Mat 1:2-16). Isaac was born to Sarah when Abraham was 100 years old (Gen 21:5). Many biblical chronologists state that Isaac was weaned at age 5, and that event started the 400 year count in Gen 15:13. The following logic is often stated.

Isaac was born in AY 2049; 25 years after Abram left Haran for the land of Canaan. When Isaac is age 5, there was a great feast held in Canaan (Gen 21:8). Ishmael was jealous of Isaac and *scoffed him*. Hearing this, Sarah said to Abraham: ***cast out this bondwoman*** (Hagar) ***and her son (Ishmael) for the son of this bondwoman shall not be heir with my son, even with Isaac*** (Gen 21:10). At this point in time, Ishmael lost any claim to his birthright as the oldest son. This event occurred 30 years after Abraham left Haran and it was at this point in time that the 400 year period of time given in Gen 15:13 started. The *seed* referred to in Gen 15:13 and Acts 7:6 is Isaac, and later Jacob; starting when Isaac became heir to the promise when Ishmael was cast out for mocking Isaac (Gen 21:8-10). This turn of events was a fulfillment of Gen 17:21 when God told Abram that Isaac was to be heir to the promises, and not Ishmael. The terminus of the 400 years in Gen 15:13 is the Exodus. This then solves the problem of correctly identifying the 400 year period as part of the 430-year period. Both have the same *terminus ad quem*.

At this point, we need to revisit the birth of Abram (Abraham). As previously discussed, when Terah birthed his son Abram (later called Abraham) it is recorded in the King James Bible that ***Terah lived 70 years and begat Abram, Nahor and Haran*** (Gen 11:26). But how old was Terah when Abram was born? The KJV text seems to indicate that Abram was born first when Haran was 70 years old, but this is not conclusively stated. In the book of Acts, Stephen stated that ***Then he*** (Abram) ***came out of the land of the Chaldeans*** (Mesopotamia); ***and dwelt in Charan*** (Haran); ***and from thence, when his father was dead, he removed him into this land*** (Canaan) ***wherein you*** (Israel) ***now dwell*** (Acts 7:4). The record of Acts 7:4 seems to indicate that Abraham was already living in Haran when his father died, and when he learned of his death he (Abraham) went to retrieve his body to bury it in Haran. This does not match the belief that Abraham did not leave for Haran until *after* his father died. In Genesis, Moses recorded that ***and***

the days of Terah were 205 years; and Terah died in Haran (Gen 11:32). Terah did certainly die at the age of 205 and this would be in AY 2084. If we assume that Terah was 130 years old when Abram was born, then Abraham would be 75 years old at the death of Haran. This leads one to believe that Abraham did not depart for Haran until his father died. Other scholars have taken Abram to be born when Terah was age 70: This would make Terah age 145 when Abram left at age 75, and he would have been alive 25 years later when Isaac was born. So what age was Terah when Abram was born? How important is it? Again note that the birth of Abram when Terah was 70 years old or when he was 130 years old is only important for properly liking the birth and death AY dates of a particular chronology. Assuming that Terah was 130 years old at the birth of Abram simply pushes all AY dates after AY 2009 forward 60 AY years. Nevertheless, we would like to have a second witness to confirm whether Abram was born in year AY 2009 or in year AY 2069. Can we find other support to justify the *short chronology*? One source of additional information is the ancient book of Jasher. Jasher is not just one of many non-canonical biblical records; it is mentioned twice in the Old Testament.

“Is it not written in the Book of Jasher?” Josh 10:13
“Behold, it is written in the Book of Jasher” II Sam 1:18

These two references in the KJV seem to lend credibility to the witness of Jasher. The Book of Jasher contains a remarkably detailed record of the generations of the patriarchs from Adam to the death of Joseph. It also contains information not found anywhere else, including the names of other wives and sons. The following statement is interesting: *Terah was 70 years old when he begat Abram* (Jasher 7:51). This is a second witness to the almost identical statement in KJV; *Terah lived 70 years and begat Abram, Nahor and Haran* (Gen 11:26), but it is very specific and unambiguous. We have taken the time to carefully study the Book of Jasher and traced the following sequence of AY years for events which emerge using AY 2009 as the birth date of Abram when his father Haran was 70 years old.

The Book of Jasher		KJV AY Year		
Terah Age	Terah Born in.....	1879	Abram's Age	Noah's Age
70	Terah's age when Abram is born..	1949	0	892
	Abram hides for 10 Yrs in a cave			
80	from Nimrod.....	1959	10	902
80	Sarah is born this same Year.....	1959	10	902
	Abram now moves to Noah's			
119	house in Shinar and stays 39 Yrs.....	1998	49	941
	Abram leaves Noah at age 50,			
120	returns to father Terah in Shinar.....	1999	50	942
	Abram stays in Shinar 2 Yrs, at which			
	time Nimrod threatens his life. He			
122	moves back to Noah's house.....	2001	52	944
	After one month in Noah's house,			
122	Terah comes to see Abram and Abram	2001	52	944
125	convinces him to go to Canaan with him.....	2004	55	947
	But they stop in Haran and remain 3 Yrs.....			
	After these three Yrs, God appears to Abram			
	for the first time and tells him to move			
125	on to Canaan.....	2004	55	947
	Abram & Terah dwell in Canaan for 3 Yrs,			
	then Noah dies at age 950...350 Yrs after			
	the flood occurred. Abram is 58 Yrs old.			
128	when Terah returns to Haran.....	2007	58	950
	After 12 more Yrs (15 Yrs in Canaan),			
140	God gives all the promised land to Abram.....	2019	70	
	"At that time"...Abram returns to Haran			
145	to tell his father Terah...He stays 5 Yrs.....	2024	75	

	The lord now appears to Abram a second time and says, " 20 years ago I told you to go to Canaan...now you do it". Abram now leaves a SECOND TIME for Canaan. Before			
Terah Age	leaving he takes Sarah as his wife and	AY Year	Age of Abram	
145	convinces his brother Lot to come with him...	2024	75	
	Abram lives with Lot in Canaan for 24 years,			
169	then God institutes the ritual of circumcision..	2048	99	
	The same Year, the destruction of Sodom			
169	and Gomorah occur.....	2048	99	
	One year later, Issac is born...Abram is			Age of Issac
170	100 years old.....	2049	100	0
	Issac becomes the child of promise at age 5			
175	and Terah attends a great feast	2054	105	5
	Terah dies at age 205 when Issac is 35 years			
205	old.He is buried in Haran.....	2084	135	35
	Two years later when Issac is 37 years old,			
	the "binding of Issac" occurs.....	2086	137	37

	Issac takes a wife (Rebecca) 3 yrs later at age 40.....	AY Year	Age of Abram	Age of Issac
		2089	140	40
Jacob Age	When Issac is 60 yrs old, Rebecca			
0	has Jacob & Esau.....	2109	160	60
15	15 Yrs later, Abraham dies at age 175.....	2124	175	75
	1 yr later (Jacob & Esau are 16), Esau goes hunting...he is attacked by Nimrod, and Esau kills Nimrod...Nimrod is 215 yrs old,			
16	and has reigned for 185 years.....	2125		76
	2 years later, Selah son of Arphaxad dies			
18	at age 483 yrs old.....	2127		78
	"at that time", Jacob is sent to the house of Shem where he stays			
50	for 32 years.....	2159		110
	"at that time" Shem dies at age 600. Jacob			
50	then returns home to Hebron.....	2159		110
	NoteShem was born 98 years before the flood, and was 100 years old when Arphaxad was born. (Gen 11:10). He died exactly 500 yrs after the birth of Arphaxad (Gen 11:11)			

	13 years after the death of Shem, Rebecca & Jacob "steal" the birthright from Esau. Jacob	AY Year		Issac
63	and Esau now 63 yrs old.....	2172		123
64	Ishmael dies one yr later.....	2173		124
	Esau vows to kill Jacob, and he flees to Eber's house where he hides for			
77	14 years.....	2186		137
	After hiding for 14 yrs, Jacob finally returns to Hebron but Esau still wants to kill him, so			
77	he now flees to Laban's house in Canaan....	2186		137
79	2 yrs later, Eber son of Shem dies at age 464..	2188	Age of Joseph	139
91	Joseph is born when Jacob is 91 yrs old	2200	0	151
	Jacob spends 20 yrs at Laban's house. He marries both Leah & Rachel during this			
97	period of time.	2206		157
	When Jacob is age 107, in 10th yr after			
107	leaving Laban's house Leah dies at age 51....	2216		167
	In the following year, Joseph is sold into			
108	Egyptian slavery at age 17.....	2217	17	168
	Note.....If Jacob is now age 108, and Joseph is age 17, Jacob had son Joseph at age 91.			

	At age of 18, he encounters the sexual advances of Potifar's wife. He is accused of attacking her & thrown in prison.....	AY Year	Joseph	Issac
Jacob 109		2218	18	169
120	Issac dies at age 180.....	2229	29	180
121	Joseph stays in prison for 12 yrs.....	2230	30	
	At age 30, Joseph is called before the Pharaoh to interpret his dreams.....	2230	30	
121				
128	7 Yrs of plenty follow.....	2237	37	
	After 2 yrs of famine, Jacob moves his entire family to Egypt.....	2239	39	
130				
135	5 more yrs of famine follow.....	2244	44	
	Jacob lives in Egypt for 17 yrs, and then dies. He is 147 yrs old.....	2256	56	
147				
	Joseph dies at age 110.....	2310	110	
	Jacob was born in yr 2169. He dies at age 147...in yr (2169+ 147) = 2316			
	Abram leaves Haran at age 75.....	2024		
	430 years later: Exodus occurs.....	2454		
	Moses was therefore born in.....	2374		
	Joseph died in creation year.....	2310		
	Years between death of Joseph and birth of Moses.....		64	Years
	Note.....Creation year 2024 was the SECOND departure of Abram for Canaan and Haran was alive at this time			

Jasher Chronology

It was amazing to find that the sequence of events recorded in the book of Jasher between when Terah was born and the exodus occurred exactly coincide with the AY dates independently determined from the KJV records. The Jasher Chronology is therefore accepted as being valid to this study. There are several interesting details that emerge from the Book of Jasher that are not recorded in the KJV narrative, but none contradict the KJV records.

- Terah was born when Noah was age 822 years old, and Abram was able to learn from him until Noah's death when Abram was age 58.
- Abram actually stayed in Noah's house for 39 years as a young adult.
- Abram is told to leave Mesopotamia and go to Canaan at age 70. He leaves but stops in Haran for 5 years.
- Abram is told a SECOND time to go to Canaan at age 75. This time he leaves with Lot and Sarah. His father Terah refuses to go and stays in Haran. Abram is 75 years old when he leaves Haran for Canaan.
- Terah lives another 60 years and dies in Haran.
- Acts 7:4 seems to imply that Abraham moves his body to Canaan and buries him there.
- Isaac is anointed the child of promise at age 5; not at his weaning ceremony but at a great feast. Isaac is chosen as a result of jealousy by Ishmael, which resulted in his expulsion.
- Isaac is 60 years old when Jacob and Esau are born.

All indications are that the chronological sequence, and the sequence of events recorded in the Book of Jasher, can be accepted as authentic when synchronized to the KJV narrative. If this premise is accepted, then Jasher provides much more detail to the KJV chronology. It is particularly interesting to now realize that Abram did not leave for the promised land of Canaan

after his father Terah died. Terah died when Abraham was age 135 and Isaac is age 35; which was 60 years after Abram/Abraham left for Canaan. In addition, the age of Terah at the birth of Abram is now firmly established as 70; not 130. It is also interesting to know that God had to tell Abram to leave for the Promised Land *twice* before he finally obeyed God.

Having firmly established that the exodus took place on Nisan 15 in AY 2454, we are now ready to address the 2nd major epoch of time; the time between when the exodus out of Egypt took place and the 4th year of King Solomon's reign.

*Thoughts and
Things.....*

