

Introductory Comments

No one knows for sure what the dates are for creation, the flood, the Exodus and the lives of the patriarchs, judges and kings of the Old Testament. But it is interesting to speculate based on Biblical and historical research. The following charts are based on my consideration of the Bible and the research of Biblical historians Dr. Herman Hoeh and Dr. Earnest Martin – some of which has been updated by Carl Franklin and compiled and published in Fred R. Coulter's *The Holy Bible In its Original Order*. This places one of the defining moment of the Old Testament, the united kingdom of Israel with the reigns of kings Saul, David and Solomon, from 1090 to 970 BC.

However, many modern scholars are placing the united kingdom of Israel at 1050 to 930 BC – 40 years earlier than what I have chosen. Just about everyone agrees on the dates for the fall of the northern 10 tribes to Assyria starting in 722 / 721 BC and the final fall of Judah to Babylon in 586 / 585 BC. However, there are several theories on how to date events before these “falls”. Yet many current scholars seem to agree on a date for creation of around 4000 BC. What are the differences? Current scholarly theories overlap many of the reigns of the kings of Judah and Israel, thus making the reign of the united kingdom 40 years earlier than what I have listed. To be sure, there is some overlap with these reigns. But then some don't overlap all of the reigns of the judges after Gideon and before Samuel, adding 40 years to their time lines. Then they drop a 40 year period relative to the judgeships of Joshua and the elders immediately after him. This all results in the Exodus still being dated 40 years earlier than what I have on these charts. The issue I have with this current research is that their arrangement of events seems to ignore the 480 and 300 year periods the Bible documents as shown and explained on my “Chart 3”. The scholars now accept the Bible as a “somewhat” accurate historical record – they accept the lists of patriarchs, judges and kings as real historical people, but seemingly ignore the Bible's documentation of different summary time periods. This is also true for the period from Abraham to the Exodus. The Bible documents summary periods of “about 450”, 430 and 400 years with Josephus adding a 215 year period as I've listed on my “Chart 2”. Again, the scholars seem to ignore these and add 40 more years between Joseph and Moses than these Biblical time periods would permit. But when we come to the dates from Joseph back to creation, those who place creation at around 4000 BC have dates that are very much in sync with my chart dates. **Their alternative dates I have added to my charts in dark red for your consideration.**

I have designed these charts to be cut out, cut down and with a pasted edge, glued into an Oxford version of the printed Bible. This “slide show” is also designed for two-sided printing with charts on one side and additional information on the “back” side.

P. Scott Royer Jr.

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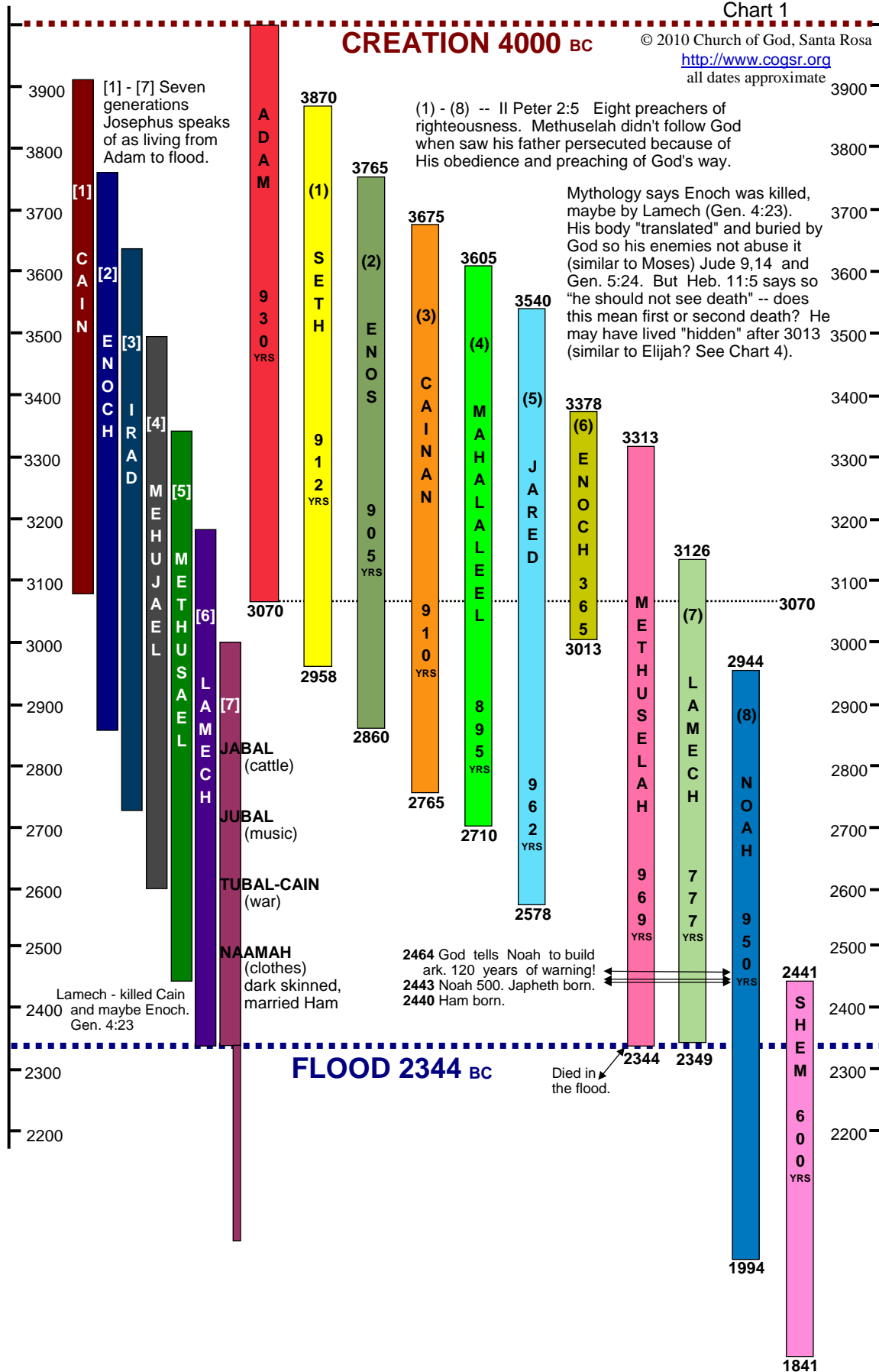
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Chart 1

CREATION 4000 BC

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 all dates approximate



All Proposed Chart Dates are Approximate

I have chosen dates based on the research of Dr. Herman Hoeh and Dr. Earnest Martin from my years at Ambassador College in the 1960's – with one adjustment. They begin dating the 430 years of Exodus 12:40-41 and Galatians 3:17 from the reconfirmation of the covenant between God and Abraham found in Genesis 17 when Abraham was 99 years old. Instead, I have chosen to date the beginning of the 430 years with the original covenant between God and Abram when God first called him at age 75 in Genesis 12. Therefore, all dates prior to the life of Moses and the Exodus by Dr. Herman Hoeh and Dr. Earnest Martin I have reduced by 24 years – which then agrees with the dates from “abiblestudy.com”. **The dates I have chosen are highlighted in yellow.**

There is a variety of research and opinions on dates for Biblical chronology. Most scholars agree on dates for major events starting around 600 BC. Before that there are a variety of theories on how to date major Biblical events. Below are different dates for the same major Biblical events from various sources. All dates are BC.

	James Ussher (1600's)	Eusebius+ (400's)	Dr. Herman Hoeh, Dr. Earnest Martin, David & Carl Franklin+ Rydholm# (1960's – 2007)	David Rydholm# (2007)	www. abiblestudy. com	Many Modern Scholars*
Creation	4004	%	4025	4000	4000	(No consensus on these dates)
Adam	4004-3074	%	4025-3094	4000-3070	4000-3070	
Noah	2948-1998	2958-2008	2968-2018	2944-1994	2944-1994	
Flood	2349/8	2358	2368	2345	2344	
Abraham	1996-1821	2017-1841	2015-1840	1993-1818	1991-1816	2166-1991
Abram Called	1922	1942	1940	1918	1916	2091
Isaac	1896-1716	1917-1937	1915-1735	1893-1713	1891-1711	2066-1886
Jacob	1836-1689	1857-1710	1855-1708	1833-1686	1831-1684	2006-1859
Joseph	1745-1635	1766-1656	1764-1654	1742-1632	1740-1630	1915-1805
Moses	1571-1451	1591-1471	1566-1446	1574-1454	1526-1406	1526-1406
Exodus	1491	1511	1486	1494	1446	1446
Saul's Reign	1096-1055	1115-1075	1090-1051	1099-1058	1050-1010	1050-1010
David's Reign	1055-1015	1075-1035	1051-1010	1058-1018	1010- 970	1010- 970
Solomon's	1015- 975	1035- 995	1010- 971	1018- 978	970- 930	970- 930
Temple build begins	1012	1033	1006	1015	966	966
Samaria Final Destruction	721	?	718	?	701	722
Jerusalem Final Destruction	588	590	585	586	586	586
Jesus' Birth	5	3/2	5	?	4	6/5

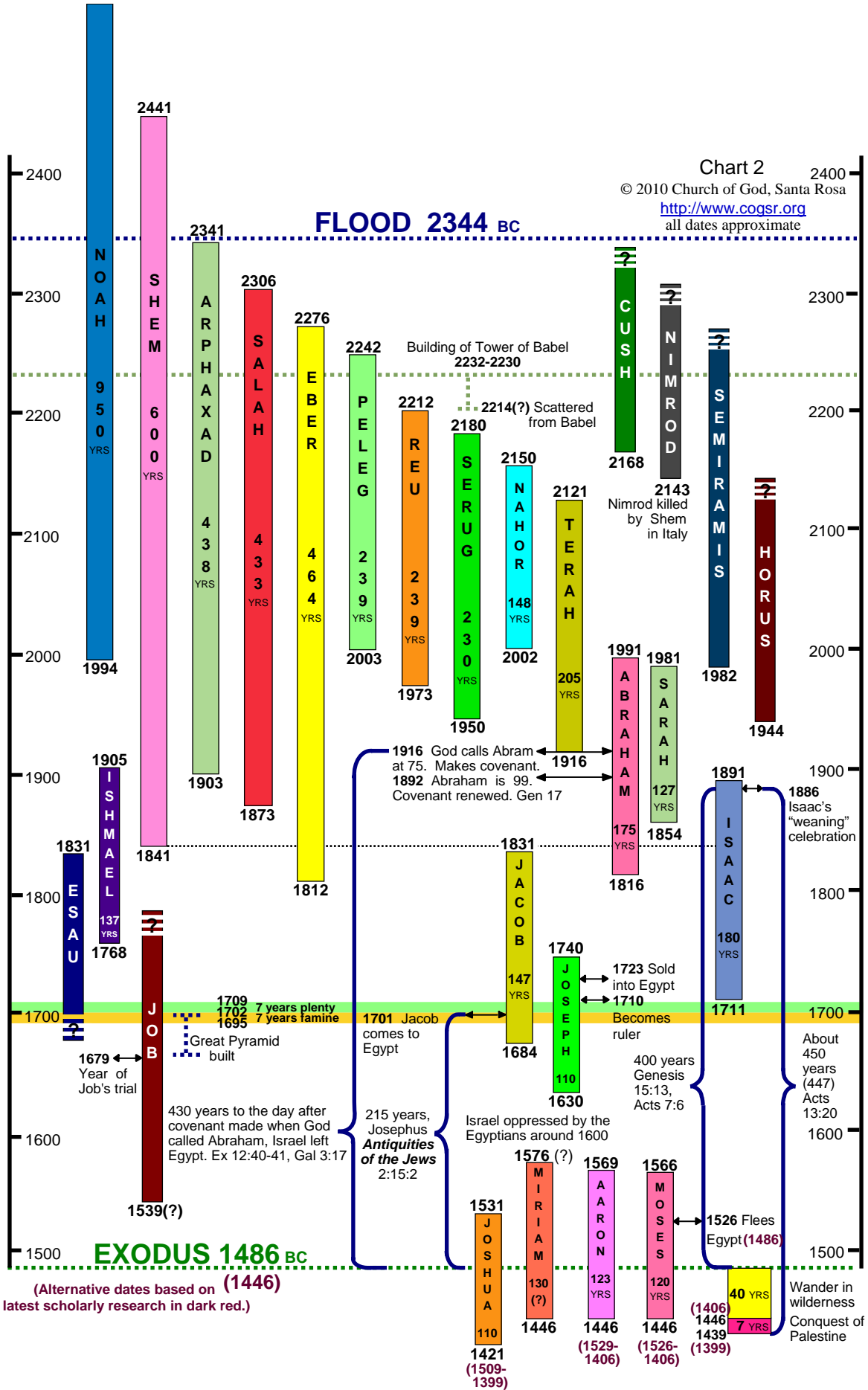
+ Dates of Eusebius & Carl Franklin from *The Holy Bible In its Original Order*, 2007, by Fred R. Coulter

From *The Journal*, Vol. XIII, No. 5, Issue No. 137, Nov. 30, 2009, page 15 (www.thejournal.org)

* From the *Zondervan NIV Study Bible*, 2002 printing

% Eusebius used a lost version of the *Septuagint* to date creation at 5199 BC. This date being completely out of line with the Bible is ignored for this chart.

A site with a detailed range of dates is <http://www.chcpublications.net/bibchron.htm>. A web site with a Biblical chronology that places creation at 4156 BC is <http://www.adamictimeline.com>. A site with many charts based on latest research is http://www.agapebiblestudy.com/charts/Charts_Menu.php.



Dating the 430 Years

Both Exodus 12:40-41 and Galatians 3:17 mention a 430 year time period. Exodus 12:40-41 tells us that the sojourning of the children of Israel ended “to the day” 430 years after some event – but doesn’t really tell us what exactly is that event that starts the count. However, a key indication here is the word “sojourning”. There are several indications that Jacob and his decedents were actually in Egypt only a little over 200 years – far short of 430 years. Galatians 3:17 tells us that some covenant with God starts the 430 year time period. Galatians tells us that the giving of the law, the Ten Commandments, ends this 430 year time period. Many accept that the Ten Commandments were given on the day of Pentecost that immediately followed the Exodus. When we consider covenants God made 430 years prior to the Exodus, we are limited to considering the covenants God made with Abraham. But which one? Let us go back to considering the key word in this logic exercise – “sojourning”. Let us ask when did a sojourn begin that coincides with God making a covenant with Abraham. The covenant that some chose is the renewal of the promises God made to Abraham in Genesis 17. But there is no beginning of a “sojourn” with this covenant. What does fit is when Abraham began his sojourn in the land of Canaan and when God promised to give to Abraham’s seed all the land of Canaan. We find both these events in Genesis 12 – the “call” of Abraham when he was 75 years old, his leaving the land of Haran, taking up residence in Canaan and God’s promise to Abraham once he was there to give his seed all the land he saw (Genesis 12:7). Abraham was a “stranger in a strange land”. He, representing his future seed, began his sojourn in the land of Canaan and subsequently Egypt thru Jacob and his 12 sons. Therefore, it makes the most sense to begin the 430 year period when Abraham entered the land of Canaan when he was 75 years old. In addition, a version of the Greek *Septuagint*, which predates the Hebrew Masoretic text has for Exodus 12:40, “Now the length of time the Israelite people lived in Egypt and Canaan, was 430 years.” Josephus in the *Antiquities of the Jews* 2:15:2 refers to this 430 year time period and specifically states “four hundred and thirty years after our forefather Abraham came into Canaan, ...” therefore adding considerable weight to this conclusion.

Dating the 400 Years

Genesis 15:13 and Acts 7:6 both mention a 400 year period. Genesis 15:13 uses the phrase “stranger in a land not theirs” and that they would serve others and be afflicted 400 years. The key to dating the 400 years compared to the 430 years are the key words “sojourn” and “afflicted”. Acts 7:6 adds that Israel would be in bondage and treated evilly 400 years. While not specifically stated, both these verses imply that the bondage and servitude would end at the same time as the 430 year period. With this in mind, what significant event happened 30 years after Abraham entered the land of Canaan. We find the most likely answer to this in Genesis 21:8-10. The custom of that time was that children suckled for several years. Male children remained under the care of their mother until they were 5 years of age. Then there was an official celebration for the (past or current) “weaning” of the child and the formal presentation of the male child to his father for his future care and upbringing. We see after this event in verse 8 that Sarah wants to “cast out” Hagar and Ishmael. Why? Other historical records state that Ishmael mocked and made ridicule of Isaac on this occasion. The mocking of Isaac by Ishmael is used by many as the beginning of the “affliction” of the people of Israel. And it fits our timeline exactly. Josephus in *The Antiquities of the Jews* 2:9:1 also mentions this 400 year time period. It would appear the use of this 400 year time period, its beginning and ending events, were common knowledge in ancient times.

Dating the 450 Years

Acts 13:20 talks about a 450 year period. The old King James translates verse 20 to indicate the time of the Judges until Samuel was about 450 years. This not only does not make sense, it would contradict Judges 11:26 and 1 Kings 6:1 (see next chart explanations). Most modern translations associate the 450 years with the events in verses 17-19, the choosing of Israel’s fathers who dwelt in a strange land until the time of the judges. Is there such a time period of about 450 years? Yes, of course. If we chose the “beginning of affliction” that we did for dating the 400 years as the beginning, and then chose the dividing of the land after 7 years of conquest, we have a period of 447 years, nicely fulfilling Paul’s statement of “about 450 years”.

A 215 Year Period by Josephus

Josephus in *The Antiquities of the Jews* 2:15:2 mentions another time period, 215 years from the time Jacob entered Egypt until the Exodus. Using the second year of the “7 years of famine” as when Jacob entered Egypt from the chart, we have exactly 215 years until the Exodus. All these time periods now fit very nicely together.

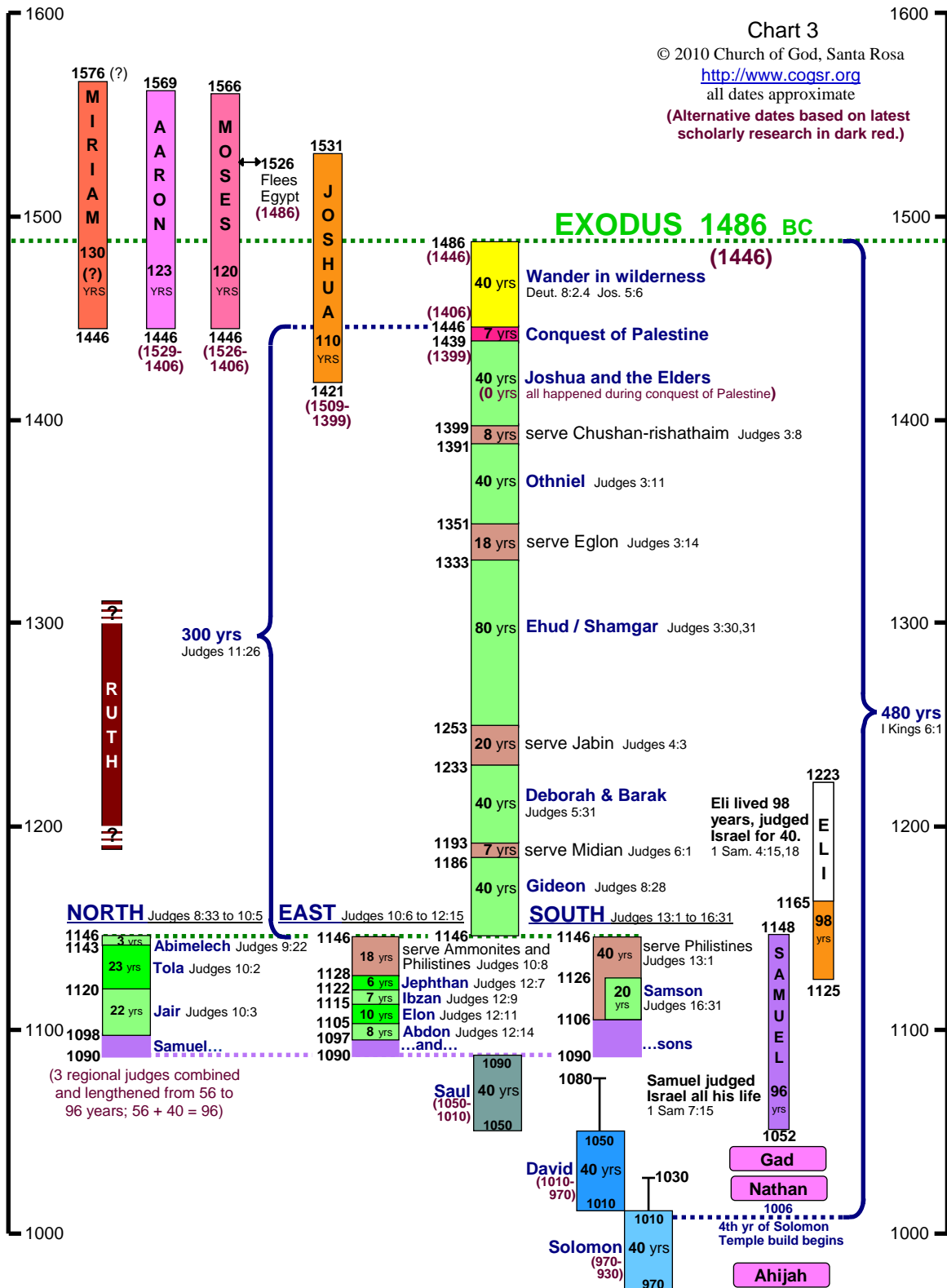
Chart 3

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all dates approximate

(Alternative dates based on latest scholarly research in dark red.)



Chronology Problems of Judges With Proposed Solutions

Problem 1 – 1 Kings says there were 480 years from the Exodus until Solomon's 4th year. Yet if you add up all the captivities and reigns of the judges you get well over 550 years.

Solution 1 – Either there is a mistranslation or some of the periods of time in Judges overlap each other. The latter is true. The key time is following the death of Gideon recorded in Judges 8:32. Up until that point, all Israel was geographically united under one judge or under one captivity. After Gideon's death, Israel was split into 3 independent sections: north, east and south. This is a critical point. We find that three separate narratives are developed in the text – all three of which are occurring at the same time. The way to prove that these 3 accounts are indeed describing contemporaneous events is by comparing similar statements in 8:33, 10:6 and 13:1 – all describing the rebellion of Israel. Both 10:6 and 13:1 immediately follow 8:32 just as surely as 8:33 follows 8:32. All 3 scriptures introduce 3 separate narratives, all of which began at the same time, right after Gideon's death. All three stories unite again at the coronation of Saul in 1090 BC.

1. 8:33 to 10:5 – Abimelech in north, the only free part of Israel.
2. 10:6 to 12:15 – Invasion of Ammonites into east Israel.
3. 13:1 to 16:31 – Invasion of Philistines into south Israel.

Problem 2 – We don't have any statement of the length of years in Judges between the time of Israel's entry into Canaan and the first captivity of Israel by the armies of Chushan-rishathaim (3:8). This was the period of Joshua's rule and the elders who continued after him. This period is a "gap."

Solution 2 – There is one key scripture for problems 2 and 3 which defines the outer limits of the "gaps" in question. Once we have determined these outer boundaries, we can add up the total number of years of the judgeships and captivities and then simply subtract to arrive at the number of years for these "gaps." For the period of time between Joshua's rule and Israel's first captivity by Chushan-rishathaim, the key scripture is Judges 11:26. It says 300 years pass between the year Israel destroyed Sihon, King of the Amorites (11:21) – which is the year Israel entered Canaan – and the beginning of the Ammonite oppression of eastern Israel (11:26). Since the entrance into Canaan was in 1446, Judges 11:26 must have been in 1146; $1446 - 300 = 1146$. Now Jephthah's message to the king of the Ammonites (11:12-27 – including the key verse of 11:26) occurs at the very beginning of the Ammonite oppression (11:4) in the same year in which Israel rebelled (10:6-8). Remember from solution 1 that "time wise" 10:6 along with 13:1 and 8:33 occur immediately after Gideon's death in 8:32. This means that the three separate narratives of north, east and south all begin at this same time of 300 years after Israel's entry into Canaan. So, with Israel's entry into Canaan in 1446, all 3 accounts begin in 1146. This is also the year of Gideon's death. Going backwards, totaling the years of the judgeships and captivities, we get 253 years, bringing us to 1399 as the year of Chushan's attack on Israel. This leaves 47 years for the "gap" between the crossing of the Jordan and Israel's 1st captivity. It took about 7 years to conquer and divide the land – 5 years hard fighting (dated by Caleb's 85th year in Joshua 14:10) – and 2 years for fighting to die down and distribution of their inheritances. This leaves a full 40 years ($47 - 7 = 40$) for Joshua's rule, his death, rule of the elders that followed (2:7), the rising up of a new generation (2:10) and their rebellion (2:11) – all before the 1st captivity.

Problem 3 – There is no statement of the number of years between the last judges and Saul's coronation, that is, no dates are given for Samuel's rule. This represents another "gap."

Solution 3 – 1 Kings 6:1 states Solomon's 4th year was the 480th year after the Exodus. This is $1006 (1486 - 480 = 1006)$. Solomon's 1st year is 1010. Since David and Saul reigned 40 apiece, Saul was crowned in 1090. Now add up the captivities and judgeships in each of the 3 geographical areas. For the north Jair's judgeships ends in 1098 (10:3), Abdon's in the east in 1097 (12:13-14), and the Philistine domination in the south ends in 1106 (13:1). From each of these dates to 1090 is the "gap" (north, 8 years; east, 7 years; south, 16 years) as far as the biblical record is concerned. During these "gaps" Samuel set up his sons as local judges and he himself ruled as a circuit judge over the whole territory until Saul's coronation. Of course Samuel judged Israel before and after these "gaps" too.

Problem 4 – Where do chapters 17-21 fit into the chronology of judges.

Solution 4 – all 5 chapters are appendices – covering the rebellions between Joshua's death and the 1st captivity. Key scriptures proving chapters come much earlier than their numbers indicate are 18:30 (read Moses, not Manasseh – so Jonathan was Moses' grandson) and 20:28 (Phinehas was Aaron's grandson).

Chapter Outline of Judges

- 1 – Battles Immediately after death of Joshua
- 2 – Summary and overview of entire book of judges
- 3 to 8:32 – Chronology of successive Judges of all Israel ending with death of Gideon

The following 3 narratives take place at the same time – right after Gideon's death.

- 8:33 to 10:5 – North, Abimelech's Judgeship (free)
- 10:6 to 12:15 – East, Ammonite oppression, Jephthah
- 13:1 to 16:31 – South, Philistine oppression, Samson
- 17 to 21 – Appendices: lessons from Israel's rebellion