Chronological Companion
To The Bible

Compiled by Thomas J. Short
Introduction and Instructions

I love the Bible! Not just because “all Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;”¹ but also because it is absolutely full of all sorts of interesting reading! Yet amazingly, the Bible, as a whole work, is generally unread, even by those who claim a close personal relationship with the God Who inspired its writing. They may know very well the key texts behind significantly important theological tenets, but otherwise they are altogether unfamiliar with the rest of this great literary and historical treasure.

It has been my experience as a Bible teacher that this biblical illiteracy generally stems, not from laziness, but from repeated, unsuccessful attempts to read the Bible “cover to cover,” “start to finish,” “Genesis through Revelation,” as one would read most books. Such readers generally do well until they reach Leviticus, where they get bogged down in the detailed instructions of sacrificial protocol, and many simply give up. Those who do press on may make it as far as 1 Chronicles, where, overwhelmed by the sheer number of unfamiliar names, more will abandon their worthy goal. Of those who survive the “name lists,” few are able to appreciate the messages of the various prophets, since these have long been arranged in a manner foreign to the average reader, completely divorced from their historical contexts. And I won’t even bother going into the problems that arise from trying to read the New Testament books in the order of their arrangement.

I have long believed that these hindrances to reading the whole Bible are best dealt with by helping people absorb Scripture progressively and in chronological order. It makes perfect sense to the average person that 2 Samuel should be read after 1 Samuel and that 2 Corinthians should be read after 1 Corinthians. Why not apply the same logic to the rest of Scripture?

The Old Testament prophets and wisdom books ought to be read in the order they were written and in the context of the Old Testament historical books. In the same way, the New Testament letters ought to be read in the order they were written and in the context of the historical book of Acts. And even though I am a very serious New Testament believer, I am thoroughly convinced that students of Scripture ought to read the entire Old Testament before seriously tackling the New Testament.

Over the past sixteen years, as I have taught through the Bible in this manner, many of my students have commented that the very things which once stymied their reading efforts now make perfect sense and that they have a renewed hunger and thirst for the entire Word of God. My intention in compiling this book is to offer this same means of encouragement to a much wider audience.

This book is basically a chronological outline of the Bible. To journey through the exciting world of sacred history, all you need to do is spend a few minutes of each day reading, in order, the indicated text references. As you read, take the time to mark and to date where you end each reading session. This will help you keep track of your progress and make it easier to resume your journey if a few days happen to pass between opportunities to read. Remember, it's not really all that important how long it takes you to finish this journey, only that you do finish it.

Where more than one account of an event is available (as in the Divided Kingdom Period and in the Life of Christ), I have tried to make the assigned reading the most full, relatively significant or convenient account. References for any parallel account(s) are then provided parenthetically.

If you have a particular interest in Biblical chronology, you’ll want to pay attention to the outline itself, including the footnotes and charts. I have tried to clearly indicate those places where I have made chronological or textual assumptions, indicating in a footnote or parenthetically how and/or why the assumption was made.

Finally, I have reduced many (but by no means all) of the “name lists” to chart form and have included them outside the reading assignments so that you can consider them at your leisure. There’s a lot of interesting information in these lists, so make sure that you don’t just pass them by.

So, after a few introductory charts, let’s get started on our journey!

Thomas J. Short
1 September 2001
Mishawaka, Indiana

¹ 2 Timothy 3:16. Unless indicated otherwise, all Scripture quotations are taken from the New American Standard Version.
For Deb
Je t’aime
Chart 1: The Ancient Israeli Calendar

The ancient Israeli day ran from sunset to sunset, with seven days in each week. The Israeli month, which was tied to the lunar cycle and varied between 29 and 30 days in length, began with the first visible crescent of each new moon. The 1st Month of the Israeli (Exodus-based) year began in the spring, around the time of the vernal equinox. Differences between the solar and lunar cycles, made it necessary to insert a 13th Month every few years in order to keep the calendar in sync with the agricultural cycle.

<table>
<thead>
<tr>
<th>Numerical Designation</th>
<th>Modern Month Approximations</th>
<th>Pre-Davidic Designation</th>
<th>Post-Babylonian Designation</th>
<th>Gezer Calendar Agricultural Cycle</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>(MAR/APR)</td>
<td>Abib⁶</td>
<td>Nisan</td>
<td>Flax Hoeing</td>
</tr>
<tr>
<td>2</td>
<td>(APR/MAY)</td>
<td>Ziw⁷</td>
<td>Iyyar</td>
<td>Barley Harvest</td>
</tr>
<tr>
<td>3</td>
<td>(MAY/JUN)</td>
<td>Siwan</td>
<td>Wheat Harvest/Feasting</td>
<td></td>
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<tr>
<td>4</td>
<td>(JUN/JUL)</td>
<td>Tammuz</td>
<td>Vine Tending</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>(JUL/AUG)</td>
<td>Ab</td>
<td>Vine Tending</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>(AUG/SEP)</td>
<td>Elul</td>
<td>Summer Fruit</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>(SEP/OCT)</td>
<td>Ethanim⁸</td>
<td>Tishri</td>
<td>[Olive] Harvest</td>
</tr>
<tr>
<td>8</td>
<td>(OCT/NOV)</td>
<td>Bul⁹</td>
<td>Heshwan</td>
<td>[Olive] Harvest</td>
</tr>
<tr>
<td>9</td>
<td>(NOV/DEC)</td>
<td>Kislew</td>
<td>Grain Planting</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>(DEC/JAN)</td>
<td>Tebeth</td>
<td>Grain Planting</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>(JAN/FEB)</td>
<td>Shebat</td>
<td>Late Planting</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>(FEB/MAR)</td>
<td>Adar</td>
<td>Late Planting</td>
<td></td>
</tr>
</tbody>
</table>

² In Exodus 12:1-2, God established a brand new calendar system for Israel, tied to the Exodus event. Prior to this they presumably had followed a fall-based calendar (like so many other cultures of the Middle East) beginning around the time of the autumnal equinox. Both these calendar systems can be seen in use within the Old Testament, requiring some careful consideration by chronologists as to which is being cited in the text.

³ Josephus wrote that the Passover took place while the sun was in Aries – the constellation of the ancient, vernal equinox (Antiquities 3.10.5). Ancient, Israeli authorities probably considered a number of other, more subjective, indicators before declaring the arrival of the 1st Month; in particular the maturity of the barley crop, which had to be ripe enough for the High Priest to offer a sheaf of it as a First Fruits Offering on the first day of the week immediately after the first day of Unleavened Bread on 1*15 (Leviticus 23:9-21). My dating assignments assume that the 1st Month began after (or, on rare occasions, very shortly before) the vernal equinox.

⁴ Technically this was considered an additional observance of the 12th month. During such leap years (which were easily discerned ahead of time), the annual observance of Purim was shifted to the second incidence of Adar.

⁵ The Gezer Calendar appears to be a mnemonic poem from the late 10th or early 9th Century BC, probably intended to help young Israelis understand the progression of the agricultural year. Its description starts with events in the 7th Month of the Exodus-based Israeli year, indicating the use of the fall-based calendar system.

⁶ This word means “tender” or “green,” probably a reference to the maturity of barley.

⁷ This word means “prominent” or “brightness,” probably a reference to the flowering of plants.

⁸ This word means “continuing” or “permanent”, probably a reference to the permanent streams that ran even during the dry summer months.

⁹ This word means “produce” or “rain,” probably a reference to the start of the fall rainy season.
Chart 2: Key Dates in Israeli Chronology

The following events make up the essential framework of my O.T. dating system. Together, they form an unbroken chronological chain, from the well-established date for the Babylonian destruction of the Temple, backward, to Abram’s arrival in Canaan.

5*7\(^{10}\) (or 5*10) in the 18\(^{th}\) Year of Nebuchadnezzar of Babylon
[WED 26/27 (or SAT/SUN 29/30) JUL in 587 BC]
- Temple destroyed by the Babylonians (2 Kings 25:8-9; Jeremiah 52:12-13)
- Destruction occurred after 390 years of Israeli iniquity (Ezekiel 4:4-5)\(^{11}\)

2*2 in the 4\(^{th}\) Year of Solomon of Israel/480\(^{th}\) Year of the Exodus
[TUE/WED 15/16 APR in 977 BC]
- Temple foundation laid by Solomon (2 Chronicles 3:1-2)
- Occurred in the 480\(^{th}\) Year of the Exodus (1 Kings 6:1)

1*15 in the 1\(^{st}\) Year of the Exodus
[THU/FRI 14/15 APR in 1456 BC]
- Israelis departed from Egypt (Exodus 12:1-13:10)
- Foundation occurred 430 years after Jacob/Israel migrated to Egypt (Exodus 12:40-41)

1886 BC
- Jacob/Israel migrated to Egypt at age 130 (Genesis 46:1-27; cf. Exodus 12:40-41)

2016 BC
- Isaac was 60 years old when Jacob was born (Genesis 25:26)

2076 BC
- Abraham was 100 years old when Isaac was born (Genesis 21:5)

2101 BC\(^{12}\)
- Abram was 75 years old when he departed Haran for Canaan (Genesis 12:4)

\(^{10}\) Rather than use the Pre-Davidic or Post-Babylonian month designations, I have chosen to use a simple Month*Day format for all Israeli dates, with a modern-style date provided in a footnote or parentheses. Because the ancient, Israeli day began at sunset, actually spanning two modern-style days, I have attempted to indicate this fact within my date assignments. (FYI: These modern-style dates have been assigned with the assistance of a long chain of ever-improving astronomical simulator software programs.)

\(^{11}\) It is my conviction that the 390 years of Israel’s iniquity, signified by the actions of Ezekiel, should be equated with the period of Solomon’s Temple, during which time the Israelis themselves often defiled it. [On a related note, the 40 years of Judah’s iniquity, also acted out by Ezekiel (4:6), should be equated with Jeremiah’s ministry to Judah, during which time he often predicted the Temple’s impending destruction.]

\(^{12}\) Event dating prior to Abram’s entrance into Canaan is greatly impacted by numerical differences between the ancient Greek Septuagint text (a translation originally made by Jews around 285 BC) and the very much younger Hebrew Masoretic text (dating from about AD 1100). I have provided charts for each, but definitely prefer the Septuagint dating myself.
### Chart 3: Pre-Abrahamic Dating (Alexandrian Septuagint)

<table>
<thead>
<tr>
<th>Event</th>
<th>Year From Creation</th>
<th>Year BC</th>
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</thead>
<tbody>
<tr>
<td>Creation of Adam and Eve</td>
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<td>5570</td>
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<tr>
<td>Birth of Seth</td>
<td>230</td>
<td>5340</td>
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<tr>
<td>Birth of Enosh</td>
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<td>5135</td>
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<tr>
<td>Birth of Kenan</td>
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<tr>
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<td>4775</td>
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<td>4640</td>
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<td>Birth of Jared</td>
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<tr>
<td>Enoch Taken by God</td>
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<td>4083</td>
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<tr>
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<td>4035</td>
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<tr>
<td>Birth of Noah</td>
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<td><strong>3308</strong></td>
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<tr>
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<td>2264</td>
<td>3306</td>
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<td>---------</td>
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was the first of five books written by the prophet Moses during the wilderness experience of Israel. It begins with Creation and ends with Joseph’s death in Egypt. It was probably intended as a means of reconnecting the Israelis with their heritage in the “Promised Land,” as well as correcting the many historical and spiritual errors that had crept into their culture during their four-century stay in Egypt.

Days One through Five of the Creation Week – The Beginning of God’s Creation

Genesis 1:1-23 (cf. John 1:1-3; Job 38:4-7)

Day Six of the Creation Week

The Creation of Land Animals

Genesis 1:24-25

God’s Intention to Create Man and Woman

Genesis 1:26

The Creation of Man and the Establishment of the Garden of Eden

Genesis 2:4-17 (cf. Genesis 1:27a)

Ezekiel 28:12b-15

The Creation of Woman and God’s Blessing on Man and Woman

Genesis 2:18-31 (cf. Genesis 1:27b)

Day Seven of the Creation Week – God’s Designation of a Weekly Sabbath

Genesis 2:1-3

Between the Establishment of the Garden of Eden and the Birth of Cain

The Plot of Heylel

Isaiah 14:12-14

The First Sin and the Resultant Curse

Genesis 3:1-24

The Angelic Coup Led by “the Dragon”

Revelation 12:3-4a

Ezekiel 28:15b-17a

The Hebrew word for "day" (יָמָן), when used with an accompanying numerical indicator, always indicates a normal night/day cycle; therefore, there is every indication that the Creation Week was a literal week.

The “stars” and “sons of God” in this poetic passage are the spirit beings more commonly known as angels.

Genesis 2:4-25 is simply a more detailed account of God’s creation of Man and Woman than that in Genesis 1:26-31.

While specifically addressing the King of Tyre, this text is actually directed against the angelic power behind that throne – the Kerub of Eden who later became known as Satan - Hebrew for ‘adversary’.

From the Hebrew verb meaning “to rest.”

Hebrew: Heylel = Latin: Lucifer = "day star" (i.e., the planet Venus), the brightest star in the sky and apparently the given name of the Kerub of Eden, later known as Satan.

While specifically addressing the King of Babylon, this text was actually directed against Satan who had wanted to occupy a throne “above the stars (angels) of God,” and thus to be “like the Most High.”

“The Dragon” (Satan) swept down “a third” (a significant minority) of the “stars” (angels) at some point after the creation of Mankind. This angelic coup cannot predate Adam and Eve since Heylel (Satan) was the Kerub of Eden “until unrighteousness was found in” him (Ezekiel 28:15b).
Between the Birth of Cain and the Flood

The Story of Cain and Abel
- Genesis 4:1-16

The Pre-Flood Generations of Humanity
- The First Six
  - (Via Cain) Genesis 4:17-18

- The Unrighteous Life of Lamech, the 7th Generation (via Cain)
  - Genesis 4:19-24

- The Righteous Life of Enoch, the 7th Generation (via Seth)
  - Genesis 5:21-22
  - Jude 14-15
  - Genesis 5:23-24

- The Final Pre-Flood Generations (via Seth)
  - Genesis 5:25-32

God Punishes the Angels Who Sinned\(^{21}\)
- Genesis 6:1-4
- Jude 6 (cf. 2 Peter 2:4)

God’s Decision to Flood the World
- Genesis 6:5-22

Noah’s 600\(^{th}\) Year/Year of the Flood\(^{22}\) - God’s Destruction of the Pre-Flood World
- Genesis 7:1-8:12

Noah’s 601st Year/Year after the Flood - God’s Covenant with the Post-Flood World
- Genesis 8:13-9:17

Shortly after the Flood - Noah’s Prophesy Regarding the Canaanite Ethnic Group

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\(^{21}\) It was the unanimous belief of antiquity that the “sons of God” who married the “daughters of men” were fallen angels who chose to take human form. Both Peter and Jude seem to reference this event with that understanding in mind. It should be noted that, while the angels who remained loyal to God sometimes took human form after this event (always male), there are no Scriptural records of rebel angels ever doing so. Instead, they are described as “evil” or “unclean” spirit beings which interact with humanity by means of various occult practices, including demonic possession. These facts, when compared to Jesus’ comments in Matthew 22:30, seems to indicate some divine prohibition, put into place around the time of the Flood, which prevented fallen angels from ever taking human form again.

\(^{22}\) It intrigues me that the dates included within the Flood account indicate a calendar year of exactly 360 days. This renders a perfect, seven-year, repeating calendar consisting of 30-day (lunar) months set within 12-month (solar) years. It seems likely that the catastrophic nature of the Flood resulted in a less-than-perfect lunar month of about 29.5 days and a less-than-perfect solar year of roughly 365.25 days. The seven-year Sabbathical Cycle of Israel is probably all that remains as testimony to this perfect, pre-Flood, seven-year cycle.
Between the Flood and Abram’s Entry into Canaan
The Establishment of Ancient Civilization:
- Nimrod, Grandson of Ham, Establishes Cities in the Land of Shinar
  □ Genesis 10:6-10
  God Stops the Construction of the Tower of Babel\(^{23}\)
  □ Genesis 11:1-9
- Nimrod Establishes Cities in Assyria
  □ Genesis 10:11-12
- Hamites Establish Themselves in Africa and the Eastern Mediterranean Basin
  □ Genesis 10:13-20
- Japhethites Establish Themselves in Europe and Western Asia
  □ Genesis 10:1-5
- Shemites Establish Themselves in Mesopotamia and the Arabian Peninsula
  □ Genesis 10:21-32
  Terah, the Father of Abram, Attempts to Move His Family from Ur to Canaan
  □ Genesis 11:10-31

2101/00 BC
After Terah’s Death at Haran, Abram (75 years) Continues on to Canaan
□ Genesis 11:32-12:9

Between 2101 and 2091 BC
- Abram Temporarily Moves to Egypt During a Famine in Canaan
  □ Genesis 12:10-13:1
- After Returning to Canaan, Lot Separates Himself from Abram
  □ Genesis 13:2-13
- Abram Moves to Hebron
  □ Genesis 13:14-18

2091/90 BC
- Abram Rescues Lot
  □ Genesis 14:1-24
- God’s Land Covenant with Abram (85 years)
  □ Genesis 15:1-21
- The Controversy over Ishmael’s Conception
  □ Genesis 16:1-14

2090/89 BC – Ishmael Born to Abram (86 years)
□ Genesis 16:15-16

\(^{23}\) Genesis 10:25 may indicate that the division of nations associated with the Tower of Babel happened around the time of Peleg's birth since his name means "division" in the Hebrew language. Peleg's father was Eber, the ancestral namesake of the "Hebrew" people.
2077/76 BC
Abraham (99 years) Accepts the Covenant of Circumcision
   □ Genesis 17:1-27
Abraham Intercedes with God on behalf of Sodom
   □ Genesis 18:1-33
Angels Rescue Lot before Destroying Sodom
   □ Genesis 19:1-38
After Moving from Hebron, Abraham Has Trouble with Abimelech of Gerar
   □ Genesis 20:1-18

2076/75 BC – Isaac Born to Abraham (100 years) and Sarah (90 years)
   □ Genesis 21:1-7

Probably in 2075 or 2074 BC
Ishmael and Hagar Dismissed from Abram’s Camp
   □ Genesis 21:8-21
Abraham Establishes the Beersheba Covenant with Abimelech of Gerar
   □ Genesis 21:22-34

Between 2074 and 2039 BC - God Tests Abraham at Mt. Moriah
   □ Genesis 22:1-24

2039/38 BC - Abraham (137 years) Buries Sarah at Hebron
   □ Genesis 23:1-20

2036/35 BC - Isaac (40 years) Marries Rebekah

Probably Between 2036 and 2017 BC - Abraham Marries Keturah and Has More Sons
   □ Genesis 25:1-4

2016/15 BC – Easu and Jacob Born to Isaac (60 years)
   □ Genesis 25:21-26

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24 The text makes it very clear this is one of those rare occasions when God Himself temporarily took human form in order to personally interact with Abraham, accompanied by two angels who also appeared as men.
25 The conception of Moab and Ben-ammi probably happened very shortly after the destruction of Sodom, when Lot’s fearful withdrawal of his family from society made it seem unlikely to his daughters that their family line would survive. The later religious practices of both the Moabite and Ammonite ethnic groups included drunkenness and sexual activity intended to lead to pregnancy, although the children born as the result of such activity were burned alive as sacrifices to their false god, “Chemosh” “Molech” = “Destroyer” “King” (1 Kings 11:7; 2 Kings 23:10).
26 Ishmael would have been in his mid-teens at this time.
27 Rebekah was Abraham's grandniece, and therefore Isaac's cousin (Genesis 22:20-24).
28 Abraham was 160 years old when his twin grandsons were born.
Probably Between 2016 and 2001 BC - Abraham Sends His Other Sons Eastward
   Genesis 25:5-6

2001/00 BC - Isaac (75 years) and Ishmael (89 years) Bury Abraham at Hebron
   Genesis 25:7-11

Probably Between 2001 and 1977 BC
   Esau Sells His Birthright as Firstborn to Jacob
   Genesis 25:27-34
   Isaac Moves from Hebron to Gerar
   Genesis 26:1-17
   Isaac Re-establishes the Beersheba Covenant with Abimelech of Gerar
   Genesis 26:18-33

Beginning in 1976/75 BC - Esau (40 years) Marries Canaanite Women
   Genesis 26:34-35

1953/52 BC – The Death of Ishmael
   Genesis 25:12-18

1939/38 BC
   Jacob Deceives Isaac (137 years) To Gain the Firstborn Blessing
   Genesis 27:1-41
   Jacob (77 years) Sent to Haran To Find a Wife Among His Relatives
   Genesis 27:42-28:7
   Esau Marries an Ishmaelite In Order To Please His Parents
   Genesis 28:8-9
   Jacob Experiences a Vision of God at Bethel
   Genesis 28:10-22
   Jacob Covenants with Laban To Acquire Rachel as His Wife
   Genesis 29:1-19

1932/31 BC - Jacob (84 years) Deceived into Marrying Rachel’s Sister Leah First
   Genesis 29:20-30

In doing so, Abraham indicated that only Isaac's line had a legitimate right to the "Promised Land" of Canaan. Abraham's other descendants established their own territories east of the Jordan River.

Abraham’s twin grandsons were 15 years old when their grandfather died.

Ishmael's descendants established and operated trade routes between the lands of Midian, Gilead, Canaan and Egypt [Genesis 37:25-28; 39:1; Judges 6:1-8:28 (noting specifically 8:24)].

It would appear that the long lives of the patriarchs were accompanied by (according to our modern standards) a delay in both marriage and child rearing. Although Jacob seems to have delayed even longer than the norm for his generation (his father and brother both married at age 40), he should not be considered excessively old at age 77 since he lived on to be 147. This would be roughly equivalent to a modern man delaying marriage until age 37 and then living on to be 70.

Laban was Jacob's maternal uncle, making Rachel his cousin.
Between 1932 and 1925 BC - Many Children Born to Jacob in Haran
   — Genesis 29:31-30:21

1925/24 BC
   Joseph Born to Jacob (91 years)
   — Genesis 30:22-24
   Jacob Covenants with Laban to Continue Serving Him
   — Genesis 30:25-36

Between 1925 and 1919 BC – Jacob Prospers by Divine Guidance
   — Genesis 30:37-43 (cf. 31:9-13)

1919/18 BC
   Jacob (97 years) Ends His Relationship with Laban
   — Genesis 31:1-55
   Jacob Reconciles with Esau near Penuel
   — Genesis 32:1-13:15
   Esau Returns to Mt. Seir
   — Genesis 33:16
   Jacob Camps at Succoth
   — Genesis 33:17

Between 1919 and 1908 BC
   Jacob Camps at Shechem
   — Genesis 33:18-20
   Trouble at Shechem
   — Genesis 34:1-31
   Jacob Returns to Bethel
   — Genesis 35:1-15
   Rachel Dies Giving Birth to Benjamin at Bethlehem
   — Genesis 35:16-20
   Jacob Moves to Hebron
   — Genesis 35:21-27

1908/07 BC - Joseph (17 years) Sold into Slavery by His Brothers
   — Genesis 37:1-36

While Joseph Was in Egypt - Judah Becomes the Father of Perez and Zerah
   — Genesis 38:1-30

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34 Esau was also known as Edom. He and his descendants occupied the territory south of the Dead Sea, which was formerly held by the descendants of Seir the Horite (Genesis 36:1-43), and which was later called Edom.
35 Dinah was at least a teenager at the time of this incident.
36 Jacob was 108 years old when Joseph was sold into slavery.
Between 1908 and 1897 BC
Joseph’s Life as the Slave of Potiphar
- Genesis 39:1-20
Joseph’s Life as a Prison Trustee
- Genesis 39:21-23

1897/96 BC - Joseph (28 years old) Interprets Dreams for Members of Pharaoh’s Court
- Genesis 40:1-23

1896/95 BC - Esau and Jacob (120 years) Bury Isaac at Hebron
- Genesis 35:28-29

1895/94 BC - Joseph (30 years) Appointed Administrator of Pharaoh’s Kingdom
- Genesis 41:1-46

Between 1894 and 1888 BC - Joseph Stores Grain
- Genesis 41:47-52

1887/86 BC = 1st Year of the Famine
Joseph (38 years) Sells Grain as the Seven Year Famine Begins
- Genesis 41:53-57
Joseph Keeps His Identity Secret from His Brothers
- Genesis 42:1-38

1886/85 BC = 2nd Year of the Famine
Joseph Reveals Himself to His Brothers
- Genesis 43:1-45:28
Jacob (130 years) Moves His Family to Egypt
- Genesis 46:1-47:12

Beginning in 1886 BC - Joseph Brings All of Egypt under the Authority of Pharaoh
- Genesis 47:13-26

1869/68 BC
Jacob’s Final Words and Death in Egypt
- Genesis 47:27-49:33
Joseph (56 years) and His Brothers Bury Jacob at Hebron
- Genesis 50:1-14
Joseph Covenants To Care for His Brothers
- Genesis 50:15-21

1815/14 BC - Joseph’s Final Words and Death in Egypt
- Genesis 50:22-26

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37 Sesostris III is generally credited with bringing all of Egypt under the control of the crown. His father, Sesostris II, inaugurated extensive irrigation works at Faiyum, which were finally completed by his grandson Ammenemes III. Joseph probably served all three of these Pharaohs.
JOE recounts the supernatural testing of Job, a resident of Uz (1:1). Two of the men mentioned in this book were descendants of Abraham - Eliphaz the Temanite and Bildad the Shuhite, clearly indicating a date after the time of Abraham. Since there is no mention of the nation of Israel, it probably predates their exodus from Egypt.

Job 1:1-42:17

We now return to the foundational books of Moses. EXODUS deals with events leading up to and during the first two years of Israel’s Exodus from Egypt. LEVITICUS focuses upon the establishment of the Tabernacle and the Priesthood during the 2nd Year of the Exodus. NUMBERS tackles a variety of events and topics from the 2nd and 40th Years of the Exodus.

Sometime Between 1815 and 1536 BC – Israelis Enslaved by the Egyptians

Exodus 1:1-14

1536/35 BC - Moses Rescued from the Nile by Pharaoh’s Daughter

Exodus 1:15-2:10

1496/95 BC - Moses (40 years) Escapes to Midian after Killing an Egyptian

Exodus 2:11-25

1457/56 BC - Yahweh Commissions Moses To Lead the Exodus

Exodus 3:1-4:26

Winter/Spring of 1456 BC – Demonstrations of Yahweh’s Power

Exodus 4:27-11:10

38 Uz was located somewhere east of the Jordan (1:3), where Abraham sent all his sons, other than Isaac, in order for them to establish their own territories (Genesis 25:6). It may have been named by, or perhaps in honor of, the firstborn son of Abram’s brother Nahor (Job 32:2; Genesis 22:20). According to Lamentations 4:21, it included the region of Mt. Seir/Edom (Lamentations 4:21).

39 Either via Ishmael (Genesis 25:14) or via Esau (36:11).

40 Via Keturah (Genesis 25:2).

41 Despite what is indicated by footnotes in some modern Bible versions, the animals referred to by God as evidence of His unique creative abilities – Behemoth (40:15) and Leviathan (41:1) – have no English equivalent. Even though the Greek-speaking Jews who produced the Septuagint were certainly familiar with both the hippopotamus and the crocodile, they elected not to identify them as the creatures mentioned to Job, using instead the terms therion (“beast”) and drakon (“dragon”). Given the descriptions, I think it very likely that these animals were two types of what we now call dinosaurs.

42 Perhaps the Israelis were enslaved by the, so-called, Huksoi - foreigners who gained control of Egypt shortly after the death of Joseph. However, it is possible that the enslavement came during the xenophobia (“fear of foreigners”) that arose when Ahmose expelled the Huksoi not long before the birth of Moses.

43 Amenophis was probably Pharaoh when Moses was born.

44 Thutmosis III was probably Pharaoh at the time of Moses’ escape to Midian.

45 See Chart 5: Yahweh – The Covenant Name of God.

46 Amenophis II was probably the Pharaoh of the Exodus.
Chart 5: Yahweh - The Covenant Name of God

During the Mosaic Period
When Moses asked which “god” he was to tell the Israelis had sent him to deliver them, the Creator instructed him to tell them that “I AM” had sent him to them; furthermore, that this was to be His covenant name with the nation of Israel from then on (Exodus 3:13-15).

אֲדֹנָי (אֲדֹ-נָי) = “I am,” the Imperfect, 1st Common Singular of אֶל (אֶל - h-wh) “to be”
But instead of awkwardly referring to the Creator as “I AM,” the Israelis said of Him, “HE IS.”

יְהוָֹה (יֶהֹ-וָֹה) = “he is,” the Imperfect, 3rd Masculine Singular of אֶל (אֶל - h-wh) “to be”

Sometime Before the New Testament Period
At some point in their history, probably because of a strict understanding of Exodus 20:7, the Israelis began to verbally substitute a kingly title for the covenant name Yahweh.

אֱ-דֹ-נָי (אֱ-דֹ-נָי) = “Lord,” or more specifically, אֱ-דֹ-נָי (אֱ-דֹ-נָי) = “my Lord”

During the Masoretic Period
Until about AD 700, written Hebrew consisted only of consonants. When the Masoretes (European Jewish scribes) developed vowel markings (or “points”), they placed the vowel pointing from the kingly title, “My Lord” – יהוה (YHWH) - upon the four consonants of the covenant name - YHWH - as a visual cue for readers to make the traditional substitution. In doing so, they produced a hybrid word that was never intended to be read aloud as it appeared in the text - יהוה YHWH.

At the Beginning of the Protestant Era
Unfortunately, when German scholars began translating the Hebrew Old Testament into their own language during the 1500’s, they simply transliterated the covenant name exactly as they saw it written in the Masoretic text. English scholars, building on the German work, also failed to differentiate between the Masoretic reading cue and the actual covenant name. In fact, they compounded the error by ignoring the phonetic fact that the German letters “J” and “V” are technically equivalent to the English letters “Y” and “W.” Thus, most English Bibles ended up with a completely incorrect pronunciation of the covenant name – JEVWH.

Today
Rather than using the actual covenant name of Yahweh, most of today’s versions designate it with a specially formatted typeset of an initial capital L, with the rest of the word in slightly smaller capitals. I prefer to use the name Yahweh as my own means of conforming to the spirit of Exodus 3:15.

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47 Even with changes in the form of lettering, ancient Hebrew manuscripts tended to use the Mosaic-era shapes when writing out the covenant name of God. I have chosen to use the older, less familiar Hebrew lettering in this chart, but have also provided the more familiar modern equivalent for comparison.

48 You should check the introductory articles of your particular Bible version to see how its editors handled presentation of the covenant name.
**Year Beginning 1*1 in 1456 BC = The Year of the Exodus**

1*14
- Festivals of Passover and Unleavened Bread Established
  □ Exodus 12:1-28

1*15
- Moses (80 years) Leads Israel out of Egypt

1*16 = Sabbath
- Sabbath Rest at Succoth
  □ Numbers 33:5 (cf. Exodus 12:37)

**Between 1*17 and 2*14**

Israel Travels from Succoth to Migdol

Israel Miraculously Crosses the Red Sea
□ Exodus 14:5-15:21 (cf. Numbers 33:8a)

Water Miraculously Provided by \textit{Yahweh} at Marah
□ Exodus 15:22-26 (cf. Numbers 33:8b)

Israel Travels from Marah to the Wilderness of Sin
□ Exodus 15:27 (cf. Numbers 33:9)

Israel Camps Beside the Red Sea
□ Numbers 33:10

2*15 - Sabbath
- Israel Encamps in the Wilderness of Sin
  □ Exodus 16:1-12 (cf. Numbers 33:11)

2*16 – \textit{Yahweh} Miraculously Provides Meat and \textit{Manna}
□ Exodus 16:13-19

2*17 - Leftover \textit{Manna} Spoils
□ Exodus 16:20

2*21 – Double Ration of \textit{Manna} Provided
□ Exodus 16:21-23

2*22 - Sabbath
- Sabbath Rest (Probably at the Wilderness of Sin site)
  □ Exodus 16:24-36

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49 WED/THU 13/14 APR in 1456 BC.
50 THU/FRI 14/15 APR in 1456 BC.
51 FRI/SAT 15/16 APR in 1456 BC.
52 Between SAT/SUN 16/17 APR and THU/FRI 12/13 MAY in 1456 BC. Perhaps there were Sabbath encampments made at Marah (1*23 = 22/23 APR), Elim (2*1 = 29/30 APR) and the Red Sea (2:8 = 6 MAY).
53 I think that the crossing of the Red Sea may have occurred near the northern end of the Gulf of Suez. From Adabiya on the western shore to Uyan Musa on the eastern shore is just under ten miles, with a maximum depth of about 50 feet.
54 FRI/SAT 13/14 MAY in 1456 BC.
55 SAT/SUN 14/15 MAY in 1456 BC.
56 Hebrew for “What is it?”
57 SUN/MON 15/16 MAY in 1456 BC.
58 THU/FRI 19/20 MAY in 1456 BC.
59 FRI/SAT 20/21 MAY in 1456 BC.
1456/55 BC = The Year of the Exodus (continued)
Between 2*23 and 2*28

Israel Travels from the Wilderness of Sin to Rephidim
  Numbers 33:12-14 (cf. Exodus 17:1)

2*29 - Sabbath – Sabbath Rest at Rephidim
  Exodus 17:2-16
  Moses’ Father-in-law Arrives with Zipporah and Moses’ Two Sons
  Exodus 18:1-23, 27

3*1 - Israeli Encampment Established at Mt. Sinai

Probably 3*5 - Moses Prepares Israel to Meet with Yahweh
  Exodus 19:3-15

Probably 3*7 = Pentecost
  Yahweh Addresses Israel
  Exodus 19:16-20:21
  Yahweh Gives Additional Instructions to Moses
  Exodus 20:22-24:4a

Probably 3*8 - Covenant Confirmed with Blood and a Fellowship Meal
  Exodus 24:4b-12

Probably 3*8-13 - Moses Waits for Yahweh
  Exodus 24:13-16a

Probably Between 3*14 and 4*23
  Moses Spends 40 Days with Yahweh
  Exodus 24:16b-18
  Moses Shown the Tabernacle Plan
  Exodus 25:1-27:21
  Moses Given Instructions about the Priesthood
  Exodus 28:1-29:46
  Moses Shown More of the Tabernacle Plan
  Exodus 30:1-31:11
  Instructions Regarding the Sabbath
  Exodus 31:12-17 (cf. Numbers 15:35)

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60 Between SAT/SUN 21/22 and THU/FRI 26/27 MAY in 1456 BC
61 FRI/SAT 27/28 MAY in 1456 BC
62 Rephidim was probably Israel’s final Sabbath encampment site prior to their arrival at Mt. Sinai.
63 SUN/MON 29/30 MAY in 1456 BC
64 THU/FRI 2/3 JUN in 1456 BC.
65 SAT/SUN 4/5 JUN in 1456 BC. Jewish tradition places this event on Pentecost.
66 SUN/MON 5/6 JUN in 1456 BC.
67 SUN/MON 5/6 JUN – FRI/SAT 10/11 JUN in 1456 BC
68 Between SAT/SUN 11/12 JUN and WED/THU 20/21 JUL in 1456 BC.
1456/55 BC = The Year of the Exodus (continued)

4*23 – Aaron Makes a Golden Calf to Represent *Yahweh*
- Exodus 32:1-5

4*24 - Moses Returns from Mt. Sinai
  - *Yahweh* Gives Moses the Two Stone Tablets Containing the 10 Commandments
    - Exodus 31:18
  - Moses Destroys the Two Stone Tablets and the Golden Calf
    - Exodus 32:6-29

4*25 = Sabbath - Moses Intercedes for Israel
- Exodus 32:30-34:3

Between 4*26 and 6*6 - Moses Spends 40 More Days with *Yahweh*
- Exodus 34:4-28

Probably 6*6 - Moses Addresses Israel about the Covenant
- Exodus 34:29-35
  - Sabbath Breaker Stoned
    - Exodus 35:1-3
    - Numbers 15:32-36
  - Special Instructions Regarding Remembrance Tassels
    - Numbers 15:37-41
  - Moses Addresses Israel about the Tabernacle
    - Exodus 35:4-20

During the Second Half of the Year
  - Elements of the Tabernacle Manufactured
    - Exodus 35:21-38:31
  - High Priestly Clothing Prepared
    - Exodus 39:1-43

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69 WED/THU 20/21 JUL in 1456 BC.

70 Aaron clearly intended the calf to be a physical representation of *Yahweh* - the unseen God who had brought Israel out of Egypt. This was an early attempt to worship *Yahweh* in the familiar manner of the idolatrous cultures of the world. Such attempts at syncretistic worship were never acceptable to *Yahweh*.

71 THU/FRI 21/22 JUL in 1456 BC.

72 FRI/SAT 22/23 JUL in 1456 BC.

73 Between SAT/SUN 23/24 JUL and WED/THU 31 AUG/1 SEP in 1456 BC.

74 WED/THU 31 AUG/1 SEP in 1456 BC.

75 The violation probably took place on one of the five Sabbaths that transpired while Moses was on Mt. Sinai for his first 40-day conference with *Yahweh*. It happened after the Sabbath commandment was first given (Exodus 20:8-11), but before Moses could be consulted regarding the actual penalty for violating the Sabbath (Exodus 31:12-18).
Year Beginning 1*1 in 1455 BC = 2* Year of the Exodus

1*1*76 - Tabernacle Assembled for the 1st Time
  - Exodus 40:1-33 (cf. Numbers 7:1)
  - Aaron and His Sons Anointed as Priests
    - Numbers 8:1-4
  - Dedicatory Gift from the Tribe of Judah
    - Numbers 7:2-17

1*2-77 - Gifts from Issachar, Zebulun, Reuben, Simeon, Gad and Ephraim
  - Numbers 7:18, 24, 30, 36, 42, 48

1*8*78 - Gift from the Tribe of Manasseh
  - Numbers 7:54
  - Aaron Presents Offerings for the Tabernacle Dedication
    - Leviticus 9:1-23a
  - Aaron Dedicates the Levites for Tabernacle Service
    - Numbers 3:5-13
    - Numbers 8:5-26
  - Aaron Blesses the People
    - Leviticus 9:23b
    - Numbers 6:22-27
  - The Glory of Yahweh Appears in the Tabernacle
    - Leviticus 9:23c-24 (cf. Exodus 40:34-38; Number 9:15-23)
  - Nadab and Abihu Struck Down by Yahweh After Entering the Holy of Holies

1*9-12*79 - Gifts from Manasseh, Benjamin, Dan, Asher and Naphtali
  - Numbers 7:54, 60, 66, 72, 78, 84-89

1*14*80 - Israel Observes the Feast of Passover
  - Numbers 9:1-14

2*1*81 - Yahweh Orders a Census of Israel
  - Numbers 1:1-19

2*? - Yahweh Orders a Census of the Levites and Outlines Their Tabernacle Duties
  - Numbers 3:14-16, 40-51
  - Numbers 4:1-49

2*? - Yahweh Orders Two Silver Trumpets Made
  - Numbers 10:1-10

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76 TUE/WED 18/19 APR in 1455 BC.
77 WED/THU 19/20 – MON/TUE 24/25 APR of 1455 BC.
78 TUE/WED 25/26 APR of 1455 BC.
79 WED/THU 26/27 – SAT/SUN 29/30 APR of 1455 BC.
80 MON/TUE 1/2 MAY in 1455 BC.
81 THU/FRI 18/19 MAY in 1455 BC.
### Chart 6: Sacrificial Guidelines For Priests
Summarized from Leviticus 1:1-7:38 (cf. Numbers 5:4-10; 15:1-31)

<table>
<thead>
<tr>
<th><strong>BURNT OFFERING</strong></th>
<th><strong>GRAIN OFFERING</strong></th>
<th><strong>PEACE OFFERING</strong></th>
<th><strong>SIN OFFERING</strong></th>
<th><strong>GUILT OFFERING</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>For Atonement</td>
<td>For Memorial</td>
<td>For Thanksgiving</td>
<td>For Confession</td>
<td>For Restitution</td>
</tr>
<tr>
<td>From Herd or Flock</td>
<td>Raw, Baked or Fried Fine Flour</td>
<td>From Herd or Flock</td>
<td>From Herd or Flock</td>
<td>Ram</td>
</tr>
<tr>
<td>Male</td>
<td>Male or Female</td>
<td>Male or Female</td>
<td>Male</td>
<td></td>
</tr>
<tr>
<td>Without Defect</td>
<td>Without Defect</td>
<td>Without Defect</td>
<td>Without Defect</td>
<td>Without Defect</td>
</tr>
<tr>
<td>At the Altar</td>
<td>At the Altar</td>
<td>At the Altar</td>
<td>At the Altar Base</td>
<td></td>
</tr>
<tr>
<td>Washed Completely</td>
<td>Oil and Incense Added</td>
<td></td>
<td>Mandatory 120% Restitution</td>
<td></td>
</tr>
<tr>
<td>Entirely Burnt</td>
<td>Portion Burnt</td>
<td>Fat, Kidneys, &amp; Gall Bladder Burnt</td>
<td>Fat, Kidneys, &amp; Gall Bladder Burnt</td>
<td>Fat, Kidneys, &amp; Gall Bladder Burnt</td>
</tr>
<tr>
<td>Poor May Substitute Doves</td>
<td></td>
<td>Rest Eaten By Priests</td>
<td>Rest Eaten By the Israeli</td>
<td>Rest Burnt Outside Camp</td>
</tr>
<tr>
<td>Poor May Substitute Doves/Grain</td>
<td></td>
<td></td>
<td>Rest Eaten By Priests, Hide Given to Officiating Priest</td>
<td></td>
</tr>
<tr>
<td>Tribe</td>
<td>Number of Males (over 20)</td>
<td>Tribal Leader</td>
<td>Encampment Site</td>
<td>Order of March</td>
</tr>
<tr>
<td>------------------------</td>
<td>--------------------------</td>
<td>------------------------</td>
<td>--------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Levi: Aaron Clan</td>
<td></td>
<td>Aaron the High Priest</td>
<td>East of Tabernacle</td>
<td></td>
</tr>
<tr>
<td>(The Priests)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Judah</td>
<td>74,600</td>
<td>Nahshon</td>
<td>East of Tabernacle</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Amminadab</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Issachar</td>
<td>54,400</td>
<td>Nethanel</td>
<td>With Judah</td>
<td>1a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Zuar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zebulun</td>
<td>57,400</td>
<td>Eliab</td>
<td>With Judah</td>
<td>1b</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Helon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Levi: Gershon Clan</td>
<td>2,630</td>
<td>Eliasaph</td>
<td>West of Tabernacle</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(20-50 years)</td>
<td>Son of Lael</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Levi: Merari Clan</td>
<td>3,200</td>
<td>Zuriel</td>
<td>North of Tabernacle</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(20-50 years)</td>
<td>Son of Abihail</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reuben</td>
<td>46,500</td>
<td>Elizur</td>
<td>South of Tabernacle</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Shedeur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Simeon</td>
<td>59,300</td>
<td>Shelumiel</td>
<td>With Reuben</td>
<td>3a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Zurishaddai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gad</td>
<td>45,650</td>
<td>Eliasaph</td>
<td>With Reuben</td>
<td>3b</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Deuel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Levi: Kohath Clan</td>
<td>2,750</td>
<td>Elizaphan</td>
<td>South of Tabernacle</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>(20-50 years)</td>
<td>Son of Uzziel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ephraim</td>
<td>40,500</td>
<td>Elishama</td>
<td>West of Tabernacle</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Ammihud</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manasseh</td>
<td>32,200</td>
<td>Gamaliel</td>
<td>With Ephraim</td>
<td>5a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Pedahzur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Benjamin</td>
<td>35,400</td>
<td>Abidan</td>
<td>With Ephraim</td>
<td>5b</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Gideon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dan</td>
<td>62,700</td>
<td>Ahiezer</td>
<td>North of Tabernacle</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Ammishaddai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asher</td>
<td>41,500</td>
<td>Pagiel</td>
<td>With Dan</td>
<td>6a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Ocran</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Naphtali</td>
<td>53,400</td>
<td>Ahira</td>
<td>With Dan</td>
<td>6b</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Enan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

82 7,500 over 1 month old.
83 6,200 over 1 month old.
84 8,600 over 1 month old.
1455/54 BC = 2\textsuperscript{nd} Year of the Exodus (continued)

Perhaps During the 2nd Month
Moses Given Special Instructions Regarding:
- Diet, Childbirth, Leprosy, Sexual Cleanliness, Blood and Illicit Sex
  - Leviticus 11:1-18:30
- Holy Conduct Expected of the Israelis
  - Leviticus 19:1-20:27
- Holy Conduct Expected of the Priests
- The Mandatory Observances
  - Leviticus 23:1-44
- Holy Conduct Expected of the Priests
  - Leviticus 19:1-20:27
- Execution of a Blasphemer
  - Leviticus 24:10-23
- The Sabbatical Cycle
  - Leviticus 25:1-26:46
- Yahweh Orders Water Prepared for Ceremonial Cleansing
  - Numbers 19:1-22
- All Unclean Persons Ordered Outside the Camp of Israel
  - Numbers 5:1-4
- Restitution
  - Numbers 5:5-10
- Suspected Adultery
  - Numbers 5:11-31
- Vows
  - Numbers 6:1-21
  - Leviticus 27:1-34

2*14\textsuperscript{85} - Alternate Passover Held (per Numbers 9:6-14)

2*20\textsuperscript{86} - After Sunset? - The Glory of Yahweh Moves from above the Tabernacle
- Numbers 10:11

Next Day
Israel Departs Mt. Sinai, Following the Glory of Yahweh Toward Paran
- Numbers 10:12-28
- Numbers 10:29-32 (cf. Exodus 18:27)
- Numbers 10:33-35 (cf. Numbers 33:16a)

2*21\textsuperscript{87} - Yahweh Executes Complainers at Taberah\textsuperscript{88}
- Numbers 11:1-3

\textsuperscript{85} WED/THU 31 MAY/1 JUN in 1455 BC.
\textsuperscript{86} TUE/WED 6/7 JUN in 1455 BC.
\textsuperscript{87} WED/THU 7/8 JUN in 1455 BC.
\textsuperscript{88} Taberah was the midway point between Mt. Sinai and Kibroth-hattavah, therefore this event must have taken place at this time.
1455/54 BC = 2nd Year of the Exodus (continued)

2*22 = Encampment at Kibroth-hattaavah after Three Days’ Travel
   - Numbers 10:36 (per Numbers 10:33; cf. Numbers 33:16b)

2*23 = Sabbath
   - Sabbath Rest at Kibroth-hattaavah

Late 2nd and/or Early 3rd Month
   - Moses Establishes a Multi-Level Leadership Model
     - Numbers 11:4-30
     - Exodus 18:24-26 (cf. Deuteronomy 1:6-19)
   - Yahweh Executes More Complainers at Kibroth-hattaavah
     - Numbers 11:31-35

During the 4th Month and 5th Months
   - Miriam Struck with Leprosy at Hazeroth
   - Encampment in the Wilderness of Paran/Kadesh-barnea
     - Numbers 12:16
   - Spies Sent into Canaan from the Wilderness of Paran/Kadesh-barnea
     - Numbers 13:1-20

6th Month
   - After Forty Days, the Spies Return with Their Report
     - Numbers 13:21-33
   - Yahweh Judges Israel for Their Rebellion
     - Numbers 14:1-45

Probably Shortly After Israel Was Refused Entrance Into Canaan By Yahweh
   - The Rebellion of Korah and the Dedication of the Levites
     - Numbers 16:1-18:32

Between 1455 and 1417 BC - Israel Wanders in the Wilderness
   - Numbers 33:18-36a
   - Psalm 90 Written

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89 THU/FRI 8/9 JUN in 1455 BC.
90 FRI/SAT 9/10 JUN in 1455 BC.
91 Israel followed the ark three days journey from Mt. Sinai in order “to seek out a resting place” – a phrase which I take as a reference to the weekly Sabbath. Kibroth-hattaavah is listed as the first encampment site after Mt. Sinai (Numbers 33:16).
92 3*1 = FRI/SAT 16/17 JUN in 1455 BC. Although the text does not expressly state it, I think Israel may have remained at Kibroth-hattaavah for the entire month it took to consume the meat provided by Yahweh.
93 Moses apparently delayed implementing his father-in-law’s advice until Israel departed Mt. Sinai.
94 4*1 = SUN/MON 16/17 JUL in 1455 BC. Although the text does not expressly state it, I think Israel may have remained at Kibroth-hattaavah for the entire month it took to consume the meat provided by Yahweh.
95 5*1 = MON/TUE 14/15 AUG IN 1455 BC.
96 6*1 = WED/THU 13/14 SEP IN 1455 BC. The spies brought back a single cluster of grapes, indicating that it was the time of summer fruits, i.e., the 6th Month.
96 The exact placement of this event is uncertain.
97 This is apparently the oldest psalm in the book of Psalms. Note its focus upon sin, judgment and the mortality of humanity, all of which were part of the Israeli wilderness experience.
Year Beginning 1*1 in 1417 BC = 40th Year of the Exodus

1st Month98 – Israel Returns to Kadesh-barnea
  □ Numbers 20:1a (cf. Numbers 33:36b)

During the 1st through 4th Months
  The Death of Miriam
  □ Numbers 20:1b
  Yahweh Rebukes Moses for His Attitude at Meribah
  □ Numbers 20:2-13
  Edom Refuses Safe Passage to Israel
  □ Numbers 20:14-21
  Israel Encamps at Mt. Hor
  □ Numbers 20:22 (Numbers 33:37)

5*1 = Sabbath99 - Death of Aaron (123 years)

During the 6th through 10th Months
  Israel Repels an Attack by Arad
  □ Numbers 21:1-3 (cf. Numbers 33:40)
  Complainers Killed by Serpents at Punon
  □ Numbers 21:4-9 (cf. Numbers 33:41-42)
  Israel Travels from Punon, around Edom, to Mt. Pisgah/Nebo
  □ Numbers 21:10-20 (cf. Numbers 33:43-47)
  Israel Defeats the Amorites and the Bashanites
  □ Numbers 21:21-35
  Israel Encamps at Abel-shittim, beside the Jordan River
  □ Numbers 33:48-49 (cf. Numbers 22:1)

Toward the End of the Year
  The Story of Balaam the Prophet
  □ Numbers 22:2-25:18
  2nd Census Taken in Preparation for Allotment of the Land100
  □ Numbers 26:1-4, 52-56, 63-65
  □ Numbers 27:1-11
  Joshua Appointed to Succeed Moses
  □ Numbers 27:12-23
  Further Instructions Regarding Offerings, Festivals and Vows
  □ Numbers 28:1-30:16
  Retribution upon Balaam and the Midianites
  □ Numbers 31:1-54
  Trans-Jordan Region Assigned to Gad, Reuben and ½ of Manasseh
  □ Numbers 32:1-42
  Instructions Regarding the Occupation of Canaan
  □ Numbers 33:50-36:13

98 1*1 = SUN/MON 20/21 MAR in 1417 BC.
99 FRI/SAT 15/16 JUL in 1417 BC.
100 See Chart 8: 2nd Census for Israel.
### Chart 8 - 2nd Census for Israel
Summarized from Numbers 26:5-65 (cf. Numbers 34:16-28)

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Number of Males (over 20 years)</th>
<th>Tribal Leader</th>
<th>Gain or Loss Since 1st Census</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reuben (Trans-Jordan)</td>
<td>43,730</td>
<td>None listed</td>
<td>-2,770</td>
</tr>
<tr>
<td>Simeon</td>
<td>22,200</td>
<td>Samuel Son of Ammihud</td>
<td>-37,100</td>
</tr>
<tr>
<td>Gad (Trans-Jordan)</td>
<td>40,500</td>
<td>None listed</td>
<td>-5,150</td>
</tr>
<tr>
<td>Judah</td>
<td>76,500</td>
<td>Caleb Son of Jephunneh</td>
<td>+1,900</td>
</tr>
<tr>
<td>Issachar</td>
<td>54,300</td>
<td>Paltiel Son of Azzan</td>
<td>-100</td>
</tr>
<tr>
<td>Zebulun</td>
<td>60,500</td>
<td>Elizaphan Son of Parnach</td>
<td>+3,100</td>
</tr>
<tr>
<td>Ephraim</td>
<td>32,500</td>
<td>Kemuel Son of Shiphtan</td>
<td>-8,000</td>
</tr>
<tr>
<td>Manasseh</td>
<td>52,700</td>
<td>Hanniel Son of Ephod</td>
<td>+20,500</td>
</tr>
<tr>
<td>Benjamin</td>
<td>45,600</td>
<td>Elidad Son of Chislon</td>
<td>+10,200</td>
</tr>
<tr>
<td>Dan</td>
<td>64,400</td>
<td>Bukki Son of Jogli</td>
<td>+1,700</td>
</tr>
<tr>
<td>Asher</td>
<td>53,400</td>
<td>Ahihuad Son of Shelomi</td>
<td>+11,900</td>
</tr>
<tr>
<td>Naphtali</td>
<td>45,400</td>
<td>Pedahel Son of Ammihud</td>
<td>+8,000</td>
</tr>
<tr>
<td>Levites</td>
<td>23,000</td>
<td><em>101</em></td>
<td>+1,000</td>
</tr>
</tbody>
</table>

*101 Over 1 month.
**1417/16 BC = 40th Year of the Exodus (continued)**

11*1<sup>102</sup> - Moses Delivers His Farewell Address to Israel

**DEUTERONOMY** was the fifth and final book written by Moses. It is basically a transcript of his farewell address. Moses left specific instructions that it was to be read publicly during the Feast of Tabernacles at the start of each Sabbatical Year. His stated intention was that, through regular repetition of his summary of their wilderness experience, Israel would remain faithful to Yahweh (Deuteronomy 31:9-13).

- Deuteronomy 1:1-30:20

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**Before the End of the Year**<sup>103</sup>

The Song and Blessing of Moses
- Deuteronomy 31:14-33:29

The Death of Moses
- Deuteronomy 34:1-12

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**Year Beginning 1*1 in 1416 BC = 41st Year of the Exodus**

1*6<sup>103</sup> - Spies Escape from Jericho, Hiding for Three Days
- Joshua 2:1-22

1*7 = Sabbath<sup>105</sup> - People Ordered to Prepare for Crossing the Jordan in Three Days
- Joshua 1:1-18

1*9<sup>106</sup> - Probably after Sunset - Spies Report to Joshua
- Joshua 2:23-24

**During the Day** - Israel Moves from Abel-shittim to the Bank of the Jordan River
- Joshua 3:1-6

1*10<sup>107</sup> - Israel Miraculously Crosses the Jordan
- Joshua 3:6-4:24

1*? - Circumcision Reestablished
- Joshua 5:1-9

1*14-21<sup>108</sup> - 1st Passover/Unleavened Bread Observed in Canaan
- Joshua 5:10-12

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<sup>102</sup> MON/TUE 9/10 JAN in 1416 BC.

<sup>103</sup> 12*1 = WED/THU 8/9 FEB in 1416 BC. 13*1= THU/FRI 9/10 MAR in 1416 BC.

<sup>104</sup> THU/FRI 13/14 APR in 1416 BC.

<sup>105</sup> FRI/SAT 14/15 APR in 1416 BC.

<sup>106</sup> SUN/MON 16/17 APR in 1416 BC.

<sup>107</sup> MON/TUE 17/18 APR in 1416 BC.

<sup>108</sup> FRI/SAT 21/22 – FRI/SAT 28/29 APR in 1416 BC.
1416 BC = 41st Year of the Exodus (continued)

During the Spring

- Joshua 5:13-6:27
- Joshua 7:1-26
- Joshua 8:1-29
- Joshua 8:30-3
- Joshua 24:32

Between 1416 and 1411 BC

- Joshua 9:1-10:28
- Joshua 10:29-43
- Joshua 11:1-15
- Joshua 11:16-12:24

Year Beginning 1*1 in 1410 BC = 47th Year of the Exodus

- Joshua Allots Land to Judah, Ephraim and Manasseh
- Joshua 13:1-17:18

Year Beginning 7*1 in 1410 BC = 1st Sabbatical Year

- Joshua Allots Land to the Remaining Tribes of Israel
- Joshua 18:1-21:45
- Joshua 22:1-9
- Judges 2:6
- Joshua 22:10-34

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109 Perhaps this covenant ceremony took place on Pentecost (3*5 = SAT/SUN 10/11 JUN in 1416 BC), the 40th anniversary of Israel’s entrance into their covenant with Yahweh.

110 This dating is based on Caleb’s comments in Joshua 14:6ff. Caleb was 40 years old during the middle of the 2nd Year of the Exodus. Forty-five years had passed since that time and he was now 85 years old, indicating that it was now the 47th Year of the Exodus.

111 There is a reason these three tribes receive special consideration in the allotment of land. Judah was Jacob’s designated heir (Genesis 49:1-12), while Ephraim and Manasseh were Joseph’s sons, whom Jacob adopted as his own, promising them special treatment as his heirs (Genesis 48:1ff).

112 I am of the opinion that this national gathering was in conjunction with Israel’s 1st Sabbatical Year.
Chart 9: Israeli Seven-Year Sabbatical Cycle
Detailed in Leviticus 25 and Deuteronomy 15

Shortly after Israel entered the land of Canaan in the spring of 1416 BC, the *mannah* on which they had subsisted for the past forty years ended (Joshua 5:12), necessitating the planting of their very first crops during the fall of that year. This meant that the 1st Sabbatical Year began on 7*1 in the 47th Year of the Exodus. Subsequent Sabbatical Years began in the 7th Month of the following years:

| Year | 1st Year | 2nd Year | 3rd Year | 4th Year | 5th Year | 6th Year | 7th Year | 8th Year | Jubilee 1 = | 9th Year | 10th Year | 11th Year | 12th Year | 13th Year | 14th Year | Jubilee 2 = | 15th Year | 16th Year | 17th Year | 18th Year | 19th Year | 20th Year | 21st Year | 22nd Year | 23rd Year | 24th Year | 25th Year | 26th Year | 27th Year | 28th Year | 29th Year | 30th Year | 31st Year | Jubilee 30 = | 32nd Year | 33rd Year | 34th Year | 35th Year | 36th Year | 37th Year | 38th Year | 39th Year | 40th Year | 41st Year | Jubilee 40 = |
|------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| 1410 | 1403     | 1396     | 1389     | 1382     | 1375     | 1368     | Jubilee 1 = | 1367     |
| 1361 | 1354     | 1347     | 1340     | 1333     | 1326     | 1319     | Jubilee 2 = | 1318     |
| 1312 | 1305     | 1298     | 1291     | 1284     | 1277     | 1270     | Jubilee 3 = | 1269     |
| 1263 | 1256     | 1249     | 1242     | 1235     | 1228     | 1221     | Jubilee 4 = | 1220     |
| 1214 | 1207     | 1200     | 1193     | 1186     | 1179     | 1172     | Jubilee 5 = | 1171     |
| 1165 | 1158     | 1151     | 1144     | 1137     | 1130     | 1123     | Jubilee 6 = | 1122     |
| 1116 | 1109     | 1102     | 1095     | 1088     | 1081     | 1074     | Jubilee 7 = | 1073     |
| 1067 | 1060     | 1053     | 1046     | 1039     | 1032     | 1025     | Jubilee 8 = | 1024     |
| 1018 | 1011     | 1004     | 997      | 990      | 983      | 976      | Jubilee 9 = | 975      |
| 969  | 962      | 955      | 948      | 941      | 934      | 927      | Jubilee 10 = | 926      |
| 920  | 913      | 906      | 899      | 892      | 885      | 878      | Jubilee 11 = | 877      |
| 871  | 864      | 857      | 850      | 843      | 836      | 829      | Jubilee 12 = | 828      |
| 822  | 815      | 808      | 801      | 794      | 787      | 780      | Jubilee 13 = | 779      |
| 773  | 766      | 759      | 752      | 745      | 738      | 731      | Jubilee 14 = | 730      |
| 724  | 717      | 710      | 703      | 696      | 689      | 682      | Jubilee 15 = | 681      |
| 675  | 668      | 661      | 654      | 647      | 640      | 633      | Jubilee 16 = | 632      |
| 626  | 619      | 612      | 605      | 598      | 591      | 584      | Jubilee 17 = | 583      |
| 577  | 570      | 563      | 556      | 549      | 542      | 535      | Jubilee 18 = | 534      |
| 528  | 521      | 514      | 507      | 500      | 493      | 486      | Jubilee 19 = | 485      |
| 479  | 472      | 465      | 458      | 451      | 444      | 437      | Jubilee 20 = | 436      |
| 430  | 423      | 416      | 409      | 402      | 395      | 388      | Jubilee 21 = | 387      |
| 381  | 374      | 367      | 360      | 353      | 346      | 339      | Jubilee 22 = | 338      |
| 332  | 325      | 318      | 311      | 304      | 297      | 290      | Jubilee 23 = | 289      |
| 293  | 276      | 269      | 262      | 255      | 248      | 241      | Jubilee 24 = | 240      |
| 234  | 227      | 220      | 213      | 206      | 199      | 192      | Jubilee 25 = | 191      |
| 195  | 178      | 171      | 164      | 157      | 150      | 143      | Jubilee 26 = | 142      |
| 136  | 129      | 122      | 115      | 108      | 101      | 94       | Jubilee 27 = | 93       |
| 97   | 80       | 73       | 66       | 59       | 52       | 45       | Jubilee 28 = | 44       |
| 38   | 31       | 24       | 17       | 10       | 3 AD     | 5        | Jubilee 29 = | AD 6     |
| AD 12| AD 19    | AD 26    | AD 33    | AD 40    | AD 47    | AD 54    | Jubilee 30 = | AD 5      |
| AD 61| AD 68    | AD 75    | AD 82    | AD 89    | AD 96    | AD 103   | Jubilee 31 = | AD 104    |

F.Y.I.117


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113 Indicated by the public reading of Deuteronomy during the 7th Month (Nehemiah 8:1ff; cf. 2:1; 6:15ff).
116 Specifically cited in Antiquities 14.16.
117 If, like me, you’re curious as to where we’re at on this cycle today, here’s the information.
JUDGES recounts the sinful and turbulent period of Israeli history between the death of Joshua and the rise of the great prophet Samuel. The Twelve Tribes of Israel pretty much functioned as independent entities throughout this period. The only things that loosely bound them together were the rituals of the Tabernacle and the occasional military alliances they formed against common enemies under the leadership of Spirit-led leaders known as “judges.”

Approximately 1392 BC

Final Words and Death of Joshua

Death of Eleazar
- Joshua 24:33 (cf. Judges 2:10)

Military Activity Immediately after the Deaths of Joshua and Eleazar
- Judges 1:1-26

Israel Rebuked for Leaving Areas Unoccupied
- Judges 1:27-2:5

Overview of the Period of the Judges
- Judges 2:11-3:6

Approximated as 1391 through 1384 BC - 8 Years of Mesopotamian Oppression
- Judges 3:7-8

Approximated as 1384 through 1345 BC - 40 Years of Peace under Othniel
- Judges 3:9-11

Early in Israel’s Occupation of Canaan - Establishment of Northern Dan
- Judges 17:1-18:31

During the High Priesthood of Phinehas – Near Extinction of Benjamite Tribe
- Judges 19:1-21:25

Approximated as 1344 through 1327 BC - 18 Years of Moabite Oppression
- Judges 3:12-14

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118 In much the same way as our own Thirteen Colonies did prior to the American Revolution.
119 Scripture does not provide a date for Joshua’s death. According to Antiquities 5.1.29, Joshua died after leading Israel for 25 years beyond the death of Moses, so I will approximate his death at 1392 BC. Such a date would make him 45 years old in the 2nd Year of the Exodus, just a few years older than Caleb, his partner in the exploration of Canaan (Joshua 14:6-7; cf. Numbers 14:6-9).
120 The Amarna tablets of this period contain warnings from the Canaanite vassals of Amenophis III and Amenophis IV (a.k.a. Ankhrenaten) that the region was being taken over by the 'Apiru. I believe that the military activities of Israel (“the Hebrews”) prompted these warnings.
121 Because the total years of the oppressors and judges of this period, as given in the book of Judges, exceeds the number of years known to have passed between the Conquest of Canaan and the anointing of King Saul, this period presents some chronological challenges. It appears certain that some of the judges had overlapping periods of leadership, making it nearly impossible to affix authoritative dates to any of them. However, Scripture and extra-biblical sources do offer enough chronological clues that approximate dates may be assigned.
122 The exact placement of this event is uncertain, but it appears to have occurred early in Israel’s history.
Approximated as 1327 through 1248 BC - 80 Years of Peace under Ehud and Shamgar
  ❑ Judges 3:15-31

Approximated as 1247 through 1228 BC - 20 Years of Canaanite Oppression
  ❑ Judges 4:1-3

Approximated as 1228 through 1189 BC - 40 Years of Peace under Barak and Deborah
  ❑ Judges 4:4-5:31

Approximated as 1188 through 1182 BC - 7 Years of Midianite Oppression
  ❑ Judges 6:1-6

Approximated as 1182 through 1143 BC - 40 Years of Peace under Gideon
  ❑ Judges 6:7-8:28

  *RUTH* details the meeting and marriage of King David's great-grandparents "during the days of the judges" (probably sometime during the 12th Century BC).
  ❑ Ruth 1:1-4:22

Approximated as 1143 through 1141 BC - 3 Years of Oppression under Abimelech
  ❑ Judges 8:29-9:57

Approximated as 1141 through 1119 BC – 23 (22) Years of Peace under Tola (Jair)\(^{123}\)
  ❑ Judges 10:1-5

Approximated as 1118 through 1101 BC - 18 Years of Ammonite Oppression\(^{124}\)
  ❑ Judges 10:6-9

Approximated as 1101 through 1096 BC - 6 Years of Peace under Jephthah
  ❑ Judges 10:10-12:7

Late in the Period of the Judges - Leadership of Ibzan, Elon and Abdon\(^{125}\)
  ❑ Judges 12:8-15

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\(^{123}\) I am of the opinion that Tola and Jair governed at the same time - Tola in the hill country of Ephraim (west of the Jordan) and Jair in Gilead (east of the Jordan).

\(^{124}\) I believe that Ammon invaded Gilead after the death of Jair, and the following year, after the death of Tola, Ammon began crossing the Jordan into Ephraim. Jephthah states that the Ammonite invasion of Gilead took place 300 years after Israel took over that territory in 1417 BC, i.e. 1118 BC (Judges 11:26).

\(^{125}\) I would suggest that these three men were regional judges in Israel proper (west of the Jordan), whose overlapping periods of leadership began around the same time as Jephthah’s leadership in Gilead (east of the Jordan). Their leadership would have continued into the early years of Eli’s High Priesthood and the Philistine oppression.
The next six books in our Old Testament represent about 500 years of Israeli history. 1 & 2 Samuel record the swift transition from the tribal independence, so evident during the Period of the Judges, into the amazing unity of the early Kingdom Period, while 1 & 2 Kings and 1 & 2 Chronicles pick up the story of the Israeli Kingdom from its inception under the great prophet Samuel, right through its tragic split into two separate kingdoms, and from thence into the Assyrian and Babylonian captivities.

Approximated as 1096/95 through 1057/56 BC
- 40 Years Under the High Priesthood of Eli and Philistine Oppression
  - Judges 1:1
- Birth and Early Life of Samuel
  - 1 Samuel 1:1-3:18
- Birth of Samson
  - Judges 13:2-24
- Samuel’s Prophetic Ministry at Shiloh
  - 1 Samuel 3:19-4:1a

Between 1076 and 1057 BC - The Exploits of Samson

Year Beginning 1*1 in 1057 BC = 400* Year of the Exodus
- Probably During the Spring and Summer - Capture and Death of Samson
  - Judges 16:1-31
  - 9*129 - Capture of the Ark and the Death of Eli
  - 1 Samuel 4:1b-22

Year Beginning 1*1 in 1056 BC = 401* Year of the Exodus
- 3*131 - Ark Returned to Israel and Housed at Kiriath-jearim
  - 1 Samuel 5:1-7:2

Perhaps During the Summer or Fall - Samuel Ends the Philistine Oppression
- 1 Samuel 7:3-13a

126 KINGS focuses mainly on events in the southern (Judean) kingdom, whereas CHRONICLES includes events in the northern (Israelite) kingdom as well.
127 Eli’s weakness as a spiritual leader probably contributed to the Philistine oppression that swept over Israel early in his High Priesthood.
128 I believe that the judgeship of Samson took place during the second half of Eli’s High Priesthood.
129 9*1 = WED/THU 21/22 NOV in 1057 BC.
130 I am convinced that the Philistine mobilization during which the ark was captured was in direct retaliation for Samson’s destruction of the Temple of Dagon at Gaza. The ultimate object of their wrath was the sacred city of Shiloh, where the Tabernacle had been located since the time of Joshua. Shiloh was subsequently destroyed (Psalm 78:58-64; cf. Jeremiah 7:12-15) and the Tabernacle eventually relocated to Gibeon (1 Chronicles 16:39).
131 3*1 = SAT/SUN 15/16 JUN in 1056 BC. The ark was returned during the wheat harvest, after being held in Philistia for seven months.
132 The ark remained at Kiriath-jearim for the next 20 years, until it was brought temporarily to King Saul’s military headquarters at Gibeah at the start of his war with the Philistines (1 Samuel 14:18).
Between 1055 and 1038 BC – Samuel Judges Israel

1 Samuel 7:13b-17

Year Beginning 1*1 in 1037 BC = 420th Year of the Exodus

- Probably during the Spring or Summer
  - Israel Demands that Samuel Anoint a King
    - 1 Samuel 8:1-22
  - Samuel Privately Anoints Saul of Gibeah
    - 1 Samuel 9:1-10:16

Year Beginning 7*1 in 1037 BC = 1st Year of King Saul

- Probably in the 7th Month
  - Samuel Publicly Anoints Saul
    - 1 Samuel 10:17-27

Year Beginning 1*1 in 1036 BC = 421st Year of the Exodus

- Spring - Saul Defeats Nahash the Ammonite
  - 1 Samuel 11:1-14
  - 3*? - Kingdom Reconfirmed at Gilgal
    - 1 Samuel 11:15-12:25

Year Beginning 7*1 in 1036 BC = 2nd Year of King Saul

- Fall - Saul Leads Israel in a Successful Campaign Against the Philistines
  - 1 Samuel 13:1-14:46

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133 Scripture gives two reasons for Israel’s sudden demand for a king – the unjust actions of Samuel’s sons at Beersheba (1 Samuel 8:4) and the military activities of Nahash the Ammonite (1 Samuel 12:12).

134 Contrary to the impression given by modern translations of 1 Samuel 13:1, extant manuscripts of the Old Testament do not reveal the length of Saul’s reign. I believe that the forty years cited in Acts 13:21 refers to the total number of years passed under the leadership of both Samuel and Saul. Twenty years passed under Samuel’s leadership from the return of the ark until the time of King Saul (1 Samuel 7:2). Then, according to Josephus, Saul ruled 18 years during the life of Samuel and two after his death (Antiquities 6.14.9). [It should be noted that Josephus cites just 12 years of leadership for Samuel prior to Saul’s anointing (Antiquities 6.13.5), a figure which renders only 32 years for both Samuel and Saul, and which directly contradicts my understanding of Acts 13:21.]

135 I subscribe to the thesis of Dr. Thiele that the Israeli regnal year was originally an accession, Tishri year (The Mysterious Numbers of the Hebrew Kings, Chapter Two). I think it very likely that Saul was publicly anointed as king at the annual assembly of Israel in the 7th Month.

136 3*1 = SAT/SUN 4/5 JUN in 1036 BC. This ceremony of renewal took place during the wheat harvest, perhaps even during Pentecost = 3*8 (SAT/SUN 11/12 JUN in 1036 BC).

137 The Hebrew text of 1 Samuel 13:1 seems to indicate, not how old Saul was when he began to reign, nor how long he reigned, but simply that this event happened in the 2nd Year of his reign.
Between 1036 and 1020 BC, During the Reign of Saul

Saul’s Successful Military Campaigns
- 1 Samuel 14:47-52

Saul’s Disobedience in the Amalekite War
- 1 Samuel 15:1-35

Samuel Privately Anoints David of Bethlehem
- 1 Samuel 16:1-13

David Contracted as Saul’s Personal Attendant
- 1 Samuel 16:14-23

David Kills Goliath, Beginning His Military Career in Saul’s Army
- 1 Samuel 17:1-54; 18:1-30

Jonathan Saves David from Saul’s Intention To Have Him Killed
- 1 Samuel 19:1-7

Year Beginning 7*1 in 1020 BC = 18th Year of King Saul

Probably Late in the Year

Michal Helps David Escape from Saul
- 1 Samuel 19:8-17
- Psalm 59

Samuel Helps David Escape from Saul
- 1 Samuel 19:18-24

Jonathan Attempts To Save David from Saul
- 1 Samuel 20:1-42

The High Priest Ahimelech Unwittingly Assists David and His Men
- 1 Samuel 21:1-10

David Fakes Insanity at Gath
- 1 Samuel 21:11-15
- Psalms 34 and 56

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138 The Masoretic narrative of 1 Samuel 17:55-58, in which Saul is completely unaware of the identity of David, although he had been his personal attendant for some time, is not found in the Septuagint text.

139 Like this one, some of David’s Psalms have ancient superscriptions tying them to historic events. I have placed these Psalms with those events.
### Year Beginning 1*1 in 1019 BC = 438th Year of the Exodus

**During the 1st Month**
- David Joined by Supporters at the Cave of Adullum
  - 1 Samuel 22:1-5
  - 1 Chronicles 12:8-18
- Saul Oversees the Murder of the Priests at Nob
  - 1 Samuel 22:6-20
  - Psalms 52 and 63

**During the Summer and Fall**
- David Defends Keilah from the Philistines
  - 1 Samuel 22:21-23
  - 1 Samuel 23:1-6
- David Forced to Depart Keilah by Saul’s Pursuit
  - 1 Samuel 23:7-14
- Jonathan Meets Secretly with David
  - 1 Samuel 23:15-18
- David Forced to Depart Ziph by Saul’s Pursuit
  - 1 Samuel 23:19-29
  - Psalm 54
- David Spares Saul’s Life
  - 1 Samuel 24:1-22
  - Psalms 57 (cf. Psalm 108:1-5) and 142

Some Undated Psalms of David
- Psalms 4, 7, 17, 23, 26-28, 31, 35-36, 40, 55, 58, 62, 64, 70, 86, 109, 140, 141, 143

### Year Beginning 1*1 in 1018 BC = 439th Year of the Exodus

**Probably During the Spring or Early Summer**
- The Death of Samuel
  - 1 Samuel 25:1

**Time of Sheep Shearing** - The Story of Nabal and Abigail
- 1 Samuel 25:2-44
  - David Spares Saul’s Life a Second Time
    - 1 Samuel 26:1-25
  - David Seeks Asylum with Achish of Gath
    - 1 Samuel 27:1-6

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140 Based on 1 Chronicles 12:15.
141 Based on the fact that the Philistines were stealing grain from the threshing floors (1 Samuel 23:1).
142 Most of David’s Psalms have no superscription tying them to any datable, historic event. I have tried to place these “Undated Psalms of David” near key events in David’s life that would have evoked their emotional content; e.g., in this first case, it is the distress of Saul’s unjustified persecution of David.
143 The shearing of sheep took place in the late spring or early summer.
During 1018 BC and 1017 BC - David’s Military Activities in Philistia

1 Samuel 27:7-12

Year Beginning 7*1 in 1018 BC = 20th Year of King Saul/57th Sabbatical Year

Year Beginning 1*1 in 1017 BC = 440th Year of Exodus

Late Summer or Early Fall - The Battle of Mount Gilboa

1 Samuel 28:1-2
1 Chronicles 12:19a
5 Days Before the Battle – David Dismissed by the Philistines
1 Samuel 29:1-10
4 Days Before the Battle – David Departs for Ziklag
1 Samuel 29:11
1 Chronicles 12:19b-20
2 Days Before the Battle – David Arrives at Ziklag
1 Samuel 30:1-9a

The Day Before the Battle
David Defeats the Amalekites
1 Samuel 30:9b-20
1 Chronicles 12:21-22
Saul Inquires of the Medium at Endor
1 Samuel 28:3-25

Day of the Battle
Saul and His Sons Killed
1 Samuel 31:1-7 (cf. 1 Chronicles 10:1-7)
David Returns to Ziklag
1 Samuel 30:21-31

1st Day After the Battle – Bodies of Saul and His Sons Displayed at Beth-shan
1 Samuel 31:8-10 (cf. 1 Chronicles 10:8-10)

2nd Day After the Battle
Bodies of Saul and His Sons Rescued by the Men of Jabesh-gilead
1 Samuel 31:11-13 (cf. 1 Chronicles 10:11-14)
David Informed of the Deaths of Saul and His Sons
2 Samuel 1:1-27

Shortly After the Battle of Mount Gilboa
David (30 years old) Anointed King of Judah at Hebron;
Ish-baal (40 years old) Anointed King over All Israel at Mahanaim in Gilead
2 Samuel 2:1-10

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144 The Masoretic Text puts David’s time in Philistia at 1 year and 4 months, but according to the Septuagint, David was only in Philistia for four months. The LXX reading is probably a scribal error since its own rendering of Achish’s later testimony (1 Samuel 29:3) makes it clear that David spent part of two calendar years in Philistia.

145 David was born around 1047/46 BC, while Samuel was leading Israel as Seer. This would mean he was about ten years old when Saul became King of Israel.

146 Chronicles 8:33. Apparently, the name component –ba’al (the Canaanite word for “Lord,” used in Saul’s time in reference to Yahweh) was changed by later scribes to -bosheth (the Hebrew word for “shame”) because of its later association with the Sidonian storm god.

147 Ish-baal was born sometime in 1057/56 BC, during the final year of Eli’s High Priesthood.
During 1017 and 1015 BC – Civil War between David and Ish-baal

2 Samuel 2:12-3:1

Year Beginning 7*1 in 1016 BC = 2ⁿ Year of David and Ish-baal

Year Beginning 1*1 in 1015 BC = 442ⁿ Year of the Exodus

Probably During the Spring or Summer

After Defecting to David, Abner Is Murdered by Joab

2 Samuel 3:7-39

Ish-Baal (42 years) Assassinated

2 Samuel 4:1-12

David (32 years) Declared King over All Israel

1 Chronicles 12:23-38

2 Samuel 5:1-5 (cf. 1 Chronicles 11:1-3)

1 Chronicles 12:39-40

2 Samuel 22:1-51 (cf. Psalm 18)

Year Beginning 7*1 in 1011 BC = 7ⁿ Year of David/58ⁿ Sabbatical Year

Year Beginning 1*1 in 1010 BC = 447ⁿ Year of the Exodus

Late Spring or Early Summer – Jebus Captured by Joab and Renamed Jerusalem

2 Samuel 5:6-10 (cf. 1 Chronicles 11:4-9)

During the Summer

Uzzah Killed in an Attempt to Bring the Ark to Jerusalem

1 Chronicles 13:1-14 (cf. 2 Samuel 6:1-11)

David Begins Building a Palace with the Help of Hiram of Tyre

2 Samuel 5:11-12 (1 Chronicles 14:1-2)

Philistines Encamp in the Valley of Rephaim

2 Samuel 5:17-18 (cf. 1 Chronicles 14:8-9)

1 Chronicles 11:15-19 (cf. 2 Samuel 23:13-17)

David Defeats the Philistines

2 Samuel 5:19-21 (cf. 1 Chronicles 14:10-12)

Philistines Encamp in the Valley of Rephaim a 2ⁿ Time

1 Chronicles 14:13 (cf. 2 Samuel 5:22)

David Gains a Decisive Victory over the Philistines

1 Chronicles 14:14-17 (cf. 2 Samuel 5:23-25)

Late Summer or Early Fall – David Brings the Ark to Jerusalem

1 Chronicles 15:1-16:43 (cf. 2 Samuel 6:12-23)

Psalms 24 and 30

1*1 It was harvest time when the Philistines invaded the Valley of Rephaim (2 Samuel 23:13).

1*1 I calculate that Solomon began construction on the Temple in the 4ⁿ year of his reign, immediately after his father’s death. David ruled for seven years and six months at Hebron before capturing Jerusalem (in the first Sabbatical year of his reign) and making it the capital of all Israel. Civil war during the first two years of his reign made him little threat to the Philistines, and full consolidation of the tribes during the next five years was probably hampered by Joab's murder of Abner, so the Philistines probably adopted a wait and see attitude toward their former ally. However, the capture of the Jebus fortress, which had been under Canaanite control since the death of Joshua, signaled that David intended to fulfill the ancient Israeli directive to occupy all of Canaan – Philistia included. No doubt this would have prompted the Philistines to take immediate military action against the new Israeli capital.
During the Early Part of David’s Reign at Jerusalem

David’s Desire to Build a Temple
- 2 Samuel 7:1-29 (1 Chronicles 17:1-27)

David’s Successful Military Campaigns
- 2 Samuel 8:1-14 (cf. 1 Chronicles 18:1-13)
- Psalm 60 (cf. Psalm 108:6-13)

Some More Undated Psalms of David
- Psalms 8, 19-21, 101, 103, 110, 139, 144
- Psalm 145 (An Acrostic Psalm)

Some Anonymous Acrostic Psalms
- Psalms 111, 112 and 119

Year Beginning 7*1 in 1004 BC = 14th Year of David/59th Sabbatical Year

Perhaps During 1004/03 BC – David Seeks Out Merib-baal
- 2 Samuel 9:1-13

Perhaps during the Summer of 1002 BC

David Inquires of Yahweh About a Three-Year Famine
- 2 Samuel 21:1-6

Saul’s Sons and Grandsons Executed
- 2 Samuel 21:7-14

Approximated as 998/97 BC = 1st Year of Israel’s Campaign Against Ammon

David’s Servants Insulted
- 2 Samuel 10:1-5 (cf. 1 Chronicles 19:1-5)

Israel Defeats the Armies of a Moab-Aram Alliance
- 2 Samuel 10:6-19 (cf. 1 Chronicles 19:6-19)

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1 Chronicles 8:34. This man’s proper name Merib-baal ("The Lord is my advocate") was probably changed by later scribes to Mephi-bosheth ("Shatter the shame[ful thing]") because the term –ba’al was later associated exclusively with the Baal of idolatry, as was done with his uncle Ish-baal (Ish-bosheth). He was five years old when his father Jonathan was killed in the fall of 1018 BC (2 Samuel 4:4). He was now a grown man with a young son of his own. David may have considered the Sabbatical Year as the perfect opportunity to demonstrate his loving regard for his late friend Jonathan.

151 Exact placement of this event is uncertain. Because it is related to the crimes of King Saul it must have occurred early in the reign of King David. A significantly devastating type of three-year famine would have had a Sabbatical Year as its center year, so I imagine this famine as having ruined the pre-Sabbatical harvest of 1004 BC, having stunted the volunteer crop of 1003 BC, and finally being in the process of burning up the crop of 1002 BC whenever David made his inquiry.

152 My approximations are based on backdating through all the events prior to David’s appointment of Solomon as Crown Prince of Israel.
# Chart 10 - Prominent Leaders in David’s Kingdom

From 2 Samuel 8:15-18; 20:23-26 (cf. 1 Chronicles 18:12-17)

## Chief Advisors
- **Commander of the Army** - Joab the son of Zeruiah
- **Recorder** – Jehoshaphat the son of Ahilud
- **Priests** - Zadok the son of Ahitub and Ahimelech the son of Abiathar
- **Scribe** – Seraiah (Later replaced by Sheva)
- **Head of David's Bodyguard** \( (Kerethim^{153})^4 \) and \( Pelethim^{154} \) - Benaiah the son of Jehoiada
- **Head of Forced Labor** – Adoram
- **David's Personal Priest** – Ira the Jairite

## 1st Tier of Army Leaders (2 Samuel 23:8-14; cf. 1 Chronicles 11:10-19)
These were the three men who broke through the Philistine lines just so David could have a drink of water from a well in Bethlehem (2 Samuel 23:17; cf. 1 Chronicles 11:15-19)
- Jashobeam – Killed hundreds of men in a single battle.
- Eleazar – One of three who stood fast with David in a battle where the majority fled.
- Shammah – He and David defended a field against the Philistines.

- Abshai, Commander of “The Thirty” – Killed hundreds of men in a single battle, using only a spear.
- Benaiah, Commander of David’s Personal Guard – Used a club to disarm an Egyptian spearman, killing him with his own weapon.
- Amasai (Amasa)^155 – He later supported Absalom’s coup, but was forgiven by David. He was made commander of the Israeli army after Joab killed Absalom in direct violation of David’s orders. Joab promptly killed Amasa, retaining command of the army until the accession of Solomon.

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153 From the Hebrew verb *kareth* ("to cut"), often used in reference to the sacrificial ceremony sealing a covenant agreement. These men were probably the sworn bodyguards of King David.

154 From the Hebrew verb *peleth* ("to run fast"), used in the sense of running messages. These men were probably the military couriers of King David.

155 Only two names are given for the 2nd Tier of Three, but 1 Chronicles 12:18 identifies Amasai as a leader of “The Thirty.”
3rd Tier of Army Leaders - “The Thirty”\(^{156}\) (2 Samuel 23:24-39; cf. 1 Chronicles 11:26-47)

1. Asahel the brother of Joab
2. Elhanan the son of Dodo of Bethlehem
3. Shammah (Shammoth) the Harodite
4. Ira the son of Ikkesh the Tekoite
5. Helez the Paltite (Pelonite)
6. Abiezer the Anathothite
7. Zalmon (Ilai) the Ahohite
8. Maharai the Netophathite
9. Heleb (Heled) the son of Baanah the Netophathite
10. Ira the son of Ikkesh the Tekoite
11. Shammah (Shagee) the Hararite
12. Asahel the brother of Joab
13. Shammah (Shammoth) the Harodite
14. Elhanan the son of Dodo of Bethlehem
15. Ira the son of Ikkesh the Tekoite
16. Helez the Paltite (Pelonite)
17. Abiezer the Anathothite
18. Zalmon (Ilai) the Ahohite
19. Maharai the Netophathite
20. Heleb (Heled) the son of Baanah the Netophathite
21. Ira the son of Ikkesh the Tekoite
22. Shammah (Shagee) the Hararite
23. Elhanan the son of Dodo of Bethlehem
24. Helez the Paltite (Pelonite)
25. Abiezer the Anathothite
26. Zalmon (Ilai) the Ahohite
27. Maharai the Netophathite
28. Heleb (Heled) the son of Baanah the Netophathite
29. Ira the son of Ikkesh the Tekoite
30. Shammah (Shagee) the Hararite
31. Elhanan the son of Dodo of Bethlehem
32. Helez the Paltite (Pelonite)
33. Abiezer the Anathothite
34. Zalmon (Ilai) the Ahohite
35. Maharai the Netophathite
36. Ira the son of Ikkesh the Tekoite
37. Helez the Paltite (Pelonite)
38. Abiezer the Anathothite
39. Zalmon (Ilai) the Ahohite
40. Maharai the Netophathite
41. Ira the son of Ikkesh the Tekoite
42. Helez the Paltite (Pelonite)
43. Abiezer the Anathothite
44. Zalmon (Ilai) the Ahohite
45. Maharai the Netophathite
46. Ira the son of Ikkesh the Tekoite
47. Helez the Paltite (Pelonite)
48. Abiezer the Anathothite
49. Zalmon (Ilai) the Ahohite
50. Maharai the Netophathite

At this point 2 Samuel 23:39b ends, citing “thirty-seven in all,” which includes the three men in the 2nd Tier of Army Leaders. 1 Chronicles 11:41ff appends the following names:

35. Zabad the son of Ahlai
36. Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him
37. Hanan the son of Maacah
38. Josaphat the Mithnite
39. Uzza the Ashterathite
40. Shama and
41. Jeiel the sons of Hotham the Aroerite
42. Jediasel the son of Shimri
43. Joha his brother, the Tizite
44. Eliel the Mahavite
45. Jeribai and
46. Johavishah the sons of Elaaam
47. Ithmah the Moabite
48. Jeiel and
49. Obed and
50. Jaasieel the Mezobaite

\(^{156}\) There are obviously more than thirty names on this list, indicating that the designation was probably first established when the group consisted only of thirty men.
Approximated as 997/96 BC = 2nd Year of Israel’s Campaign Against Ammon
During the Spring and Summer
   David Orders Rabbah Besieged  
      2 Samuel 11:1 (cf. 1 Chronicles 20:1a)  
   David’s Affair with Bathsheba  
      2 Samuel 11:2-27

Probably During the Winter\(^{157}\)
   David Repents Upon Confrontation by Nathan  
      2 Samuel 12:1-15a  
      Psalm 51
   David and Bathsheba’s Son Dies Before Being Named  
      2 Samuel 12:15b-23  
   Another Undated Psalm of David  
      Psalm 32

Approximated as 996/95 BC = 3rd Year of Israel’s Campaign Against Ammon
   Solomon Born\(^{158}\)  
      2 Samuel 12:24-25
   Rabbah Captured  
      2 Samuel 12:26-31 (cf. 1 Chronicles 20:1b-3)

Approximated as the Spring or Summer of 994 BC - The Rape of Tamar\(^{159}\)  
      2 Samuel 13:1-22

Approximated as the Spring or Summer\(^{160}\) of 992 BC - Absalom Kills Amnon  
      2 Samuel 13:23-37

Approximated as the Spring of 989 BC - David Allows Absalom to Return to Judah  
      2 Samuel 13:38-14:24

Approximated as the Spring of 987 BC - David Allows Absalom to Return to Court  
      2 Samuel 14:25-33

Approximated as 987 through 983 BC - Absalom Gains Wide Support  
      2 Samuel 15:1-6

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\(^{157}\) Nine months after Bathsheba became pregnant.

\(^{158}\) Several sons were born to David after he established the new Israeli capital at Jerusalem (1 Chronicles 14:3-7; 3:5-8; 2 Samuel 5:14-16), Solomon being the most significant among them. If, as I estimate, Solomon was born around 996/95 BC, he would have been about 15 years old when designated Crown Prince of Israel and about 18 years old when he assumed the full responsibilities of the throne after his father’s death.

\(^{159}\) David’s sons, born to him at Hebron – Amnon, Absalom and Adonijah - were in their late teens or early twenties around this time.

\(^{160}\) At the time of sheepshearing (2 Samuel 13:23).
Approximated as 983/82 BC

David Escapes Absalom’s Coup
- 2 Samuel 15:7-17:29
- Psalm 3
Absalom Killed by Joab
- 2 Samuel 18:1-19:8
David Returns to Jerusalem
- 2 Samuel 19:9-43
Sheba of Benjamin Attempts a Coup against David
- 2 Samuel 20:1-22

Approximated as the Spring and/or Summer of 982 BC

David Almost Killed During Philistine Uprising
- 2 Samuel 21:15-22 (cf. 1 Chronicles 20:4-8)
David Orders an Illicit Census
- 2 Samuel 24:1-7 (cf. 1 Chronicles 21:1-4a)

Perhaps During the Winter of 982/81 BC - Abishag Becomes David’s Nurse
- 1 Kings 1:1-4

Year Beginning 1*1 in 981 BC = 476th Year of the Exodus

Perhaps during the Spring or Summer

Israel Punished for King David’s Sin
- 2 Samuel 24:8-25 (cf. 1 Chronicles 21:4b-30)
David Makes Preparations for the Building of the Temple by Solomon
- 1 Chronicles 22:1-19
Joab and Abiathar Declare Adonijah Crown Prince of Israel
- 1 Kings 1:5-10
David Has Solomon Declared Crown Prince
- 1 Kings 1:11-53 (cf. 1 Chronicles 23:1)
David Prepares to Turn the Kingdom Over to Solomon
- 1 Chronicles 23:2

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161 The Year beginning 7*1 in 983 BC was the 62nd Sabbatical Year. I would not find it altogether surprising that Absalom’s coup was timed to coincide with such an important Israeli event.

162 I believe that the Philistines saw the turmoil surrounding the coups of Absalom and Sheba as the perfect opportunity to regain their independence from Israeli dominance.

163 I place this event here because it seems very human for David, having just survived two coups, a Philistine uprising and being forced out of active military service, to give into Satan’s temptation to evaluate the military strength of Israel.

164 Adonijah, as David’s oldest surviving son, was the apparent heir to the throne. Perhaps because of the recent disasters associated with the aged king, Joab (the military leader of Israel), and Abiathar (the religious leader of Israel), were both willing to support his early coronation.

165 See Chart 11: David's Organization of the Kingdom.
B. Temple Security (From 1 Chronicles 23:1ff; 26:1-19)

<table>
<thead>
<tr>
<th>Officer(s)-in-Charge</th>
<th>East Gate</th>
<th>North Gate</th>
<th>South Gate (And Storehouses)</th>
<th>West Gate (And Road)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shelemiah</td>
<td>Shimei</td>
<td>Zechariah, son of Shelemiah</td>
<td>Obed-edom (and his sons)</td>
<td>Shuppim &amp; Hosah</td>
</tr>
<tr>
<td>Obed-edom</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shuppim &amp; Hosah</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Gate Guards Per Shift     | Six       | Four         | Four                         | Two                  |
| Extra Guards Per Shift    |           |              |                              |                      |

166 There is a Rabbinical tradition that the Jehoiarib Division was on duty when the Temple was destroyed on 7 (or 10) Ab [27 (or 30 July)] in 587 BC. If true, the rotational cycle could very well have begun with the Jehoiarib Division’s first week of service being 12*29 in the 1st Year of Solomon (SAT/SUN 16/17 APR 980 BC) through 1*6 in the 1st Year of Solomon (FRI/SAT 22/23 APR 980 BC). This fits very well with my reconstruction of David’s assistance to Solomon in the establishment of the Temple service schedules.

167 Daily sacrifices, and weekly, divisional service ceased with the destruction of the 1st Temple. Daily sacrifices were resumed on 7*1 in 537 BC, but the cycle of weekly, divisional service was not reinstated until after the 2nd Temple was completed on 12*3 (WED/THU 9/10 FEB) in 515 BC (Ezra 6:15-18). If the cycle restarted the week after the Temple’s completion, the Jehoiarib Division’s first week of service would have been from 12*6 (SAT/SUN 12/13 FEB in 515 BC) until 12*12 (FRI/SAT 18/19 FEB in 515 BC). If this new cycle of service continued uninterrupted until the time of Zechariah - the father of John the Immerser - his Abijah Division would have been on duty from 12*5 (SAT/SUN 15/16 FEB) until 12*11 (FRI/SAT 21/22 FEB) in 8 BC. Had Elizabeth then became pregnant later in the 12th Month, she would have been in her sixth month at the start of the 6th Month in the following year. This also fits very well with my reconstruction of the earliest traditions regarding the timing of Jesus’ birth.
C. Other Levitical Assignments (From 1 Chronicles 23:1ff; 27:20-32)

<table>
<thead>
<tr>
<th>Duty</th>
<th>Officer(s)-in-Charge</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Temple Storage</td>
<td>Zetham and Joel, sons of Jehiel</td>
</tr>
<tr>
<td>Storage of Dedicated Battle Gifts</td>
<td>Shelomo son of Zichri</td>
</tr>
<tr>
<td>Judges and Officers Throughout All Israel</td>
<td>Chenaniah and his sons (Zizharites)</td>
</tr>
<tr>
<td>Levitical Duties (West of the Jordan)</td>
<td>Hashabiah and 1,700 relatives (Hebronites)</td>
</tr>
<tr>
<td>Levitical Duties (East of the Jordan)</td>
<td>Jerijah and 2,700 relatives (Hebronites)</td>
</tr>
</tbody>
</table>

D. Military Reserve Units on Duty in Jerusalem Each Month (1 Chronicles 27:1-12)

<table>
<thead>
<tr>
<th>Sequence of Duty</th>
<th>Name of Commander (Compare to “The Thirty”)</th>
<th>Number on Duty</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Jashobeam the son of Zabdiel from the sons of Perez</td>
<td>24,000</td>
</tr>
<tr>
<td>2</td>
<td>Dodai the Ahohite</td>
<td>24,000</td>
</tr>
<tr>
<td>3</td>
<td>Benalai, the son of Jehoiada the priest (succeeded by Ammizabad)</td>
<td>24,000</td>
</tr>
<tr>
<td>4</td>
<td>Asahel the brother of Joab (succeeded by Zebadiah)</td>
<td>24,000</td>
</tr>
<tr>
<td>5</td>
<td>Shamhuth the Izrahite</td>
<td>24,000</td>
</tr>
<tr>
<td>6</td>
<td>Ira the son of Ikkeah the Teloite</td>
<td>24,000</td>
</tr>
<tr>
<td>7</td>
<td>Helez the Palonite of the sons of Ephraim</td>
<td>24,000</td>
</tr>
<tr>
<td>8</td>
<td>Sibbecai the Hushathite of the Zerahites</td>
<td>24,000</td>
</tr>
<tr>
<td>9</td>
<td>Abiezer the Anathothite of the Benjamites</td>
<td>24,000</td>
</tr>
<tr>
<td>10</td>
<td>Maharai the Netophathite of the Zerahites</td>
<td>24,000</td>
</tr>
<tr>
<td>11</td>
<td>Benalai the Pirathonite of the sons of Ephraim</td>
<td>24,000</td>
</tr>
<tr>
<td>12</td>
<td>Heldai the Netophathite of Othmiel</td>
<td>24,000</td>
</tr>
</tbody>
</table>

E. Tribal Leaders of Israel (1 Chronicles 27:16-22)

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reuben</td>
<td>Eliezer the son of Zichri</td>
</tr>
<tr>
<td>Simeon</td>
<td>Shephatiah the son of Maacah</td>
</tr>
<tr>
<td>Levi</td>
<td>Hashabiah the son of Kemuel</td>
</tr>
<tr>
<td>Aaron</td>
<td>Zadok</td>
</tr>
<tr>
<td>Judah</td>
<td>Elihu, one of David’s brothers</td>
</tr>
<tr>
<td>Issachar</td>
<td>Omri the son of Michael</td>
</tr>
<tr>
<td>Naphtali</td>
<td>Ishmaiah the son of Obadiah</td>
</tr>
<tr>
<td>Zebulun</td>
<td>Jeremoth the son of Azriel</td>
</tr>
<tr>
<td>Ephraim</td>
<td>Hoshea the son of Azaziah</td>
</tr>
<tr>
<td>Half-tribe of Manasseh</td>
<td>Joel the son of Pedaiah</td>
</tr>
<tr>
<td>Half-tribe of Manasseh in Gilead</td>
<td>Iddo the son of Zechariah</td>
</tr>
<tr>
<td>Benjamin</td>
<td>Jaasiel the son of Abner</td>
</tr>
<tr>
<td>Dan</td>
<td>Azrael the son of Jeroham</td>
</tr>
</tbody>
</table>

F. Overseers of the King’s Property (1 Chronicles 27:25-31)

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Overseer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Storehouses in Jerusalem</td>
<td>Azmaveth the son of Adiel</td>
</tr>
<tr>
<td>Storehouses outside of Jerusalem</td>
<td>Jonathan the son of Uzziah</td>
</tr>
<tr>
<td>Agricultural workers</td>
<td>Ezri the son of Chelub</td>
</tr>
<tr>
<td>Vineyards</td>
<td>Shimei the Ramathite</td>
</tr>
<tr>
<td>Wine storage</td>
<td>Zabdi the Shipnithite</td>
</tr>
<tr>
<td>Olive and fig trees in the Shephelah foothills</td>
<td>Baal-hanan the Gederite</td>
</tr>
<tr>
<td>Olive oil storage</td>
<td>Joash</td>
</tr>
<tr>
<td>Cattle in the Sharon plain</td>
<td>Shirai the Sharonite</td>
</tr>
<tr>
<td>Cattle in the valleys</td>
<td>Shaphat the son of Adlai</td>
</tr>
<tr>
<td>Camels</td>
<td>Obil the Ishmaelite</td>
</tr>
<tr>
<td>Donkeys</td>
<td>Jehdeiah the Meronothite</td>
</tr>
<tr>
<td>Sheep and goats</td>
<td>Jaziz the Hagrite</td>
</tr>
</tbody>
</table>
Year Beginning 7*1 in 981 BC = 37th Year of David/1st Year of Solomon

Probably During the 7th Month - Solomon’s 2nd Coronation

- 1 Chronicles 28:1-29:25
- Psalm 2

More Undated Psalms of David


More Anonymous Psalms

- Psalms 1, 33, 42-50, 71, 91-100, 104-107

Year Beginning 1*1 in 978 BC = 479th Year of the Exodus

Year Beginning 7*1 in 978 BC = 40th Year of David/4th Year of Solomon

Probably During the Late Winter and/or Early Spring

David’s Final Instructions, Death and Burial

- 1 Kings 2:1-11 (cf. 1 Chronicles 29:26-30)
- Adonijah and Joab Executed; Abiathar Removed from the Priesthood

- 1 Kings 2:12-35 (cf. 2 Chronicles 1:1)
- Shimei Confined to Jerusalem

- 1 Kings 2:36-38

Year Beginning 1*1 in 977 BC = 480th Year of the Exodus

During the Spring

_Yahweh_ Appears to Solomon in a Dream

- 1 Kings 3:1-15 (cf. 2 Chronicles 1:2-13)
- Psalm 72

Solomon’s Wisdom Demonstrated

- 1 Kings 3:16-28

Solomon’s Covenant with Hiram of Tyre

- 1 Kings 5:1-12 (cf. 2 Chronicles 2:1a, 3-16)

Solomon’s Labor Force

- 1 Kings 5:13-18 (cf. 2 Chronicles 2:2, 17-18)

2*2 - Foundation Laid

- 1 Kings 6:1 (cf. 2 Chronicles 3:1-2)

Year Beginning 7*1 in 976 BC = 6th Year of Solomon/63rd Sabbatical Year

Year Beginning 1*1 in 975 BC = 482nd Year of the Exodus

Year Beginning 7*1 in 975 BC = 7th Year of Solomon/9th Year of Jubilee

Three Years after David’s Death - Shimei Executed

- 1 Kings 2:39-46

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168 Solomon’s coronation was probably confirmed during the annual assembly of Israel in the 7th Month.
169 While being prophetic of Jesus’ coronation as Christ (Acts 4:23-31), I think it likely that this Psalm was originally composed for Solomon’s coronation.
170 MON/TUE 14/15 APR in 977 BC.
Year Beginning 1*1 in 971 BC = 486th Year of the Exodus
Year Beginning 7*1 in 971 BC = 11th Year of Solomon
8*2\(^{171}\) – Construction of Temple Completed; Finishing Work Begun
   ☐ 1 Kings 6:2-38; 7:13-51 (cf. 2 Chronicles 3:3-5:1)

Year Beginning 1*1 in 970 BC = 487th Year of the Exodus
Year Beginning 7*1 in 970 BC = 12th Year of Solomon
7*8\(^{172}\) - Dedication of the Temple
   Solomon Leads the Dedication Ceremony
   ☐ 1 Kings 8:1-64 (cf. 2 Chronicles 5:2-7:7)
   ☐ Psalm 127
   Regular Temple Worship Begins
   ☐ 2 Chronicles 8:12-16 (cf. 1 Kings 9:25)
7*8-14\(^{173}\) - Seven-Day Celebration
   ☐ 1 Kings 8:65a (cf. 2 Chronicles 7:9b)
7*15-21 = Feast of Tabernacles\(^{174}\)
   ☐ 1 Kings 8:65b (cf. 2 Chronicles 7:8, 9c)
7*22\(^{175}\) - Solomon Blesses and Dismisses the People
   ☐ 1 Kings 8:66 (1 Chronicles 7:9a, 10)
??* - Yahweh Speaks to Solomon a 2nd Time
   ☐ 1 Kings 9:1-9 (cf. 2 Chronicles 7:11-22)

More Anonymous Psalms
   ☐ Psalms 121, 125, 128, 130, 132, 134-136

During the Reign of Solomon - The Fame of Solomon’s Wisdom
   ☐ 1 Kings 4:29-34 (2 Chronicles 9:22-28)

   Most of the book of Proverbs is a collection of Solomon's own proverbs.\(^{176}\) The first nine chapters climax in an allegory that portrays the wisdom of Yahweh as a faithful wife and the foolishness of sin as an adulteress.

   ☐ Proverbs 1:1-24:34

   While it is relatively certain that the Song of Songs was written around the time of King Solomon, its human author and divine purpose are matters of debate. Some consider it an allegory of Yahweh’s love for Israel, while others see it simply as a poem (perhaps even an opera) about an Israeli romance.

   ☐ Songs of Songs 1:1-8:14

\(^{171}\) 8*1 = FRI/SAT 31 OCT/1 NOV in 971 BC.
\(^{172}\) TUE/WED 29/30 SEP in 970 BC.
\(^{173}\) TUE/WED 29/30 SEP – MON/TUE 5/6 OCT in 970 BC.
\(^{174}\) TUE/WED 6/7 – MON/TUE 12/13 OCT in 970 BC.
\(^{175}\) TUE/WED 13/14 OCT in 970 BC.
\(^{176}\) More of Solomon’s proverbs, along with the selected proverbs of other wise men, were appended to this collection during the reign of King Hezekiah (Proverbs 25:1).
Chart 12 - Solomon’s Organization of the Kingdom

A. Chief Advisors (1 Kings 4:1-6)
- **High Priest** - Azariah the son of Zadok
- **Secretaries** - Elihoreph and Ahijah, the sons of Shisha
- **Recorder** - Jehoshaphat the son of Ahilud
- **Head of the Israeli Army** – Benaiah the son of Jehoiada
- **Head Priests** - Zadok and Abiathar
- **Head of the Deputies** – Azariah the son of Nathan
- **King’s Friend** - Zabud the son of Nathan, a priest
- **Head of the Royal Household** – Ahishar
- **Head of Forced Labor** – Adoniram the son of Abda

B. Regional Deputies Charged with Provisioning the Royal Household Each Month (1 Kings 4:7-19)

<table>
<thead>
<tr>
<th>Sequence of Duty</th>
<th>Deputy</th>
<th>Region</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ben-hur</td>
<td>Hill country of Ephraim</td>
</tr>
<tr>
<td>2</td>
<td>Ben-deker</td>
<td>Makaz, Shaalbim, Beth-shemesh and Elonbeth-hanan</td>
</tr>
<tr>
<td>3</td>
<td>Ben-hesed</td>
<td>Arubboth, Socoh and all the land of Hepher</td>
</tr>
<tr>
<td>4</td>
<td>Ben-abinadab (married to Taphath, the daughter of Solomon)</td>
<td>The height of Dor</td>
</tr>
<tr>
<td>5</td>
<td>Baana the son of Ahilud</td>
<td>Taanach, Megiddo, Beth-shean, and to Abel-meholah as far as the other side of Jokmeam</td>
</tr>
<tr>
<td>6</td>
<td>Ben-geber</td>
<td>Ramoth-gilead, the towns of Jair, the region of Argob in Bashan</td>
</tr>
<tr>
<td>7</td>
<td>Ahinadab the son of Iddo</td>
<td>Mahanaim</td>
</tr>
<tr>
<td>8</td>
<td>Ahimaaz (married to Basemath, the daughter of Solomon)</td>
<td>Naphtali</td>
</tr>
<tr>
<td>9</td>
<td>Baana the son of Hushai</td>
<td>Asher and Bealoth</td>
</tr>
<tr>
<td>10</td>
<td>Jehoshaphat the son of Paruah</td>
<td>Issachar</td>
</tr>
<tr>
<td>11</td>
<td>Shimei the son of Ela</td>
<td>Benjamin</td>
</tr>
<tr>
<td>12</td>
<td>Geber the son of Uri (the only deputy who was in the land)</td>
<td>Gilead</td>
</tr>
</tbody>
</table>
Year Beginning 1*1 in 958 BC = 499th Year of the Exodus
Year Beginning 7*1 in 958 BC = 24th Year of Solomon

Solomon Completes His Own Palace
- 1 Kings 7:1-12
- 1 Kings 9:10-11a, 24 (cf. 2 Chronicles 8:1, 11)
Hiram of Tyre Insulted by the Galilean Cities Given to Him by Solomon
- 1 Kings 9:11b-14 (cf. 2 Chronicles 8:2)
Other Projects
- 1 Kings 9:15-28 (cf. 2 Chronicles 8:3-18)

Sometime After the Completion of Solomon’s Palace, But Before His Apostasy
Solomon Visited by the Queen of Sheba
- 1 Kings 10:1-13 (cf. 2 Chronicles 9:1-12)
Description of Solomon’s Kingdom at the Time of the Queen’s Visit
- 1 Kings 4:20-25 (cf. 2 Chronicles 9:26)
- 1 Kings 10:14-29 (cf. 2 Chronicles 1:14-17; 9:13-25, 27-28; 1 Kings 4:26-28)

The Final Years of Solomon’s Reign – His Apostasy and Adversaries
- 1 Kings 11:1-40

Year Beginning 7*1 in 942 BC = Solomon’s 40th Year

Year Beginning 1*1 in 941 BC = 516th Year of the Exodus
Spring or Summer - Death and Burial of Solomon
- 1 Kings 11:41-43 (cf. 2 Chronicles 9:29-31)

Year Beginning 7*1 in 941 BC = Rehoboam’s 1st Year/69th Sabbatical Year
Perhaps During the 7th Month
Rehoboam (41 years) Declared King of Israel at Shechem
- Kings 12:1-2 (cf. 2 Chronicles 10:1; 12:13b-14; 1 Kings 14:21)
Jeroboam Leads the Tribes of Israel in Rebellion against Rehoboam
- 1 Kings 12:2-24 (cf. 2 Chronicles 10:2-11:4)
Rehoboam Begins To Fortify Judah and Benjamin
- 2 Chronicles 11:5-12, 18-23
8*15 - Jeroboam Inaugurates an Alternate Religious System
- 1 Kings 12:25-13:34

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177 It took seven years for Solomon to build the Temple (4th –11th Years of his reign) and another thirteen years to build the palace (11th –24th of his reign) - a total of 20 years for these two, major building projects.

178 Having gained control of all the land promised to Abram (Genesis 15:18), Israel reached its geographical zenith during the reign of Solomon.

179 It is possible that Rehoboam’s kingship was confirmed at Shechem during Israel’s 7th Month celebrations.

180 Rehoboam was born around 982/81 BC, shortly before his father’s coronation as Crown Prince.

181 SAT/SUN 12/13 NOV in 941 BC.
Year Beginning 1*1 in 940 BC = Jeroboam’s 2nd Year182/2nd Year of Israel
Priests and Levites Move from Israel to Judah
  2 Chronicles 11:13-17

Year Beginning 1*1 in 937 BC = Jeroboam’s 5th Year/520th Year of the Exodus/5th Year of Israel
Year Beginning 7*1 in 937 BC = Rehoboam’s 5th Year
After 3 Years of Levitical Support - Rehoboam Rebels Against God
  2 Chronicles 12:1
  1 Kings 14:22-24

Year Beginning 1*1 in 936 BC = Jeroboam’s 6th Year/521st Year of the Exodus/6th Year of Israel
Probably During the Spring - Pharaoh Shoshenk Invades Judah
  1 Kings 14:25-28 (cf. 2 Chronicles 12:2-13a)

Later in Jeroboam’s Reign - Death of Jeroboam’s Son Abijah
  1 Kings 14:1-18

Year Beginning 7*1 in 925 BC = Rehoboam’s 17th Year

Year Beginning 1*1 in 924 BC = Jeroboam’s 18th Year/533rd Year of the Exodus/
  18th Year of Israel
Spring or Summer - Death of Rehoboam/Accession of Abijam
  1 Kings 14:29-15:6 (2 Chronicles 12:15-13:2)

Sometime Between 924 and 922 BC - Abijam Captures Territory from Jeroboam
  2 Chronicles 13:3-21

Year Beginning 1*1 in 922 BC = Jeroboam’s 20th Year/535th Year of the Exodus/
  20th Year of Israel
Year Beginning 7*1 in 922 BC = 3rd Year of Abijam
Fall or Winter - Death of Abijam/Accession of Asa
  1 Kings 15:7-10 (2 Chronicles 13:22-14:1a)

Year Beginning 1*1 in 920 BC = Jeroboam’s 22nd Year/537th Year of the Exodus/
  22nd Year of Israel
Year Beginning 7*1 in 920 BC = 2nd Year of Asa/71st Sabbatical Year
Fall or Winter – Death of Jeroboam/Accession of Nadab
  1 Kings 14:19-20
  1 Kings 15:25-26

Year Beginning 1*1 in 919 BC = Nadab’s 2nd Year/538th Year of the Exodus/23rd Year of Israel
Year Beginning 7*1 in 919 BC = 3rd Year of Asa
Fall or Winter - Nadab Assassinated by Baasha/Accession of Baasha
  1 Kings 15:27-31

Between 919 and 908 BC – Continued State of War between Israel and Judah
  1 Kings 15:32 (cf. 1 Kings 15:16)

182 I agree with Theiele’s view that the northern kingdom established a non-accession, Nisan regnal year.
Year Beginning 7*1 in 907 BC = 15th Year of Asa

**Spring** - Judah Defeats Ethiopian Invaders

- 2 Chronicles 14:8-15:7
- 3*183 – Asa Leads a Ceremony of Covenant Renewal
- 2 Chronicles 15:8-15

Year Beginning 7*1 in 906 BC = 16th Year of Asa

**Between 906 and 896 BC** - Asa’s Reforms during Ten Years of Peace

- 2 Chronicles 14:1b-7 (cf. 2 Chronicles 15:19; 1 Kings 15:11-12)
- 2 Chronicles 15:16-18 (cf. 1 Kings 15:13-15)

Year Beginning 1*1 in 896 BC = 24th Year of Baasha/561st Year of the Exodus/46th Year of Israel

**Fall or Winter**

- Israel Blockades Judah at Ramah
  - 1 Kings 15:17-22 (cf. 2 Chronicles 16:1-6)
- Asa Persecutes Hanani the Seer and Others
  - 2 Chronicles 16:7-10
- Prophecy of Jehu, son of Hanani, against Baasha of Israel
  - 1 Kings 16:1-4
- Death of Baasha/Accession of Elah
  - 1 Kings 16:5-8

Year Beginning 1*1 in 895 BC = 2nd Year of Elah/562nd Year of the Exodus/47th Year of Israel

Year Beginning 7*1 in 895 BC = 18th Year of Asa

**Fall or Winter**

- Elah Assassinated by Zimri/Accession of Zimri
  - 1 Kings 16:9-14
- Besieged by Omri, Zimri Commits Suicide/Accession of Omri
  - 1 Kings 16:15-20

**Between 895 and 890 BC** - Civil War between Omri and Tibni

- 1 Kings 16:21-22a

Year Beginning 7*1 in 891 BC = 31st Year of Asa

Year Beginning 1*1 in 890 BC = 6th Year of Omri/567th Year of the Exodus/52nd Year of Israel

**Spring or Summer** - Tibni Dies/Omri’s Kingdom Firmly Established At Samaria

- 1 Kings 16:22b-26

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183 3*1 = TUE/WED 9/10 MAY in 906 BC. (Pentecost fell on 3*5 = SAT/SUN 13/14 MAY.)
184 Since it is known that Baasha died in the 26th year of Asa, after 24 years of rule, 2 Chronicles 15:19 and 16:1 apparently contain unattested scribal errors which read the “35th” and “36th” Years of Asa rather than the “25th” and “26th” Years.
Year Beginning 1*1 in 884 BC = 12\textsuperscript{th} Year of Omri/573\textsuperscript{rd} Year of the Exodus/58\textsuperscript{th} Year of Israel
Year Beginning 7*1 in 884 BC = 38\textsuperscript{th} Year of Asa

Fall or Winter - Death of Omri/Accession of Ahab
\begin{itemize}
  \item 1 Kings 16:27-30
\end{itemize}

Beginning About 884 BC - Ahab and Jezebel Establish Baal Worship in Israel\textsuperscript{185}
\begin{itemize}
  \item 1 Kings 16:31-34
\end{itemize}

Year Beginning 1*1 in 883 BC = 2\textsuperscript{nd} Year of Ahab/574\textsuperscript{th} Year of the Exodus/59\textsuperscript{th} Year of Israel
Year Beginning 7*1 in 883 BC = 39\textsuperscript{th} Year of Asa

?-? - Asa Contracts a Foot Disease
\begin{itemize}
  \item 2 Chronicles 16:11-12 (cf. 1 Kings 15:23)
\end{itemize}

Year Beginning 1*1 in 881 BC = 4\textsuperscript{th} Year of Ahab/576\textsuperscript{th} Year of the Exodus/61\textsuperscript{st} Year of Israel
Year Beginning 7*1 in 881 BC = 41\textsuperscript{st} Year of Asa

Fall or Winter - Death of Asa/Accession of Jehoshaphat (35 years)\textsuperscript{186}
\begin{itemize}
  \item 2 Chronicles 16:13-14 (cf. 1 Kings 15:24)
  \item 2 Chronicles 17:1-6 (cf. 1 Kings 22:41-43)
\end{itemize}

Year Beginning 1*1 in 878 BC = 7\textsuperscript{th} Year of Ahab/579\textsuperscript{th} Year of the Exodus/64\textsuperscript{th} Year of Israel
Year Beginning 7*1 in 878 BC = 3\textsuperscript{rd} Year of Jehoshaphat/77\textsuperscript{th} Sabbatical Year

Probably in the 7\textsuperscript{th} Month - Religious Teachers Sent Throughout Judah\textsuperscript{187}
\begin{itemize}
  \item 2 Chronicles 17:7-9
  \item 1 Kings 22:46
\end{itemize}

Year Beginning 1*1 in 877 BC = 8\textsuperscript{th} Year of Ahab/580\textsuperscript{th} Year of the Exodus/65\textsuperscript{th} Year of Israel
Year Beginning 7*1 in 877 BC = 4\textsuperscript{th} Year of Jehoshaphat/11\textsuperscript{th} Year of Jubilee

During the Reigns of Ahab of Israel and Jehoshaphat of Judah

Military Might of Judah Under Jehoshaphat
\begin{itemize}
  \item 2 Chronicles 17:10-19
\end{itemize}

Jehoshaphat’s Son Jehoram Marries Ahab’s Daughter Athaliah
\begin{itemize}
  \item 2 Chronicles 18:1 (cf. 1 Kings 22:44; 2 Kings 8:18; 2 Chronicles 21:6)
\end{itemize}

Events During and Immediately After Elijah’s Three-Year Drought
\begin{itemize}
  \item 1 Kings 17:1-19:21
\end{itemize}

Year Beginning 1*1 in 867 BC = 18\textsuperscript{th} Year of Ahab/590\textsuperscript{th} Year of the Exodus/75\textsuperscript{th} Year of Israel
Year Beginning 7*1 in 867 BC = 14\textsuperscript{th} Year of Jehoshaphat

\textsuperscript{185} Jezebel was the daughter of Eth-baal (meaning “with Baal”), the King of the Sidonians, who became the wife of Ahab of Israel. Evidently she brought the worship of Baal - the Sidonian storm god - to Israel with her. After her husband's accession to the throne, she took the lead in attempting to replace the worship of \textit{Yahweh} with the worship of Baal.

\textsuperscript{186} Jehoshaphat was born around 916/15 BC - the 6th Year of his father’s reign.

\textsuperscript{187} The 3\textsuperscript{rd} Year of Jehoshaphat, which was also the 77\textsuperscript{th} Sabbatical Year, was immediately followed, in the 4\textsuperscript{th} Year of Jehoshaphat, by the 11\textsuperscript{th} Year of Jubilee. It seems quite appropriate that religious teachers were sent throughout Judah during this time in Jehoshaphat’s reign.
Year Beginning 1*1 in 866 BC = 19th Year of Ahab/591st Year of the Exodus/76th Year of Israel
Spring or Summer - Israel Defeats an Invading Aramean Army
  ❑ 1 Kings 20:1-25

Year Beginning 7*1 in 866 BC = 15th Year of Jehoshaphat

Year Beginning 1*1 in 865 BC = 20th Year of Ahab/592nd Year of the Exodus/77th Year of Israel
Spring or Summer - Israel Defeats Aram a 2nd Time
  ❑ 1 Kings 20:26-43
  ❑ Probably Summer - Jezebel Acquires the Vineyard of Naboth for Ahab
    ❑ 1 Kings 21:1-29

Between 865 and 863 BC - Three Years of Peace between Israel and Aram
  ❑ 1 Kings 22:1

Year Beginning 1*1 in 864 BC = 21st Year of Ahab/593rd Year of the Exodus/78th Year of Israel
Year Beginning 7*1 in 864 BC = 17th Year of Jehoshaphat/79th Sabbatical Year

Year Beginning 1*1 in 863 BC = 22nd Year of Ahab/594th Year of the Exodus/79th Year of Israel
Spring or Summer
  ❑ Jehoshaphat Visits Ahab
    ❑ 1 Kings 22:2 (cf. 2 Chronicles 18:2a)
  ❑ Jehoshaphat Agrees to Assist Ahab against Ramoth-gilead
    ❑ 1 Kings 22:3-28 (cf. 2 Chronicles 18:2b-27)
  ❑ Ahab Killed in Battle/Accession of Ahaziah
    ❑ 1 Kings 22:29-40, 51-53 (cf. 2 Chronicles 18:28-34)
  ❑ Jehu, son of Hanani the Seer Rebukes Jehoshaphat Regarding Ahab
    ❑ 2 Chronicles 19:1-4
  ❑ Jehoshaphat Reorganizes the Kingdom
    ❑ 2 Chronicles 19:5-11

Year Beginning 7*1 in 863 BC = 18th Year of Jehoshaphat
Year Beginning 1*1 in 862 BC = 2\textsuperscript{nd} Year of Ahaziah/595\textsuperscript{th} Year of the Exodus/80\textsuperscript{th} Year of Israel
Probably Late Spring and/or Summer\textsuperscript{188}

- Mesha of Moab Rebels against Israel
  - 2 Kings 1:1 (cf. 2 Kings 3:4-5)
  - *Yahweh* Saves Judah from an Invasion by a Moab/Ammon/Meun\textsuperscript{189} Alliance
  - 2 Chronicles 20:1-30
- Eliezer Rebukes Jehoshaphat for His Shipping Alliance with Ahaziah
  - 2 Chronicles 20:35-37 (cf. 1 Kings 22:48-49)
- Ahaziah Fatally Injured
  - 2 Kings 1:2-16
  - Death of Ahaziah/Accession of Jehoram
  - 2 Kings 1:17-18
  - 2 Kings 3:1-3
  - Elijah Taken Away by *Yahweh*
  - 2 Kings 2:1-25
- The Allied Armies of Israel, Judah and Edom\textsuperscript{190} Defeat Moab
  - 2 Kings 3:6-27

Year Beginning 7*1 in 862 BC = 19\textsuperscript{th} Year of Jehoshaphat

Undated Events Probably During the Reign of Jehoram of Israel - Ministry of Elisha

  - 2 Kings 4:1-8:6

Year Beginning 1*1 in 859 BC = 5\textsuperscript{th} Year of Jehoram/598\textsuperscript{th} Year of the Exodus/83\textsuperscript{rd} Year of Israel

Year Beginning 7*1 in 859 BC = 22\textsuperscript{nd} Year of Jehoshaphat

Perhaps 7*1 - Jehoram (32 years)\textsuperscript{191} Designated Crown Prince of Judah\textsuperscript{192}

  - 2 Kings 8:16-17 (cf. 2 Chronicles 21:2-3, 5)

Year Beginning 1*1 in 856 BC = 8\textsuperscript{th} Year of Jehoram/601\textsuperscript{st} Year of the Exodus/86\textsuperscript{th} Year of Israel

Year Beginning 7*1 in 856 BC = 25\textsuperscript{th} Year of Jehoshaphat/4\textsuperscript{th} Year of Jehoram

Death and Burial of Jehoshaphat

  - 2 Chronicles 21:1 (cf. 1 Kings 22:45, 50)
  - Jehoram (35 years) Eliminates Rival Heirs
  - 2 Chronicles 21:4, 6-7 (cf. 2 Kings 8:18-19)

Between 856 and 853 BC

- Edom and Libnah Rebel against Judah
  - 2 Chronicles 21:8-10 (cf. 2 Kings 8:20-22)
  - Jehoram’s Sin Prompts a Prophetic Letter from [Elisha?\textsuperscript{193}]
  - 2 Chronicles 21:11-15
  - Philistines and Arabs Kidnap All Jehoram’s Heirs Except Jehoahaz/Ahaziah
  - 2 Chronicles 21:16-17

\textsuperscript{188} Perhaps after the time of sheep shearing, if Mesha’s rebellion was demonstrated by his failure to pay the annual wool tribute.

\textsuperscript{189} The "Meunites" lived south of Judah (2 Chronicles 26:7) and west of Edom (1 Chronicles 4:41-43).

\textsuperscript{190} According to 1 Kings 22:47, Edom was a semi-independent part of the Judean kingdom at this time.

\textsuperscript{191} Jehoram was born around 891/90 BC, during his grandfather Asa’s reign.

\textsuperscript{192} 2 Kings 8:16 makes it very clear that Jehoshaphat was still living when Jehoram ascended to the throne.

\textsuperscript{193} Since Elijah had been gone for quite some time, and since his name is very similar to that of his successor Elisha, perhaps some scribe accidentally copied the wrong name - something very easily done.
Year Beginning 1*1 in 855 BC = 9th Year of Jehoram/602nd Year of the Exodus/87th Year of Israel
Year Beginning 7*1 in 855 BC = 5th Year of Jehoram

Year Beginning 1*1 in 854 BC = 10th Year of Jehoram/603rd Year of the Exodus/88th Year of Israel

Spring or Summer - Jehoram of Judah Contracts a Disease of the Bowels

- 2 Chronicles 21:18

Year Beginning 7*1 in 854 BC = 6th Year of Jehoram

Year Beginning 1*1 in 853 BC = 11th Year of Jehoram/604th Year of the Exodus/89th Year of Israel

Sometime during this year – The Battle of Qarqar

Year Beginning 7*1 in 853 BC = 7th Year of Jehoram

Year Beginning 1*1 in 852 BC = 12th Year of Jehoram/605th Year of the Exodus/90th Year of Israel

Year Beginning 7*1 in 852 BC = 8th Year of Jehoram

During the Fall and/or Winter

Jehoram Dies/Accession of Ahaziah (22 years)

[In the 11th Year of Jehoram of Israel]

- Israel and Judah Attack Ramoth-gilead, Where Jehoram of Israel Is Wounded
- 2 Kings 8:28 (cf. 2 Chronicles 22:5)
- Ahaziah Visits Jehoram at Jezreel
- 2 Kings 8:29 (cf. 2 Chronicles 22:6)
- A Messenger from Elisha Anoints Jehu as King of Israel at Ramoth-gilead
- 2 Kings 9:1-16
- Jehu Assassinates Jehoram, Ahaziah and Jezebel; Purges Israel of Baal Worship
- 2 Kings 9:17-27, 30-10:31 (cf. 2 Chronicles 22:7-9a)
- Ahaziah Buried at Jerusalem
- 2 Kings 9:28 (cf. 2 Chronicles 22:9b)
- Athaliah Attempts to Eradicate the Davidic Line
- 2 Kings 11:1-2 (cf. 2 Chronicles 22:9b-11)

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194 It should be noted that my chronology has Ahab killed ten years prior to the Battle of Qarqar, an event in which many scholars believe he participated. This is certainly problematic, since I don’t see any way my chronology can allow for such participation. After some research, I have come to the conclusion that the Kurkh Monolith - the source of this supposed information - has improperly translated “Akkha-abbu mata Sir’la-ai” (“Akha, father of the land of Sir’la-ai”) as “Ahab of the land of Israel” when it was actually a reference to some Mesopotamian ruler who contributed 2,000 chariots and 10,000 soldiers to the effort against Shalmaneser. While there are some scholars who reject the Ahab identification simply based upon the huge number of chariots which they doubt Ahab controlled, I base my own conclusions upon the fact that Shalmaneser’s other citations regarding northern Israel always refer to it, not as “Israel,” but as “Bit-Khumri” (“House of Omri”) – Omri being the most significant Israeli figure of this time period, as well as the father of Ahab.

195 Ahaziah was born around 874/73 BC, probably shortly after his father, Prince Jehoram of Judah, married his mother, Princess Athaliah of Israel, as part of an alliance agreement between their two countries (cf. 2 Chronicles 18:1; 1 Kings 22:44; 2 Kings 8:18; 2 Chronicles 21:6).

196 According to 1 Kings 9:29. This is a clear-cut example of alternate dating from this period. An accession, Nisan regnal year for the northern kingdom appears to be cited.
Year Beginning 1*1 in 846 BC = 7th Year of Jehu/611th Year of the Exodus/96th Year of Israel
Year Beginning 7*1 in 846 BC = 6th Year of Athaliah

7*1? - Jehoash (7 years)\textsuperscript{197} Declared King of Judah/Athaliah Executed
\begin{itemize}
  \item 2 Chronicles 22:12-24:3 (cf. 2 Kings 11:3-12:3)
\end{itemize}

Between 845 and 843 BC – Ben-hadad of Aram Assassinated by Hazael
\begin{itemize}
  \item 2 Kings 8:7-15
\end{itemize}

During the Reign of Jehu - Israel Loses Control of Its Territory East of the Jordan
\begin{itemize}
  \item 2 Kings 10:32-33
\end{itemize}

Jonah was a prophet from Gath-hepher in the northern kingdom of Israel. He correctly prophesied the return of the Israeli territories captured during the reign of Jehu (2 Kings 14:25). The book of \textbf{JONAH} recounts some other significant events in his life.
\begin{itemize}
  \item Jonah 1:1-4:11
\end{itemize}

Year Beginning 7*1 in 826 BC = 21st Year of Jehoash

Year Beginning 1*1 in 825 BC = 28th Year of Jehu/632nd Year of the Exodus/117th Year of Israel

7*1? - Jehu Dies/Accession of Jehoahaz [In the 21st Year of Jehoash]\textsuperscript{198}
\begin{itemize}
  \item 2 Kings 10:34-36; 13:1-2
\end{itemize}

Year Beginning 7*1 in 825 BC = 22nd Year of Jehoash

Year Beginning 1*1 in 824 BC = 29th Year of Jehu/633rd Year of the Exodus/118th Year of Israel
Year Beginning 7*1 in 824 BC = 23rd Year of Jehoahaz
Fall and/or Winter - Temple Still Not Repaired
\begin{itemize}
  \item 2 Kings 12:4-16 (cf. 2 Chronicles 24:4-14)
\end{itemize}

During the Reign of Jehoahaz - Israel Repents under Intense Oppression by Aram
\begin{itemize}
  \item 2 Kings 13:3-7
\end{itemize}

Year Beginning 7*1 in 810 BC = 37th Year of Jehoash

Year Beginning 1*1 in 809 BC = 17th Year of Jehoahaz/648th Year of the Exodus/134th Year of Israel

Spring or Summer - Jehoahaz Dies/Accession of Jehoash\textsuperscript{199}
\begin{itemize}
  \item 2 Kings 13:8-11
\end{itemize}

Year Beginning 7*1 in 809 BC = 38th Year of Jehoash

\textsuperscript{197} Jehoash was born around 853/52 BC, the year before his father’s accession and assassination.
\textsuperscript{198} According to Antiquities 9.8.5, Jehoahaz came to the throne in the 21st and not the 23rd Year of Jehoash. This seems to indicate a variant between Josephus’ copy and extant copies of the Septuagint. The number 21 fits better into the overall chronology of the period.
\textsuperscript{199} Around this time the northern kingdom of Israel evidently adopted an accession, \textit{Nisan} regnal year like that used by all the nations around them.
Year Beginning 1*1 in 808 BC = 18th Year of Jehoahaz/649th Year of the Exodus/135th Year of Israel
Year Beginning 7*1 in 808 BC = 39th Year of Jehoash/87th Sabbatical Year
  2. - Jehoash Rebels against Yahweh after the Death of Jehoiada.

Year Beginning 1*1 in 807 BC = 2nd Year of Jehoash/650th Year of the Exodus/136th Year of Israel
  Spring - Yahweh Permits Aram to Defeat Judah
  2 Chronicles 24:23-24 (cf. 2 Kings 12:17-18)

Year Beginning 7*1 in 807 BC = 40th Year of Jehoash
  7*1? - Jehoash of Judah Assassinated/Accession of Amaziah (29 years)
  2 Kings 12:19-21 (cf. 2 Chronicles 24:25-27)
  2 Kings 14:1-6 (2 Chronicles 25:1-4)

Between 806 and 794 BC
  Final Words, Death and Burial of Elisha
  2 Kings 13:14-21
  Israel Recovers Some Territory from Aram
  2 Kings 13:22-25
  Judah Defeats Edom
  2 Chronicles 25:5-16 (cf. 2 Kings 14:7)
  Judah Defeated and Amaziah Captured in a Failed Attack upon Israel
  2 Chronicles 25:17-24 (cf. 2 Kings 14:8-14)

Year Beginning 1*1 in 793 BC = 16th Year of Jehoash/664th Year of the Exodus/150th Year of Israel
Year Beginning 7*1 in 793 BC = 15th Year of Amaziah
  Fall or Winter - Jehoash Dies/Accession of Jeroboam II
  2 Kings 14:15-16, 23-24

Year Beginning 1*1 in 790 BC = 3rd Year of Jeroboam II/667th Year of the Exodus/153rd Year of Israel
Year Beginning 7*1 in 790 BC = 18th Year of Amaziah
  7*1? – Azariah (4 years) Declared Crown Prince of Judah

Year Beginning 7*1 in 780 BC = 28th Year of Amaziah/11th Year of Azariah/91st Sabbatical Year

Year Beginning 1*1 in 779 BC = 14th Year of Jeroboam II/678th Year of the Exodus/164th Year of Israel
Year Beginning 7*1 in 779 BC = 29th Year of Amaziah/12th Year of Azariah/13th Year of Jubilee

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200 Perhaps part of Jehoash’s rebellion was the failure to observe the Sabbatical Year.
201 Jehoiada was born shortly after Israel split into two kingdoms.
202 Amaziah was born around 836/35 BC, about ten years into his father’s reign.
203 I make this assumption based on my terminal dates for Amaziah and Azariah.
Year Beginning 1*1 in 778 BC = 15th Year of Jeroboam II/679th Year of the Exodus/165th Year of Israel

Spring or Summer
Amaziah Assassinated/Azariah (16 years) Declared King of Judah
[In the 14th Year of Jeroboam II]
2 Kings 14:17-21 (cf. 2 Chronicles 25:25-26:1, 3-4)

During the Reigns of Jeroboam II and Azariah
Israel Fully Recovers the Trans-Jordan Territories of Israel
2 Kings 14:25-27
Azariah Revitalizes Judah
2 Chronicles 26:2, 5-15 (cf. 2 Kings 14:22)

During the Reigns of Jeroboam II and Azariah
Amos was a shepherd/fig picker from Tekoa in Judah. The book of AMOS includes his prophecies against the northern kingdom of Israel which he began to make "two years before the earthquake" (date unknown), during the reigns of Azariah of Judah and Jeroboam II of Israel.

Amos 1:1-9:15

The prophet Hosea also began prophesying the impending doom for the northern kingdom of Israel during the reigns of Azariah of Judah and Jeroboam II of Israel. In the book of HOSEA he used his adulterous wife and his children of questionable paternity as symbols of Israel's spiritual adultery. His ministry continued until the reign of Hezekiah of Judah, who was king when Israel went into Assyrian captivity.

Hosea 1:1-14:9

Year Beginning 1*1 in 752 BC = 41st Year of Jeroboam II/705th Year of the Exodus/191st Year of Israel

Late Summer - Jeroboam II Dies/Accession of Zechariah
2 Kings 14:28-29; 15:8-9

Year Beginning 7*1 in 752 BC = 39th Year of Azariah/95th Sabbatical Year

Year Beginning 1*1 in 751 BC = 1st Year of Zechariah/706th Year of the Exodus/192nd Year of Israel

Spring
Zechariah Assassinated by Shallum/Accession of Shallum
2 Kings 15:10-13
Shallum Assassinated by Menahem/Accession of Menahem
2 Kings 15:14-18

Year Beginning 7*1 in 751 BC = 40th Year of Azariah

Year Beginning 1*1 in 750 BC = 1st Year of Menahem/707th Year of the Exodus/193rd Year of Israel

Spring – Pekah Governs Gilead206

204 Azariah was born around 794/93 BC, when his father had reigned about 14 years.
205 According to Antiquities 9.9.3. This agrees with Scriptural information that Amaziah survived Jehoash of Israel by only 15 years. Perhaps this is another example of an unattested textual variant.
Year Beginning 1*1 in 749 BC = 2nd Year of Menahem/708th Year of the Exodus/194th Year of Israel

Year Beginning 7*1 in 749 BC = 42nd Year of Azariah
  7*1? - Jotham Designated Crown Prince of Judah
    [In the 2nd Year of Pekah]
      ☐ 2 Kings 15:32-35a (cf. 2 Chronicles 27:1-2)

Sometime Between 745 and 741 BC - Menahem Pays Tribute to Tiglath-pileser III
  ☐ 2 Kings 15:19-20

Year Beginning 1*1 in 741 BC = 10th Year of Menahem/716th Year of the Exodus/199th Year of Israel

Year Beginning 7*1 in 741 BC = 50th Year of Azariah/9th Year of Jotham/
  1st Year of Ahaz

Perhaps 7*1
  Azariah Contracts Leprosy/Jotham Reigns
    ☐ 2 Chronicles 26:16-21 (cf. 2 Kings 15:5)
  Ahaz Declared Crown Prince of Judah

Fall or Winter - Menahem Dies/Accession of Pekahiah
  ☐ 2 Kings 15:21-24

Year Beginning 1*1 in 739 BC = 2nd Year of Pekahiah/718th Year of the Exodus/201st Year of Israel

Year Beginning 7*1 in 739 BC = 52nd Year of Azariah/11th Year of Jotham/
  3rd Year of Ahaz

?*? - Pekah Assassinates Pekahiah/Accession of Pekah
  ☐ 2 Kings 15:25-28

Year Beginning 1*1 in 738 BC = 13th Year of Pekahiah/719th Year of the Exodus/202nd Year of Israel

Death and Burial of Azariah
  ☐ 2 Chronicles 26:22-23 (cf. 2 Kings 15:6-7)
  The Throne Vision of Isaiah
    ☐ Isaiah 6:1-13

Between 738 and 735 BC
Jotham Commissions Major Construction Projects
  ☐ 2 Chronicles 27:3-4 (cf. 2 Kings 15:35b)

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206 Thiele speculates that Pekah established a rival kingdom in Gilead at this time (pages 124-131). I think it much more likely that Pekah was the Israeli officer in charge of Gilead during the reigns of both Pekah and Pekahiah. This would not be all that surprising since Gilead was often viewed as a semi-autonomous region from the days of the judges onward. When Pekah and his Gileadite supporters assassinated Pekahiah, he could very naturally have counted his reign from the time of his earlier appointment.

207 While the 7*1 date is pure speculation on my part, the actual year is based on my terminal dates for Jotham and Ahaz. Jotham’s full elevation to the throne because of Azariah’s leprosy would certainly explain Ahaz’s appointment as Crown Prince at this time. Azariah’s insistence that he be allowed to burn incense, the action that brought on his leprosy, could be explained by his celebration of some significant event, such as the beginning of his 50th year on the throne.
Over A Three-Year Period- Jotham Brings Ammon under Judean Control

2 Chronicles 27:5-6

Year Beginning 1*1 in 734 BC = 17th Year of Pekah/723rd Year of the Exodus/
206th Year of Israel

Spring or Summer
Ahaz Exerts Control in Judah

2 Kings 16:1-4 (cf. 2 Chronicles 28:1-4)
Israel and Aram Invade Judah, Taking Captives and Territory

2 Chronicles 28:5-15 (cf. 2 Kings 15:37; 16:5-6; Isaiah 7:1)
Isaiah Prophesies to Ahaz

Isaiah 7:2-25
Ahaz Requests the Assistance of Tiglath-pileser

2 Chronicles 28:16-21 (cf. 2 Kings 16:7-9a)

Year Beginning 7*1 in 734 BC = Year 9th of Ahaz/17th of Jotham

Fall or Winter - Prophecies of Isaiah During Tiglath-pileser’s Assistance of Ahaz

Isaiah 8:1-12:6

Year Beginning 1*1 in 733 BC = 18th Year of Pekah/724th Year of the Exodus/
207th Year of Israel

Probably Spring or Summer - Tiglath-pileser Invades Israel and Aram

2 Kings 15:29
2 Kings 16:9a

Year Beginning 1*1 in 732 BC = 19th Year of Pekah/725th Year of the Exodus/
208th Year of Israel

Probably Spring or Summer
Isaiah Prophesies Against Damascus

Isaiah 17:1-14
Tiglath-pileser Captures Damascus and Executes Rezin

2 Kings 16:9b
Ahaz Visits Tiglath-pileser at Damascus

2 Kings 16:10
Ahaz Defiles the Temple

2 Kings 16:11-18 (cf. 2 Chronicles 28:22-25)

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208 This is based on two chronological items – first, that Ahaz came to the throne in Pekah’s 17th Year, and second, that Hoshea came to the throne during the 12th Year of Ahaz and the 20th of Jotham, even though Jotham’s reign was only 16 years in length. It is very likely that a pro-Assyrian stance by a newly enthroned Ahaz (however he came to power) would have triggered the Philistine/Edomite/Aramean/Israeli invasion of Judah that led to Tiglath-pileser’s three-year (734-732 BC) military campaign in the region.
Year Beginning 1*1 in 731 BC = 20th Year of Pekah/726th Year of the Exodus/
209th Year of Israel
Year Beginning 7*1 in 731 BC = 12th Year of Ahaz/20th of Jotham/
98th Sabbatical Year

Fall or Winter - Pekah Assassinated by Hoshea/Hoshea Declared King of Israel209
☐ 2 Kings 15:30-31
☐ 2 Kings 17:1-2

Sometime After 731 BC – Death and Burial of Jotham
☐ 2 Chronicles 27:7-9 (cf. 2 Kings 15:36, 38)

Year Beginning 1*1 in 730 BC = 2nd Year of Hoshea/727th Year of the Exodus/
210th Year of Israel
Year Beginning 7*1 in 730 BC = 13th Year of Ahaz/14th Year of Jubilee

Year Beginning 1*1 in 729 BC = 3rd Year of Hoshea/728th Year of the Exodus/
211th Year of Israel
Year Beginning 7*1 in 729 BC = 14th Year of Ahaz
Probably during the Fall or Winter - Hezekiah Declared Crown Prince210
☐ 2 Kings 18:1

MICAH was written by a prophet from the city of Moresheth, located in the hill country
between Jerusalem and Philistia. His prophetic ministry occurred during the turbulent final days of
the northern kingdom of Israel, during the reigns of the Judean kings Jotham, Ahaz and Hezekiah.
☐ Micah 1:1-7:20

ISAIAH was written by a prophet whose ministry began in the waning years of Azariah (a.k.a.
Uzziah) and continued into the second half of Hezekiah’s reign, after the northern kingdom of Israel
had gone into Assyrian captivity.
☐ Isaiah 1:1-5:30

Year Beginning 1*1 in 727 BC = 5th Year of Hoshea/730th Year of the Exodus/
213th Year of Israel
Year Beginning 7*1 in 727 BC = 16th Year of Ahaz/3rd Year of Hezekiah
Probably Fall or Winter
Death of Ahaz/Hezekiah Continues as King
☐ 2 Chronicles 28:26-29:2 (cf. 2 Kings 16:19-20; 18:2-3)
Isaiah Prophesies Against Philistia
☐ Isaiah 14:28-32

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209 In the fragmentary text of an Assyrian document, Tiglath-pileser III claimed that he placed Hoshea on the
Israeli throne after Pekah’s assassination.
210 This agrees with the dating in 2 Kings 18:9-10.
Year Beginning 1*1 in 726 BC = 6th Year of Hoshea/731st Year of the Exodus/214th Year of Israel/1st Year of Hezekiah (as sole ruler)

1*1-16
- Priests Cleanse the Temple
  - 2 Chronicles 29:3-19

1*17 – Hezekiah Reestablises Worship at the Temple
  - 2 Chronicles 29:20-36

1*? – Hezekiah Invites All Israel to an Alternate Passover
  - 2 Chronicles 30:1-12

2*14-21 – Alternate Passover/Unleavened Bread Held
  - 2 Chronicles 30:13-22

2*22-28 – Additional Celebration
  - 2 Chronicles 30:23-27

From 2*29 – Post Festival Purge
  - 2 Chronicles 31:1 (cf. 2 Kings 18:4)

After 3*5 = Pentecost – Reestablishment of the Tithe
  - 2 Chronicles 31:2-7a

Year Beginning 7*1 in 726 BC = 4th Year of Hezekiah

7th Month – Reestablishment of the Priests and Levites
  - 2 Chronicles 31:7b

Year Beginning 1*1 in 725 BC = 7th Year of Hoshea/732nd Year of the Exodus/214th Year of Israel/2nd Year of Hezekiah (as sole ruler)

Spring and/or Summer - Samaria Besieged
  - 2 Kings 18:9
  - 2 Kings 17:3-5

Year Beginning 1*1 in 724 BC = 8th Year of Hoshea/733rd Year of the Exodus/215th Year of Israel/3rd Year of Hezekiah (as sole ruler)

Year Beginning 7*1 in 724 BC = 6th Year of Hezekiah/99th Sabbatical Year

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211 SAT/SUN 31 MAR – SUN/MON 15/16 APR in 726 BC.
212 MON/TUE 16/17 APR in 726 BC.
213 I place this event immediately prior to Assyria's final assault upon Israel because my dating of the remaining Judean kings demands such placement. Most chronologists place it after the destruction of Samaria and the deportation of the Israelite population, but this seems unlikely to me since relocated non-Israelis inhabited the former territory of the northern kingdom at that time (2 Kings 17:6ff), and Hezekiah's invitation was clearly delivered to Israelites still living in their own land. In my estimation, this marks northern Israel's final opportunity for repentance before Yahweh's divine punishment. The Israelites who had "escaped" and were "left from the hand of the kings of Assyria" (2 Chronicles 30:6) were those who had been left behind in deportations such as that done by Tiglath-pileser around 733 BC (2 Kings 15:29).
214 SUN/MON 13/14 – SUN/MON 20/21 APR in 726 BC.
215 MON/TUE 21/22 – SUN/MON 27/28 APR in 726 BC.
216 MON/TUE 28/29 in 726 BC.
217 SAT/SUN 2/3 JUN in 726 BC. The wheat harvest officially began after Pentecost.
218 7*1 = MON/TUE 24/25 SEP in 726 BC.
Year Beginning 1*1 in 723 BC = 9th Year of Hoshea/734th Year of the Exodus/ 216th Year of Israel/4th Year of Hezekiah (as sole ruler)

Spring and/or Summer
- Capture of Samaria
  - 2 Kings 18:10 (cf. 2 Kings 17:6a)
- The Assyrian Deportation of Israel
  - 2 Kings 18:11-12 (cf. 2 Kings 17:6b)
  - 2 Kings 17:6-41

Probably Between the Deportation of Israel and Assyria's Invasion of Judah
- Hezekiah Rebels against Assyria and Recaptures Gaza
  - 2 Kings 18:7b-8
- Hezekiah Considered the Best King of Judah
  - 2 Kings 18:5-7a (cf. 2 Chronicles 31:20-21)

Year Beginning 1*1 in 715 BC = 742nd Year of the Exodus/12th Year of Hezekiah (as sole ruler)

Spring and/or Summer – Sennacherib (On Behalf of Sargon II)219 Invades Judah
  - 2 Chronicles 32:1-8 (cf. 2 Kings 18:13-16; Isaiah 36:1)
  - 2 Chronicles 32:30a (cf. 2 Kings 20:20a)
  - Isaiah 36:2-37:37 (cf. 2 Kings 18:17-19:36; 2 Chronicles 32:9-21a, 22)
- Additional Prophecies of Isaiah
  - Isaiah 13:1-14:27
  - Isaiah 15:1-19:25
  - Isaiah 21:1-35:10

Year Beginning 7*1 in 715 BC = 15th Year of Hezekiah

Year Beginning 1*1 in 714 BC = 743rd Year of the Exodus/13th Year of Hezekiah (as sole ruler)

Summer – 1st Harvest of Isaiah’s Prophecy (Per Isaiah 37:30)

Year Beginning 7*1 in 714 BC = 16th Year of Hezekiah

Year Beginning 1*1 in 713 BC = 744th Year of the Exodus/14th Year of Hezekiah (as sole ruler)

Summer – 2nd Harvest of Isaiah’s Prophecy (Per Isaiah 37:30)

Year Beginning 7*1 in 713 BC = 17th Year of Hezekiah

Year Beginning 1*1 in 712 BC = 745th Year of the Exodus/15th Year of Hezekiah (as sole ruler)

Summer [3rd Harvest of Isaiah’s Prophecy (Per Isaiah 37:30)]
- Hezekiah Healed and Granted 15 More Years of Life
  - Isaiah 38:1-22 (cf. 2 Kings 20:1-11; 2 Chronicles 32:24)

Perhaps in the Year Beginning 7*1 in 712 BC = 18th Year of Hezekiah
- Hezekiah Rebuked for His Pride
  - Isaiah 39:1-8 (cf. 2 Kings 20:12-19; 2 Chronicles 32:25, 31)

219 As proposed by E. W. Faulstich in History, Harmony & the Hebrew Kings.
Year Beginning 1*1 in 711 BC = 746th Year of the Exodus/
16th Year of Hezekiah (as sole ruler)/14 years left

* Isaiah Instructed to become an Illustration for Egypt/Cush
  Isaiah 20:1-2

Year Beginning 1*1 in 710 BC = 747th Year of the Exodus/
17th Year of Hezekiah (as sole ruler)/13 years left

Year Beginning 7*1 in 710 BC = 20th Year of Hezekiah

Year Beginning 1*1 in 709 BC = 748th Year of the Exodus/
18th Year of Hezekiah (as sole ruler)/12 years left

Spring or Summer – Isaiah Prophesies against Egypt/Cush
  Isaiah 20:3-6

During the Final Years of Hezekiah’s Reign
Hezekiah Prospers Greatly
  2 Chronicles 32:27-29, 30b

Additions to Proverbs were made during the reign of Hezekiah
  Proverbs 25:1-31:31

While long-standing tradition has attributed Ecclesiastes to Solomon, it does not actually contain the name of its author. In my estimation the internal evidence points toward either Solomon or Hezekiah - the two most wealthy and wise kings of Israeli history. Given that the writer attempts to find meaning in a life where physical death is the ultimate fate of all, and that his final conclusion is that one must reverence God and keep His commandments during life, I consider Hezekiah the much more likely author.

Ecclesiastes 1:1-12:14

Year Beginning 1*1 in 698 BC = 759th Year of the Exodus/
29th Year of Hezekiah (as sole ruler)/Final year

Year Beginning 7*1 in 698 BC = 32nd Year of Hezekiah

During the Fall or Winter - Hezekiah Dies/Accession of Manasseh (12 years)
  2 Kings 20:20b-21:1 (cf. 2 Chronicles 32:32-33:1)

Year Beginning 1*1 in 681 BC = 776th Year of the Exodus

Year Beginning 7*1 in 681 BC = 17th Year of Manasseh

* Sennacherib Assassinated as Prophesied by Isaiah
  Isaiah 37:38 (cf. 2 Kings 19:37; 2 Chronicles 32:21b)

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220 Manasseh was born around 710/09 BC, early in his father's additional fifteen years of life.
During the Early Reign of Manasseh
The Unrighteous Acts of Manasseh
- 2 Kings 21:2-16 (cf. 2 Chronicles 33:2-10)
  Additional Prophecies of Isaiah
- Isaiah 40:1-66:24

During the Later Reign of Manasseh
Manasseh Repents After Being Captured by the King of Assyria
- 2 Chronicles 33:11-13
The Military and Religious Reforms of Manasseh
- 2 Chronicles 33:14-17

Year Beginning 1\*1 in 643 BC = 814th Year of the Exodus
Year Beginning 7\*1 in 643 BC = 55th Year of Manasseh
Year Beginning 1\*1 in 642 BC = 815th Year of the Exodus
  Manasseh Dies/Accession of Amon (22 years)\textsuperscript{221}
  - 2 Kings 21:17-19 (cf. 2 Chronicles 33:18-21)

Between 642 and 641 BC - The Unrighteous Acts of Amon
- 2 Kings 21:20-22 (cf. 2 Chronicles 33:22-23)

Year Beginning 1\*1 in 641 BC = 814th Year of the Exodus
Year Beginning 7\*1 in 641 BC = 2nd Year of Amon
Year Beginning 1\*1 in 640 BC = 817th Year of the Exodus
  Amon Assassinated/Accession of Josiah (8 years)\textsuperscript{222}
  - 2 Kings 21:23-22:2 (cf. 2 Chronicles 33:24-34)

Year Beginning 1\*1 in 633 BC = 824th Year of the Exodus
Year Beginning 7\*1 in 633 BC = 8th Year of Josiah/112th Sabbatical Year
  Probably in the Fall - Josiah (15 years) Begins to Seek Yahweh
  - 2 Chronicles 34:2-3a

Year Beginning 1\*1 in 632 BC = 825th Year of the Exodus
Year Beginning 7\*1 in 633 BC = 9th Year of Josiah/16th Year of Jubilee

Year Beginning 7\*1 in 629 BC = 12th Year of Josiah
Year Beginning 1\*1 in 628 BC = 829th Year of the Exodus
  Probably in the Spring – Josiah (20 years) Begins Purging Judah of Idolatry
  - 2 Chronicles 34:3b

Year Beginning 7\*1 in 628 BC = 13th Year of Josiah

Year Beginning 1\*1 in 627 BC = 830th Year of the Exodus
  Spring - Jeremiah Begins His Ministry as a Prophet
  - Jeremiah 1:1-10

\textsuperscript{221} Amon was born around 664/63 BC, near the middle of his father’s long reign.
\textsuperscript{222} Josiah was born around 648/47 BC, during the final years of his grandfather’s reign, when his father was only about 16 years old.
The book of **Jeremiah** is a record of the prophetic ministry of a priest from Anathoth, a city just north of Jerusalem. It is possible that his father was the High Priest Hilkiah (cf. 1:1 to 2 Kings 22:4), which would have made his conflict with the Temple priests all the more remarkable. Jeremiah's ministry took place during the final 40 years of Judah, a period that I believe coincides with the 40 years of Judah's iniquity, as portrayed by the prophet Ezekiel (Ezekiel 4:6).

- Jeremiah 1:11-6:30

**Year Beginning 1*1 in 623 BC = 834th Year of the Exodus**

**Year Beginning 7*1 in 623 BC = 18th Year of Josiah**

- **Fall or Winter**
  - Book of the Law Rediscovered during Restoration of the Temple
    - 2 Kings 22:3-20 (cf. 2 Chronicles 34:8-28)
  - Josiah Leads Judah in a Renewal of the Covenant with Yahweh
    - 2 Kings 23:1-3 (cf. 2 Chronicles 34:29-33)
  - Josiah Purges the Regions of Ancient Israel of Idolatry
    - 2 Kings 23:4-20 (cf. 2 Chronicles 34:4-7)

**Year Beginning 1*1 in 622 BC = 835th Year of the Exodus**

1*14-21 - Passover/Unleavened Bread Observed


**Zephaniah** was written during the reign of Josiah. The prophet may have been a great, great grandson of King Hezekiah (1:1). He also prophesied Judah's destruction.

- Zephaniah 1:1-3:20

**Nahum** was written around the time of Nineveh's destruction in 612 BC.

- Nahum 1:1-3:19

**Before 609 BC**

- Jeremiah 47:1ff

**Year Beginning 7*1 in 610 BC = 31st Year of Josiah**

**Year Beginning 1*1 in 609 BC = 17th Year of Nabopolassar/848th Year of the Exodus**

- **Spring**
  - Josiah Fatally Wounded by Pharaoh Necho II at Megiddo
    - 2 Chronicles 35:20-23 (cf. 2 Kings 23:28-29)
  - Death and Burial of Josiah at Jerusalem/Accession of Jehoahaz (23 years)
    - 2 Chronicles 35:24-36:2 (cf. 2 Kings 23:30-32)

**During the 4th Month** – Assyrian-Egyptian Alliance Attacks Babylonians at Haran

**During the 6th Month** – Egyptians Retreat from Haran

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223 SAT/SUN 3/4 – SAT/SUN 10/11 APR in 622 BC.
224 According to the Babylonian Chronicles. 4*1 = SUN/MON 24/25 JUN in 609 BC.
225 Also according to the Babylonian Chronicles. 6*1 = WED/THU 22/23 AUG in 609 BC.
Year Beginning 7*1 in 609 BC = 1st Year of Jehoahaz
6*? - Jehoahaz Taken into Egyptian Custody;
Eliakim/Jehoiakim (25 years) Appointed King by Necho II
2 Chronicles 36:3-5 (cf. 2 Kings 23:33-34)

Year Beginning 7*1 in 608 BC = 1st Year of Jehoiakim
Early in the Reign of Jehoiakim
Jeremiah Prophesies Against the Temple
Jeremiah Barely Escapes Execution
Jeremiah 26:7-24
Jeremiah 11:1-12:17
Jeremiah Prophesies Against Jerusalem
Jeremiah 13:1-17:27

Joel may have been written shortly before Babylon’s first invasion of Judah.
Joel 1:1-3:21

Year Beginning 7*1 in 606 BC = 3rd Year of Jehoiakim
Year Beginning 1*1 in 605 BC = 21st Year of Nabopolassar/852nd Year of the Exodus/
23rd Year of Jeremiah’s Ministry

Spring and Summer
Prince Nebuchadnezzar of Babylon Defeats Necho II at Carchemish
Jeremiah Prophesies against Egypt
Jeremiah 46:1-28
Nebuchadnezzar Plunders the Temple and Takes Royal Captives
Daniel 1:1-2
5*8 – Nabopolassar Dies
6*12 – Nebuchadnezzar’s Accession
?*? - Daniel, Hananiah, Mishael and Azariah Begin 3 Years of Babylonian Training
Daniel 1:3-17

Year Beginning 7*1 in 605 BC = 4th Year of Jehoiakim/116th Sabbatical Year
Probably During the Fall - Jeremiah Prophesies 70 Years of Babylonian Oppression
Jeremiah 25:1-38

Habakkuk was probably written around the same time as Nahum. It prophesies the coming destruction of the Judean kingdom.
Habakkuk 1:1-3:19

Other Prophecies of Jeremiah

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227 Eliakim was born around 634/33 BC, just about a year before his father began seeking after Yahweh.
228 According to Jeremiah 25:3.
229 According to the Babylonian Chronicle. FRI/SAT 15/16 JUL in 605 BC.
230 According to the Babylonian Chronicle. SUN/MON 7/8 AUG in 605 BC.
Year Beginning 1*1 in 604 BC = 1st (2nd)\(^{231}\) Year of Nebuchadnezzar/
853\(^{rd}\) Year of the Exodus/2\(^{nd}\) Year of Daniel’s Captivity

Probably Late Summer - Jeremiah Dictates His Prophecies to Baruch

- Jeremiah 36:1-8
- Jeremiah 45:1-5

Year Beginning 7*1 in 604 BC = 5\(^{th}\) Year of Jehoiakim

9\(^{th}\) Year of the Exodus/2\(^{nd}\) Year of Daniel’s Captivity

- Jeremiah 36:9-26

- Jeremiah Re-dictates His Prophecies to Baruch
- Jeremiah 36:27-32

Year Beginning 1*1 in 603 BC = 2\(^{nd}\) (3\(^{rd}\)) Year of Nebuchadnezzar/
854\(^{th}\) Year of the Exodus/3\(^{rd}\) Year of Daniel’s Captivity

After Three Years of Training

- Daniel, Hananiah, Mishael and Azariah Begin Babylonian Service
- Daniel 1:18-21
- Daniel Interprets Nebuchadnezzar’s Dream about Four Kingdoms
- Daniel 2:1-49

After Three Years of Submission - Jehoiakim Rebels against Nebuchadnezzar

- 2 Kings 24:1-4

Other Prophecies of Jeremiah
- Jeremiah 49:28-33

Year Beginning 1*1 in 598 BC = 7\(^{th}\) (8\(^{th}\)) Year of Nebuchadnezzar/
859\(^{th}\) Year of the Exodus/8\(^{th}\) Year of Daniel’s Captivity

- Jeremiah Prophesies against the Kings of Judah
- Jeremiah 22:1-30

- Jeremiah Prophesies about the Messiah and against False Prophets
- Jeremiah 23:1-40

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\(^{231}\) There is good evidence that the Judeans counted Nebuchadnezzar’s reign from the year of his first assault against Jerusalem – the year of his accession to the throne of Babylon. Babylonian records indicate his second assault against Jerusalem took place in his 7\(^{th}\) Year, while the Judean records show it as his 8\(^{th}\). Jeremiah chapter 52 includes examples of both systems, with the prophet dating the fall of Jerusalem in the 19\(^{th}\) (Judean) Year, but at the same time incorporating an official record of captives taken from Jerusalem dated as the 18\(^{th}\) (Babylonian) Year.

\(^{232}\) 228 9*1 = THU/FRI 23/24 NOV in 604 BC.
Year Beginning 7*1 in 598 BC = 11th Year of Jehoiakim/113th Sabbatical Year

Perhaps During the 9th Month
- Nebuchadnezzar Takes Jehoiakim Captive
  2 Chronicles 36:6-8 (cf. 2 Kings 24:5)

Perhaps 9*22
- Jehoiakim Dies in Babylonian Custody/Jehoiachin Declared King
  2 Kings 24:6
  2 Kings 24:8-9 (cf. 2 Chronicles 36:9)

Perhaps 12*2
- Jehoiachin Surrenders to Nebuchadnezzar
  2 Kings 24:11-12a

During the 12th Month
- Jehoiachin and Thousands of Judeans Taken into Babylonian Captivity
  2 Kings 24:12b-16 (cf. 2 Chronicles 36:10a)
  Jeremiah 52:28
  Mattaniah (a.k.a. Zedekiah) Appointed King of Judah by Nebuchadnezzar
  2 Kings 24:17-19 (cf. 2 Chronicles 36:10b-12)

Year Beginning 1*1 in 597 BC = 8th (9th) Year of Nebuchadnezzar/
860th Year of the Exodus/2nd Year of Jehoiachin’s Exile/9th Year of Daniel’s Captivity

Probably during the Spring or Summer
- Jeremiah’s Fig Vision
  Jeremiah 24:1-10
- Jeremiah Sends a Letter to the Judean Exiles
  Jeremiah 29:1-32

Year Beginning 7*1 in 597 BC = 2nd Year of Zedekiah

Early in the Reign of Zechariah – Jeremiah Prophesies Against Elam
  Jeremiah 49:34-39

Year Beginning 7*1 in 595 BC = 4th Year of Zedekiah

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233 According to the Babylonian Chronicle, Nebuchadnezzar moved his military forces into the region that included Judea during the 9th Month. 9*1 = SAT/SUN 18/19 NOV in 598 BC.
234 SAT/SUN 9/10 DEC in 598 BC, 3 months and 10 days prior to Jehoiachin’s surrender.
235 According to the Babylonian Chronicle, the Judean king of Jerusalem surrendered to Nebuchadnezzar on this date. WED/THU 14/15 FEB in 597 BC.
236 Jehoiachin’s exile is reckoned in accordance with the Babylonian calendar year.
237 Perhaps because King Jehoiachin was alive, although exiled in Babylon, the Judeans reckoned the years of Zedekiah’s reign with a non-accession method.
Year Beginning 1*1 in 594 BC = 11th (12th) Year of Nebuchadnezzar /
863rd Year of the Exodus/5th Year of Jehoiachin's Exile/
12th Year of Daniel's Captivity

?!? - Jeremiah Sends a Prophecy to the Exiles Living in Babylon
   ☑ Jeremiah 50:1-31:64
4*5238 - Ezekiel (30 years old) Experiences His 1st Vision of Yahweh’s Throne
   ☑ Ezekiel 1:1-3:15
4*12239 - Ezekiel Appointed as Israel’s Watchman
   ☑ Ezekiel 3:16-4:17
?!? - Jeremiah Demands Submission to Nebuchadnezzar
   ☑ Jeremiah 27:1-22
5*?240 - Jeremiah Rebukes the Prophet Hananiah
   ☑ Jeremiah 28:1-16

Year Beginning 7*1 in 594 BC = 5th Year of Zedekiah

7*?241 - Hananiah Dies as Jeremiah Predicted
   ☑ Jeremiah 28:17

Year Beginning 1*1 in 593 BC = 12th (13th) Year of Nebuchadnezzar /
864th Year of the Exodus/6th Year of Jehoiachin's Exile/
13th Year of Daniel’s Captivity

4*18242 - Ezekiel Finishes 390 Days on His Left Side243
   ☑ (Per Ezekiel 4:5)
5*28244 - Ezekiel Finishes 40 Days on His Right Side
   ☑ (Per Ezekiel 4:6)
6*? - Ezekiel Prophesies the Desolation of Jerusalem and Judah
   ☑ Ezekiel 5:1-7:27
6*245 - Ezekiel Experiences His 2nd Vision of Yahweh’s Throne
   ☑ Ezekiel 8:1-11:25
Other Prophecies of Ezekiel (most likely from this time period)
   ☑ Ezekiel 12:1-13:23

Year Beginning 7*1 in 593 BC = 6th Year of Zedekiah

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238 SAT/SUN 12/13 JUN in 594 BC.
239 SAT/SUN 19/20 JUN in 594 BC.
240 5*1 = FRI/SAT 6/7 AUG in 594 BC.
241 7*1 = MON/TUE 4/5 OCT in 594 BC.
242 THU/FRI 13/14 JUL in 593 BC.
243 The exact chronology of Judah's final years is made certain by these unusual, prophetic actions of Ezekiel. There must be 430 days between 4*12 in the 5th Year of Jehoiachin's Exile and 6*5 in the 6th Year of Jehoiachin's Exile, indicating the presence of an inter-calendary 13th month. Such was the case in the year 594/93 BC, but not in the years immediately preceding or following it.
244 TUE/WED 22/23 AUG in 593 BC.
245 TUE/WED 29/30 AUG in 593 BC.
Year Beginning 1*1 in 592 BC = 13\(^{\text{th}}\) (14\(^{\text{th}}\)) Year of Nebuchadnezzar/
865\(^{\text{th}}\) Year of the Exodus/7\(^{\text{th}}\) Year of Jehoiachin’s Exile/
14\(^{\text{th}}\) Year of Daniel’s Captivity

5*10 \(^{246}\) – Yahweh Rebukes the Exiles for Inquiring of Him
- Ezekiel 20:1 (cf. 14:1)
- Ezekiel 14:1-11; 20:2-44; 14:11-23
Other prophecies of Ezekiel (most likely from this time period)
- 15:1-16:63

Year Beginning 7*1 in 591 BC = 8th Year of Zedekiah/118th Sabbatical Year

Year Beginning 1*1 in 590 BC = 15\(^{\text{th}}\) (16\(^{\text{th}}\)) Year of Nebuchadnezzar/
867\(^{\text{th}}\) Year of the Exodus/9\(^{\text{th}}\) Year of Jehoiachin’s Exile/
16\(^{\text{th}}\) Year of Daniel’s Captivity

Probably in the Spring
Zedekiah Rebels against Nebuchadnezzar
- 2 Chronicles 36:13-16 (cf. 2 Kings 24:20)
Prophecies of Ezekiel Relating to the Recent Rebellion of Zedekiah
- Ezekiel 17:1-24
Other prophecies of Ezekiel (most likely from this time period)
- Ezekiel 18:1-19:14
Zedekiah Rebuked for Violating the Redemption Laws of the Sabbatical Year
- Jeremiah 34:8-22

During the Spring and/or Summer
Jeremiah Arrested and Beaten after Prophesying in the Valley of Topheth
- Jeremiah 18:1-20:2
Jeremiah Prophecies Against Pashur
- Jeremiah 20:3-18
Ezekiel Prophecies against Jerusalem \(^{247}\)
- Ezekiel 20:45-23:48

Year Beginning 7*1 in 590 BC = 9\(^{\text{th}}\) Year of Zedekiah

10*10 \(^{248}\)
Jerusalem Besieged by Babylon
- Jeremiah 52:4 (cf. 2 Kings 25:1; 2 Chronicles 36:17a; Jeremiah 39:1)
Ezekiel Prophecies to the Exiles in Babylon
- Ezekiel 24:1-18a

10*11 \(^{249}\) - Death of Ezekiel’s Wife
- Ezekiel 24:18b-27

Probably Very Early in the Siege - Jeremiah Prophecies against Zedekiah
- Jeremiah 21:1-14
- Jeremiah 34:1-7

\(^{246}\) WED/THU 25/26 JUL in 592 BC.
\(^{247}\) “Teman” in 20:46 should be understood as the direction “southward,” i.e., toward Judah.
\(^{248}\) SAT/SUN 27/28 DEC in 590 BC.
\(^{249}\) SUN/MON 28/29 DEC in 590 BC.
Year Beginning 1*1 in 589 BC = 16th (17th) Year of Nebuchadnezzar/
868th Year of the Exodus/10th Year of Jehoiachin’s Exile/
17th Year of Daniel’s Captivity

Probably during the Spring and/or Summer
  King Zedekiah again asks Jeremiah to intercede with God
    Jeremiah 37:3-4
  Jeremiah Encourages the People to Surrender to the Babylonians
    Jeremiah 38:1-5
  Nebuchadnezzar Suspends His Seige To Fight Pharaoh Apries (a.k.a. Hophra)
    Jeremiah 37:5-10
  Jeremiah Arrested, Beaten and Imprisoned in the House of Jonathan the Scribe
    Jeremiah 37:11-15a
    Jeremiah 38:6 (cf. Jeremiah 37:15b)
    Jeremiah 37:16
  Ebed-Melech Intervenes on Jeremiah’s Behalf
    Jeremiah 37:7-21 (cf. Jeremiah 37:17a)
  Zedekiah Secretly Confers with Jeremiah
    Jeremiah 38:14a (cf. Jeremiah 37:17b)
    Jeremiah 37:17c
    Jeremiah 38:14b-23 (cf. Jeremiah 37:17d)
    Jeremiah 37:18-20
    Jeremiah 38:24-26
  Zedekiah Confines Jeremiah to the Court of the Guardhouse
    Jeremiah 37:21
    Jeremiah 38:27-28
  After Defeating Apries, Nebuchadnezzar Reinstates His Siege of Jerusalem

Year Beginning 7*1 in 589 BC = 10th Year of Zedekiah
10*12250 – Ezekiel Prophesies against Pharaoh
  Ezekiel 29:1-16
??* - Ezekiel Prophesies against Egypt
  Ezekiel 30:1-19

Year Beginning 1*1 in 588 BC = 17th (18th) Year of Nebuchadnezzar/
869th Year of the Exodus/11th Year of Jehoiachin’s Exile/
18th Year of Daniel’s Captivity
1*7251 – Ezekiel Prophesies against Pharaoh
  Ezekiel 30:20-26
3*1252 – Ezekiel Prophesies against Pharaoh
  Ezekiel 31:1-18
??* - Jeremiah Redeems a Property in Anathoth
  Jeremiah 32:1-18
??* - Jeremiah Prophesies Judah’s Restoration and the Righteous Branch of David
  Jeremiah 33:1-26

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250 SAT/SUN 18/19 DEC in 589 BC.
251 SAT/SUN 9/10 APR in 588 BC.
252 WED/THU 1/2 JUN in 588 BC.
Year Beginning 1*1 in 587 BC = 18th (19th) Year of Nebuchadnezzar/
870th Year of the Exodus/12th Year of Jehoiachin’s Exile/
19th Year of Daniel’s Captivity
(1st Year of Jerusalem’s Desolation)

1*15 – Ezekiel Prophesies against Egypt
   Ezekiel 32:17-32

Shortly Before the City’s Fall - Jeremiah Prophesies Protection for Ebed-melech
   Jeremiah 39:15-18

4*9 – Walls of Jerusalem Breeched
   Jeremiah 52:5-7a (cf. 2 Kings 25:2-4a; Jeremiah 39:2-3)

4*10 – Zedekiah Captured
   Jeremiah 52:7b-9a (cf. 2 Kings 25:4b-6a; Jeremiah 39:4-5a)

4* – Babylonians Rescue Jeremiah
   Jeremiah 39:11-14a

?* – Zedekiah Blinded after Seeing His Sons Executed
   Jeremiah 52:9b-11a (cf. 2 Kings 25:6b-7a; Jeremiah 39:5b-7)

5*7 (or 5*10) – Nebuzaradan Burns the Temple, the Palace and Destroys the Walls
   Jeremiah 52:12-14 (cf. 2 Kings 25:8-10; 2 Chronicles 36:17b-19; Jeremiah 39:8)

5* – Nebuzaradan Plunders the Temple
   Jeremiah 52:17-23 (cf. 2 Kings 25:13-17; 2 Chronicles 36:18)

5* – Gedeliah Appointed Provincial Governor of Judah
   2 Kings 25:22

During the Summer

Yahweh Instructs Jeremiah to Record His Prophecies
   Jeremiah 30:1-31:40

Nebuzaradan Releases Jeremiah at Ramah
   Jeremiah 40:1-6 (cf. Jeremiah 39:14b)

Captives Moved from Ramah to Riblah for Deportation to Babylon
   Jeremiah 52:15-16 (cf. 2 Kings 25:11-12; Jeremiah 39:9-10)
   Jeremiah 52:24-25 (cf. 2 Kings 25:18-19)
   Jeremiah 52:29
   2 Chronicles 36:20-21

Key Religious and Governmental Leaders Executed by Nebuchadnezzar
   Jeremiah 52:26-27 (cf. 2 Kings 25:20-21)

Gedeliah Encourages the Remnant to Serve Babylon
   Jeremiah 40:7-16 (cf. 2 Kings 25:23-24)

LAMENTATIONS, traditionally written by Jeremiah, after his release from custody, is a
lament over Jerusalem’s desolation.

Lamentations 1:1-5:22

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253  FRI/SAT 7/8 APR in 587 BC.
254  WED/THU 28/29 JUN in 587 BC.
255  THU/FRI 26/27 JUL in 587 BC.
256  WED/THU 26/27 (or SAT/SUN 29/30) JUL in 587 BC.
Year Beginning 7*1 in 587 BC

7*257 - Gedeliah Assassinated by Ishmael
7*? - Johanan Forces Jeremiah to Accompany Him into Egypt
   - Jeremiah 41:16-43:7 (cf. 2 Kings 25:26)
7*? - Jeremiah Proposes Doom for the Remnant in Egypt
   - Jeremiah 43:8-44:30
7*? - Yahweh Reminds Ezekiel of His Responsibilities as Israel’s Watchman
   - Ezekiel 33:1-20
10*5258 – Ezekiel Proposes after Refugees from Judah Arrive in Babylon
   - Ezekiel 33:21-39:29
   - Psalm 137
12*1259 – Ezekiel Proposes against Egypt
   - Ezekiel 32:1-16

Year Beginning 1*1 in 582 BC = 23rd (24th) Year of Nebuchadnezzar/
   875th Year of the Exodus/17th Year of Jehoiachin’s Exile/
   24th Year of Daniel’s Captivity
   6th Year of Jerusalem’s Desolation

1*10261 – Ezekiel Experiences a Vision about the Temple and the Land of Israel
   - Ezekiel 40:1-48:35

---

257  7*1 = SUN/MON 17/18 OCT in 587 BC.
258  TUE/WED 19/20 DEC in 587 BC.
259  MON/TUE 12/13 FEB in 586 BC.
260  According to Ezekiel 40:1.
261  SAT/SUN 28/29 MAR in 574 BC.
Year Beginning 1*1 in 572 BC = 33\textsuperscript{rd} (34\textsuperscript{th}) Year of Nebuchadnezzar/
 885\textsuperscript{th} Year of the Exodus/27\textsuperscript{th} Year of Jehoiachin’s Exile/
34\textsuperscript{th} Year of Daniel’s Captivity
16\textsuperscript{th} Year of Jerusalem’s Desolation

1*1\textsuperscript{262} – Ezekiel Prophesies against Egypt
   Ezekiel 29:17-21
   Some Anonymous Psalms
   Psalm 73-89, 120, 123, 129

Year Beginning 1*1 in 562 BC = 43\textsuperscript{rd} (44\textsuperscript{th}) Year of Nebuchadnezzar/
 895\textsuperscript{th} Year of the Exodus/37\textsuperscript{th} Year of Jehoiachin’s Exile/
44\textsuperscript{th} Year of Daniel’s Captivity/
26\textsuperscript{th} Year of Jerusalem’s Desolation

??* – Nebuchadnezzar dies; Amel-Marduk becomes King of Babylon
12*25 (or 12*24, per LXX) (or 12*27)\textsuperscript{263} – Jehoiachin Released from Custody
   Jeremiah 52:31-34 (cf. 2 Kings 25:27-30)

Probably 549/48 BC = 7\textsuperscript{th} Year of Nabonidus/908\textsuperscript{th} Year of the Exodus/
 1\textsuperscript{st} Year of Belshazzar, Crown Prince of Babylon\textsuperscript{264}/
57\textsuperscript{th} Year of Daniel’s Captivity/
39\textsuperscript{th} Year of Jerusalem’s Desolation

??* – Daniel’s Vision about Four Kingdoms
   Daniel 7:1-28

Probably 547/46 BC = 9\textsuperscript{th} Year of Nabonidus/910\textsuperscript{th} Year of the Exodus/
 3\textsuperscript{rd} Year of Belshazzar, Crown Prince of Babylon/
59\textsuperscript{th} Year of Daniel’s Captivity/
41\textsuperscript{st} Year of Jerusalem’s Desolation

??* – Daniel’s Vision about the Median/Persian and Grecian Empires
   Daniel 8:1-27

---

\textsuperscript{262} WED/THU 7/8 APR in 572 BC.

\textsuperscript{263} SUN/MON 20/21 MAR (or SAT/SUN 19/20 MAR, per LXX) (or TUE/WED 22/23 MAR) in 560 BC.

Jehoiachin was apparently released as part of the celebration marking the start of Amel-Marduk’s 1\textsuperscript{st} Year.

\textsuperscript{264} From about the 7\textsuperscript{th} Year of Nabonidus onward, Belshazzar ruled Babylon while his father remained at the Arabian oasis of Tema. This is why Belshazzar could only offer Daniel the third place in the kingdom, not the second place, since that was his own position (Daniel 5:16).
<table>
<thead>
<tr>
<th>Year Range</th>
<th>King</th>
</tr>
</thead>
<tbody>
<tr>
<td>538 BC</td>
<td>Darius the Mede</td>
</tr>
<tr>
<td>537-530 BC</td>
<td>Cyrus the Great</td>
</tr>
<tr>
<td>529-522 BC</td>
<td>Cambyses</td>
</tr>
<tr>
<td>[522 BC]</td>
<td>Pseudo-Smerdis</td>
</tr>
<tr>
<td>521-486 BC</td>
<td>Darius</td>
</tr>
<tr>
<td>485-465 BC</td>
<td>Xerxes(^{265})</td>
</tr>
<tr>
<td>464-424 BC</td>
<td>Artaxerxes</td>
</tr>
<tr>
<td>423-405 BC</td>
<td>Darius II</td>
</tr>
<tr>
<td>404-359 BC</td>
<td>Artaxerxes II</td>
</tr>
<tr>
<td>358-338 BC</td>
<td>Ochus (a.k.a. Artaxerxes III)</td>
</tr>
<tr>
<td>337-336 BC</td>
<td>Arses (a.k.a. Artaxerxes IV)</td>
</tr>
<tr>
<td>335-330 BC</td>
<td>Darius III</td>
</tr>
</tbody>
</table>

\(^{265}\) The regnal dating of Xerxes, Artaxerxes, Darius II and Artaxerxes II has been confirmed through double-dated (Egyptian/Jewish) letters found on the Nile island of Elephantine.
Year Beginning 1*1 in 539 BC = 17th Year of Nabonidus/918th Year of the Exodus/11th Year of Belshazzar, Crown Prince of Babylon/67th Year of Daniel's Captivity/49th Year of Jerusalem's Desolation

7*16266
Daniel Prophesies the Imminent Capture of Babylon
☐ Daniel 5:1-29
Darius the Mede267 (62 years old) Captures Babylon for Cyrus the Persian
☐ Daniel 5:30-31
8*3268 – Cyrus the Persian Enters Babylon With Great Pomp
8*? – Darius the Mede Appoints Satraps, Including Daniel269
☐ Daniel 6:1-2
?? – Daniel Miraculously Rescued from the Lion Pit
☐ Daniel 6:3-28

Year Beginning 1*1 in 538 BC = 1st Year of Darius the Mede/919th Year of the Exodus/68th Year of Daniel's Captivity/50th Year of Jerusalem's Desolation

?? – Gabriel Informs Daniel about the Timing of Messiah’s Coming270
☐ Daniel 9:1-27
8*?271 – Darius the Mede dies272

Year Beginning 1*1 in 537 BC = 1st Year of Cyrus/920th Year of the Exodus

?? – Cyrus Issues a Decree Permitting the Rebuilding of the Temple
☐ Ezra 1:1-11 (cf. 2 Chronicles 36:22-23)
?? – Many Judeans Return with Zerubbabel and Jeshua
☐ Ezra 2:1-2a, 64-69
☐ Psalm 126

Year Beginning 7*1 in 537 BC

7*1273 – Judeans Reinstat Burnt Offerings on a Rebuilt Altar
☐ Ezra 2:70-3:6

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266 According to the Chronicle of Nabonidus. SUN/MON 11/12 OCT in 539 BC.
267 According to the Chronicle of Nabonidus this man was named Gobryas (or Ugarbu). He was Satrap of Gutium and Darius’ point man in the capture of Babylon.
268 According to the Chronicle of Nabonidus. WED/THU 28/29 OCT in 539 BC.
269 The Chronicle of Nabonidus indicates that Cyrus granted Gobryas the right to govern Babylon on his behalf, including the appointment of satraps.
270 Daniel’s inquiry rose from the fact Jeremiah prophesied that Babylon would keep Jerusalem and the Temple desolate for 70 years (Jeremiah 25:8-14 and 29:10). In the clarification of this prophecy, Daniel also learned the timing of Messiah’s coming and a subsequent desolation of Jerusalem and the Temple, that by the Romans in AD 70. See Chart 15: The 70 Sabbatical Cycles of Daniel 9:24-27.
271 According to the Chronicle of Nabonidus. 8*1 = FRI/SAT 15/16 OCT in 538 BC.
272 After Gobryas’ death, Cyrus added the title ”King of Babylon” to his many titles.
273 WED/THU 4/5 OCT in 537 BC.
Year Beginning 1*1 in 536 BC = 2nd Year of Cyrus/921st Year of the Exodus/
70th Year of Daniel's Captivity/
52nd Year of Jerusalem's Desolation

2*274 – Foundation Laid for New Temple
- Ezra 3:7-13

2*275 – Zerubbabel Refuses the Assistance of Those Living in and around Samaria
- Ezra 4:1-3

From 536 BC Until 519 BC – Judean Rebuilding Efforts Impeded
- Ezra 4:4-5, 24

Year Beginning 1*1 in 535 BC = 3rd Year of Cyrus/922nd Year of the Exodus/
71st Year of Daniel's Captivity/
53rd Year of Jerusalem's Desolation

1*275 – Daniel Begins a Prolonged Fast
- Daniel 10:1-3

1*276 – Daniel Experiences His Final Vision
- Daniel 10:4-12:13

Year Beginning 7*1 in 535 BC = 125th Sabbath Year

Year Beginning 7*1 in 534 BC = 18th Year of Jubilee

Year Beginning 7*1 in 521 BC = 127th Sabbath Year

Year Beginning 1*1 in 520 BC = 2nd Year of Darius/937th Year of the Exodus/
68th Year of Jerusalem's Desolation

6*1277 – Judeans Urged to Finish the 2nd Temple
- Haggai 1:1-13

6*24278 – Work on 2nd Temple Resumes
- Haggai 1:14-15
- Ezra 5:1-2

7*21279 – Haggai Encourages Israel
- Haggai 2:1-9

7*280 – Tattenai Writes to Darius about the Rebuilding Project
- Ezra 5:3-17

8*280 – Zechariah Warns Israel
- Zechariah 1:1-6

9*281 – Haggai Encourages Israel
- Haggai 2:10-23

11*24282 – Visions of Zechariah

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274 1*1 = SAT/SUN 28/29 APR in 536 BC.
275 SAT/SUN 23/24 MAR in 535 BC.
276 THU/FRI 11/12 APR in 535 BC.
277 MON/TUE 28/29 AUG in 520 BC.
278 WED/THU 20/21 SEP in 5120 BC.
279 MON/TUE 16/17 OCT in 520 BC.
280 8*1 = THU/FRI 26/27 OCT in 520 BC.
281 SUN/MON 17/18 DEC in 520 BC.
282 WED/THU 14/15 FEB in 519 BC.
Nehemiah 7:5 makes it clear that Nehemiah 7:6-68 was a copy of Ezra 2:1-69. Variants between these two texts are good examples of the most common type of scribal (copyist) error, involving long lists of names and/or numbers. The Nehemiah variants are shown in parentheses.

The main leaders of this return were Zerubbabel, Jeshua, Nehemiah, Seraiah (Azariah), Reelaiah (Nahamani), Mordecai, Bilshan, Mispar (Mispereth), Bigvai, Rehum (Nehum), and Baanah.

<table>
<thead>
<tr>
<th>Ancestral City or Village</th>
<th>Census</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parosh</td>
<td>2,172</td>
</tr>
<tr>
<td>Shephatiah</td>
<td>372</td>
</tr>
<tr>
<td>Arah</td>
<td>775 (652)</td>
</tr>
<tr>
<td>Pahath-moab,</td>
<td></td>
</tr>
<tr>
<td>Of the sons of Jeshua and Joab</td>
<td>2,812 (2,818)</td>
</tr>
<tr>
<td>Elam</td>
<td>1,254</td>
</tr>
<tr>
<td>Zattu</td>
<td>945 (845)</td>
</tr>
<tr>
<td>Zaccaii</td>
<td>760</td>
</tr>
<tr>
<td>Bani (Binnui)</td>
<td>642 (648)</td>
</tr>
<tr>
<td>Bebai</td>
<td>623 (628)</td>
</tr>
<tr>
<td>Azgad</td>
<td>1,222 (2,322)</td>
</tr>
<tr>
<td>Adonikam</td>
<td>666 (667)</td>
</tr>
<tr>
<td>Bigvai</td>
<td>2,056 (2,067)</td>
</tr>
<tr>
<td>Adin</td>
<td>454 (655)</td>
</tr>
<tr>
<td>Ater of Hezekiah</td>
<td>98</td>
</tr>
<tr>
<td>Bezai</td>
<td>323 (324)</td>
</tr>
<tr>
<td>Jorah (Hariph)</td>
<td>112</td>
</tr>
<tr>
<td>Hashum</td>
<td>223 (328)</td>
</tr>
<tr>
<td>Gibbar (Gibeon)</td>
<td>95</td>
</tr>
<tr>
<td>Bethlehem</td>
<td>123</td>
</tr>
<tr>
<td>Netophah</td>
<td>56</td>
</tr>
<tr>
<td>Bethlehem</td>
<td>123</td>
</tr>
<tr>
<td>(Total for Bethlehem and Netophah)</td>
<td>(188)</td>
</tr>
<tr>
<td>Anathoth</td>
<td>128</td>
</tr>
<tr>
<td>(Beth-)Azmaveth</td>
<td>42</td>
</tr>
<tr>
<td>Kiriath-arim, Chephirah, and Bee roth</td>
<td>743</td>
</tr>
<tr>
<td>Ramah and Geba</td>
<td>621</td>
</tr>
<tr>
<td>Michmas</td>
<td>122</td>
</tr>
<tr>
<td>Bethel and Ai</td>
<td>223 (123)</td>
</tr>
<tr>
<td>(The other) Nebo</td>
<td>52</td>
</tr>
<tr>
<td>Magbish</td>
<td>156 (None Given)</td>
</tr>
<tr>
<td>The other Elam</td>
<td>1,254</td>
</tr>
<tr>
<td>Harim</td>
<td>320</td>
</tr>
<tr>
<td>Lod, Hadid, and Ono</td>
<td>725 (721)</td>
</tr>
<tr>
<td>Jericho</td>
<td>345</td>
</tr>
<tr>
<td>Senaah</td>
<td>3,630 (3,930)</td>
</tr>
</tbody>
</table>
B. Priests

<table>
<thead>
<tr>
<th>Clan Name</th>
<th>Census</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jedaiah of the house of Jeshua</td>
<td>973</td>
</tr>
<tr>
<td>Immer</td>
<td>1,052</td>
</tr>
<tr>
<td>Pashhur</td>
<td>1,247</td>
</tr>
<tr>
<td>Harim</td>
<td>1,017</td>
</tr>
</tbody>
</table>

C. Levites

<table>
<thead>
<tr>
<th>Clan Name</th>
<th>Census</th>
</tr>
</thead>
<tbody>
<tr>
<td>Levitical Leaders:</td>
<td></td>
</tr>
<tr>
<td>Jeshua and Kadmiel of Hodaviah (Hodevah)</td>
<td>74</td>
</tr>
<tr>
<td>Singers: Clan Asaph</td>
<td>128 (148)</td>
</tr>
<tr>
<td>Gatekeepers:</td>
<td></td>
</tr>
<tr>
<td>Shallum, Ater, Talmon, Akkub, Hatita and Shobai</td>
<td>139 (138)</td>
</tr>
<tr>
<td>Temple Servants:</td>
<td></td>
</tr>
<tr>
<td>Zilha, Hasupha, Tabbmoth, Keros, Siha (Sia), Padon, Lebanon (Lebana), Hagabah (Hagaba), Akkub, Hagab (not in Nehemiah), Shalmai, Hanan, Giddel, Gahar, Reiah, Rezin, Nekoda, Gazzam, Uzza, Paseah, Besai, Asnah (not in Nehemiah), Meunim, Nephisim (Nephushesim), Bakbuk, Hakupha, Harhur, Bazluth (Bazlith), Mehida, Harsha, Barkos, Sisera, Temah, Neziah and Hatipha</td>
<td></td>
</tr>
<tr>
<td>“Solomon’s Servants”:</td>
<td></td>
</tr>
<tr>
<td>Sotai, Hassophereth (Sophereth), Peruda (Perida), Jaalah (Jaala), Darkon, Giddel, Shephatiah, Hattil, Pochereth-hazzehbaim and Ami (Amon)</td>
<td>392</td>
</tr>
</tbody>
</table>

D. Undocumented Levites and Priests

<table>
<thead>
<tr>
<th>Clan Name</th>
<th>Census</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undocumented Levites:</td>
<td></td>
</tr>
<tr>
<td>Delaiah, Tobiah and Nekoda</td>
<td>652 (642)</td>
</tr>
<tr>
<td>Undocumented Priests:</td>
<td></td>
</tr>
<tr>
<td>Habaiah</td>
<td></td>
</tr>
<tr>
<td>Descendants of Barzillai the Gileadite</td>
<td>None Given</td>
</tr>
</tbody>
</table>

E. Overall Totals

<table>
<thead>
<tr>
<th></th>
<th>Census</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Men Counted in Census</td>
<td>42,360</td>
</tr>
<tr>
<td>Personal Servants, Male and Female</td>
<td>7,337</td>
</tr>
<tr>
<td>Non-Temple Singers, Male and Female</td>
<td>200 (245)</td>
</tr>
<tr>
<td>Horses</td>
<td>736</td>
</tr>
<tr>
<td>Mules</td>
<td>245</td>
</tr>
<tr>
<td>Camels</td>
<td>435</td>
</tr>
<tr>
<td>Donkeys</td>
<td>6,720</td>
</tr>
<tr>
<td>Gold, in drachmas(^{283})</td>
<td>61,000</td>
</tr>
<tr>
<td>Silver, in minas(^{284})</td>
<td>5,000</td>
</tr>
<tr>
<td>Sets of priestly clothing</td>
<td>100</td>
</tr>
</tbody>
</table>

\(^{283}\) 1 *drachma* or *daric* = 40 days of wages for a common worker.  
\(^{284}\) 1 *mina* = approximately 1.25 pounds (weight).
Probably 519/18 BC = 3rd Year of Darius/938th Year of the Exodus

Darius Replies to Tattenai about the Rebuilding Project

Ezra 6:1-13

Year Beginning 1*1 in 518 BC = 4th Year of Darius/939th Year of the Exodus/ 70th Year of Jerusalem’s Desolation

Instructions Regarding Fasts Commemorating the Temple’s Desolation

Zechariah 7:1-8:23

Year Beginning 1*1 in 516 BC = 6th Year of Darius/941st Year of the Exodus/ 72nd Year of Jerusalem’s Desolation

Temple Construction Completed

Ezra 6:14-18

Year Beginning 1*1 in 515 BC = 7th Year of Darius/942nd Year of the Exodus

Passover/Unleavened Bread Observed

Ezra 6:19-22

Other Prophecies of Zechariah

Zechariah 9:1-14:21

Early in the Reign of Xerxes - Enemies of Judah Lodge Another Official Complaint

Ezra 4:6

Year Beginning 7*1 in 484 BC = 3rd Year of Xerxes (Jewish)

Xerxes Deposes Queen Vashti

Esther 1:1-22

Year Beginning 7*1 in 481 BC = 6th Year of Xerxes (Jewish)

Xerxes Decides to Replace Vashti

Esther 2:1-15

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285 According to Zechariah 7:5.
286 FRI/SAT 6/7 DEC in 518 BC.
287 WED/THU 9/10 FEB in 515 BC.
288 WED/THU 20/21 – THU/FRI 28/29 APR IN 515 BC.
289 This may explain Mordecai’s insistence that Esther keep her Jewish heritage a secret (Esther 2:10).
Year Beginning 7*1 in 480 BC = 7th Year of Xerxes (Jewish)
10*290 – Esther Presented to Xerxes
❑Esther 2:16
?? – Xerxes Officially Replaces Vashti with Esther
❑Esther 2:17-20
Before the End of the Year - Xerxes Departs Susa for Sardis291

Year Beginning 1*1 in 479 BC = 7th Year of Xerxes/978th Year of the Exodus
Year Beginning 7*1 in 479 BC = 8th Year of Xerxes (Jewish)
11*292 – Xerxes Departs Sardis for His Disastrous Invasion of Greece293

Probably 478/77 BC = 8th Year of Xerxes/979th Year of the Exodus
?? - Mordecai Informs Xerxes of an Assassination Plot294
❑Esther 2:21-23

Year Beginning 7*1 in 475 BC = 12th Year of Xerxes (Jewish)
?? - Haman Decides To Purge the Kingdom of All Jews
❑Esther 3:1-6

Year Beginning 1*1 in 474 BC = 12th Year of Xerxes/983rd Year of the Exodus
1*295 – Haman Determines the Date for His Purge
❑Esther 3:7
1*13296 – Haman Convinces Xerxes to Authorize His Purge
❑Esther 3:8-15
3*297 – Mordecai Warns Esther about the Purge Order
❑Esther 3:16-4:17
3*22298 – Esther Petitions Xerxes for a Special Audience
❑Esther 5:1-14
3*23299 – Haman Executed and the Jews Given the Right of Preemptory Defense
❑Esther 6:1-8:17

Year Beginning 7*1 in 473 BC = 13th Year of Xerxes (Jewish)
12*13-15300 – Jews Defend Themselves Against Haman’s Purge
❑Esther 9:1-32

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290 10*1 = SUN/MON 2/3 DEC in 480 BC.
291 Herodotus’ The Histories, 7.20.
292 Dated by a total solar eclipse on 17 February 478 BC.
293 Herodotus’ The Histories, 7.37.
294 This plot probably arose when Xerxes returned from his humiliating defeat by the Greeks in 478 BC.
295 TUE/WED 3/4 APR in 474 BC.
296 SUN/MON 15/16 APR in 474.
297 THU/FRI 21/22 JUN in 474 BC.
298 SAT/SUN 23/24 JUN in 474 BC.
299 SUN/MON 24/25 JUN in 474 BC.
300 WED/THU 5/6 – FRI/SAT 7/8 FEB in 473 BC.
473-465 BC = Remainder of Xerxes’ Reign
   Mordecai Functions as Xerxes Advisor
   Esther 10:1-3
   An Anonymous Psalm
   Psalm 102

Year Beginning 7*1 in 458 BC = 137th Sabbatical Year/7th Year of Artaxerxes (Jewish)

Year Beginning 1*1 in 457 BC = 8th Year of Artaxerxes/1001st Year of the Exodus
1*1 301 - Ezra Commissioned to Rebuild Jerusalem
   Ezra 7:1-7, 9-26
1*? - Ezra Assembles Leading Men of Israel to Return to Jerusalem
   Ezra 7:27-8:15
1*10 302 - Ezra Proclaims a Fast and Accounts for the Sacred Items
   Ezra 8:16-30
1*11 303 – Sabbath Rest
1*12 304 - Ezra Departs for Jerusalem
   Ezra 8:31
5*1 305 - Ezra Arrives at Jerusalem
   Ezra 7:8
5*4 306 - Ezra Accounts for Sacred Items
   Ezra 8:32-36

Year Beginning 7*1 in 457 BC = 8th Year of Artaxerxes (Jewish)
?*? – Ezra Orders the Walls of Jerusalem Rebuilt 307
   [Per Ezra 4:13-14]
?*? - The Enemies of the Jews Warn Artaxerxes That Jerusalem Is Being Rewalled
   Ezra 4:7-16
9*18 308 – Ezra Inquires of Yahweh Regarding the Issue of Mixed Marriages
   Ezra 9:1-10:8
9*20 309 – Ezra Establishes an Investigation Committee
   Ezra 10:9-15
10*1 310 - Investigative Committee Convenes
   Ezra 10:16

301 TUE/WED 26/27 MAR in 457 BC.
302 THU/FRI 4/5 APR in 457 BC.
303 FRI/SAT 5/6 APR in 457 BC.
304 SAT/SUN 6/7 APR in 457 BC.
305 TUE/WED 23/24 JUL in 457 BC.
306 FRI/SAT 26/27 JUL in 457 BC.
307 This event marks the starting point for Daniel’s 70 Sabbatical Cycles.
308 FRI/SAT 6/7 DEC in 457 BC.
309 SUN/MON 8/9 DEC in 457 BC.
310 TUE/WED 17/18 DEC in 457 BC.
Chart 15 - The 70 Sabbatical Cycles of Daniel 9:24-27

In my estimation, there are two keys to understanding this fascinating passage of Scripture - first, the “sevens” being referred to by Gabriel are Sabbatical cycles and not just seven-year periods; and second, the decree mentioned in verse 25 was made by Ezra. When this prophecy came to Daniel in 538 BC, he was an old man who had been living in Babylon since his capture by the Babylonians 68 years earlier. After Babylon fell to the Median/Persian Empire, Daniel immediately turned his attention to Jeremiah’s prophecy that Jerusalem’s desolation would only last 70 years (Jeremiah 25). Perhaps Daniel hoped for divine confirmation that this time limit was to be counted from the start of his own exile and that it was now nearing completion. Instead, the aged prophet learned about another, future desolation of Jerusalem, which would follow the arrival of a Jewish king called Messiah.³³¹

Here then, is my understanding of the major components of this prophecy

<table>
<thead>
<tr>
<th>Prophecy</th>
<th>Fulfillment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Decree to Rebuild Jerusalem and Its Walls</td>
<td>Ezra Decreed the Rebuilding of Jerusalem and Its Walls in 457 BC (Ezra 7:6; 9:9; 4:6-23)</td>
</tr>
<tr>
<td></td>
<td>This decree came at the end of one Sabbatical Cycle and at the beginning of another.</td>
</tr>
<tr>
<td>7 Sabbatical Cycles for Rebuilding Jerusalem</td>
<td>Fall of 457 BC – Fall of 408 BC</td>
</tr>
<tr>
<td>62 Sabbatical Cycles until Messiah</td>
<td>Fall of 408 BC – Fall of AD 27</td>
</tr>
<tr>
<td>The 70th Sabbatical Cycle</td>
<td>Fall of AD 27 – Fall of AD 34</td>
</tr>
<tr>
<td>Messiah to be cut off during the 70th Cycle.</td>
<td>Jesus was crucified in the Spring of AD 33.</td>
</tr>
<tr>
<td>Sacrifices to end.</td>
<td>This ended the need for sacrifice (Cf. Hebrews).</td>
</tr>
<tr>
<td>After Messiah, Jerusalem and the Temple were</td>
<td>After Jesus, Jerusalem and the Temple were made desolate (in AD 70) by the Romans.</td>
</tr>
</tbody>
</table>

³³¹ Hebrew: masiyakh, from the verb mashakh (“to anoint with olive oil”), in reference to a formal ceremony of consecration used to designate Israeli priests, kings and prophets.
Year Beginning 1*1 in 456 BC = 9th Year of Artaxerxes/1002nd Year of the Exodus
1*1 – Investigative Committee Reports Its Findings
    ❑ Ezra 10:17-44
    ❑ Artaxerxes Orders that Work on Jerusalem’s Wall Cease Immediately
    ❑ Ezra 4:17-23

Year Beginning 1*1 in 445 BC = 20th Year of Artaxerxes/1012th Year of the Exodus
Year Beginning 7*1 in 445 BC = 20th Year of Artaxerxes (Jewish)
9*? – Nehemiah Responds to Reports on Conditions in Jerusalem
    ❑ Nehemiah 1:1-11

Year Beginning 1*1 in 444 BC = 21st Year of Artaxerxes/1013th Year of the Exodus
1*? - Nehemiah Commissioned to Rebuild Jerusalem’s Walls
    ❑ Nehemiah 2:1-8
    Probably in the 4th Month - Nehemiah Inspects the Walls Shortly After His Arrival
    ❑ Nehemiah 2:9-16
    5*4-6*25 - Walls Rebuilt in 52 Days
    ❑ Nehemiah 2:17-6:19
    ?*? - Nehemiah’s Census of Judah
    ❑ Nehemiah 7:1-5, 70-73a

Year Beginning 7*1 in 444 BC = 139th Sabbatical/21st Year of Artaxerxes (Jewish)
7*1
    Wall Dedicated
    ❑ Nehemiah 12:27-47
    Ezra Reads the Book of Deuteronomy to the Assembly
    ❑ Nehemiah 7:73b-8:12
    ❑ Nehemiah 13:1-3
    7*2 - Ezra Continues Reading to the Assembly
    ❑ Nehemiah 8:13-15
    7*15-22 - Tabernacles Celebrated
    ❑ Nehemiah 8:16-18
    7*24 - Reestablishment of the Covenant
    ❑ Nehemiah 9:1-12:26

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312 SAT/SUN 15/16 MAR in 456 BC.
313 9*1 = FRI/SAT 5/6 DEC in 445 BC.
314 1*1 = THU/FRI 2/3 APR in 444 BC.
315 FRI/SAT 31 JUL/1 AUG – SUN/MON 20/21 SEP in 444 BC.
316 Nehemiah recites Zerubbabel’s earlier census, but supplies no information from his own census. See Chart 14: Census of Returnees in 537 BC.
317 FRI/SAT 25/26 SEP in 444 BC.
318 This was done in accordance with Moses’ own instructions in Deuteronomy 31:10-13, and marks the beginning of a Sabbatical Year.
319 SAT/SUN 26/27 SEP in 444 BC.
320 FRI/SAT 9/10 – FRI/SAT 16/17 OCT in 444 BC.
321 SUN/MON 18/19 OCT in 444 BC.
Some More Anonymous Psalms

➢Psalm 146-150

Year Beginning 1\textsuperscript{st} in 433 BC = 32\textsuperscript{nd} Year of Artaxerxes/1024\textsuperscript{th} Year of the Exodus

Year Beginning 7\textsuperscript{th} in 433 BC = 32\textsuperscript{nd} Year of Artaxerxes (Jewish)

Nehemiah Returns to Babylon

➢[Per Nehemiah 13:6a]

Between Nehemiah’s 1\textsuperscript{st} and 2\textsuperscript{nd} Tenure as the Persian Governor of Judah

Eliashib Permits Tobiah to Live in the Temple

➢Nehemiah 13:4-5

MALACHI is the final prophetic writing of the Old Testament period. It reflects covenantal abuses (such as those corrected by Nehemiah during his 2\textsuperscript{nd} tenure as Governor of Judah) and prophesies the coming of an Elijah-like predecessor to the Messiah.

➢Malachi 1:1-4:6

During Nehemiah’s 2\textsuperscript{nd} Tenure as the Persian Governor of Judah

Nehemiah Evicts Tobiah from the Temple

➢Nehemiah 13:6b-9

Nehemiah Incensed by Many Violations of the Covenant

➢Nehemiah 13:10-30

Well done!

You have now completed your journey through the Old Testament! I have no doubt that you discovered a lot of things you never knew before, and perhaps rediscovered a few you had forgotten. Now you’re ready to move into the New Testament. Keep your eyes open for frequent references or allusions to the Old Testament period.
The Life of Christ

The four Gospels were written by different authors, to different audiences, at different times and with different purposes in mind. It is very important to consider these contextual facts when reading each of them. That is why you will be directed later to read all four gospels, in their entirety, at the point in the overall New Testament chronology where I believe they were written.

However, I am also of the very strong opinion that there is great value in reading through the life of Christ in a harmonized, chronological manner, seeing the teachings and acts of Jesus in their own historical context. For this reason, you will begin your journey through the New Testament with a harmonized reading through Jesus’ life and ministry, based on my own research.

As was the case in your Old Testament readings, you will be given a primary reading for each event. References for parallel accounts are included parenthetically.

Perhaps the Year Beginning 1*1 in 9 BC = 1448th Year of the Exodus

Perhaps During the 12th Month322 - Conception of John in Judea323

☐ Luke 1:5-25

Perhaps the Year Beginning 1*1 in 8 BC = 1449th Year of the Exodus

1 JUL 8 BC – The Five-Year Imperial Census Was Due Within a Year of This Date324
Perhapers During the 6th Month325 - Conception of Jesus at Nazareth326

☐ Luke 1:26-38

Perhapers During the 7th - 9th Months - Mary Visits Elizabeth in Judea327

☐ Luke 1:39-56

Perhapers During the 9th Month328 - Birth of John in Judea

☐ Luke 1:57-80

After Mary’s Return to Nazareth - Joseph Takes Mary as His Wife

☐ Matthew 1:18-24

322 12*1 = TUE/WED 11/12 FEB in 8 BC.
323 See my note about the timing of Zechariah’s service in the Abijah Division of Priests on Chart 11: David’s Organization of the Kingdom.
324 Roman records indicate that there was a regular, five-year census cycle during the time of Augustus and Tiberius. These censuses were apparently carried out during the emperor’s annual term as princeps senatus, which ran from 1 July until 30 June.
325 6*1 = THU/FRI 7/8 AUG in 8 BC.
326 This dating is based on my own research into the phrase “in the sixth month” as used in Luke 1:26. The Greek construction appears to be a technical reference to the 6th Month of the Jewish year, using definite articles with both the word “sixth” and the word “month.” In direct contrast, Luke 1:36 gives the current length of Elizabeth’s pregnancy as “the sixth month,” using no definite article whatsoever.
327 According to Luke 1:56, Mary remained with Elizabeth for about three months. It is very likely that she stayed until after the birth of John.
328 9*1 = MON/TUE 3/4 NOV in 8 BC.
**Chart 16 - The First Ten Roman Emperors**

<table>
<thead>
<tr>
<th>Emperor</th>
<th>Reign Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Octavian (a.k.a. Augustus)</td>
<td>March 44 BC – 19 August AD 14</td>
</tr>
<tr>
<td>Tiberius</td>
<td>August AD 14 – 16 March AD 37</td>
</tr>
<tr>
<td>Gaius (a.k.a. Caligula)</td>
<td>March AD 37 – 24 January AD 41</td>
</tr>
<tr>
<td>Claudius</td>
<td>January AD 41 – 13 October AD 54</td>
</tr>
<tr>
<td>Nero</td>
<td>October AD 54 – 9 June AD 68</td>
</tr>
<tr>
<td>Galba</td>
<td>June AD 68 – 15 January AD 69</td>
</tr>
<tr>
<td>Otho</td>
<td>January AD 69 – April AD 69</td>
</tr>
<tr>
<td>Vitellius</td>
<td>April AD 69 – 21 December AD 69</td>
</tr>
<tr>
<td>Vespasian</td>
<td>1 July AD 69334 – 23 June AD 79</td>
</tr>
<tr>
<td>Titus</td>
<td>June AD 79 – 1 September AD 81</td>
</tr>
</tbody>
</table>

329 The specific dates listed are those given by ancient historians. Because of significant differences between the ancient Roman calendar and that used today, these dates do not exactly coincide with modern style dating.

330 “Revered One,” a title conferred on him by the Senate in 27 BC.

331 Beginning on 13 January 27 BC, Augustus adopted the practice of exercising authority in ten-year grants from the Roman Senate. The years of each dekete (Greek for “ten years”) were reckoned in accordance with his authority as Tribune, exercised annually, 1 July through 30 June. Augustus’ fifth and final dekete began on 1 July AD 13.

332 Because the years of Tiberius’ authority were patterned after those of Augustus, I am certain that his 15th Year began on 1 July AD 28 (Luke 3:1). Contrary to the theories of many modern historians, the ancient records indicate no overlap between the regnal years of Augustus and Tiberius.

333 “Little Boot” was a name given to Gaius as a child because he grew up among the Roman troopers, often wearing a miniature uniform.

334 On this date the Roman Legions of Egypt swore their allegiance to Vespasian.
Perhaps the Year Beginning 1*1 in 7 BC = 1450th Year of the Exodus

Perhaps During the 1st Month

Joseph and Mary Travel to Bethlehem for an Imperial Census

Luke 2:1-5

1*14-21 = Passover/Unleavened Bread

Perhaps During the 2nd Month

Birth of Jesus in Bethlehem


Perhaps During the 3rd Month

Pentecost

40 Days After His Birth - Jesus Dedicated at the Temple

Luke 2:22-38

30 JUN 7 BC – The 5-Year Imperial Census Was To Be Completed By This Date

Probably During 6 or 5 BC

The Magi Consult with King Herod at Jerusalem

Matthew 2:1-8

Probably the Next Day (After Sunset)

The Magi Present Their Gifts to Jesus at a House in Bethlehem

Matthew 2:9-12

Joseph Immediately Takes Mary and Jesus to Egypt

Matthew 2:13-15

Herod Orders the Slaughter of All Baby Boys in the Bethlehem Area

Matthew 2:16-18

1*1 = WED/THU 1/2 APR in 7 BC.

I interpret Luke 2:2 as, “This was an enrollment previous to that which happened while Quirinius was governing Syria.” The enrollment carried out in AD 6 by Quirinius was necessitated by the removal of Archelaus as ethnarch, the subsequent absorption of his former territories into the province of Syria and the appointment of Coponius as the first praefect of Judea. It effectively marked the beginning of direct Roman rule over the Jewish nation and sparked a Jewish resistance movement that continued right through the destruction of Jerusalem 64 years later. It is not surprising that Luke uses it as a chronological marker, indicating that the enrollment about which he was writing predated the infamous one.

TUE/WED 14/15 - TUE/WED 21/22 APR in 7 BC. Perhaps Joseph and Mary’s inability to secure lodging at Bethlehem was due to the huge crowds that gathered in and around Jerusalem during the spring festivals of Passover/Unleavened Bread and Pentecost.

2*1 = THU/FRI 30 APR/1 MAY in 7 BC.

Clement’s Stromata 1.21 (written in Alexandria around 200) references the conviction of some that Jesus was born on either 24 or 25 Pharmuthi (the 8th Egyptian month) or 25 Pachons (the 9th Egyptian month). At the time of Jesus’ birth, these dates occurred in mid-April and mid-May, respectively, the latter being exactly where a conception date in the Jewish 6th Month would place it. It is interesting to note that the Constitutions of the Holy Apostles 5.13 (written after the Stromata, but before the 6th Century) orders that the birthday of Christ be celebrated on the 25th day of the 9th (presumably Jewish) month – in my estimation a misapplication of the earlier Egyptian date. Since 9*25 in the Exodus-based Jewish calendar almost always falls during the Roman month of December, it was only one more, small step to our modern celebration of 25 December.

3*1 = SAT/SUN 30/31 MAY in 7 BC.

SAT/SUN 6/7 JUN in 7 BC.

Based on the fact that something said by the Magi caused Herod to think that the child he wanted dead might have been born as much as two years earlier (Matthew 2:16).
Year Beginning 1*1 in 5 BC = 1452\textsuperscript{nd} Year of the Exodus
1 JAN 4 BC = Herod’s 34\textsuperscript{th} (37\textsuperscript{th}) Year as “King of the Jews”\textsuperscript{343}
Late in the 12\textsuperscript{th} Month\textsuperscript{344} - Herod Dies at Jericho/Accession of Archelaus\textsuperscript{345}

Year Beginning 1*1 in 4 BC = 1453\textsuperscript{rd} Year of the Exodus
Perhaps Early in the 1\textsuperscript{st} Month
Joseph Prepares to Take Mary and Jesus Back to Judea
\sqcap Matthew 2:19-20
Archelaus Ends a Riot With Extreme Violence\textsuperscript{346}
Joseph Decides to Take Mary and Jesus to Nazareth Instead
1*14-21 = Passover/Unleavened Bread\textsuperscript{347}

Year Beginning 1*1 in 5 = 1462\textsuperscript{nd} Year of the Exodus
Year Beginning 7*1 in 5 = 203\textsuperscript{rd} Sabbatical Year
1 JAN 6 = Archelaus’s 10\textsuperscript{th} Year as Ethnarch

Year Beginning 1*1 in 6 = 1463\textsuperscript{rd} Year of the Exodus
Probably During the Summer
Judea Made Part of the Roman Province of Syria\textsuperscript{348}
Judas of Galilee Becomes the Leader of the Jewish Resistance Movement\textsuperscript{349}

Year Beginning 7*1 in 6 = 29\textsuperscript{th} Year of Jubilee
Sometime After SEP in 6 - Annas Becomes High Priest\textsuperscript{350}

Perhaps the Year Beginning 1*1 in 7 = 1464\textsuperscript{th} Year of the Exodus
1*14-22 = Passover/Unleavened Bread\textsuperscript{351}
1*? - Jesus (12 years old) Left Behind at Jerusalem
\sqcap Luke 2:41-52

\textsuperscript{343} As a Roman appointee, Herod’s reign was reckoned in accordance with the Roman civil year. He was appointed “King of the Jews” by the Roman senate in 40 BC (Antiquities 14.14.5), a date made certain by the citation of both the Olympiad and Roman Consuls. He actually took possession of Jerusalem in the summer of 37 BC (Antiquities 14.16-15.1), a date also made certain by the citation of several chronological markers. Because of these facts, Josephus acknowledged that there were two methods of dating Herod's reign, although he seemed to prefer the method which began in 37 BC.

\textsuperscript{344} 12*1 = MON/TUE 26/27 FEB in 4 BC.

\textsuperscript{345} In the final days of his life, Herod left Jerusalem and went to Jericho, where he died (Antiquities 17.6.5). His death came shortly after he removed Matthias from the priesthood on 12*15, a date made certain by a lunar eclipse that occurred just after midnight on 13 MAR in 4 BC (Antiquities 17.6.4).

\textsuperscript{346} Antiquities 17.9.3. This blood-letting at Jerusalem would certainly explain the fearful response of Joseph when he learned that Archelaus had replaced his father as the ruler of Judea (Matthew 2:22).

\textsuperscript{347} TUE/WED 10/11 – TUE/WED 17/18 APR in 4 BC.

\textsuperscript{348} This change was brought about by Augustus' banishment of Archelaus after repeated complaints about his cruel style of governance (Antiquities 17.13.2).

\textsuperscript{349} Quirinius (Luke 2:2) was sent from Rome with instructions to oversee all aspects of absorbing Archelaus's former holdings into Syria, including the establishment of direct taxation of the Jews. It was this assessment procedure that gave birth to the resistance (Antiquities 18.1; Acts 5:37).

\textsuperscript{350} Coponius was the first Roman prefect of Judea. It was he who first appointed Annas as High Priest in the 37\textsuperscript{th} Year of Caesar's Victory at Actium (Antiquities 18.2.1; Luke 3:2).

\textsuperscript{351} WED/THU 20/21 – WED/THU 27/28 APR in 7.
Year Beginning 1*1 in 28 = 1485th Year of the Exodus
1 JUL 28 = 15th Year of Tiberius Caesar
Beginning in the 15th Year of Tiberius
  □ John Rebukes the Pharisees and Sadducees
  □ Luke 3:10-14
  □ John Instructs the Crowds in Acts of Repentance

Year Beginning 1*1 in 29 = 1486th Year of the Exodus
Perhaps During the 10th Month352 - John Immerses Jesus353
During a 40 Day Period After Jesus' Immersion354 - Jesus Tempted by Satan
During the Remainder of the Year
  First Day - John Answers Questions from Priests and Levites at Bethany in Perea
    □ John 1:19-28
  Next Day - John Testifies to His Disciples about His Recognition of Christ
    □ John 1:29-34
  Next Day - John Identifies Jesus as the Christ to Two of His Own Disciples
    □ John 1:35-42
  Next Day - Jesus and His New Disciples Depart for Galilee
    □ John 1:43-51
Third Day Thereafter - Jesus Arrives for a Wedding at Cana in Galilee
    □ John 2:1-2
Sometime During the Wedding Feast - Jesus Turns Water into Wine
    □ John 2:3-11
After the Wedding Feast - Jesus Goes With His Family to Capernaum in Galilee
    □ John 2:12

352 10*1 = SUN/MON 25/26 DEC in 29. Stromata 1.21 indicates that the followers of Basilides taught Jesus was immersed on 15 Tubi (the 5th Egyptian month) = 10*4 (WED/THU 28/29 DEC in 29). This timing agrees well with what is known about Jesus’ itinerary in the Gospels.
353 If, as I believe the ancient evidence indicates, Jesus was born in the spring of 7 BC and immersed in the winter of 29, he would have been about 35 years old at the time he began his ministry. This fits well with Luke’s vague statement that he was “about thirty” (cf. the modern American slang of “thirtysomething”) at the time of his immersion (Luke 3:23).
Year Beginning 1*1 in 30 = 1487th Year of the Exodus
1*14-21 = Passover/Unleavened Bread

Jesus Cleanses the Temple at Passover
☐ John 2:13-22
Many Put Their Faith in Jesus
☐ John 2:23-25
Jesus Speaks to Nicodemus about the New Birth
☐ John 3:1-21

During the Spring, Summer and Fall - Jesus Makes Many Disciples in Judea
☐ John 3:22-36

During the 11th and 12th Months
John the Immerser Arrested by Herod
Jesus Decides to Return to Galilee
☐ John 4:1-3 (cf. Matthew 4:12; Mark 1:14a)
Jesus Ministers Two Days at Sychar in Samaria
☐ John 4:4-44

Sabbath - Jesus Nearly Stoned at Nazareth
While at Cana, Jesus Heals a Boy in Capernaum
☐ John 4:45-54

During the Next Week
Jesus Moves to Capernaum
Jesus Provides a Miraculous Fish Catch & Recalls Four of His Disciples
☐ Luke 5:1-10a (cf. Matthew 4:18; Mark 1:16)

Next Sabbath
Jesus Expels a Demon during a Synagogue Teaching Service
Jesus Heals Simon’s Mother-in-law

1st Day of the Week (Beginning at Sunset)
Jesus Heals Many Others at Being Brought to Simon’s House
☐ Mark 1:32-34 (cf. Matthew 8:16-17; Luke 4:40-41)
Jesus Tells Simon He Intends to Depart on a Preaching Tour

356 This cleansing took place during the forty-sixth anniversary year (John 2:20) of Herod the Great’s Sanctuary renovations, which were completed in the summer of 18 BC (Antiquities 15:11).
357 11*1 = SAT/SUN 13/14 JAN and 12*1 = MON/TUE 11/12 FEB in 31.
358 Jesus left for Galilee roughly four months before Pentecost [3*9 (SAT/SUN 19/20 MAY in 31)], the official beginning of the wheat harvest (John 4:35). Scripture gives two reasons for his departure from Judea – first, the arrest of the Immerser by Herod; and second, that the Pharisees realized he was making even more disciples than the Immerser.
359 This is a “recall” because these four men had begun their relationship with Jesus just over a year earlier.
Year Beginning 1*1 in 31 = 1488th Year of the Exodus

Probably 1*14-21 = Passover/Unleavened Bread? - Festival Visit to Jerusalem

John 5:1-47

Probably During the Spring and Summer

Sabbath - Pharisees Confront Jesus about Breaking Sabbath


Next Sabbath - Pharisees Confront Jesus about Sabbath Healing


During the First Part of the Next Week - Great Crowds Gather to Jesus


Probably the Third Day of the Week (Beginning at Sunset)

After a Night of Prayer, Jesus Appoints Twelve of His Disciples as Apostles


The So-called "Sermon on the Mount"

Luke 6:17a


Jesus Pronounces Blessings and Woes

Matthew 5:3-12 (cf. Luke 6:20b-23)

Luke 6:24-26

Jesus Likens His Disciples to Salt and Light

Matthew 5:13-14


Matthew 5:16

Jesus Urges Righteousness Surpassing the Legalism of the Pharisees

Matthew 5:17-20

In Personal Relationships

Matthew 5:21-24

Matthew 5:25-26

In Marriage and in Oaths

Matthew 5:27-37

In Retaliation


Toward Enemies


In Giving Alms, in Prayer and in Fasting

Matthew 6:1-8

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360 MON/TUE 26/27 MAR – TUE/WED 3/4 APR in 31 BC. The festival is not specifically identified as Passover/Unleavened Bread, although this designation certainly fits John's chronological context.

361 Because the disciples were eating ripe grain from an un-harvested field, this event must have occurred during the harvest season.

362 The traditional title for this part of Matthew's gospel is somewhat of a misnomer. Jesus' remarks were actually delivered to the people as they stood on a piece of level ground on the side of the mountain from which Jesus and his newly appointed apostles had just descended. In addition, interrelated passages from elsewhere in Matthew, Mark and Luke indicate a great deal of interaction during this "sermon."
31/32 = 1488\textsuperscript{th} Year of the Exodus (continued)

Probably During the Spring and Summer (continued)

Probably the Third Day of the Week (continued)

Interaction During the So-called “Sermon on the Mount”

Disciples Ask Jesus To Teach Them How To Pray

- Luke 11:1
- Matthew 6:16-18

Prompted by a Request from the Crowd, Jesus Warns Against Materialism


Jesus Urges Equitable Treatment of Others

- Matthew 7:6

Jesus Urges Persistence in Prayer

- Luke 11:5-8

Jesus Urges Care in Pursuing the Path of Righteousness

- Matthew 7:13-14

Crowd Awed by Jesus’ Authoritative Teaching

- Matthew 7:28-8:1
- Luke 7:1a

Leper Cleansed at Capernaum

- Matthew 8:2-4 (cf. Mark 1:40-46; Luke 5:12-16)

Centurion’s Servant Healed at Capernaum

- Matthew 8:5-13 (cf. Luke 7:1b-10)

Jesus Eats with Simon the Pharisee

- Luke 11:38
- Luke 7:37-50

Jesus Supported By Galilee Woman

- Luke 8:1-4
31/32 = 1488th Year of the Exodus (continued)
Probably During the Spring and Summer (continued)
Probably the Third Day of the Week (continued)

Events Immediately After the "Sermon on the Mount"
- Mark 3:19b-21

Pharisees Demand a Sign

Jesus’ Family Sends Him a Message through the Crowd
- Luke 11:27

Jesus Teaches in Parables, Explaining Them Privately to His Disciples
- Luke 8:1-3
- Matthew 13:36-52

Jesus Prepares to Sail to the Other Side of the Sea

Probably the Fourth Day of the Week (Beginning at Sunset)

Jesus Calms the Sea

Jesus Expels a “Legion” of Demons from a Gaderene Demonic

Jesus Returns to Capernaum

Healing of the Paralytic Lowered Through the Roof

Jesus Calls Matthew to Follow Him as an Apostle³⁶⁴

³⁶³ As would be expected, Jesus apparently retold some of his parables on other occasions.
³⁶⁴ Jesus had designated Matthew as an apostle on the previous morning but now repeats that call at his Capernaum tax office beside the Sea of Galilee.
Some of the Jews in Jesus' time habitually fasted on the Second and Fifth Days of the week.

Matthew very clearly reports (9:18) that Jairus arrived during the banquet he (Matthew) was giving in Jesus' honor. This chronological marker, which has been either ignored or outright contradicted by many harmonists, was the one that led me to begin work on my own harmony of the gospels in 1983.

Textual variants exist. More than likely, Jesus was appointing these 72 men as a new council of elders (Sanhedrin) for Israel. The first council of elders was made up of six men from each of the 12 tribes.

Because there are so many parallels between Jesus' commission of the Twelve apostles and that of the Seventy[-two] disciples, I have come to suspect that were given simultaneously. If that was not the case, then the latter - only mentioned by Luke - probably occurred during Jesus' final trip to Jerusalem.

Matthew 10:17-23 shows some serious overlap with that portion of Mark's and Luke's narratives of Jesus' "Olivet Discourse" that prepared the Apostles for persecution as they preached the Gospel prior to the destruction of the Temple in A.D. 70.

Here we see more overlap with the "Olivet Discourse," this time emphasizing the need for vigilance in carrying out the commission amidst persecution.
During the Remainder of the Year

Jesus and His Disciples Travel Around Galilee Separately

John the Immerser's Disciples Question Jesus

Jesus Addresses the Crowd about John the Immerser
- Matthew 11:20-30

Jesus Warns the Crowd about the Leaven of the Pharisees
- Luke 12:1

John the Immerser Executed by Herod Antipas
- Matthew 14:6-12a (cf. Mark 6:21-29)

Herod Worries that Jesus is John the Immerser Resurrected

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371 I place this event here because, according to Matthew 12:1, it took place around the same time as the controversy over Jesus' disciples picking and eating grain on the Sabbath.

372 The comments and prayer of Jesus here are strikingly similar to those made by him later, in connection with the commissioning of the Seventy [-two] disciples (cf. Luke 10:13-16, 21-22).
Year Beginning 1*1 in 32 = 1489th Year of the Exodus
During the Spring
   The Twelve and the Seventy [-two] Return to Jesus
      □ Mark 6:30 (cf. Luke 9:10a)
      □ Luke 10:13-24373
A Day at Bethsaida Julias
   Jesus Informed about John the Immerser's Execution
      □ Matthew 14:12b
   Jesus Secretly Travels to Bethsaida Julias with the Twelve
   Jesus Miraculously Feeds 5,000+ Shortly Before Passover
   Crowd Intends to Crown Jesus as King of Israel
      □ John 6:14-15a
   Jesus Dismisses His Disciples and the Crowd Before Praying Alone
      □ Mark 6:45-46 (cf. Matthew 14:22-23; John 6:15b)
      □ John 15:16-17
Next Day (beginning at sunset)
   Jesus Walks on the Stormy Sea of Galilee
   Jesus Begins Healing Many
      □ Mark 6:53-56 (cf. Matthew 14:34-36)
   Controversial Teaching on the Bread of Life
      □ John 6:22-71
   Confrontation with the Pharisees Regarding Tradition
      □ Mark 7:1-23 (cf. Matthew 15:1-20)
Probably During the Spring or Summer
   Jesus Heals a Gentile Woman’s Daughter Near Tyre
      □ Mark 7:24-30 (cf. Matthew 15:21-28)

373 As mentioned earlier, the comments and prayer of Jesus here are strikingly similar to those made by him earlier, when he addressed the crowd about John the Immerser (Matthew 11:20-27).
32/33 = 1489th Year of the Exodus (continued)

**Probably During the Summer and/or Fall**

**During Three Days** - Jesus Heals Many on the Eastern side of the Sea of Galilee
- Mark 7:31-37 (cf. Matthew 15:29-31)

**On the Third Day of Healings** - Jesus Miraculously Feeds 4,000+
- Mark 8:1-9 (cf. Matthew 15:32-38)

**Perhaps on the Next Day**
- Pharisees and Sadducees of Dalmanutha/Magadan Demand a Sign
- Jesus Warns His Apostles about the Leaven of the Pharisees and Sadducees
  - Mark 8:14-21 (cf. Matthew 16:5-12)
- Jesus Heals a Blind Man at Bethsaida Julias
  - Mark 8:22-26

**Shortly Thereafter**
- Jesus Discusses His Identity with the Twelve
- Jesus Explicitly Prophesies His Death and Resurrection for the First Time
  - Matthew 16:21-23 (cf. Mark 8:31-33; Luke 9:22)
- Jesus Calls for Absolute Discipleship

**About a Week Later**
- Jesus Transfigured (on Mt. Hermon?)

**Next Day**
- Jesus Reveals that John the Immerser was the Prophesied “Elijah”
  - Matthew 17:9-13 (cf. Matthew 11:14; Mark 9:9-13)
- Jesus Expels a Demon That His Apostles Could Not
- Jesus Explicitly Prophesies His Death and Resurrection a Second Time

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374 Matthew and Mark place this event "six days later" while Luke places it "some eight days later." This variance is probably due to the former counting exclusively while the latter counted inclusively.
32/33 = 1489th Year of the Exodus (continued)
Probably During the Summer and/or Fall (continued)
Upon Jesus’ Return to Capernaum
- Jesus Miraculously Pays the 2 drachma Tax for Himself and Peter
  □ Matthew 17:24-27 (cf. John 7:1)
- Jesus Rebukes the Twelve for Arguing Among Themselves
  □ Matthew 18:1
- Jesus Chides the Apostles for Rebuking a Non-Disciple
- Jesus Warns About Sources of Sin and the Need for Forgiveness
  □ Matthew 18:10
  □ Luke 15:1-3
  □ Luke 15:4-7 (cf. Matthew 18:12-14)
  □ Luke 15:8-16:17
  □ Matthew 18:15-20 (cf. Luke 17:3)
  □ Matthew 18:23-35
  □ Luke 17:5-10

Probably During the First Half of the 7th Month
- Jesus’ Brothers Urge Him to go to Jerusalem
  □ John 7:2-9
  7*7 - Jesus Secretly Travels to Jerusalem
  □ John 7:10-13 (cf. Matthew 19:1a; Mark 10:1a)

375
7*15-22 = Feast of Tabernacles
- Jesus Suddenly Appears, Teaching in the Temple
  □ John 7:14-36
7*22 - Jesus Offers the “Water of Life” (i.e., the Spirit) to Those Who Believe
  □ John 7:37-52

376
Probable 7*23 - Pharisees Confront Jesus with an Adulterous Woman
  □ John 7:53-8:11
377
Probable 7*24 = Sabbath
- Jesus Nearly Stoned for Claiming to be the “I AM” (i.e., Yahweh)
  □ John 8:12-59

378
Jesus has a Major Confrontation with the Pharisees over a Sabbath Healing
  □ John 9:1-10:21

379

375 WED/THU 8/9 – WED/THU 15/16 OCT in 32.
376 FRI/SAT 10/11 OCT in 32.
377 WED/THU 15/16 OCT in 32.
378 Although the oldest manuscripts do not include this section of John, the chronological information is contextually accurate, taking place on 7*23 (THU/FRI 16/17 OCT in 32), and should, in my opinion, be accepted as fact.
379 FRI/SAT 17/18 OCT in 32.
32/33 = 1489th Year of the Exodus (continued)

During the Fall - Jesus Teaches and Heals in Perea
- Matthew 19:1b-2 (cf. Mark 10:1b)

9*25 = Feast of Dedication - Jesus Nearly Stoned During a Visit to Jerusalem
- John 10:22-39

Probably During the Winter
Jesus Continues His Work in Perea
- John 10:40-42

After Hearing about Lazarus’ Illness, Jesus Cuts His Ministry in Perea Short
- John 11:1-16
Jesus Resurrects Lazarus at Bethany near Jerusalem
- John 11:17-53
Jesus and His Disciples Retreat to Ephraim
- John 11:54

Year Beginning 1*1 in 33 = 1490th Year of the Exodus

Early in the 1st Month
Passover Crowds Begin Gathering at Jerusalem
- John 11:55-57
Somewhere Along the Samaria-Galilee Border
Jesus Denied Samaritan Hospitality
Jesus Heals Ten Lepers
- Luke 17:11-19
Question about the Kingdom from the Pharisees
- Luke 17:20-37

1*8 – A Sabbath spent in Perea
Jesus Heals a Woman during a Synagogue Teaching Service
- Luke 13:10-21
Jesus Affirms Not Everyone will be Saved
Jesus Predicts His Triumphant Entry into Jerusalem
Jesus Eats Dinner at a Pharisee’s House:

380 WED/THU 17/18 DEC in 32.
381 This non-canonical feast was a celebration of Judas Maccabbee’s rededication of the Temple Sanctuary after its defilement by the infamous, 2nd Century BC, Macedonian ruler of Syria, Antiochus IV. For information on this period, see 1 Maccabees, Chapters 1-6 (as well as the entire book of 2 Maccabees).
382 Some of Jesus’ comments here overlap those in the “Olivet Discourse.”
383 FRI/SAT 27/28 MAR in AD 33.
384 According to his own testimony, Jesus would arrive at Jerusalem on the third day hereafter, i.e., on 1*10. He also predicted that he would be welcomed with the words, “Blessed is he who comes in the name of the Lord,” which is exactly what happened during his “Triumphant Entry.”
33/34 = 1490th Year of the Exodus (continued)

1*9
- A Day of Travel from Perea to Bethany
  - Question about Divorce from the Pharisees
    - Matthew 19:3-12 (cf. Mark 10:2-12; Luke 16:18)
  - Jesus Rebukes His Disciples for Barring Children from His Presence
  - Jesus’ Answer to the Rich Young Ruler Sparks a Discussion on Service
    - Luke 10:30-37
  - Jesus Explicitly Prophesies His Death and Resurrection a Third Time
- James and John Request Special Consideration
  - Jesus Heals Two Blind Men near Jericho
- Jesus Lunches with Zaccheus at Jericho
- Jesus Arrives at Bethany near Jerusalem

1*10
- After Sunset - Jesus Anointed by Mary at Martha and Simon's House
  - Luke 10:38b-42
  - John 12:2-11 (cf. Matthew 26:6-13; Mark 14:3-9)
- Next Day - Jesus’ Triumphal Entry into Jerusalem
  - Psalm 113-118 (Psalms Traditionally Associated with Passover)
    - Luke 19:36-40 (cf. Matthew 21:8-9; Mark 11:8-10; John 12:12-14)
    - John 12:15-18
    - Luke 19:41-44
    - Matthew 21:10-11 (cf. Mark 11:11a)
- Before Sunset - Jesus Returns to Bethany
  - Mark 11:11b

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385 SAT/SUN 28/29 MAR 33.
386 SUN/MON 29/30 MAR in AD 33.
387 It seems likely to me that Simon and Martha were married. Matthew and Mark identify the house in Bethany where the anointing took place as belonging to Simon, while John indicates that it was Martha who prepared and served the meal that night. I believe that Luke [who would have been the odd man out had he not recorded this very important event (Matthew 26:13//Mark 14:9)] offers some unique insight into Martha's intense preparation for that special dinner, which he says took place in Martha's house.
388 Despite longstanding tradition that designates the day of this event as “Palm Sunday,” the triumphal entry of Jesus actually occurred on Monday afternoon. This is a very significant point in the chronology of the final week, because 1*10 was the day on which the Passover lambs were selected (Exodus 12:2-6), and Jesus was entering Jerusalem as the final Passover lamb (1 Corinthians 5:7).
389 The Hebrew for “Save us!” in Psalm 118:25, sounds something like hoshiaghna, which was slurred into Greek as hosanna. This shout, and “Blessed is He who comes in the name of Yahweh!” (Psalm 118:26), were part of a traditional greeting for the High Priest when he brought a Passover lamb into Jerusalem on 1*10. The application of this Psalm to Jesus fulfilled one of the requirements for his role as the final Passover lamb. As mentioned earlier, Jesus predicted both the date of and the exact response to his arrival.
33/34 = 1490th Year of the Exodus (continued)
1*11

Jesse Curses the Fig Tree
☐ Mark 11:12-14 (cf. Matthew 21:18-19a)

Jesus Cleanses the Temple a 2nd Time

Jesus Responds to a Request from Greeks Attending Passover
☐ John 12:20-50

Before Sunset - Jesus Returns to Bethany
☐ Mark 11:19 (cf. Matthew 21:17)

1*12

Jesus Uses the Withered Fig Tree as an Illustration on Faith
☐ Mark 11:20-26 (cf. Matthew 21:19b-22)

Jewish Leaders Challenge Jesus’ Authority
☐ Matthew 21:28-32
☐ Matthew 22:1-14

Jewish Leaders Make Multiple Attempts to Trap Jesus
Question about the Imperial Tax from the Pharisees & Herodians

Question about the Resurrection from the Sadducees

Question about the Greatest Commandment from the Pharisees
☐ Matthew 22:34-40 (cf. Mark 12:28-34a)

Jesus Questions the Pharisees about the Son of David, Ending Questions

Jesus Warns the Passover Crowds about the Pharisees

Jesus Remarks on a Widow’s Gift

The Olivet Discourse
☐ Matthew 25:1-46

Jesus Explicitly Prophesies His Death and Resurrection a Fourth Time

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390 MON/TUE 30/31 MAR in AD 33.
391 The first time was three years earlier, at the start of his ministry.
392 The exact placement of this event within the final week of Christ is uncertain.
393 TUE/WED 31 MAR/1 APR in AD 33.
33/34 = 1490\textsuperscript{th} Year of the Exodus (continued)

\textit{1*13}\textsuperscript{394}
Sanhedrin Plots to Kill Jesus after Passover/Unleavened Bread
\begin{itemize}
  \item Matthew 26:3-5 (cf. Mark 14:1b-2; Luke 22:2)
\end{itemize}
Judas Offers To Betray Jesus to the Sanhedrin\textsuperscript{395}
\begin{itemize}
  \item Luke 22:3-6 (cf. Matthew 26:14-16; Mark 14:10-11)
\end{itemize}

\textbf{Probably Late Afternoon - Jesus Sends Peter and John to Prepare the Passover}
\begin{itemize}
  \item Luke 22:7-13 (cf. Matthew 26:17-19; Mark 14:12-16)
\end{itemize}

\textbf{Probably Between Sunset and Midnight on 1*14}\textsuperscript{396}

Jesus Eats Passover\textsuperscript{397} with His Apostles
\begin{itemize}
  \item Luke 22:14-18 (cf. Matthew 26:20; Mark 14:17)
\end{itemize}

Jesus Washes the Apostles’ Feet
\begin{itemize}
  \item John 13:1-20
\end{itemize}

Jesus Reveals that One of the Twelve is a Betrayer
\begin{itemize}
\end{itemize}

Apostles Debate the Identity of the Betrayer
\begin{itemize}
\end{itemize}

Jesus Speaks Privately to John
\begin{itemize}
  \item John 13:23-26a
\end{itemize}

Jesus Speaks Privately to Judas Prior to His Departure
\begin{itemize}
  \item John 13:26b
  \item Matthew 26:25
  \item John 13:27-30
\end{itemize}

Jesus Establishes the “Lord’s Supper”
\begin{itemize}
  \item Matthew 26:26-29 (cf. Mark 14:22-25; Luke 22:19-20)\textsuperscript{398}
\end{itemize}

Jesus Predicts the Scattering of the Apostles and Simon Peter’s Denials
\begin{itemize}
  \item John 13:31-36
  
  \item John 14:1-31a
  \item Luke 22:35-38
\end{itemize}

Departure from the Upper Room
\begin{itemize}
  \item John 14:31b
  \item Matthew 26:30 (cf. Mark 14:26; Luke 22:39)
\end{itemize}

On the Way to the Mt. of Olives, Jesus Encourages His Apostles
\begin{itemize}
  \item John 15:1-17:26
\end{itemize}

\textsuperscript{394} WED/THU 1/2 APR in AD 33.

\textsuperscript{395} Judas’ offer to betray Jesus privately, away from the festival crowds whom the Jewish leaders feared would defend him, advanced the Sanhedrin’s timetable. Now they raced to have him convicted by the Roman authorities and on the cross before the people began to gather together on the morning of 1*14.

\textsuperscript{396} THU/FRI 2/3 APR in AD 33.

\textsuperscript{397} How Jesus and the Twelve were able to eat the traditional Passover meal (per Matthew//Mark//Luke) and Jesus still be executed at the time the Passover lambs were traditionally slain (per John) is not made clear in the texts of the gospels. I imagine it had something to do with variances in the reckoning of time between the Galileans and the Judeans.

\textsuperscript{398} See also Paul’s comments in 1 Corinthians 11:23-25.
33/34 = 1490th Year of the Exodus (continued)

Probably Between Midnight and Sunrise on 1st

Jesus Prays in the Garden of Gethsemane


Jesus Arrested and Taken to Annas

Mark 14:51-52

John Gains Access to the High Priest’s Courtyard for Himself and Peter

John 18:15-16, 18 (cf. Matthew 26:58; Mark 14:54; Luke 22:54b-55)

Peter’s 1st and 2nd Denials of Jesus


Jesus Interrogated by Annas

John 18:19-24

Sanhedrin Hears False Testimony Against Jesus

Matthew 26:59-63a (cf. Mark 14:55-61a)

Peter’s 3rd Denial of Jesus


Jesus Beaten and Mocked


High Priest Places Jesus Under Oath Regarding His Identity

33/34 = 1490th Year of the Exodus (continued)
Between Sunrise and Mid-Morning on 1*14

Sanhedrin Officially Condemns Jesus, Taking Him to Pilate

Judas Commits Suicide
☐ Matthew 27:3-10
Jesus Accused before Pilate
Pilate Interviews Jesus Privately
☐ John 18:33-38a (cf. Matthew 27:11; Mark 15:2; Luke 23:3)
Pilate Declares Jesus Innocent
Jewish Leaders Continue Their Accusations
☐ Matthew 27:12-14 (cf. Mark 15:3-5)
☐ Luke 23:5-7
Pilate Sends Jesus to King Herod
☐ Luke 23:8-12
Pilate Declares Jesus Innocent a 2nd Time
Crowds Request Pilate to Perform His Traditional Passover Amnesty
☐ Mark 15:6-8 (cf. Matthew 27:15-16)
Pilate Offers a Choice between Jesus and Barabas
Pilate’s Wife Warns Him not to Condemn Jesus
☐ Matthew 27:19
Jewish Leaders Incite the Crowds to Choose Barnabas
Pilate Has Jesus Scourged
☐ John 19:1-3 (cf. Matthew 27:26a, 27-31a; Mark 15:15b, 16-20a)
Pilate Declares Jesus Innocent a 3rd Time
☐ John 19:4-8
Pilate Privately Interviews Jesus Privately
☐ John 19:9-11
Pilate Tries One Last Time to Release Jesus
☐ John 19:12
Pilate Publicly Condemns Jesus
☐ John 19:13-15
Jesus Led Out to be Crucified

399 Although the Sanhedrin had already determined Jesus’ guilt during the night, an official verdict was delivered after sunrise to fulfill the letter of proper procedure.
400 Pilate first heard the Jewish accusations against Jesus around the 6th Roman hour, i.e., 6 a.m. After much resistance, Pilate finally condemned Jesus to be crucified at the 3rd Jewish hour, approximately 9 a.m.
AD 33/34 = 1490th Year of the Exodus (continued)

Between Mid-Morning and Mid-Day on 1*14

Jesus Crucified at the 3rd (Jewish) Hour
- Psalm 22 (A prophetic Psalm of David)
- John 19:21-27

One of the Criminals Repents

Between Mid-Day and Mid-Afternoon on 1*14

An Unnatural Darkness Falls at the 6th (Jewish) Hour

Between Mid-Afternoon and Sunset on 1*14

Jesus’ Cry to God is Mistaken as a Call to Elijah

Jesus Asks for a Final Drink
- John 19:28

Jesus Dies at the 9th (Jewish) Hour
- John 19:30

Pilate Orders the Executions Hurried
- John 19:31-37

Jesus Buried

1*15 = Sabbath

Sabbath Rest for the Women
- Luke 23:56b

Guard Posted at the Tomb
- Matthew 27:62-66

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401 Midway between sunrise and midday, at the time of the morning sacrifice (Exodus 29:38-40).
402 High noon. In his Chronicle, Eusebius cites a passage from the writings of Phlegon of Tralles – a chronologist writing during the reign of Hadrian (117-138) – as support for his own assertion that Jesus was crucified in “the nineteenth year of Tiberius’ kingdom,” i.e., between 1 July 32 and 30 June 33:

“In the fourth year of the two hundred and second Olympiad there was a great eclipse of the sun of unprecedented proportion, and it became night in the sixth hour of the day, so that even the stars in heaven shone.”

[translation mine]

There were absolutely no total solar eclipses in the period indicated by Phlegon, so he must have been citing something similar to the darkness of an eclipse. On a related note, the darkness accompanying Jesus’ crucifixion was most definitely not a solar eclipse, since the moon was full and solar eclipses only occur when the moon is new. However, on the evening of the crucifixion, the moon actually rose while in eclipse.

403 Midway between noon and sunset, at the time of the evening sacrifice (Exodus 29:41-42).
404 FRI/SAT 3/4 APR in AD 33.
AD 33/34 = 1490\textsuperscript{th} Year of the Exodus (continued)

1\textsuperscript{st} April 1490 AD

- The Day of the Resurrection:
  - Women Discover the Empty Tomb
    - Mark 16:3-4 (cf. Luke 2:2; John 20:1b)
    - Mary Magdalene Runs Away to Inform Peter
      - John 20:2a
    - Angels Appear to the Remaining Women after They Enter the Tomb
      - Luke 24:3 (cf. Mark 16:5a)
      - Mark 16:5b-8\textsuperscript{406} (cf. Matthew 28:5-8; Luke 24:4-9a)
    - Jesus Appears to the Women after They Flee from the Tomb
      - Matthew 28:9-10
    - Tomb Guards Bribed by the Jewish Leaders
      - Matthew 28:11-15
  - Peter and John Run to Inspect the Empty Tomb
    - John 20:2b-10
  - Jesus Appears to Mary Magdalene
    - John 20:11-17
  - Women Tell the Apostles about Seeing Jesus
  - Resurrected Believers Seen in Jerusalem
    - Matthew 27:52b-53
  - Jesus Appears to Two Disciples on the Road to Emmaus
    - Luke 24:13-33a
  - Jesus Appears to Cephas (Peter)
    - 1 Corinthians 15:5a\textsuperscript{407}
  - Jesus Appears to the Apostles for the 1st Time after His Resurrection
    - John 20:21-23

\textsuperscript{405} SAT/SUN 4/5 APR in AD 33.

\textsuperscript{406} In the oldest manuscripts, Mark’s gospel ends abruptly with verse 8. I do not consider the so-called “longer ending” of Mark (verses 9-20) to be the authentic ending of Mark’s original text, for the simple reason that it directly contradicts Luke’s undisputed account. According to Luke 24:33-35, the apostles had already accepted Peter’s testimony about the resurrection before the two disciples for Emmaus could relate their own experience, while in the “longer ending” of Mark (verses 12-13), the apostles refused to believe the testimony of these two men. Although it is possible that the authentic ending of Mark is irretrievably lost, the testimony of the other gospels provide more than enough information to support faith in the bodily resurrection of Jesus.

\textsuperscript{407} Paul’s account of the resurrection appearances seems to be in chronological order and includes three appearances not recorded in the gospels – to Cephas (\textit{kefas} is the Aramaic equivalent to “Peter”), to “The 500” and to James, Jesus’ half brother.
AD 33/34 = 1490th Year of the Exodus (continued)

During the Week Between 1*16 and 1*23

Ten Apostles Tell Thomas about Seeing Jesus
  □ John 20:24-25
Jesus Appears to 500 Believers
  □ 1 Corinthians 15:6
Jesus Appears to James (His Half-brother)
  □ 1 Corinthians 15:7a

Probably 1*23408 - Jesus Appears to the Apostles a 2nd Time after His Resurrection
  □ John 20:26-31 (cf. 1 Corinthians 15:7b)

Sometime Between 1*23 and 2*25

After the Apostles Travel to Galilee
  Jesus Appears to the Apostles a 3rd Time after His Resurrection
  □ John 21:1-25
Jesus Commissions the Apostles
  □ Matthew 28:16-20

Probably 2*25409 - After the Apostles Return to Jerusalem
  Jesus Commands the Apostles to Remain in Jerusalem
Jesus Ascends to the Father
  □ Luke 24:50
Apostles Return to Jerusalem

Shortly after the Ascension - Apostles Select Matthias to Replace Judas
  □ Acts 1:14-26
  □ Luke 24:53

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408 SAT/SUN 11/12 APR in AD 33, if counted inclusively.
409 WED/THU 13/14 MAY in 33, if counted inclusively.

33/34 = 1490\textsuperscript{th} Year of the Exodus (continued)

3\*6 = Pentecost\textsuperscript{410} - Establishment of the Church at Jerusalem

- Acts 2:1-41

**Life Within the Early Church**

- Acts 2:42-47
  - Sanhedrin’s Persecution of Peter & John
    - Acts 3:1-4:31
  - Sharing within the Early Church
    - Acts 4:32-37
  - Deaths of Ananias & Sapphira
    - Acts 5:1-11
  - Sanhedrin’s Continued Persecution of the Apostles
    - Acts 5:12-42

Year Beginning 7\*1\textsuperscript{411} in 33 = 207th Sabbatical Year

Perhaps During the Fall and/or Winter

- Appointment of the 1st Servants\textsuperscript{412} (a.k.a. Deacons\textsuperscript{413})
  - Acts 6:1-7
- Stoning of Stephen
  - Acts 6:8-8:2
- Church Scattered by Persecution Led by Saul of Tarsus
  - Acts 8:3-4 (cf. Acts 22:3-5a; 26:4-11; Galatians 1:13-14)
  - Acts 11:19
- Philip Evangelizes Samaria
  - Acts 8:5-13
- Peter and John Impart Supernatural Gifts of the Spirit at Samaria\textsuperscript{414}
  - Acts 8:14-25

\textsuperscript{410} SAT/SUN 23/24 MAY in 33.

\textsuperscript{411} SUN/MON 13/14 SEP in 33.

\textsuperscript{412} The need for men to oversee food distribution may have been precipitated, in part, by the Jewish observance of the Sabbatical Year in the Fall of 33. This would have been especially important for the poor and destitute believers who, after confessting faith in Jesus as Messiah, would have been denied access to the Sabbatical food stores by the Jewish leadership.

\textsuperscript{413} The English word Deacon comes from the Greek root *diakon*-, the various forms of which deal with physical service done by an individual for someone else.

\textsuperscript{414} I think it particularly instructive that while Philip [upon whom the Apostles had earlier laid their hands (Acts 6:5-6)] displayed supernatural abilities, Philip’s converts [who obviously already had the indwelling gift of the Holy Spirit (Romans 8:9; Acts 2:38)] had to receive the supernatural gifts of the Spirit by the Apostles Peter and John laying hands on them. It appears to me that these supernaturally gifts were imparted by the laying on of the Apostles’ hands.
Year Beginning 1*1 in 34 = 1491st Year of the Exodus/2nd Year of the Church
Possibly During the Spring and/or Summer
- Philip Evangelizes the Treasurer of Ethiopia
  - Acts 8:26-39
- Philip Evangelizes the Cities Between Azotus and Caesarea
  - Acts 8:40

Probably During the Summer - Saul’s Conversion at Damascus
Between 34 and 36
- Saul Makes a Brief Visit to Arabia
  - Galatians 1:17a
- Saul Returns to Damascus, Defending Jesus as Messiah in the Synagogues
  - Galatians 1:17b

James was one of Jesus’ four half-brothers (Matthew 13:55). Although James still did not believe that Jesus was Messiah just six months prior to the crucifixion (John 7:5), actually seeing the resurrected Christ made a believer of him (1 Corinthians 15:7). Almost immediately he became the most influential leader within the newly established Church at Jerusalem (Acts 12:17; 15:13; 21:18; Galatians 1:19; 2:9; 2:12). He faithfully served the Lord in this capacity until his illegal execution by the Jewish leadership shortly before the Israeli revolt against Roman rule in 66 (Antiquities 20.9.1).

As an Israeli, leading an Israeli congregation in the ancient Israeli capital, he addressed the book of JAMES as a general letter to the Twelve Tribes of Israel scattered throughout the Roman Empire. Because Gentile believers are not mentioned anywhere in the letter, I am convinced it was written before the conversion of Cornelius, making it the earliest writing of the New Testament.

- Galatians 1:1-5:20

Year Beginning 1*1 in 36 = 1493rd Year of the Exodus/4th Year of the Church
Probably During the Summer
- Saul Escapes from Damascus
  - Acts 9:23-25
- Saul Visits Jerusalem
  - Acts 9:26-29
- Saul Returns to Tarsus

415 It is possible that Saul, during this very significant crisis in his spiritual life, visited Mt. Sinai in Arabia (Galatians 4:25) for a time of private contemplation, even as Elijah did so many years before (1 Kings 19).
416 Paul, who was well-known for his gospel about a king from Galilee, probably had to flee Damascus when supporters of King Aretas of Arabia took control of the city (2 Corinthians 11:32) during Aretas’ border war with Herod Antipas, the tetrarch of Galilee. This war occurred after Herod divorced Aretas’ daughter so that he could marry his sister-in-law, Herodias (Antiquities 18.5.1). Josephus reveals that some Jews considered Herod’s defeat as divine retribution for his execution of John the Immerser (Antiquities 18.5.2).
**Probably Between 37 and 41**
- Ministry of Peter in Lydda and Joppa
  - Acts 9:31-43
- Conversion of Cornelius the Centurion
- Conversion of Many Gentiles at Antioch, Syria
  - Acts 11:20-21

**Year Beginning 1*1 in 42 = 1499th Year of the Exodus/10th Year of the Church**
- Perhaps During the Summer - Barnabas Ministers at Antioch
  - Acts 11:22-24

**Year Beginning 1*1 in 43 = 1500th Year of the Exodus/11th Year of the Church**
- Probably in the Spring - Barnabas Brings Saul to Antioch to Assist Him
  - Acts 11:25-26

**Year Beginning 1*1 in 44 = 1501st Year of the Exodus/12th Year of the Church**
- Spring - Financial Assistance Sent to Jerusalem via Barnabas and Saul
- 1*14-22 = Passover/Unleavened Bread - Agrippa Persecutes the Apostles
  - Acts 12:1-19
- Summer - Agrippa Dies at Caesarea
  - Acts 12:20-24
- Probably During the Summer - Barnabas and Saul Bring John Mark to Antioch
  - Acts 12:25
- Perhaps Late Summer or Early Fall - Barnabas and Saul Sent Out from Antioch
  - Acts 13:1-3
- Perhaps During the Winter - Barnabas and Saul/Paul Evangelize on Cyprus
  - Acts 13:4-12

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417 This was roughly equivalent to the Emperor Gaius's reign who, during his final year of rule, unsuccessfully attempted to have his image placed within the Temple (Antiquities 18.8).
418 Based on the fact that Barnabas and Saul were sent to Judea around Passover in 44, after spending a full year working together at Antioch.
419 THU/FRI 31 APR/1 MAY – FRI/SAT 8/9 MAY.
420 Josephus also describes the agonizing death of Herod Agrippa (Antiquities 19.8.2).
421 Barnabas and Saul may have sailed to Cyprus before ship traffic ceased in the fall of 44 – i.e., prior to the fast of Yom Kippur (cf. Acts 27:9).
422 Barnabas and Saul may have passed the winter of 44/45 on Cyprus, preaching their way across the island. Take special note of how Saul became Paul after his part in the conversion of Sergius Paulus (Acts 13:9). Roman citizens sometimes adopted the name of a patron as their own. It is quite possible that Paulus lent some significant support to Saul, prompting him to begin using the name Paul in honor of that assistance.
Year Beginning 1*1 in 45 = 1502rd Year of the Exodus/13th Year of the Church
Perhaps During the Spring, Summer and Fall
John Mark Returns to Jerusalem
   - Acts 13:13
   - Barnabas and Paul Evangelize at Antioch, Pisidia
     - Acts 13:14-52
   - Barnabas and Paul Evangelize at Iconium
     - Acts 14:1-6a
   - Barnabas and Paul Evangelize at Laconia and Lystra
     - Acts 14:6a-20a
Perhaps During the Winter - Barnabas and Paul Evangelize at Derbe
   - Acts 14:20b-21a

Year Beginning 1*1 in 46 = 1503rd Year of the Exodus/14th Year of the Church
Perhaps During the Spring and Summer
   - Barnabas and Paul Evangelize Appoint Elders in Lystra, Iconium & Antioch
     - Acts 14:21b-24
   - Barnabas and Paul Evangelize at Perga
     - Acts 14:25a
   - Barnabas and Paul Return to Antioch, Syria
     - Acts 14:25b-28

Matthew (a.k.a. Levi), son of Alphaeus, was a revenue agent at Capernaum before being called by Jesus as an apostle. According to Second Century writers, Matthew wrote his gospel before departing Palestine for ministry elsewhere. By my calculation, this would have taken place in the mid-40’s, since the apostles were still in Jerusalem at the time of Herod Agrippa’s execution of James in 44, but only Peter and John were present at the Jerusalem Council in 47 or 48 (Acts 15:1-30; Galatians 2:1-10).

The gospel of MATTHEW is very Jewish in character, but with a special focus on the evangelism of the Gentiles. Writing at a time when the idea of allowing Gentiles to become part of the Church was being opposed by some, Matthew took the opportunity to remind Jewish believers that Jesus himself had intended the gospel be preached among the Gentiles.
   - Matthew 1:1-28:20

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423 Barnabas and Paul may have sailed from Cyprus to Perga when ship traffic resumed in the spring of 45. It was at this point that John Mark returned to Jerusalem, after about a year away from home.
424 The ministry of Barnabas and Paul in the interior of Asia Minor appears relatively short. It is likely that they passed the winter of 45/46 in the interior, sailing back to Antioch during 46.
Year Beginning 1*1 in 47 = 1504\(^{th}\) Year of the Exodus/15\(^{th}\) Year of the Church

Perhaps During the Sabbatical Year\(^{425}\)

- Controversy About Circumcision of Gentile Converts Arises at Antioch
  - Acts 15:1
- Issue Discussed and Resolved at Jerusalem, Under the Direction of James
  - Acts 15:4-29
- Judas and Silas Deliver the Jerusalem Letter of Resolution to Antioch
  - Acts 15:30-35

Year Beginning 1*1 in 48 = 1505\(^{th}\) Year of the Exodus/16\(^{th}\) Year of the Church

Perhaps During the Summer or Early Fall - Paul and Barnabas Split Up\(^{426}\)

- Acts 15:36-40

Probably During the Fall and Winter

- Paul and Silas Minister to the Congregations in Syria and Cilicia\(^{427}\)
  - Acts 15:41
- Paul, Silas and Timothy Minister to the Congregations in Phrygia and Galatia
  - Acts 16:1-6

Paul wrote GALATIANS to the congregations of southern Galatia, the Roman province in central Asia Minor where he and Barnabas had evangelized on their 1\(^{st}\) Missionary Journey, and through which he and Silas passed on the 2\(^{nd}\) Missionary Journey. Probably writing from somewhere between Galatia and the city of Troas in late 48 or early 49, Paul displayed his obvious displeasure that the controversy about Gentile circumcision, against which he had so recently fought in the Jerusalem Council, had made significant inroads into Galatia as well.

- Galatians 1:1-6:18

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\(^{425}\) I believe that the so-called Jerusalem Council was probably held in 47/48, during the Sabbatical Year.

\(^{426}\) Since Barnabas and John Mark sailed away to Cyprus, the 2\(^{nd}\) Missionary Journey must have begun prior to the cessation of ship traffic in the fall of 48.

\(^{427}\) Paul and Silas may have spent the winter of 48/49 in the interior of Asia Minor.
Year Beginning 1*1 in 49 = 1506th Year of the Exodus/17th Year of the Church

Probably During the Spring, Summer and Fall
Paul, Silas and Timothy Evangelize at Philippi
- Acts 16:7-40
Paul, Silas and Timothy Evangelize at Thessalonica
- Acts 17:1-9
Paul, Silas and Timothy Evangelize at Berea
- Acts 17:10-14
Paul Evangelizes at Athens
- Acts 17:15-34

Before the End of the Year
Paul Travels on to Corinth
- Acts 18:1-4
Paul, Silas and Timothy Evangelize at Corinth
- Acts 18:5-11

Paul wrote 1 THESSALONIANS from Corinth, after Silas and Timothy arrived from Macedonia (Acts 18:5; 1 Thessalonians 3:1-10).
- 1 Thessalonians 1:1-5:28

Paul wrote 2 THESSALONIANS during his ministry at Corinth in order to deal with false teaching that had apparently arisen from a forged letter (2 Thessalonians 2:1-2; 3:17).
- 1 Thessalonians 1:1-3:18

Year Beginning 1*1 in 51 = 1508th Year of the Exodus/19th Year of the Church

Probably Early Summer - Paul Charged before Gallio at Corinth
- Acts 18:12-17

Sometime Between 51 and 54
Paul Returns to Antioch, Syria, via Ephesus & Jerusalem
- Acts 18:18-22

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428 Luke, the author of Acts, traveled with Paul from Troas to Philippi, hence the change from the pronoun “they” in Acts 16:8 to “us” and “we” in Acts 16:10, 11. They probably arrived during the spring of 49, allowing for events in Macedonia and Achaia before Paul’s arrival at Corinth before the end of 49.

429 The edict that expelled Jews from Rome is dated to the 9th year of Claudius (49), and was precipitated by riots among the Jews regarding “Chrestus” (Suetonius’ Life of Claudius, 25), perhaps a Roman misunderstanding about debates over Jesus’ identity as Christ. Allowing for 18 months of ministry prior to Jewish accusations before Gallio, Paul probably arrived in Corinth before the end of 49.

430 The Jews, seeking to take advantage of a change in Roman administration, probably brought charges against Paul shortly after Gallio’s arrival in the province of Achaia in the early summer of 51. How much longer he spent in Corinth is unclear. Paul could have returned to Antioch in the next few years and still satisfied the periods of time referred to in Acts 18:18, 23.
Year Beginning 1*1 in 54 = 1511th Year of the Exodus/22nd Year of the Church

Year Beginning 7*1 in 54 = 210th Sabbatical Year

Perhaps during the Fall and Winter
- Apollos Evangelizes in Ephesus and Corinth[^431]
  - Acts 18:24-28
- Paul Visits the Congregations of Galatia & Phrygia[^432]
  - Acts 18:23

Probably Between 55 and 57
- Paul Evangelizes at Ephesus[^433]
  - Acts 19:1-20

Year Beginning 1*1 in 57 = 1513th Year of the Exodus/25th Year of the Church

Paul Plans to Travel to Jerusalem (via Macedonia and Achaia) and then to Rome
  - Acts 19:21-22

Paul wrote 1 Corinthians[^1 Corinthians] in anticipation of a visit to Corinth later in 57, after which he planned to return to Judea (1 Corinthians 16:1-9). In it he addresses a number of very serious problems that had arisen within the Corinthian assembly.

- 1 Corinthians 1:1-16:24

Paul wrote Romans[^Romans] in anticipation that he would visit Rome shortly after his return to Judea from Corinth (Romans 1:15; 15:20-32). In it he addresses the basic aspects of faith in Jesus as Messiah, regardless of whether one is an ethnic Jew or not.

- Romans 1:1-16:27

Fall
- Riot at Ephesus
  - Acts 19:23-20:1
- Paul Visits the Congregations in Macedonia[^434]
  - Acts 20:2

Winter - Paul Visits the Congregations in Greece[^435]
  - Acts 20:3a

[^431]: Apollos may have used the Sabbatical Year as an opportunity to travel from his native Alexandria to Ephesus in order to teach the message of John the Immerser. This account, and the account of the twelve men encountered by Paul shortly hereafter, are amazing records of how, two decades after the resurrection of Christ, there were still some disciples of the Immerser who had not yet heard the full gospel.

[^432]: Paul may have traveled overland to the interior of Asia Minor during the latter part of 54, spent the winter in Galatia and traveled on to Ephesus in the spring or summer of 55.

[^433]: Paul spent at least two years and three months in Ephesus (Acts 19:8, 10), but referred to the period inclusively as three years (Acts 20:31). He was probably there from the spring or summer of 55 through the fall of 57.

[^434]: Paul probably sailed from Ephesus to Macedonia before the end of ship traffic in the fall of 57.

[^435]: Paul evidently spent the three winter months of 57/58 in Greece. During this time he apparently made two visits to Corinth (2 Corinthians 12:14; 13:1).
Paul wrote 2 Corinthians in anticipation of a third and final visit to Corinth before his return to Judea (2 Corinthians 1:15; 12:14; 13:1-3). In it he defends his apostolic authority and readdresses some of the continuing problems within the Corinthian assembly.

- 2 Corinthians 1:1-13:14

Year Beginning 1*1 in 58 = 1514th Year of the Exodus/26th Year of the Church

Spring
- Paul, Accompanied by Many Associates, Travels to Jerusalem
  - Acts 20:3b-21:16
- Paul Arrested During a Temple Riot
- Paul Addresses the Sanhedrin
  - Acts 22:30-23:10
- Paul Imprisoned at Caesarea

According to Irenaeus (Against Heresies 3.14.1), the gospel of Luke was written by Luke, a physician (Colossians 4:14), and a companion of Paul. We know for certain that the author accompanied Paul from Troas to Philippi in the spring of 49, during the 1st Missionary Journey. He evidently remained at Philippi until the spring of 58, when, at the end of the 3rd Missionary Journey, he joined Paul as he sailed from that city, heading for Jerusalem. Luke’s gospel was probably researched and written during Paul’s two-year imprisonment at Caesarea, from the summer of 58 to the fall of 60.


Year Beginning 1*1 in 60 = 1517th Year of the Exodus/28th Year of the Church

Summer
- Paul Appeals to Festus for Imperial Review
- Paul Testifies before Agrippa II and Bernice

Late Summer - Paul Taken from Caesarea to Crete, on the Way to Rome
- Acts 27:1-8

Winter – Paul Shipwrecked at Malta
- Acts 27:9-28:10

437 The officer who arrested Paul assumed that he was the Egyptian Jew who had led a failed uprising at Jerusalem a few years earlier (Acts 21:38; cf. Antiquities 20.8.6).
438 Based on the change from the pronoun “they” in Acts 16:8 to “us” and “we” in Acts 16:10, 11, back to “they” in Acts 17:1, and finally back to “we” in Acts 20:6.
439 Based on the fact that the decision to find a better winter harbor on Crete came after the fast of Yom Kippur (TUE/WED 23/24 SEP in 60).
Year Beginning 1*1 in 61 = 1518th Year of the Exodus/29th Year of the Church
During the Spring - Paul Continues from Crete to Rome
  □ Acts 28:11-15
Until Sometime After the Spring of 63
  Paul Remains Under House Arrest in Rome, Awaiting Imperial Review
  □ Acts 28:16-31

Paul wrote PHILIPPIANS as a letter of thanks and encouragement during his house arrest at Rome. The Philippians had apparently sent Paul financial support (Philippians 4:18) when they learned that he was incurring personal debt (Acts 28:30) as he awaited imperial review.
  □ Philippians 1:1-4:23

During his house arrest at Rome, Paul was involved in the conversion of Onesimus, the runaway slave of Philemon, the man in whose house the congregation at Colossae met. Paul wrote the letter of PHILEMON, urging Philemon to accept Onesimus back as a brother in Christ, charging any financial loss to the apostle. Because he anticipated being released soon (Philemon 1:22), Paul also took this opportunity to send two instructional letters into the same region - EPHESIANS and COLOSSIANS. These were entrusted to Tychicus, whom Onesimus accompanied on his way home (Ephesians 6:22-23; Colossians 4:7-9).
  □ Philemon 1:1-25
  □ Ephesians 1:1-6:24
  □ Colossians 1:1-4:18

Paul wrote 1 TIMOTHY & TITUS shortly after his release from house arrest at Rome, some time after the spring of 63, but before his arrest, final imprisonment and execution at Rome between 64 and 68. In them he addressed the need for basic congregational instruction by Timothy (at Ephesus) and Titus (on Crete).
  □ Titus 1:1-3:15
  □ 1 Timothy 1:1-6:21

Peter wrote 1 PETER from “Babylon” (5:13) - which was probably a reference to the city of Rome - and addressed it to the Christians living in the various Roman provinces of northern Asia Minor. This book was probably written before Roman persecution of Christians began in 64.
  □ 1 Peter 1:1-5:14

440 Most ancient manuscripts do not include the phrase “in Ephesus” as part of the salutatory address in this letter. This letter may have been a circular letter that Paul intended to pass through Laodicea on its way to Colossae (Colossians 4:16).
441 As you read, take special note of the many parallels with Ephesians.
442 As you read, take special note of the many parallels with Titus.
Year Beginning 1st in 64 = 1521st Year of the Exodus/32nd Year of the Church
Rome burned; Christians blamed; Official Roman persecution begins.

Peter wrote 2 Peter as a follow-up letter in anticipation of his death sometime between 64 and 68 (2 Peter 2:12-15). In it he warns believers to be on their guard against false teachers.

2 Peter 1:1-3:18

Paul wrote 2 Timothy - his final letter - in anticipation of his execution sometime between 64 and 68 (2 Timothy 4:6). In it he urges Timothy to continue the work of the gospel.

2 Timothy 1:1-4:22

Hebrews is completely anonymous, with only a few clues as to who the author might (or might not) be. Since Timothy is mentioned in Hebrews 13:23, he is immediately ruled out. So too would be the apostles and early disciples with first hand testimony about Jesus, since the author specifically distinguishes himself from that esteemed group (Hebrews 2:3-4). Whoever he was, he was obviously an Israeli with a firm grasp on how the symbolism of the old covenant was fulfilled by Jesus in the new covenant.

It is my thesis that the author was concerned that the Jewish recipients were anxious enough about the systematic Roman persecution of Christians (which began shortly after the burning of Rome in 64), that they were actively considering a return to traditional Judaism, which was not being persecuted by the Roman authorities. The author demonstrates that this is a completely untenable position to take, since the Old Covenant had been fulfilled by Christ and was about to pass away completely (via the approaching destruction of the Temple in 70).

Hebrews 1:1-13:25

Jude, the brother of James (probably the well-known leader of the Jerusalem congregation, the author of James and half-brother to Jesus), wrote Jude, urging the energetic defense of the once-delivered Faith. A quotation of 2 Peter 3:5 in Jude 1:18 seems to indicate that this letter was written after 2 Peter, but how long after is uncertain.

Jude 1:1-25
The testimony of Papias (Fragments 6, written during the early 2nd century and preserved in the 4th century writings of Eusebius), states that Mark served as Peter’s Roman interpreter and that the gospel of MARK is an accurate representation of Peter’s eyewitness testimony. Irenaus (Against Heresies 3.1.1, written between 185-188) concurs with this tradition, further stating that Mark’s gospel was completed after the deaths of both Paul and Peter.

In his youth, John Mark, son of Mary (Acts 15:12), and cousin of Barnabas (Colossians 4:10), had accompanied Barnabas and Saul on their 1st Missionary Journey only as far as Perga, before returning to Jerusalem (Acts 13:13). When Paul and Barnabas disagreed sharply about taking him on the 2nd Missionary Journey, Barnabas decided to take Mark with him to check on the congregations on Cyprus while Paul took Silas into Asia Minor (Acts 15:37-39). Mark was with Paul during the final days of his house arrest at Rome (Philemon 1:24; Colossians 4:10), but was living somewhere between Ephesus and Rome during Paul’s final Roman imprisonment. Peter also testifies to John Mark’s presence at “Babylon” (i.e., Rome), in 1 Peter 5:13.

\[\text{Mark 1:1-16:8}\]

According to Irenaus (Against Heresies 3.1.1, written between 185-188), John the apostle wrote the gospel of JOHN after he had taken up residence at Ephesus in Asia. Internal evidence indicates that it was written in the late 60’s - after the execution of Peter, sometime between 64 and 68 (John 21:19), but before the destruction of Jerusalem in 70 (John 5:2).  

\[\text{John 1:1-21:25}\]

**Year Beginning 1*1 in 70 = 1527th Year of the Exodus/38th Year of the Church**

Jerusalem’s Temple destroyed exactly as predicted by Jesus within His “Olivet Discourse”

According to Irenaus (Against Heresies 3.16.5, written between 182-188), John the apostle also wrote 1 JOHN, 2 JOHN & 3 JOHN. They reflect the apostle’s response to the rising threat of Gnosticism, a heresy which denied that Jesus Christ had come in the flesh, something about which John had firsthand knowledge. Similarities between 1 John and 2 John, and between 2 John and 3 John, indicate that John wrote all three letters around the same time.

\[\text{1 John 1:1-5:21}\]
\[\text{2 John 1:1-13}\]
\[\text{3 John 1:1-14}\]

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443 Based on Paul’s request that Timothy bring John Mark along with himself to Rome (2 Timothy 4:11).
444 Based on the use of the present tense “is” rather than “was” in regard to a specific pool located in Jerusalem.
445 This arose from their belief that the flesh was inherently evil and the spirit inherently good.
According to Irenaus (Against Heresies 5.30.3, written between 182-188), John the apostle wrote the book of Revelation after experiencing the visions contained therein toward the end of Domitian’s reign (81-96). As you read, be sure to take special note of the large amount of imagery drawn from the Old Testament prophets of Isaiah, Zechariah, Daniel and Ezekiel.

Revelation 1:1-22:21
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