The Chronology of the Old Testament

Chart 1
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Chart 4ab
Chart 5
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Chart 5c
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	In his 4th year Solomon begins the *TEMPLE*
2992 AM	1012 BC	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

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

AM = *ANNO MUNDI* = *in the year of the world*

CHART No. 1

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04/08/16

1921	BC	Gen 12:4	WHEN TERAH DIED IN HARAN & ABRAM ENTERED CANAAN - AGE 75 & BEGAN 430 YR. SOJOURN - Ex 12:40, Gal 3:17
– 25		Gen 16:16	86 YRS (75 + 11) + 14 YRS (Gen 21:5) = 100 YRS OLD WHEN ISAAC BORN
1896	BC		ISAAC BORN (1921 - 25 = 1896)
– 40		Gen 25:20	ISAAC MARRIES REBECCA AT AGE 40
1856	BC		
– 20		Gen 25:26	JACOB BORN (& ESAU) AFTER 20 YRS — ABRAHAM DIES 1821 BC, 175 YEARS OLD Gen 25:7
1836	BC		JACOB BORN - ISAAC 60 YRS OLD

JACOB'S AGE DETERMINED

METHOD 1

Gen 47:28	*JACOB lived to be*	147	yrs old		
47:28	JACOB dwelt in Egypt	- 17	yrs		
47:9	*JACOB says I am*	130	yrs old	1706 BC	
45:6	After 2 yrs of famine	- 2	yrs		
	JACOB now was	128	yrs old		
41:47	Seven yrs of plenty	- 7	yrs		
	JACOB now was	121	yrs old	1715 BC	
41:46	And JOSEPH was	- 30	yrs old		
	JACOB at JOSPEH'S birth	91	yrs old	1745 BC	
29:20,27 (compare to Gen 30:25)	JACOB labored for RACHEL 7+7 yrs & had served LABAN 14 yrs when JOSEPH was born	- 14	yrs		
	So JACOB went to Padan-Aram when he was	77	yrs old	1759 BC	

METHOD 2

Gen 41:46	*JOSEPH was now*	30	yrs old
41:47	Seven yrs of plenty	7	yrs
45:6	Two yrs later JACOB comes to Egypt	+ 2	yrs
	Total	39	yrs
47:28	JACOB dwelt in Egypt	+ 17	yrs
	JOSEPH now was	56	yrs old
47:28	JACOB died when he was	147	yrs old
	Minus JOSEPH'S age	- 56	yrs
	JACOB'S age at JOSEPH'S birth	91	yrs old
29:20	JACOB labored for RACHEL	- 7	yrs
29:27	Yet seven other yrs	- 7	yrs
30:25	JOSEPH born at end of 14 yrs labor		
	JACOB went to Padan-Aram when	77	yrs old

CHART No.2

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1921	BC	Gen 12:4 when TARAH dies in Haran and ABRAM entered Canaan (age 75) and began 430 yrs sojourn.
- 25		75 + 11 (Gen 16:16) = 86 yrs old + 14 (Gen 21:5) = 100 yrs old when ISAAC born
1896	BC	ISAAC born
- 40		Gen 25:20
1856	BC	marries REBECCA
- 20		Gen 25:26 JACOB (& ESAU) born after 20 yrs
1836	BC	JACOB born - ISAAC 60 yrs old
586	BC	final fall of Judah
721	BC	Assyrian captivity
975	BC	kingdom divided (Ezk 4:4-5, 390 years inclusive from the fall)
+ 40		SOLOMON reigned 40 yrs
1015	BC	SOLOMON begins reign
- 3		SOLOMON begins temple in his 4th year (at its beginning - 2nd month, 2nd day)
1012	BC	1 Ki 6:1
+ 480		yrs to Exodus
1491	BC	year of Exodus on 15th Abib
+ 430		yrs of sojourn from covenant with ABRAHAM to Exodus Gen 12:1-4
1921	BC	Ex 12:40-41, Gal 3:17
+ 427		yrs of Flood to ABRAHAM'S covenant - Gen 11:10-25 = 222 yrs
		+ 130 yrs TERAH'S age when ABRAM born 205 Gen 11:32
2348	BC	year of Flood + 75 Gen 12:4 − 75
		427 yrs 130 yrs old - not 70 - Gen 11:26 does not mean all three sons were born in one year.
+ 1656		yrs from ADAM to Flood - Gen 5, 7:6
4004	BC	year of Creation

Year of ABRAHAM'S Covenant

Year of Creation

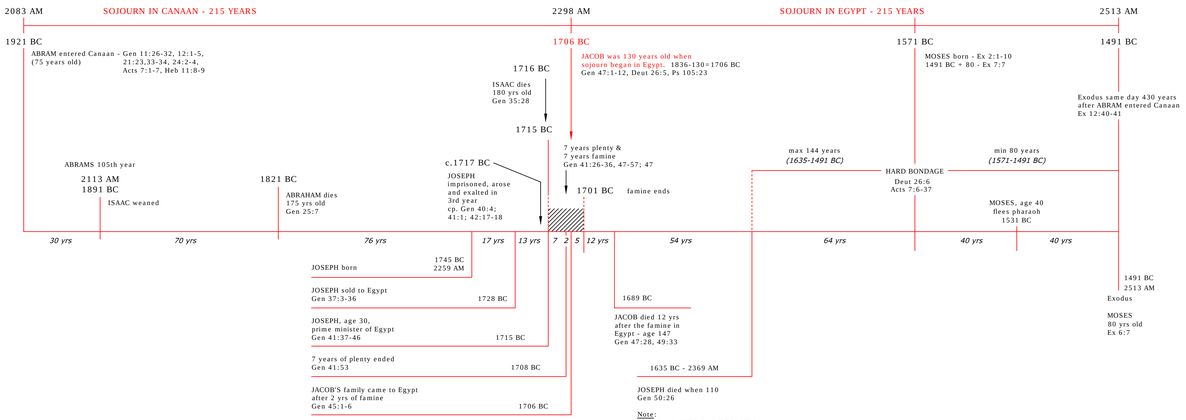
JEWS	3761 BC
KLASSEN	3975 BC
FAULSTITCH	4001 BC
USSHER	4004 BC
JONES	4004 BC
ANSTEY	4042 BC
CLINTON	4138 BC
ANDERSON	4141 BC

By comparing Genesis 12:4, Exodus 12:40 and Galatians 3:17 the much debated 430 year epoch can be properly understood. Never is it said in these Scripture references that the Jews *dwelt* in or were *slaves* in Egypt for 430 years. Rather, they teach that the duration of their sojourn from the time Abraham (Abram) entered the Promised Land (Gen.12:1) until the giving of the Law three months after the Exodus was that of 430 years. The *sojourning* commenced at Genesis 12:1 and is quite a different subject from the *dwelling* in Egypt. The Scripture does not say the "sojourning" of the children of Israel in Egypt, but rather who "dwelt" in Egypt. As we have seen, the *dwelling* in Egypt was only 215 years. The dwelling is to be distinguished from the broader "sojourning", which was over another 215 years. Galatians 3:17 makes all this both clear and certain:

> And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The Galatian text unequivocally declares that the interval from the Covenant with Abraham (context, cp. Gal.3:16) to the giving of the Law at Sinai (on the day of Pentecost fifty three days after Passover) was 430 years. Exodus 12:40 is saying that the sojourn of that particular branch of 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 and identifying with which of Abraham's lineages the narrative is dealing as Abraham had numerous other lineages, i.e. through Isaac and Jacob - not by way of Ishmael, Esau or Abraham's many offspring by Keturah whom he wed after Sarah died (Genesis 25). The verse is telling us *which* children of Abraham are being focused upon, not how long they were in Egypt. That the 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 11:17-18).

430 YEAR SOJOURN - EX 12:40, GAL 3:17



Note:
Ex 1:6 & 8 imply the hard bondage did not begin until after all the brothers etc. died. Levi, the only brother of Joseph whose life-span is recorded, died 16 years after Joseph (in 1619 BC, see Chart 3a). Thus, the actual duration was less than 128 years (1619 - 1491 =128).

Chart #3

430 Year Sojourn

0 5 10 15 20 25

SCALE : years

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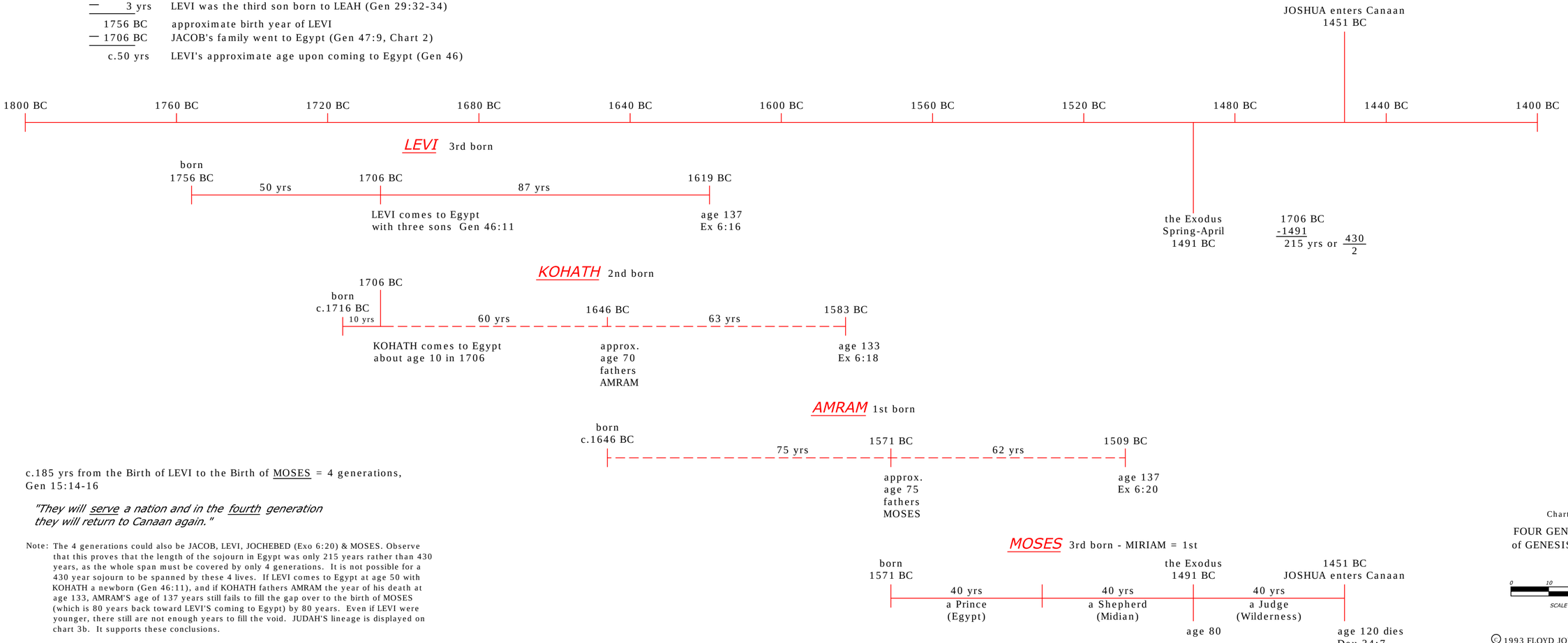
THE FOUR GENERATIONS OF GEN 15:14-16 (see Chart 2)

1759 BC	77 years old, JACOB fled to LABAN (Chart 2)
− 3 yrs	LEVI was the third son born to LEAH (Gen 29:32-34)
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)



c.185 yrs from the Birth of LEVI to the Birth of MOSES = 4 generations, Gen 15:14-16

"They will serve a nation and in the fourth generation they will return to Canaan again."

Note: The 4 generations could also be JACOB, LEVI, JOCHEBED (Exo 6:20) & MOSES. Observe that this proves 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.

Chart #3a

FOUR GENERATIONS
of GENESIS 15:14-16

0 10 20 30
SCALE : years

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Although many are convinced that Exodus 12:40 demands a 430 year stay in Egypt by the children of Israel, this chart confirms the direct dead reckoning calculation of their abode to be but only 215 years. Such a view sets one Scripture at variance with another. In order to clarify beyond reasonable doubt the problem at hand and realizing that confusion may still persist over the "400 year" statement in Genesis 15:13 and Acts 7:6, the following explanation is offered. The passages in question read:

> Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years (Exo.12:40).
>
> And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; (Gen.15:13).

By comparing Genesis 12:4, Exodus 12:40 and Galatians 3:17 the much debated 430 year epoch can be properly understood. Never is it said in these Scripture references that the Jews *dwelt* in or were *slaves* in Egypt for 430 years. Rather, they teach that the duration of their sojourn from the time Abraham (Abram) entered the Promised Land (Gen.12:1) until the giving of the Law three months after the Exodus was that of 430 years. The *sojourning* commenced at Genesis 12:1 and is quite a different subject from the *dwelling* in Egypt. The Scripture does not say the "sojourning" of the children of Israel in Egypt, but rather who "dwelt" in Egypt. As we have seen, the *dwelling* in Egypt was only 215 years. The dwelling is to be distinguished from the broader "sojourning", which was over another 215 years. Galatians 3:17 makes all this both clear and certain:

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Yet there is more Scripture that supports and demands the "short sojourn". Judah's genealogy confirms and verifies that it was 430 years from the Covenant with Abraham unto the receiving of the Law as his offspring made their way to obtain the land God promised in Genesis 12:7, not 430 years from Jacob and his family's coming to Egypt unto the Law (See Chart 3b & Gal 3:17).

Beginning at Genesis 12 and reading through Exodus 15, the Scriptures disclose that the Jews were afflicted in some measure not only during the bondage while in Egypt, but the entire time they lived in Canaan and even during previous short periods of residence in Egypt. For example, Abraham departed almost immediately after arriving in the land of Canaan being afflicted by a famine and went down into Egypt seeking relief. (Gen.12:4-10). In Egypt, he was afflicted by the fear that Pharaoh would slay him in order to obtain for himself the beautiful Sarah (Sarai), Abraham's half sister whom he had taken to wife (Gen.11:29; cp. Gen.20:12). The battle of the four kings against five, resulting in Abraham's having to rescue his nephew Lot (Gen.14) and the incidents concerning the wells of Abraham and Isaac being violently taken away and/or plugged (Gen.21:25; 26:12-33) were also afflictions. The word "affliction" simply means "trouble" and Abraham and his descendants had trouble off and on the entire time from leaving Haran unto the Exodus. Therefore, the 430 year period could apparently be understood in the sense of as one of affliction and not just bondage.

Indeed, as Abraham almost immediately went down into Egypt there is a sense in which it could be said to have taken 430 years to finally totally depart from there, namely at the Exodus. Although this may appear reasonable to some, this facile solution is not satisfactory for several reasons. In the first place the prophecy does not merely say "affliction", it also says "and they shall serve them" (Gen.15:13). Besides, the time mentioned is that of 400 years, not 430. Hence two different subjects are before us.

Two possible ways of perceiving the duration of the "affliction" with regard to the 400 year prophecy are:

1. Coming to the 400 years of "affliction", some have offered that it began with Abraham's half Egyptian son Ishmael's mocking Isaac at the feast celebrating his weaning (Gen.21:8-9). Ishmael was Abraham's son through his Egyptian concubine Hagar (See Chart 3b). A tabular presentation of this is as follows:

Isaac's weaning

1921 BC = 2088 AM + 430 Yr	Abraham - age 75 - leaves Haran, enters the Land & begins the 430 year sojourn (Exo.12:40-42, Gal.3:17)
1491 BC = 2513 AM - 400 Yr	Year of the Exodus Number of years back to the *Promised Seed* (Gen.15:3)
1891 BC = 2113 AM 1896 BC = 2108 AM	Isaac *established* as the Seed lineage Year Isaac is born (Gen.21:5, see Chart 3)
= 5 Yr	Isaac's age when he became *established* as the Seed lineage and *heir* at the *weaning*. Ishmael who is 14 years older than Isaac is now 19. He mocked and persecuted Isaac and is cast out (Gen.21:8-10; Gal.4:29; Gen.17:24-25; 21:5).

The fixing of the date of Isaac's weaning is both logical and mathematically exact. The testimony of the Hebrew Text is that the "Seed" of Abraham would be strangers and sojourners for a period of 400 years. That period clearly ended with the Exodus A.M. 2513, therefore it began A.M. 2113 (2513 - 400 = 2113). Since Isaac was born B.C. 1896 (Chart Two), or A.M. 2108 (4004 - 1896 = 2108), he was 5 years old at the beginning of the 400 year epoch (2113 - 2108 = 5). It is at the weaning that Isaac became the sole *heir* with which the term "Seed" may be connected. On that day Abraham made him a great feast to celebrate the event. Ishmael was Abraham's heir no longer; he had been replaced by little Isaac. It is well known that weaning in the middle east takes place much later than in the western world. There it normally transpires between one and three years of age. Weaning refers to more than just withdrawal from breast feeding in the Bible. It marks the end of infancy and the beginning of childhood (cp. I Sam.1:22-24; Isa.28:9; Heb.5:11-14; I Pet.2:1-3). As Abraham and Sarah had waited 25 years for God to keep His promise of a son and were thus very old when Isaac was born, they must have indulged him and postponed the weaning.

Ishmael is fourteen years older and thus is 19 when five year old Isaac is weaned. He mocks his young half brother's plight but Isaac now outranks him. Isaac has been named as the "Seed", the heir of Abraham who is a mighty prince of Canaan (Gen.23:6). Because of the mocking and persecution of his young master, Ishmael was cast out in order to legally clear the title to Isaac's foreordained inheritance.

Moreover, as the child's attitude usually reflects that of his parents, Abraham "cast out this bondwoman [Hagar] and her son" (Gen.16:4; 21:9-10). In support of this concept, it is worthy to note that before the weaning, Ishmael is called Abraham's son (Gen.17:25), but afterwards he is called the "son of the Egyptian" (Gen.21:9), "son of the bondwoman" and "lad".

So for some, here in small measure began the 400 years of affliction by Egypt (Gen.15:13). Yet although much of what has been said concerning the significance of the weaning, the public placing of Isaac as "Seed" and heir, the meaning of the feast etc. is legitimate and instructive, the explanation is not sufficient for most in that it does not satisfactorily fulfill the Egyptian "affliction" prophecy. Further, it again does not deal with the "servitude" portion of Genesis 15:13 for Isaac did not thereafter serve either the Egyptian bondwoman, her son or any other Egyptian.

2. This author considers the best solution to be that found in the Companion Bible which is to give attention to and recognize the significance of the structure of Genesis 15:13 (cp. Acts 7:6). The text is known as an *introversion* as shown:

(A) Thy seed shall be a stranger in a land that is not theirs
  (B) and they shall serve them
  (B) and they shall afflict them
(A) four hundred years.

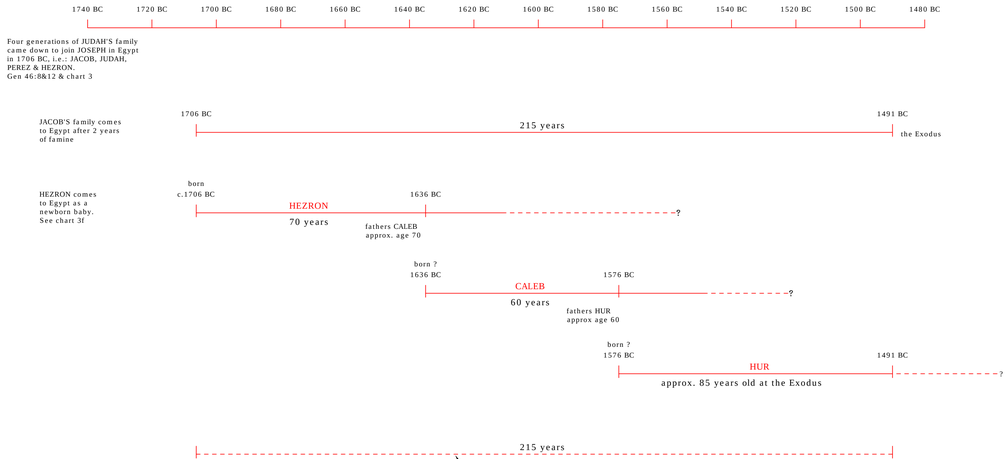
A & A correspond to the same event and to each other. They define the whole period of the Seed (through Isaac when weaned) sojourning in Canaan and dwelling in Egypt without permanent land holdings in either as being 400 years.

B & B likewise correspond to each other but relate to a different event from that of which A & A speak. B & B are parenthetic and only relate to the dwelling, servitude, and affliction in Egypt. As has been demonstrated, that was of 215 years' duration. Further details concerning the servitude in Egypt referred to in clauses B & B in Egypt are given in the verses that follow, viz:

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou (Abraham) shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full (Gen.15:14-16).

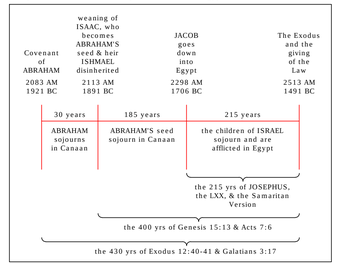
All which has been under investigation relating to the 430, 400 and 215 year difficulties is succinctly summarized on the small chart located in the upper right corner of this chart. This has been lifted almost verbatim from Anstey as it so simply and clearly portrays in a uncomplicated visual form the entire matter.

Possible Scenario for JUDAH'S family in Egypt. 1 Ch 2:1-5, 18-20; Gen 46:8 & 12 - see Chart 3 & 3f



* However, if the duration of the dwelling in Egypt had been 430 years instead of the correct 215, a scenario would be required whereby Hezron would have fathered Caleb about age 145, Caleb fathers Hur about 145 and Hur would have been around 140 at the Exodus. Any such scenario is inconsistent with Bible data and thus highly unlikely as during this period other men's life spans are not compatible with such a great age for the begetting of sons, i.e.: Jacob died at 147; Joseph 110, Moses 120, Aaron 123, and Levi as well as his son and grandson died between the ages of 133-137 (Exo.6:16-20, cp. Gen.47:28; 50:26; Num.33:39; Deu.31:2; 34:7). Thus Judah's genealogy is seen to support the 215 year sojourn but it mitigates against the dwelling there as having been 430 as is often wrongly supposed.

The 215, the 400, and the 430 years of sojourn in Canaan, and the sojourn & affliction in Egypt



Judah's descent from the time of his arrival in Egypt passes through his son Hezron, to Caleb and Hur. This is that Hur who, with Aaron's help, supported the arms of Moses when the Amalekites attacked the tired and weary stragglers at the rear of the column of the exiting Israelites less than 50 days after the Exodus (Ex.17:8-13; 19:1-2; Deu.25:17-19)

The oral giving of the Law was on the 7th day of the 3rd month (Sivan), 1491 BC. Moses and the children of Israel came to Sinai in the 3rd month, "the same day" (Exo. 19:1), which means the 3rd day of the 3rd month. Moses "went up" on Mt. Sinai "unto God" the following day, which was the 4th of Sivan (Exo. 19:3). The people were to come back to the Mount 3 days after this (Exo. 19:9-19 where verse 10 speaks of the 5th day of the 3rd month, i.e. *today* and the 6th day, i.e. *tomorrow*). Thus, they came back on the 7th day of the 3rd month, which is permanently fixed as a Sunday by Leviticus 23:4-22 as being the "Feasts of Weeks" or Pentecost. Therefore, the Law was first given on what later came to be observed as the Day of Pentecost once the Jews entered the Land of Promise (on Abib 10, 1451 BC, cp. Josh. 4:19) and began to till the land (1444 BC, after a 7 year wait). As the Amalekite attack was prior to this, Moses was 80 and Aaron 83 years old at the time (Exo. 7:7).

Hur was the grandfather of Bezaleel (Exo.31:1-11; I Chr.2:20), the chief of design and construction for the Tabernacle. He worked in making its furniture as well as the other furnishings. The Tabernacle was completed almost one year after the Exodus (Exo.12:2, 6; 13:4, cp. 40:17 and Num.1:1) at which time Bezaleel was a grown man (I Chr.2:20; Exo.31:1-11; 35:30-35); hence Hur was aged at that time.

Josephus calls Hur the husband of Miriam (Greek = Mary), the sister of Moses and Aaron (Antiquities, III 2, 4).

Chart #3b

JUDAH'S LINEAGE - EGYPT

0 10 20
SCALE : years

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04/07/06 Chart 3b Judah's Lineage - Egypt

Outline of JACOB'S Life (see charts 2 & 3)

IF	1836 BC	JACOB Born		ISAAC 60 yrs old
	1759 BC	JACOB age	77	*arrives at LABAN'S*
	1745 BC	JACOB age	+14 91	*JOSEPH born after both wives paid for at the end of 14 years* Gen 30:24-26
			+ 6	*JACOB worked 6 years for his animals* Gen 31:38,41
	1739 BC	JACOB age	97	*on his return to Canaan*
THEN	1706 BC	JACOB age	130 -97	when he comes to Egypt Gen 47:9
			33	yrs — hence, he spent 33 years in Canaan before going to JOSEPH in Egypt

THEREFORE The events in Gen 38 concerning JUDAH and TAMAR to Gen 46:12 all take place during these 33 years in Canaan.

CHART No. 3c

SCALE : years

JACOB'S 20 YEARS WITH LABAN

(From chart 3c)

CHART No. 3d

SCALE : years

Birth of JUDAH

JACOB'S sons — he served LABAN 20 years — from age 77 to 97 (see chart 2)
Gen 29:30 Gen 31:41

Jacob took his wives, Leah and Rachel, almost immediately upon coming to his uncle Laban's in Padan-aram (northern Syria). It could not have been after first working and waiting for 7 years that the marriage contract was fulfilled for the following 4 reasons:

1. Jacob did not say "Give me my wife, for my *years* are fulfilled." He said "for my *days* are fulfilled" (Gen.29:21). This implies a certain number of days from the time the contract was made until he could actually take Rachel to wife. The number itself was always left to the determination of the contracting parties. The 7 years (x.18) of service were the total dowry and not the customary waiting period. The "few days" of Gen.29:20 could have been the month of verse 14 and the contract could have been made at the beginning of Jacob's 30 days. Verse 15 implies that Jacob had already been working or "serving" Laban in order to earn his keep.

2. Jacob actually received both wives within a week of each other (vs.27-30). He was told that if he would "fulfill her (Leah's) week" (v.27) Rachel would then be given to him. Verse 28 declares: "And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter also to wife." Jacob was married to Rachel at the end of the seven days he spoke of the beginning of the total 14 year dowry period (See reasons #3 and #4.), then Rachel had to have also become his wife at that time.

3. It is not feasible that Jacob obtained Leah (and Rachel a week later) at the *end* of the first 7 year period. Jacob's agreement was with Laban and not with his daughters. Laban had to have been in control of the situation here before the return to Canaan and was born at the end of the 14 year dowry period. As his birth and having fully paid for Rachel (Gen.30:24-26), Jacob desired to return to Canaan but Laban persuaded him to remain 6 more years (for the cattle, Gen.30:24-28; 31:41). Thus all the other children had to be born in either a 7 year span or a 14 year span (except Benjamin who was born of Rachel near Bethlehem on the return just before coming to Isaac at Hebron, Gen.35:16-20, 27).

   Now Leah had 6 sons and a daughter *before* Joseph was born (30:20-24). Furthermore, there was a period when she "left (off) bearing" after having birthed 4 sons (29:35; 30:9). During this interval of barrenness, she gave Zilpah, her handmaid, to Jacob that she might have more children through her. As Zilpah bore 2 sons *before* Leah herself began to bear again, the childless interval had to have been close to a minimum of 2 years. Thus, it is not possible that Leah could have had 7 single births and an approximately 2 year unfruitful interval in only 7 years. Moreover, nothing tends to dilate gestation making this even less conceivable. Therefore Leah received his wives at the *beginning* of the entire 14 year dowry period.

4. As alluded in earlier, Judah could not have been born in the second 7 year period because the events relating to his life recorded in Gen.38 require more time than that would allow. This episode occurs before Judah's family went down to Egypt. Jacob departed from Laban in Haran when he was 97 years old (See Chart 3c.) and he was 130 when he and his family entered Egypt (Gen.47:9). Thus the family only dwelt in Canaan 33 years (97 - 77 = 33; See Chart 3c.) during which time Judah married a Canaanitess, the daughter of Shuah of Adullam. They began a son named Er who married Tamar. The LORD slew Er and his younger brother, Onan, were wed Tamar.

   After God also slew Onan for his wickedness, Judah refused to let his youngest son, Shelah, marry Tamar. Later, after Judah's wife had died, Tamar disguised herself as a harlot and seduced her father-in-law, Judah, to impregnate her with twins, Perez and Zerah. Judah was 14 years old when Joseph was born (See Chart 3d). He gave birth to twins and at the time that Jacob and his clan followed Joseph into Egypt they were of sufficient age that one of them, Perez (Pharez), was married and had 2 sons (Gen.46:12).

   Judah was Jacob and Leah's 4th son (Gen.29:31-35). Chart 3d depicts the 29 years that Jacob spent with his family in Canaan before they went down to Egypt. Chronological considerations of the events in Genesis 38 exhibits two possible scenarios for the birth year of Judah. Chart 3f portrays both possibilities for comparison.

   The upper scenario reflects the difficulty of compressing the account of Judah's family given in Genesis 38 into the Biblically required 33 year span, even when the maximum conditions that make use of Judah's being born in the 1st 7 year period are considered. This scenario requires that Jacob took his wives at the beginning of the 14 year dowry plus 18 years (Gen.31:41) before returning to Canaan. This scenario also requires that Judah begotten a generations (Judah, Er, Perez and his 2 sons) to be born in only 49 years i.e., Judah's birth in B.C. 1753 (Chart 3d) minus 1706, the Year the family entered Egypt (Charts Two and Three). This could permit Judah to be about 16 when his father took him to live in Canaan whereupon he soon wed, betrothed by age 17 so that Er, Onan and Perez (Pharez) could have been around 14 to 15 years old when they married.

   However, if we try to place the time of Judah's birth in the second 7 year period, we lose 7 years, forcing all these births and marriages into only a 42 year term (1748 -1707 = 42) as displayed in the bottom scenario of Chart 3f. Here the marriage ages become so small such that the setting does not ring true. Furthermore, the ages of Er and Onan become generally too young (c.11 or 12) to procreate or so incur the judgment that fell upon them. Moreover, it is difficult to imagine God as describing boys of 12 and 11 years as "wicked".

   Therefore, in view of the above four considerations one must conclude that Jacob took his wives at the beginning of the entire 14 year dowry period, working for Laban to pay off the dowry while living with both Leah and Rachel. How else could he be said of a love smitten suitor that the time "seemed unto him (Jacob) but a few days" (Gen.29:20)? Yet there is still more confirming evidence.

5. Dinah's age is a restricting factor with regard to when Jacob obtained his wives (See Chart 3f). During their sojourn at Shechem, Dinah (Jacob's daughter by Leah) "went out to see the daughters of the land" (Genesis 34) at which time Shechem the Hivite, son of the prince, raped her. Jacob had gone to Laban in B.C. 1759 and Joseph was born in 1745 at the end of the 14 year dowry period which he served to pay for his wives (Gen.30:24-26). At age 6 Joseph departed with his family from Laban's to Canaan. Jacob built a significant time in both Succoth, where he built a house, and Shechem where he had bought "a parcel of a field". Upon his return, his sons were referred to as "tender children" (Gen.33:7-13) whereas at the time of the rape they were called "men" (Gen.34:7, 21, 22, 25).

   Later while living in Hebron with Isaac, Joseph's brothers sold the 17 year old (mix sleeve) in 1728 B.C. (Gen.37:2, 28, 36; cp. 35:27). This act bought forth the prophetic dream that placed restrictions on Dinah's age at the time of her defiling. As she was Leah's youngest and since the rape took place before Joseph's 17th year, Jacob could not have waited 7 years until B.C. 1732 (1759 - 7 = 1752) before he received his wives for Dinah could not feasibly be born during the first 7 year span as demonstrated in point three. Even in the extreme unlikelihood of this having happened, she then would have had to have been in the same year as that of Joseph's (1745). Such a scenario would place her age around 13, too young to fit the context of the incident; so young a maiden would hardly go unnoticed among the country people. The additional seven years brings her age much more in line with the story.

* NOTE:

Ussher published in 1650 AD and his dates were added to the margin of the KJB in 1701 when the 1st edition of the Scofield Bible was printed (spelling and typesetting error). Lloyd used most of Ussher's dates, but changed some to fit his thinking. Hence, the dates which are commonly referred to as "Ussher's" are often Lloyd's.

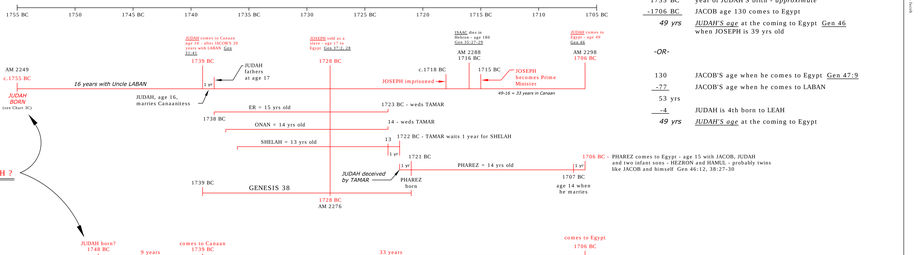
Ussher gives no dates for DINAH; otherwise, he and Jones agree on all the upper dates. Those in parentheses, are actually Lloyd's (designated Ussher-Lloyd). See "Annals of the World", 2004 ed., pp. 29-31 (1658 ed., pp. 8-10).

CHART No. 3e

SCALE : years

Possible SCENARIO for JUDAH Genesis 38

Showing why JACOB had to have received his wives very soon after his arrival at LABAN'S



This scenario shows the math requirements necessary for JACOB if he had to work 7 years *before* he received a *wife*. The time passed quickly - Gen 29:20 because he had received both wives soon after he made the covenant with LABAN (ie: Gen 29:21 "days", not years, are fulfilled). This statement could not have been made if JACOB had to first work 7 years without RACHEL.

continued from charts 2 and 3d

1759 BC	JACOB age 77 goes to LABAN	
-4	JUDAH is the 4th born to LEAH	
1755 BC	year of JUDAH'S birth - *approximate*	
-1706 BC	JACOB age 130 comes to Egypt	
49 yrs	*JUDAH'S age* at the coming to Egypt Gen 46 when JOSEPH is 39 yrs old	
-OR-		
130	JACOB'S age when he comes to Egypt Gen 47:9	
-77	JACOB'S age when he comes to LABAN	
53 yrs	JUDAH is 4th born to LEAH	
-4	*JUDAH'S age* at the coming to Egypt	
49 yrs		

Chart #3f

JACOB & JUDAH

SCALE : years

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The judges were raised up by the Lord, especially during the times of spiritual decline or backsliding of Israel. Among these periods, God would permit foreign powers to be strong over the Israelites, as a chastisement for their sins against God. Israel would cry out to God for help, and God would raise the Lord which invariably involved the securing of other gods, and or again, only upon Man. A judge was a military leader who was also a civil administrator, who was a judge (Judges 2:16-19; 1 Samuel 7:15-17; and Ruth). Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And yet they will not hearkened unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way in which their fathers walked, obeying the commandments of the LORD; but they did not so. And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. Nevertheless they hearkened not unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way of their fathers, in obeying the commandments of the LORD; but they did not so (Judges 2:16-17).

Although the source of the massive discomfiture the judges is not distinctly defined by the Scriptures, it is evident that it was the Lord God of Israel who raised up the judges to deliver Israel from oppression. For example, even though some leaders did appoint their sons as judges and rulers over Israel, the Lord God of Israel raised up judges, and the Lord God of Israel was upon the judges ordained by God himself. At the time of the end from Jesus, the judge's authority was taken away from them, and given to the Lord Jesus Christ, who is the judge of all, proper to prophesies then continuing the people as an living stone in judge their own, and

Possible SCENARIO of the JUDGES
as tested by JUDAH'S Lineage

1480 BC | 1450 BC | 1420 BC | 1390 BC | 1360 BC | 1330 BC | 1300 BC | 1270 BC | 1240 BC | 1210 BC | 1180 BC | 1150 BC | 1120 BC | 1090 BC | 1060 BC | 1030 BC | 1000 BC

1418 BC — OTHNIEL — 1378 BC

JOSHUA enters CANAAN 1451 BC

SALMON born? approx 20 yrs — 80 yrs — 1371 BC ?

SALMON

Married RAHAB: Mt 1:5

As tribal princes were formerly selected to serve as spies (Num 13:2-16) and as scouts (1Ch 2:10-12) as well as young at the time (Josh 6:23, cp 2:1-24), he may have been one of the two spies sent in to reconnoiter Jericho.

Fathers BOAZ approx. age 100

1371 BC — born — BOAZ (RUTH)

approx. period of Book of Ruth

1282 — 11 yrs — 1271 BC — age 120?

approx. age 100 fathers OBED

1271 BC — born — 100 yrs — 1171 BC — age 120?

OBED

approx. age 100 fathers JESSE

1171 BC — born — 86 yrs — 76

JESSE

SAUL king 1095 BC

JESSE 76 when SAUL ascends

DAVID king 1055 BC

1085 — 15 yrs — 1070 BC — ? —

age 86 fathers DAVID

1085 BC — born — 15 yrs — 1070 — 15 yrs — 1055 BC — 40 yrs — 1015 BC

about age 15 SAMUEL anoints DAVID - JESSE still alive

age 30 DAVID King

age 70 DAVID dies *a Grey Haired Old Warrior*

DAVID

JESSE is an "old man" when DAVID slays GOLIATH at c.18 yrs of age near 1067 BC (1 Sam 17:12) He and his wife join DAVID at cave Adullam and are taken to the King of Moab for safe keeping (c.1065) while DAVID was in the stronghold (c.1064. 1Sam 22:1-5)

USING 1 Kg 6:1 - 480 years from the 4th year of SOLOMON to the Exodus yields:

OTHNIEL: 1418 BC – 1095 BC = 323 year span OR SAUL: 1418 BC – 1101 BC = 317 year span for the Book of Judges [cp. Acts 13:20 - ie: "*about the space of four hundred and fifty years*"

The "discrepancy" is due to overlap and misinterpretation of Acts 13
(see chart 4, JUDGES LEGEND & this 4)

Hence - a Scenario that would use the 450 yrs as though they were consecutive linear years for the time span describing the 8 year servitude to CUSHAN (Judg 3:8) as the beginning and SAUL'S Kingship (year of enthronement) as it's end, rather than the 323 years as depicted above - would have to add to the lifespans and increase the ages of SALMON, BOAZ, OBED, and JESSE as to when they fathered one another - over and above the years in the above scheme. Yet other data relating to men's ages for the same period indicates that this would be unlikely as MOSES and AARON lived to be 120 and 123 respectively, EHUD approx. 110, ELI 98 to DAVID, age 70. Even the above scenario requires that men father at age nearly 100 when most men are scarcely living that long.

Chart #4a
JUDGES
TESTED by JUDAH'S
LINEAGE

0 25 50 75 100
30ALF - years

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JUDGES Chart #4 tested against possible
scenario of MOSES Lineage to DAVID's Time (1Ch 26:24-28)

1600 BC | 1550 BC | 1500 BC | 1450 BC | 1400 BC | 1350 BC | 1300 BC | 1250 BC | 1200 BC | 1150 BC | 1100 BC | 1050 BC | 1000 BC

born 1591 BC — 40 yrs (MIDIAN) — flees EGYPT 1531 BC — 40 yrs (WANDERS) — the EXODUS 1491 BC — 40 yrs (LEAD) — dies age 120 Dt 34:5-7 1451 BC

MOSES

Gershom, Moses' 1st born, had not been circumcised just prior to the Exodus. At that time, he was a small boy as shown by the fact that his mother, Zipporah, performed the circumcision (Exo.4:20-26; cp. Exo.2:22, Gen.17:14 & Exo.18:2-4). As only one son is circumcised at this time, Eliezer - the 2nd son - is not yet 8 days old. That both boys are already alive when Moses left Midian with his family to return to Egypt and are both very young is further evidenced by Exodus 4:20 where Moses put his sons (plural!) as well as his wife - all 3 - on but one donkey for the trip. Thus, Eliezer must have been born a short time before the BC 1491 Exodus. He is not mentioned by name until Exo.18:2-4, about one year after the Exodus.

c.1491 BC — 80 yrs — c.1411 BC ?

ELIEZER c. age 80, fathers REHABIAH

c.1411 BC — 80 yrs — c.1331 BC ?

REHABIAH c. age 80, fathers JESHAIAH

c.1331 BC — 80 yrs — c.1251 BC ?

JESHAIAH c. age 80, fathers JORAM

c.1251 BC — 80 yrs — c.1171 BC ?

JORAM c. age 80, fathers ZICHRI

c.1171 BC — 70 yrs — c.1101 BC ?

ZICHRI c. age 70, fathers SHELOMOTH

c.1101 BC — 46 yrs — c.1055 BC ?

SHELOMOTH

one of DAVID's Treasurers of MOSES' Lineage 1Ch 26:24-28

King of Judah in Hebron 1055 BC — 7 — King over all 12 Tribes in Jerusalem 1048 BC — 70 yrs — dies age 70 2Sam 5:4-5 1015 BC

1085 BC

DAVID

The data concerning Moses' lineage as depicted by this scenario is given to confirm chart 4 and our interpretation of the "about 450 years" of Acts 13:17-22. The 450 year problem is explained in the write-up at the left side of that chart. This chart, (4b), is offered as further Biblical evidence in support of chart 4a, which also sustained chart 4, but through Judah's lineage.

This scenario reveals that each of Moses' descendants would, like Moses, have to bear a son around the age of 80 during a period when men's life-spans were diminishing from Moses' & Aaron's day of 120 and 123 years respectively, downward to 98 for Eli and 70 for David. As Judah's data on chart 4 depicts, the begetting of children between the ages of 80-100 years is unusually late in life with regard to these life-spans. Of course the offspring on this chart are not necessarily the 1st born - Eliezer was not Moses' first.

Attempting to force Acts 13:17-22 to mean that the span of the "Judges" is 450 years would necessitate expanding this scenario by an additional 150 years. The result of such an enlargement would increase the ages in which Moses' & Judah's descendants fathered to around 110-130, yet men were seldom, if ever, living that long during that era. Clearly, this may be seen as incorrect and thus the matter should be forever settled. The reader is again directed to chart 4 for clarification on the Acts 13 passage.

Chart #4b
JUDGES
TESTED by MOSES'
LINEAGE

0 25 50 75 100
30ALF - years

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2/6/06/18 Chart 4b Judges Tested by Judah's and Moses' Lineage

[illegible]

[illegible]

[illegible]

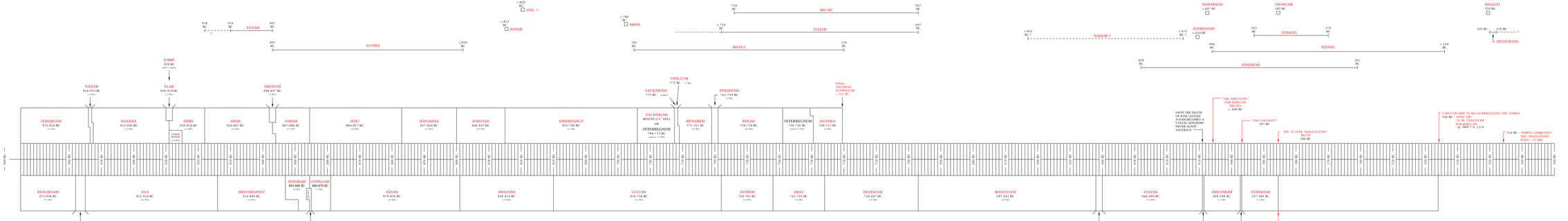

Chart #5a

KINGS
of the DIVIDED MONARCHY
SIMPLIFIED

(see Chart# Ao 5)

SCALE - years

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Chart 5a
Page 4 of 4 Revised 03/01/93
Filed by:

The Social Security Administration has assigned the number shown above to this plan. It is required to be shown on your tax return/report and in all letters and reports to the Internet Revenue Service.

Section 6058(a) of the Internal Revenue Code requires plan administrators to file annual returns with respect to the operation of employee benefit plans. Section 6059(a) of the Internal Revenue Code requires that actuaries who certify the actuarial information submitted with the annual return/report sign the report. Section 6047(b) of the Internal Revenue Code requires plan administrators to furnish certain reports to participants and beneficiaries. Section 6104(b) of the Internal Revenue Code requires that these reports be made available for inspection and copying. Section 6652(a)(1)(A) of the Internal Revenue Code provides a penalty for failure to file a complete or accurate return/report unless reasonable cause is established. Section 6652(a)(1)(B) of the Internal Revenue Code provides a penalty for failure to file a complete or accurate notification unless reasonable cause is established. Section 6652(c)(1)(A)(i) of the Internal Revenue Code provides a penalty for failure to furnish a copy of the annual report/statement to participants and beneficiaries unless reasonable cause is established. Section 6652(c)(1)(B)(ii) of the Internal Revenue Code provides a penalty for failure to make the annual report/statement available for inspection and copying unless reasonable cause is established.

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Form 5500	Form 5500-SF	Form 5500-EZ	Form 5500-N
Form 5500 must be used by all other plans.	Form 5500-SF may be used by plans that qualify as small plans.	Form 5500-EZ may be used by plans that are one-participant plans.	Form 5500-N may be used by plans that are eligible to file the simplified annual information return/report.

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FROM CREATION TO THE FLOOD (1656 yrs)

1	ADAM CREATED	GEN 1:1
930 YRS	ADAM DIES	
130 YRS	SETH BORN	GEN 5:3
912 YRS	SETH'S AGE WHEN	
105 YRS	ENOS BORN	GEN 5:6
905 YRS	ENOS' AGE WHEN	
70 YRS	KENAN BORN	GEN 5:9
910 YRS	KENAN'S AGE WHEN	
70 YRS	MAHALALEEL BORN	GEN 5:12
895 YRS	MAHALALEEL'S AGE WHEN	
65 YRS	JARED BORN	GEN 5:15
962 YRS	JARED'S AGE WHEN	
65 YRS	ENOCH BORN	GEN 5:18
365 YRS	ENOCH'S AGE WHEN	
365 YRS	METHUSELAH BORN	GEN 5:21
969 YRS	METHUSELAH'S AGE WHEN	
187 YRS	LAMECH BORN	GEN 5:25
777 YRS	LAMECH'S AGE WHEN	
182 YRS	NOAH'S AGE WHEN FLOOD	GEN 7:6
600 YRS	NOAH'S AGE WHEN FLOOD	
1656	TIME OF THE FLOOD	

NOAH - SHEM CONNECTION

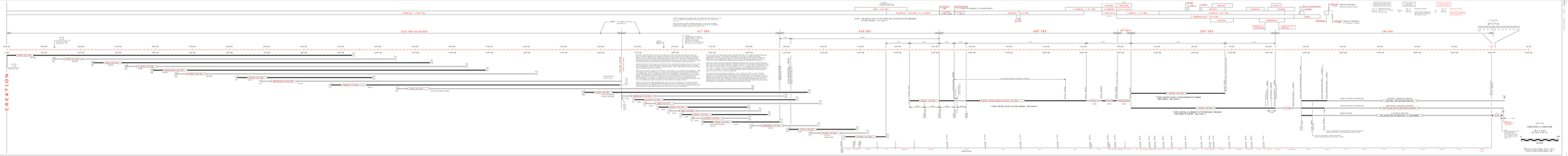
1656	TIME OF THE FLOOD	
100 YRS	ARPHAXAD BORN	GEN 11:10
1558		
35 YRS	SHEM BORN	GEN 11:10
1623	TIME OF NOAH'S DEATH	
1656	TIME OF THE FLOOD (NOAH 600 YRS)	

PERSPECTIVE - NOE - CHAI = 56 = GEMA'S AGE AT FLOOD

398 YRS	NOAH BORN	
1056	TIME OF THE FLOOD	GEN 7:11
1656	CHAIRA - TRIAD'S AGE WHEN FLOOD	GEN 16:11
	NOAH WAS NOAH'S FIRSTBORN SON	GEN 9:24
	NOAH'S SONS THREE SONS ARE ON THE ARK AND ARE THE ANCESTORS OF MANKIND	GEN 6:10, 7:13, 9:18

FROM FLOOD TO THE COVENANT WITH ABRAHAM (427 yrs)

1656	TIME OF THE FLOOD	
100 YRS	ARPHAXAD BORN	GEN 11:10
1658	ARPHAXAD'S AGE WHEN	
35 YRS	SALAH BORN	GEN 11:12
1693	SALAH'S AGE WHEN	
30 YRS	EBER BORN	GEN 11:14
1723	EBER'S AGE WHEN	
34 YRS	PELEG BORN	GEN 11:16
1757	PELEG'S AGE WHEN	
30 YRS	REU BORN	GEN 11:18
1787	REU'S AGE WHEN	
32 YRS	SERUG BORN	GEN 11:20
1819	SERUG'S AGE WHEN	
30 YRS	NAHOR BORN	GEN 11:22
1849	NAHOR'S AGE WHEN	
29 YRS	TERAH BORN	GEN 11:24
1878	TERAH'S AGE WHEN (**)	
70 YRS	ABRAHAM BORN	GEN 11:26
1948	ABRAHAM'S AGE WHEN TERAH DIES (ABRAHAM 75 YRS OLD)	GEN 11:32, GEN 12:4
1948	TERAH'S AGE WHEN ABRAHAM LEFT HARAN (TERAH 205 YRS OLD)	GEN 11:32
1983		
1983	JESUS - 1983 - 33 AD	
1976	YEAR TERAH BORN	
1656	TIME OF FLOOD	
320	TERAH'S AGE	
1136	TERAH'S AGE WHEN ABRAHAM BORN	
1948	ABRAHAM'S AGE WHEN TERAH DIES	
2084	ABRAHAM'S AGE WHEN JESUS BORN (ABRAHAM 75 YRS OLD)	


CREATION
1656 YRS TO FLOOD
427 YRS
430 YRS
400 YRS
215 YRS
200 YRS
145 YRS
CREATION - 1656 YRS
FLOOD - 1948 YRS
ABRAHAM - 2084 YRS
JESUS - 1983 YRS
ADAM - 930 YRS
SETH - 912 YRS
ENOS - 905 YRS
KENAN - 910 YRS
MAHALALEEL - 895 YRS
JARED - 962 YRS
ENOCH - 365 YRS
METHUSELAH - 969 YRS
LAMECH - 777 YRS
NOAH - 950 YRS
SHEM - 600 YRS
ARPHAXAD - 438 YRS
SALAH - 433 YRS
EBER - 464 YRS
PELEG - 239 YRS
REU - 239 YRS
SERUG - 230 YRS
NAHOR - 148 YRS
TERAH - 205 YRS
ABRAHAM - 175 YRS
ISAAC - 180 YRS
JACOB - 147 YRS
JOSEPH - 110 YRS
LEVI - 137 YRS
KOHATH - 133 YRS
AMRAM - 137 YRS
MOSES - 120 YRS
JOSHUA - 110 YRS
JESUS - 33 YRS
ABRAHAM'S SONS
ISAAC'S SONS
JACOB'S SONS
JOSEPH'S SONS
LEVI'S SONS
KOHATH'S SONS
AMRAM'S SONS
MOSES'S SONS
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Floyd Nolen Jones, Th.D., Ph.D.