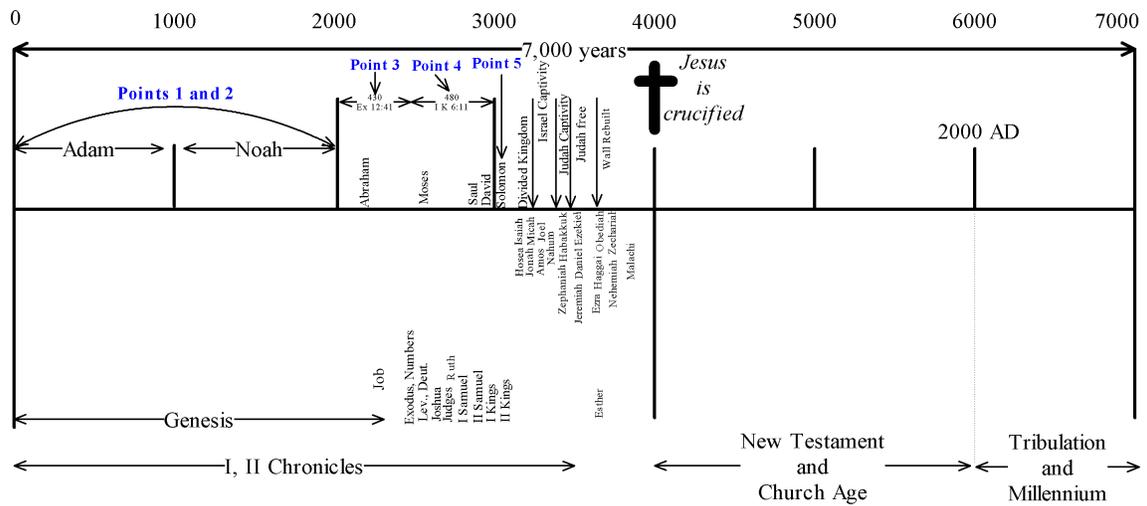


6,000 Year Old Earth



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Printed by Independence Baptist Church
January 2006

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Preface

I am confident the world really is 6,000 years old. I am confident, not because science has proved it, but in spite of what some scientists *say* they have proved. There are many well-educated scientists, who declare the world to be millions and even billions of years old. There are some scientists which say the universe does not have a beginning. I believe what God declares in his word, not what men say. It is very important to me that the Bible says the world is 6,000 years old, because I didn't always believe this. I was raised in a Christian home, and was taught the Biblical account of God speaking the world into existence at home and at church. In school, my science teacher taught creationism, mentioning evolution only to let us know there was such a theory. He said, "Evolution isn't true, but write the word 'evolution' in your notes and underline it. Remember, it is not true." Some would call this prejudicial teaching, and if it is, we still have prejudicial teaching because creationism is left out while evolution is included!

I went to Arkansas Polytechnic University in 1961 and came face to face with the theory of evolution in Biology class. There were many charts and diagrams in this class that portrayed evolution and its progressive steps. There was an actual skeleton in this class, which was very remarkable to me because I had never seen a skeleton before. These charts and diagrams showed a pool of water where life began. The next step was fish, which also began in the water, and then some sort of creature came up out of the water, and moved up to the land. The chart then showed the development of plants, and then other animals came along. Finally, there was an ape, and then man came from the ape. I had never seen anything like that in my life; much less to have an authority figure, a teacher, tell me it was true. Some in the class, who were more knowledgeable than me, argued with the professor, but found out very quickly not to argue with this man. I remember one incident about his making a mathematical error changing Fahrenheit to Centigrade. It was a simple math error, but the professor got very irritated when a student (who happened to be a close friend of mine) pointed out his error in class. He was so irritated that he dismissed class and met with the student in his office, telling him never to publicly mention any error he ever made. This is the type person he was. Not all evolutionists are like this, I know, but that man didn't want to hear the truth, if that truth went against anything he had said, taught, or practiced. Really, anybody that wants to receive the truth must realize that they are sometimes wrong. Everybody ought to seek the truth, so we will know and possess the truth, not just to have things our way. Evolutionists I am acquainted with give the impression that anyone who disagrees with evolution should sit down and be quiet. They are not interested in knowing what the truth is, but don't change their idea.

My sophomore year at Arkansas Polytechnic University, I took a speech class, in which I was to give an informational speech. I chose evolution vs. creation. In this speech, I used the Bible in an attempt to prove that God created the world through evolution. Then, I didn't even know that was a whole "science" in itself. It is called the "Day Age theory of evolution." This was the only way I could reconcile what I had been taught as a child and what I had been taught in college. There was much discussion in the

class that day, but I didn't understand completely what was said. This discussion ended my having to deal with evolution for several years.

I graduated from college in 1966 and moved to St. Louis, remaining in church. I knew I was saved, and knew I should be in church, but I was very shaky in most doctrines. While living in St. Louis, I learned many Bible doctrines, and the Lord called me to preach. I fully intended to go to Bible College, but in His providence, the Lord didn't allow me to go. I began to pastor Salem Baptist Church in Willow Hill, Illinois, preaching those doctrines I had learned from the Bible and learning more and more as I studied for sermons. I began to study on my own, learning the New Hampshire confession almost verbatim, and other confessions of faith. I studied many doctrines and learned all I could. I had pastored there a couple of years, when the doctrine of creationism came up again.

Bible Baptist Church in Clarksville, Tennessee had a college then, but I couldn't attend. I believe God didn't intend for me to attend there. But I did what I thought was the next best thing to further my Biblical education. Every year they had a Bible Seminar where they invited various preachers to speak on various subjects. Henry Morris from the Creation Research Institute in San Diego, California was one of those speakers. I always ordered all the Seminar tapes, took them into my study, and listened to them as I took notes. Most of the time, as I drove a school bus, or went about taking care of other business, I would take those cassette tapes and listen to those tapes as I did my work. I was a janitor at a local school, (among many other jobs) and it was very easy to listen to tapes as I worked. I listened to the tapes so much I could almost tell you what Henry Morris was going to say next. These tapes had a great influence on my thinking and doctrinal position. If you have any doubts as to creationism, I would highly recommend the Creation Research Institute, and any of its publications. I have since become acquainted with Answers in Genesis, led by Ken Ham. While Henry Morris was teaching about creationism, he mentioned that the world was 6,000 years old and the Bible proves it. Then he continued his lecture. He didn't say anything else about the world being 6,000 years old. As I listened to the tapes repeatedly, the thought that the world was only 6,000 years old kept coming back to me. In my mind, I went back to the speech I had made in college concerning the age of the world. I realized that if the world is only 6,000 years old, then evolution could not be true. But I couldn't figure out how a person could prove from the Bible that the world was 6,000 years old. I realized there were dates in my Bible, but those dates didn't seem complete at all. For example, the first date in my Bible, which is a Thompson Chain Reference, is found in Genesis 12 and is 1921 B. C. I didn't know how they arrived at those dates. I began to pray about it and study it and God began to put some things together for me. I trust that as you read this book, God will open your eyes as He opened my eyes, to the truth that the world really is 6,000 years old.

This study is not a scientific study, nor is it intended to be. It is a Biblical study. I am using the Bible as a basis for all beliefs, and not so-called science. Science is one thing, but "science" that cannot be proved is not science.

Introduction

Evolutionists have largely succeeded in convincing people that the world is millions and millions of years old. The result of this indoctrination is seen every day as people forsake God, his Bible, God's eternal salvation, Godly living and eternal life. Thousands of people are seeking answers to life's troubling questions from "social scientists" and other supposed experts, who believe the universe is untold millions of years old, while forsaking the one true source of information: the Holy Word of God, the King James Bible.

As the doctrine of evolution is accepted more and more, people have less and less hope. The only hope we, as sinful, fallen people have is in God, who created us in his image and in his likeness. The evolutionist propaganda of no God, and no special creation, causes people to begin to act more and more like there is no God, no coming judgment, no hell, no heaven, or anything in the afterlife. The result of forsaking the plain teachings of God's word is clearly seen in our society as crime increases, and our society degenerates farther and farther into the acceptance of that which the Bible condemns.

Without the Bible to guide us, our society has come to believe there is no absolute right or wrong. Right or wrong is determined, not by any standard of right or wrong, but according to the situation, or the whim of public opinion. Therefore, we are living in an ever-increasingly dangerous society, a society that has forsaken God, who created us, who forgives us of sin, and who judges rightly.

If you have ever wondered how old the earth and our universe is, just **read the Bible**.

Begin at Genesis 1:1 and see how God created the heaven and the earth. Read all of Genesis chapter 1 and chapter 2 and understand that God created this entire present world in just six literal 24-hour days.

Someone will ask, "But how long is a day in Genesis chapter 1 and 2?" This is such an important question; I want to cover that point here, before we go any further.

Genesis 1:1-5 states, "**In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.**"

Read those verses very carefully. Notice the last part of verse 5: "**...And the evening and the morning were the first day.**" Let this settle into your mind and heart. The evening and the morning were the first day. That means one day. An evening and a morning is **still** one day - right? The Jews still count their days by this method. Their days begin in the evening, about 6:00 p.m.

When God gave the Ten Commandments to Israel, he commanded them to rest on the Sabbath day. Exodus 20:8-11 states, **“Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”** God worked six literal 24-hour days, and then rested on the Sabbath day. God commanded Israel to do exactly the same thing, work for six days, and then rest on the seventh day. That is still good for us today.

The purpose of this study is to prove by the Bible that the world is approximately 6,000 years old. When you have finished this study, I trust you will be able to see for yourself the “time line” I have produced came directly from the Bible. There is no need for you to ever doubt the age of the universe, if you believe the Bible. You can have full confidence that God’s word teaches the truth.

1 Timothy 6:20-21 declares **O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21 Which some professing have erred concerning the faith. Grace be with thee. Amen.**

REASONS FOR KNOWING THE AGE OF THE EARTH

As a youth, I was never taught about creation or evolution, so when I entered college, I was taken in by the evolutionist’s claims of the earth being millions of years old. I spent many years in confusion, which is exactly what the devil wanted. There is no need for people to be fooled by the false claims of evolutionists. There is no need for you being fooled either.

We need to know that all things that are represented as science, are not science. Sometimes they are simply men’s opinions. We need to learn that all true science is in agreement with the Bible. The Bible is not a science book, but because the Bible contains all truth, all true science will be in agreement with the Bible.

We need to know that the Bible is our guide in this life. In all things, we need to follow the Bible. If there is any question, the Bible has the answer; even in the area of Science. God has not left out what he wants us to believe concerning the creation of this world. He has given us everything we need for time and eternity; therefore, we know he has also given us all the facts we need about the creation of this world.

We can have confidence that the Lord will soon return. In II Peter 3:1-18, Peter states that scoffers will begin to say the Lord is not returning because all things continue from the beginning of the creation. This is not so, all things are **not** continuing from the beginning of the creation. God did complete all his creation in six days then rested the seventh day. Sin and death came into the world *after* the first week of creation. After Genesis 1:31 where ...**God saw everything that he had made, and behold it was very good.** People who say all things have continued from the creation are denying that sin

and death came into the world after creation. They are also denying the world-wide flood of Noah's day.

PROOF – I did the preliminary study in 1976: which proved to me this earth is only about 6,000 years old. The time lines and articles in this booklet are what I have written, and provide sufficient proof to me. I trust you will agree with what I have written on this subject. I invite your questions and comments on this very important subject. I am only looking for the truth. If you do not believe what I have written, you will do me a great favor by showing me scripture that proves my conclusions wrong.

There are **five** (and only five) Biblical steps necessary to determine the age of the universe. For a graphical recapitulation of the following explanation see page 7.

1. Genesis 5. These genealogies cover 10 generations, from Adam to Noah, and reveals that Noah died when the earth was 2006 years old. The table that includes this information is found on page 8.

2. Genesis 11:10-32. These genealogies cover 9 generations, from Shem (the son of Noah) to the death of Terah (Abraham's dad). This genealogy will give you the age of the earth at the death of Terah, who is the father of Abraham, as 2081. It is very interesting to note that Terah died the very year Abraham received the promise of God in Genesis 12:1-4. It is very true that we will not receive any of the promises of God until we obey the conditions of those promises. God had told Abraham to depart from: (1) his country, (2) his kindred, and (3) his father's house. Abraham did not receive any of the promises of God until he obeyed completely. We, like Abraham, will receive none of the promises of God until we obey completely. The graphical representative of the genealogies given in Genesis 11:10-32 is found on page 8.

It is interesting to note that Abraham was born the same year Noah died, when the world was 2006 years old. According to Genesis 12:4, Abraham was 75 years old when he received the promises of God. Add 2006 to 75 and we discover the world was 2081 years old when the promise was given to Abraham concerning the coming Saviour and the blessings of God upon the nation of Israel.

3. Galatians 3:16,17 declares, Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Abraham received the promise when the world was 2081 years old. Now, add the 430 years spoken of in Galatians 3:16,17 to 2081, and we discover the world was 2511 years old when the law (the Ten Commandments) was given.

Exodus 12:40,41 states, **Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.**

This verse does not state that Israel was in Egypt 430 years. The sojourning of Israel in Canaan: during the lifetime of Abraham, Isaac, and Jacob was 215 years, and in Egypt (see Exodus 6:16-20) during the life of Levi, Kohath, Amram, and Moses for 215 years. For a more detailed explanation of this time period see the timeline on pages 14-17 and note #3 on page 36.

4. I Kings 6:1. This verse will bring us up to the fourth year of Solomon's reign.

I Kings 6:1 states, **And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.**

Now we can add another 480 years to 2511 and we find it is 2991 years from creation to the fourth year of Solomon's reign. For a graphical representative of this 480-year period, see the time line on pages 17-19 and note # 10, on page 55.

5. Using any secular history, look up the date when Solomon reigned. This will be in the area of 1015-975 b. c. If you like, you can go through the books of I and II Kings and prove that Israel went into bondage to the Assyrians in 722 B. C. and Judah went into bondage to Babylon in 606 B. C.

Because we know from secular history that Solomon reigned about 1,000 years before Christ, we can add 1,000 years to 2,991 (the age of the earth when Solomon began to reign) and you get 3991 (the approximate age of the earth when Christ was born.)

I think everybody knows it is approximately 2000 years between the time of Christ until now. So add 2000 years to 3991 and you get 5991. That is pretty close to 6,000 years.

It is very clear, is it not, that the Bible proves the age of the universe to be approximately 6,000 years old.

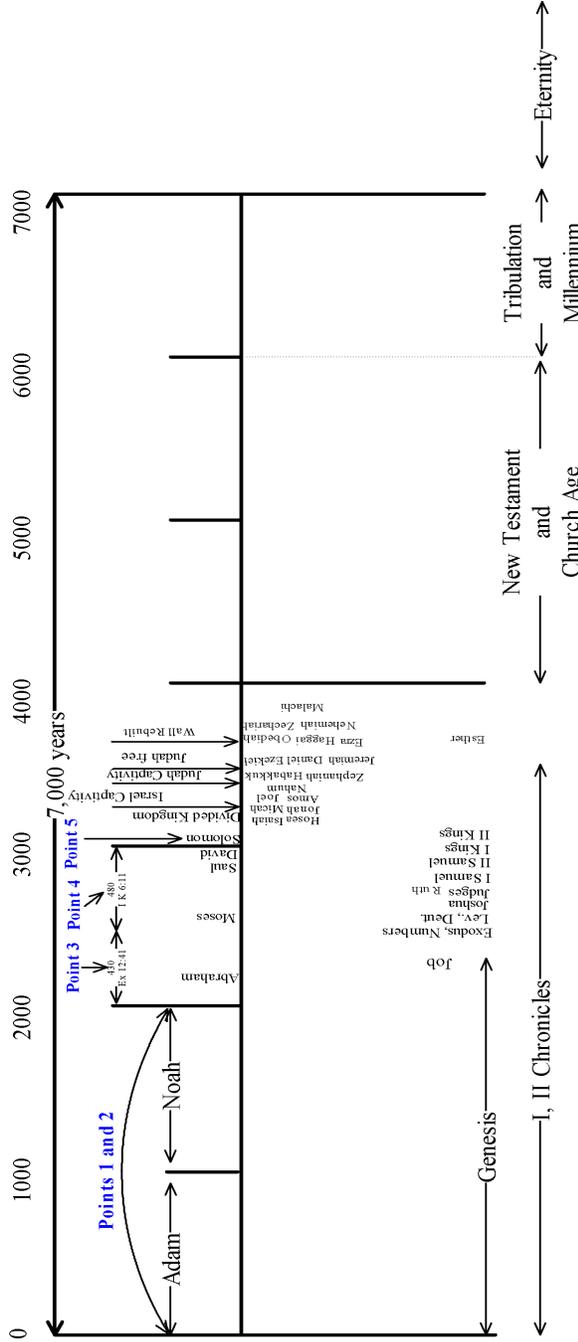
For a graphical representative of the above explanation see page 7 for a recapitulation of the 7,000-year history of the earth.

Some people like to throw up a smoke screen by asking the question, "How old was Adam when he sinned?" Actually it doesn't make any difference. We know that Adam was created on day six of creation week. We also know that Adam lived 930 years. So whether he sinned in the second week after creation or the second year or the 20th year doesn't make any difference.

I used very few historical dates in this book. I wanted to discover what the Bible declares about the age of the earth, and did not want to be unduly influenced by secularists. If you find a mistake in any of these timelines, I would appreciate your informing me. I want to be as accurate as possible, but I continually find mistakes I have made.

Recapitulation of the 6,000 Year Old Earth

7,000 Year History of the Earth



- Point 1 - Genesis 5 covers 10 generations, from Adam to Noah and reveals that Noah died when the earth was 2006 years old.
 - Point 2 - Genesis 11:10-32 covers 9 generations, from Shem to the death of Terah. The age of the earth when Terah died was 2081 years.
 - Point 3 - Galatians 3:16,17 reveals it was 430 years from the time of the promise given to Abraham until Israel came out of Egyptian bondage when the world was 2511 years old.
 - Point 4 - I Kings 6:1 states it was 480 years from the exodus from Egypt until the 4th year of Solomon's reign. The earth was 2991 years old at this point.
 - Point 5 - Almost any secular history will reveal that Solomon reigned about 1015-975 BC, or about 1,000 years before Christ. This fact converts from A.M. Dates to B. C. Dates.
- It is not a fact that the world will exist 7,000 years. At least I cannot find a scripture that states that. It does make "sense" to me that one week equals a complete section of time.
- God gives 6,000 years for the fulfillment of time, and 1,000 years to the millennium reign, which is a time of rest.

Worksheet: Adam to Jacob

Worksheet For Calculating The Age Of The Earth ¹

<u>Generation #</u>	<u>Name</u>	<u>Age At Death</u>	<u>Earth A/M² Birth</u>	<u>Earth A/M Death</u>	<u>Age At Birth Of Son</u>	<u>Scripture</u>
1.	Adam	930	0	930	130	Gen. 5:3-5
2.	Seth	912	130	1042	105	Gen. 5:6-8
3.	Enos	905	235	1140	90	Gen. 5:9-11
4.	Cainan	910	325	1235	70	Gen. 5:12-14
5.	Mahalaleel	895	395	1290	65	Gen. 5:15-17
6.	Jared	962	460	1422	162	Gen. 5:18-20
7.	Enoch	365	622	987	65	Gen. 5:21-24
8.	Methuselah	969	687	1656	187	Gen. 5:25-27
9.	Lamech	777	874	1651	182	Gen. 5:28-31
10.	Noah	950	1056	2006	500	Gen. 5:32 Gen. 9:28,29
11.	Shem	600	1556	2156	100	Gen. 11:10,11
12.	Arphaxad	438	1656	2094	35	Gen. 11:12,13
13.	Salah	433	1691	2124	30	Gen. 11:14,15
14.	Eber	464	1721	2185	34	Gen. 11:16,17
15.	Peleg	239	1755	1994	30	Gen. 11:18,19
16.	Reu	239	1785	2024	32	Gen. 11:20,21
17.	Serug	230	1817	2047	30	Gen. 11:22,23
18.	Nahor	148	1847	1995	29	Gen. 11:24,25
19.	Terah	205	1876	2081	130 ³	Gen. 11:26,32 Gen. 12:4

¹ For a graphical representative of this chart, see page 10 for the A.M. Dates, and page 11 for the B. C. Dates.

²A.M. (Anno Mundi) is a Latin term used in chronological reckoning of time, measured from the creation of the world. Anno means year, Mundi means "of the world".

A. D. (Anno Domini) is a Latin term referring to "the year of the Lord." It is used to measure time from the Christian era until the end of the world. (Anno means year, Domini means Lord, or Master.)

B. C. is an abbreviation meaning "Before Christ."

³Terah died in Haran, when Abraham was 75, making Terah 130 at Abraham's birth. (Genesis 11:32, 12:4 Acts 7:4)

1. Although it is said (Genesis 11:26) that Terah is 70 years old when Abram, Nahor, and Haran are born (which seems to tell us that Abram was the oldest son of Terah, and was born in his 70th year), yet, by comparing Gen. 11:32, which tells us that Terah died in his 205th year, with Acts 7:4, which states that Abram left Haran when his father was dead and Gen. 12:4 which states that Abram was 75 years old when he left Haran, it appears that Terah was 130 years old when Abram was born. (The age of Terah when he died {205} subtracted from the age of Abram when he left Haran {75} equals 130.) I believe the proper interpretation of Genesis 11:26 is not that Abram, Nahor and Haran are triplets, or that all of them were born when Terah was 70 years old, but that Terah began his family at the age of 70. It is also very likely that Abram was not the firstborn, but

<u>Generation #</u>	<u>Name</u>	<u>Age At Death</u>	<u>Earth A/M² = Birth</u>	<u>Earth A/M Death</u>	<u>Age At Birth Of Son</u>	<u>Scripture</u>
20.	Abraham	175	2006	2181	100 ⁴	Gen. 21:5 Gen. 25:7
21.	Isaac	180	2106	2286	60	Gen. 25:26 Gen. 35:28
22.	Jacob	147	2166	2313	91 ⁵	Gen. 47:28

that Haran was the firstborn. Abram is mentioned first because the story is about Abram. Haran is mentioned last because he died first.

- Further proof that Terah was 130 years old when Abram is born is found in Genesis 11:27-30. Verse 28 declares that Haran died before his father in the land of his nativity, Ur of the Chaldees. Verse 29 states that Haran had at least two grown daughters: Milcah, who married Nahor, her uncle, the son of Terah, and brother of Abram; and Iscah, whose spouse is not mentioned. We conclude from these facts that Haran didn't die in infancy, but lived to marry and sire children, who were old enough to marry and bear children themselves before their father died and was buried in Ur of the Chaldees.

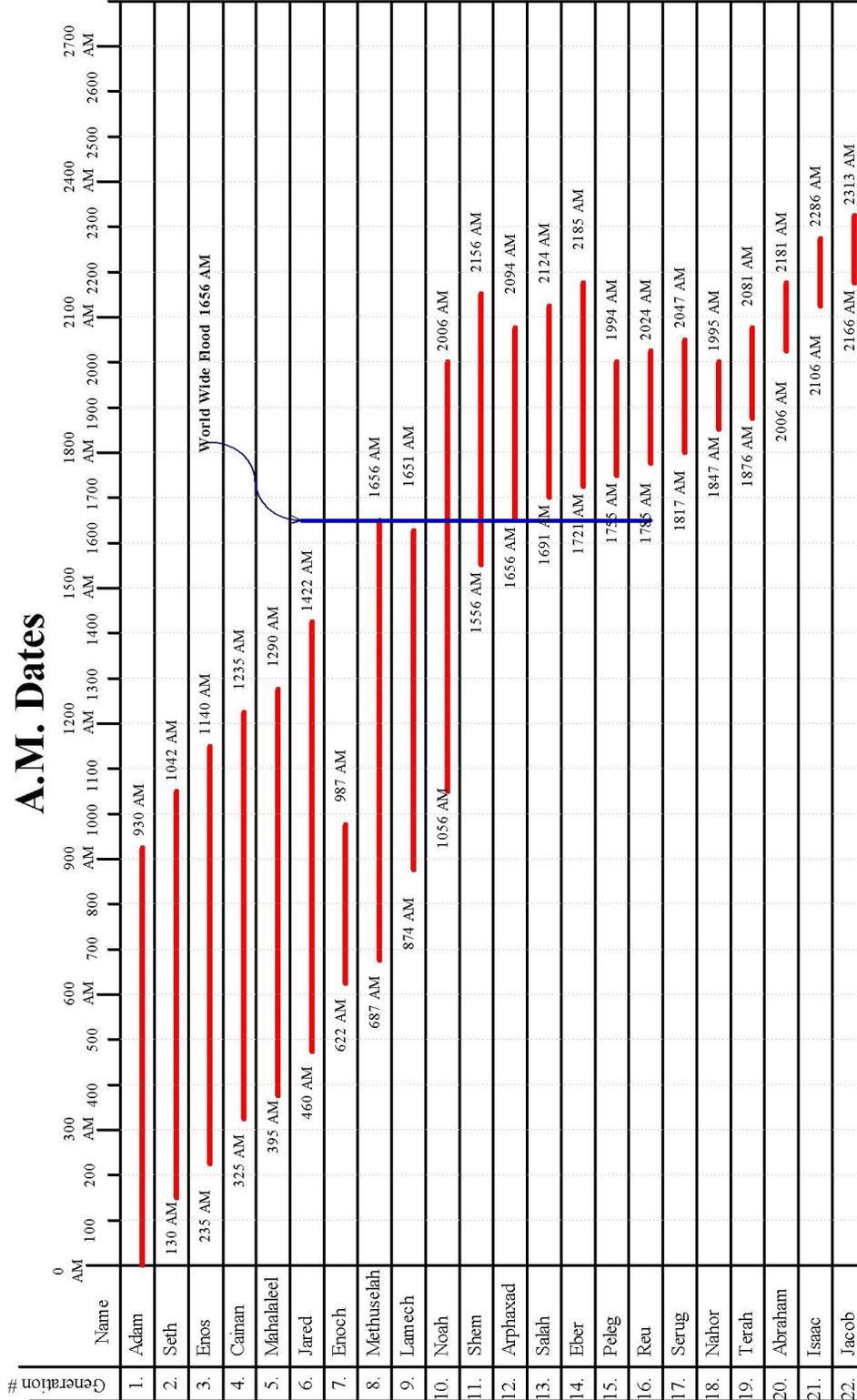
⁴It is significant to note that Abraham was "only" 100 years old when Isaac is born. He, like his father (Terah) and grandson (Jacob) is able to sire children well into old age. This fact does not destroy the miracle birth of Isaac, rather it compliments that birth, and reveals more detail about the birth of the coming Saviour. The promise of the Saviour in Genesis 3:15 was not that He would be the seed of the man, but of the woman. Isaac's birth by Sarah, who was not only barren (Gen. 11:30), but past the age of childbearing, is a picture of the coming virgin birth of Jesus Christ. The miracle of Isaac's birth was not in Abraham, but in the woman, Sarah. The miracle of Jesus Christ birth was not in Joseph, but in the virgin Mary being overshadowed by the power of the Holy Spirit.

⁵Jacob's age at the birth of Joseph can be calculated as follows:

- Genesis 47:8,9 - Jacob was 130 years old when he came into Egypt during the second year of the famine.
- Genesis 41:46 - Joseph was 30 years old when he stood before Pharaoh.
- Genesis 45:6 - Nine years later (the seven years of plenty ended and the famine was in its second year), Joseph revealed himself to his brothers. Therefore Joseph was 39 years old when he revealed himself to his brothers.
- Subtract from the age of Jacob when he came into Egypt (130) the age of Joseph (39) and we discover that Jacob was 91 years old when Joseph was born.
- Genesis 37:3 - Joseph was the son of Jacob's old age.

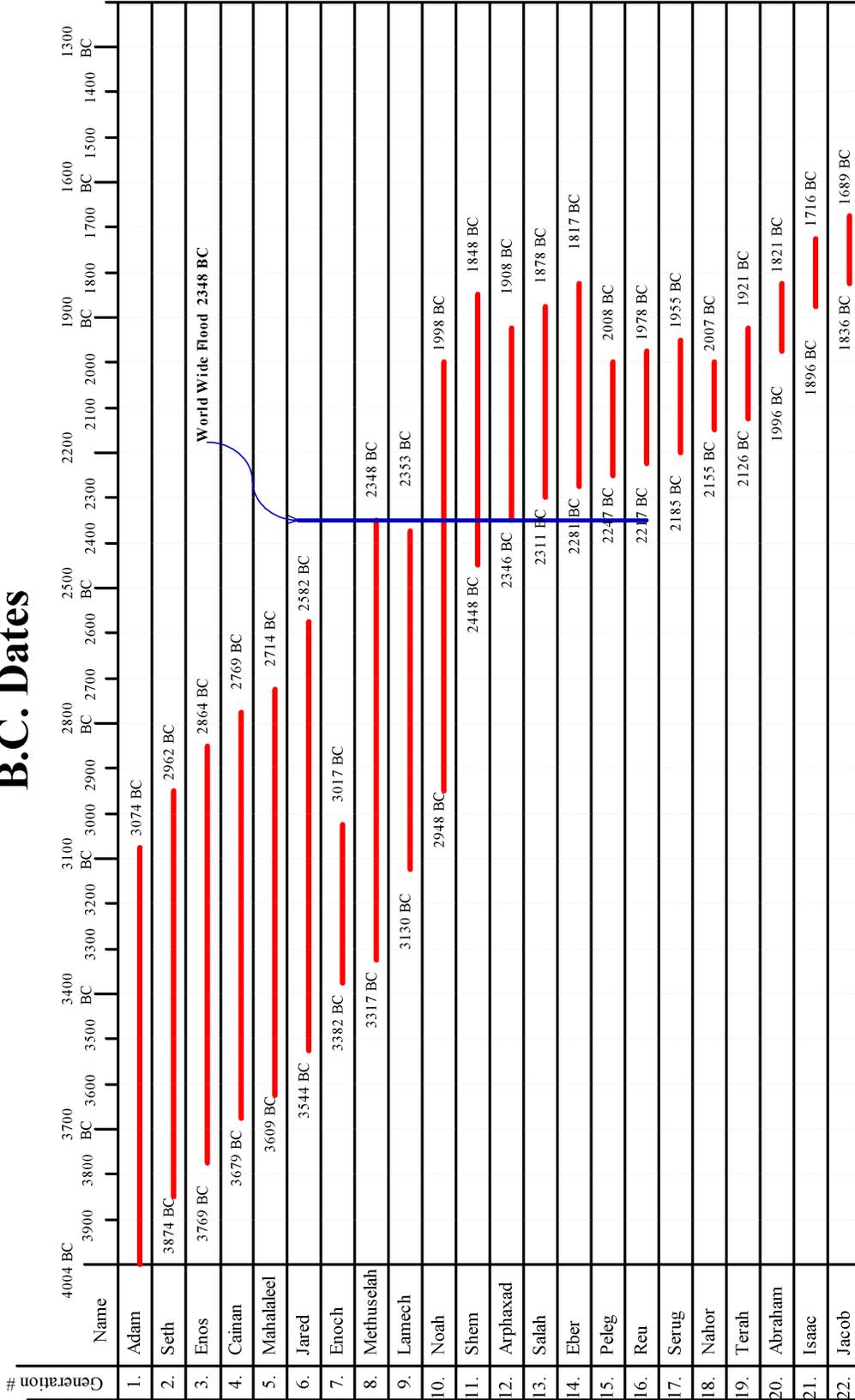
The fact that Jacob was 91 years old when Joseph was born can be confirmed by the following:

- Genesis 25:20 - Isaac was 40 years old when he married Rebekah.
- Genesis 25:26 - Isaac was 60 years old when the twin boys, Esau and Jacob, were born.
- Genesis 35:28 - Isaac was 180 years old when he died. Therefore, Esau and Jacob were 120 years old. (180-60=120)
- This confirms that our calculations about the age of Jacob when Joseph was born is fairly close.



A.M. (Anno Mundi) is a Latin term used in chronological reckoning of time, measured from the creation of the world. "Anno" means "year"; "Mundi" means "of the world".

B.C. Dates



BC is an abbreviation meaning Before Christ.

AD (Anno Domini) is a Latin term referring to "the Year of the Lord". It is used to measure time from the Christian era until the end of the world. (Anno means year, Domini means Lord, or Master.)

I arrived at these BC dates by using only the Bible to calculate the AM dates. Then I found a common BC date in history, such as when Israel went into Babylonian captivity, then converted the AM dates to BC and back-calculated the BC dates.

Interesting Facts: Adam to Jacob

1. Adam had been dead only 126 years when Noah was born.
2. The length of human life was longer before the flood. Some believe that the antediluvian people really didn't live as long as the bible states, but their life span was about the length of ours. They believe time was calculated differently back then. But, scripture doesn't bear that out. The use of the word "day" and "year" is the same before, during, and after the flood.
3. Nine hundred years was a normal life span. The only person who lived a dramatically shorter time was Enoch, who didn't die - God took him because of his faithfulness. He didn't have to see death or the wickedness of this life.
4. Adam lived 243 years after the birth of Methuselah. Therefore, the truth of the creation could have passed from Adam to Noah with only one person in-between. This assures the accuracy of history.
5. Believers had been expecting God to do something for some time:
 - a. Methuselah means "Man of the dart, or Javelin", "It shall be sent" (deluge).
 - b. Methuselah was born 685 A. M. Godly people thought interfaith marriage was bad enough in 685 A. M. to demand the judgment of God, yet He allowed this wickedness to continue another 969 years. This shows the longsuffering of God, and also the length of time the world was warned about the coming destruction. The vast majority didn't care and they died in the flood.
 - c. Genesis 5:28,29 - Lamech said Noah would comfort us, probably concerning the wickedness they saw in the world and in their own families.
6. Those generations were warned. II Peter 3:18-20, 4:6 declares that Noah preached to the unbelievers while he built the ark. They refused to listen and thus put themselves under the judgment of God.
7. Genesis 9:28,29 - Subtracting 350 years from Noah's life tells us the A. M. year of the flood: 1656 A. M. This is the exact year that Methuselah died. This is no accident. (See definition of Methuselah.)
8. It is very obvious that all the sons and daughters of the patriarchs weren't faithful to the Lord. They gradually went away from the Lord through interfaith marriage. This is why God destroyed the world with water.
9. In order for these people to be faithful to God, they had to recognize the sins of their own families, not compromise it. They had to choose between their families and God. God expects us to do the same.
10. There is no way of telling how many people helped Noah build the ark. Noah started building the ark in 1536 A. M. (1656 A. M., the year of the flood, less 120 years = 1536 A. M.) At that time, Methuselah and Lamech were still alive. Also remember that each patriarch had many more sons and daughters than the ones mentioned.

11. The fact that Noah had sons born at age 500 shows that the patriarchs had children for much of their lives. There is no evidence that Noah had any children other than Shem, Ham, and Japheth.
12. Lamech lived 777 years - Complete, complete, and complete. He died in 1651 A. M., just 4 years before the flood. Four is the Bible number for flesh; therefore, we can see that God gave fleshly man ample opportunity to repent.
13. In a time when interfaith marriage was widespread among God's children, Noah's three sons found the only three believing girls in the world to marry. Our young people might think there is nobody in this world to marry, but if they are faithful to God, trusting Him to supply for them, they will find the right one to marry.
14. Peleg. The earth was divided in his days. This means that either the continents were separated, or the nations were divided at the Tower of Babel. It could also mean that both of these things happened.
15. Noah died the year Abraham was born.
16. Noah saw the birth of Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, and Terah. He saw the death of Peleg, and Nahor.
17. Shem saw the birth of Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham, and Isaac. He saw the death of Arphaxad, Salah, Peleg, Reu, Serug, and Nahor.
18. Jacob was born 10 years after the death of Shem, and 160 years after the death of Noah.
19. The shortened life span indicates that God would not allow men to live very long.
 - a. It may have been that the natural conditions for a long life were changed. The tilt of the earth, the removal of the water barrier from the atmosphere, the increase of the sun's rays, more drastic seasonal changes, more severe weather, etc.
 - b. It may have been that God simply shortened the life span of man to keep them from living so long and learning how to sin in so great a way as those before the flood had learned.
20. Moses died 2553 A. M. This means there could have been as few as six people who would carry the story of creation to Moses, who was inspired by God to write these things down. This insures the accuracy of scripture without considering that God would not inspire anybody to write historical lies without stating they were lies.
 - a. Adam could have instructed Lamech.
 - b. Lamech could have instructed Shem.
 - c. Shem could have instructed Isaac.
 - d. Isaac could have instructed Levi.
 - e. Levi could have instructed Amram.
 - f. Amram could have instructed Moses.

1/16 " equals 1 year

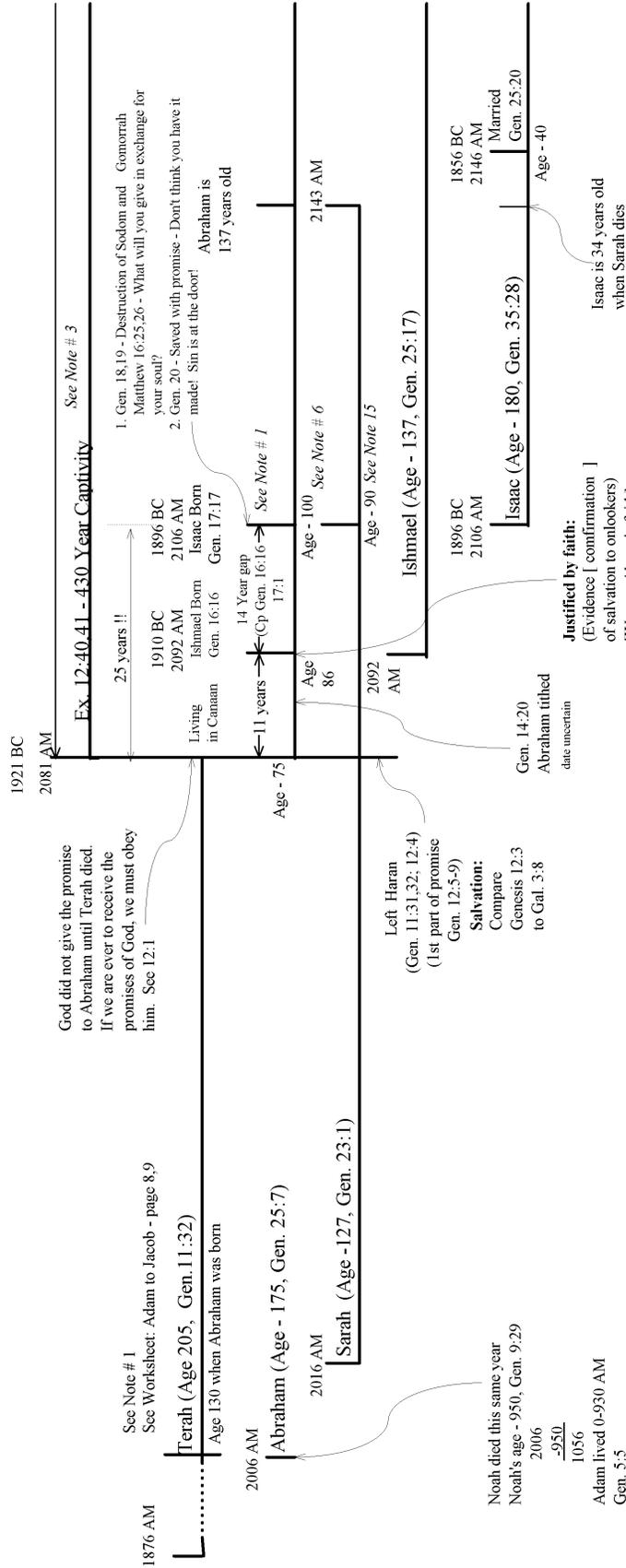
James Ussher and The Creation of the World
See Note # 26

A - Age at event

2000 BC
2000 AM

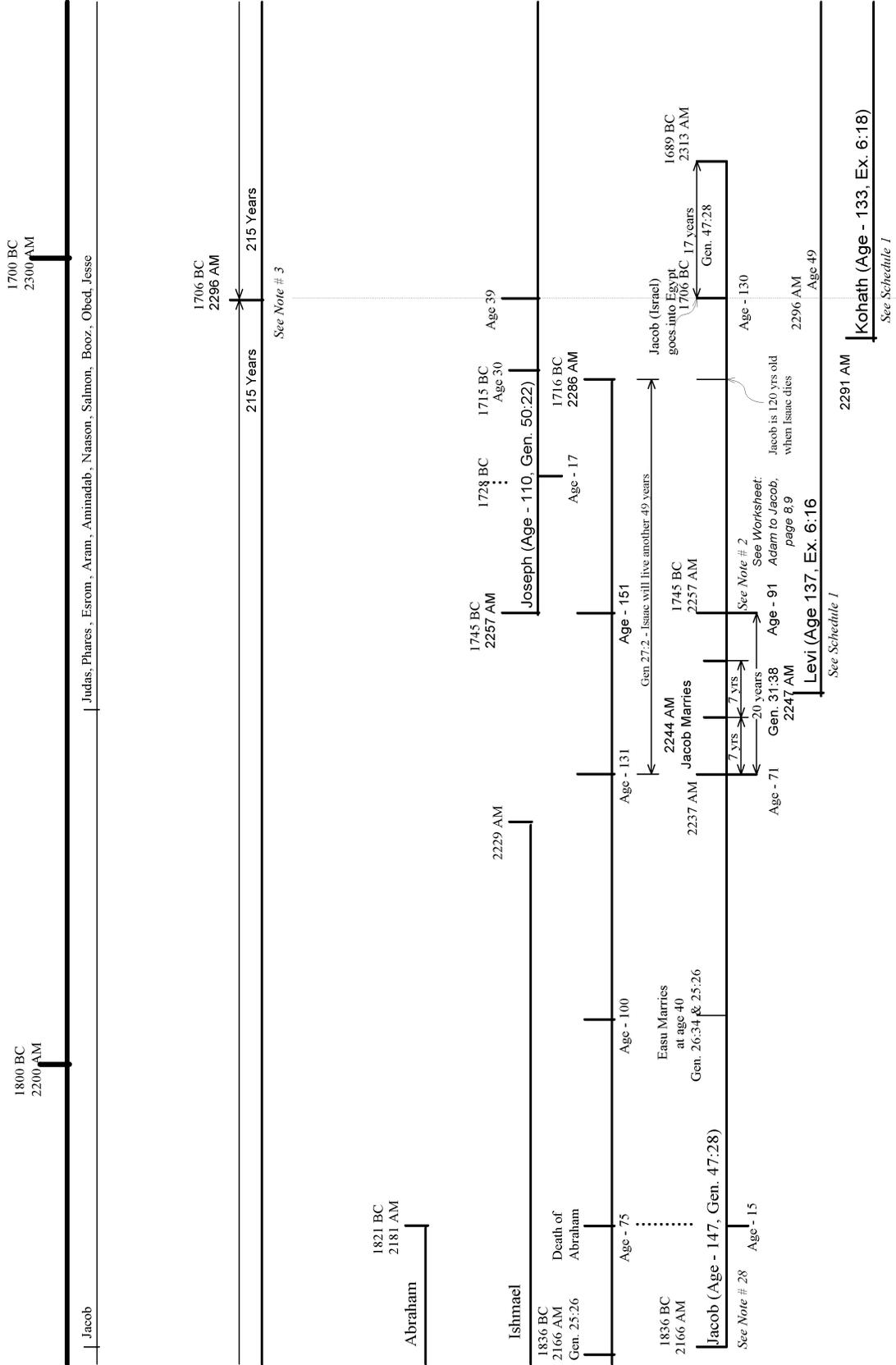
Abraham | Isaac

Matthew 1:1-6 - 1st 14 generations See Note # 10
Matthew 1:1-17 - Four 14 generation periods See Note # 23

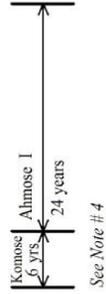


Gen. 12:8 - Abram pitched between Bethel (House of God) and Hai (ruin)
Gen. 13:3 - After Egypt - returned to the same place.
Gen. 13:8-13 - Separation of Lot and Abram. Abram trusts God, Lot moves to Sodom.
Gen. 14:8 - Abram rescues Lot and five kings from Chedorlaomer.

1/16 " equals 1 year



1/16" equals 1 year



1635 BC
2387 AM

64 Years from the death of Joseph to the birth of Moses
See Note # 3

144 Years from the death of Joseph until Israel leaves Egypt.

1571 BC
2431 AM

Moses (Age - 120; Ex. 6:16-20)

Acis 7:23

Moses escapes from Egypt: Age - 40
Acis 7:23

1531 BC
2471 AM

Aaron (Age 123, Num. 33:38,39)

1580 BC
2426 AM

2381 AM

Amram (Age - 137; Ex. 6:30)

See Schedule 1
2384 AM

1530 BC
2474 AM

Joshua 14:7,10
40 Yrs before spying the land
Caleb (Age - unknown)

2498 AM

1537 BC

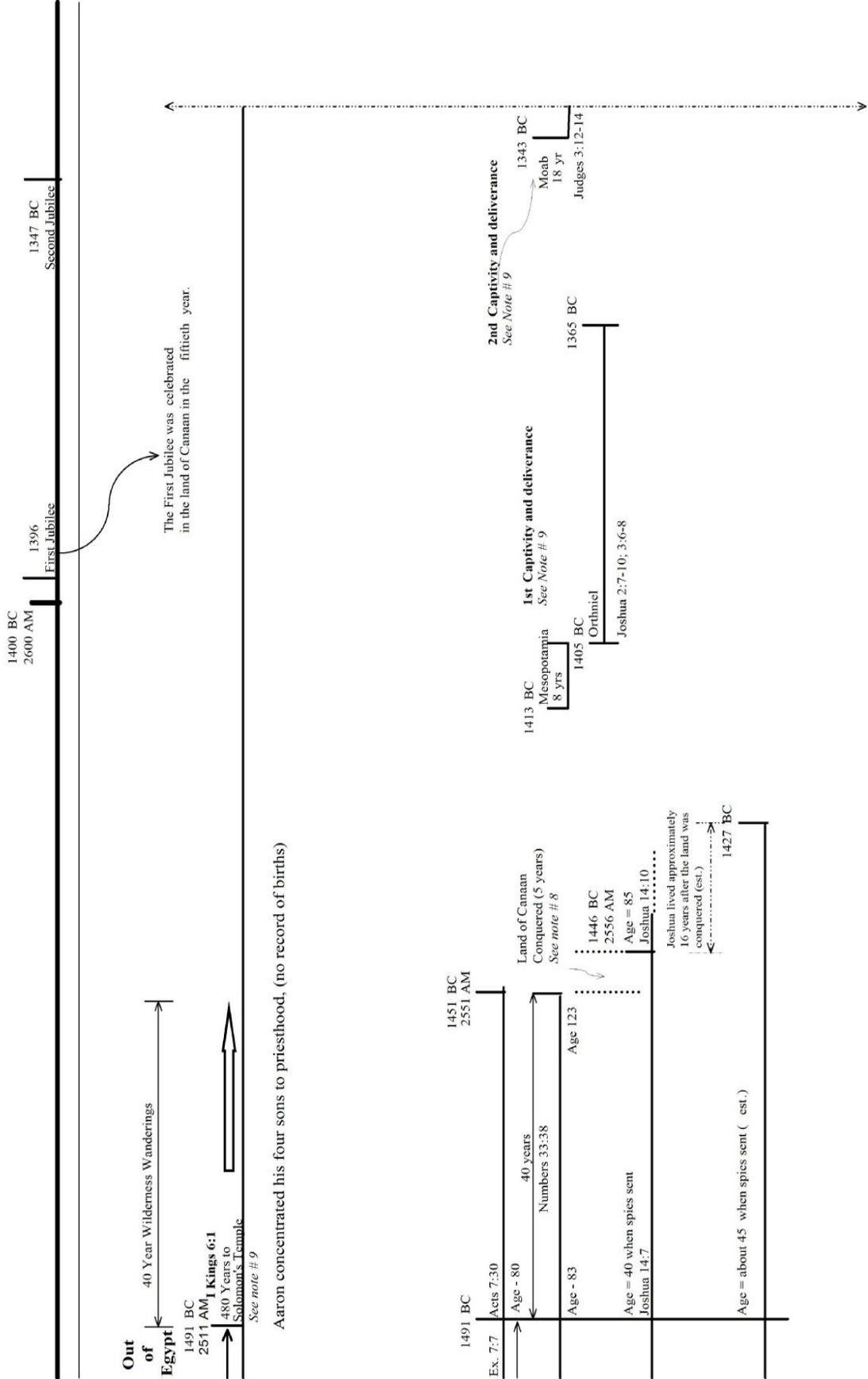
Joshua - Age 110 (Joshua 24:29)

Levi

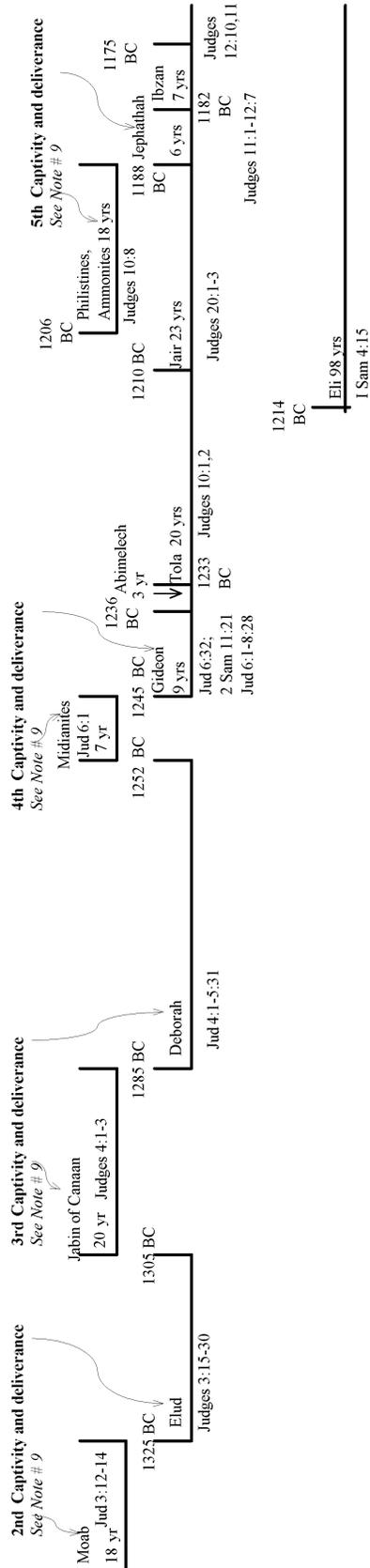
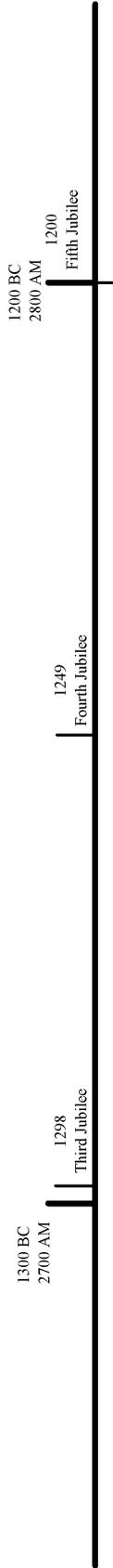
2424 AM

Kohath

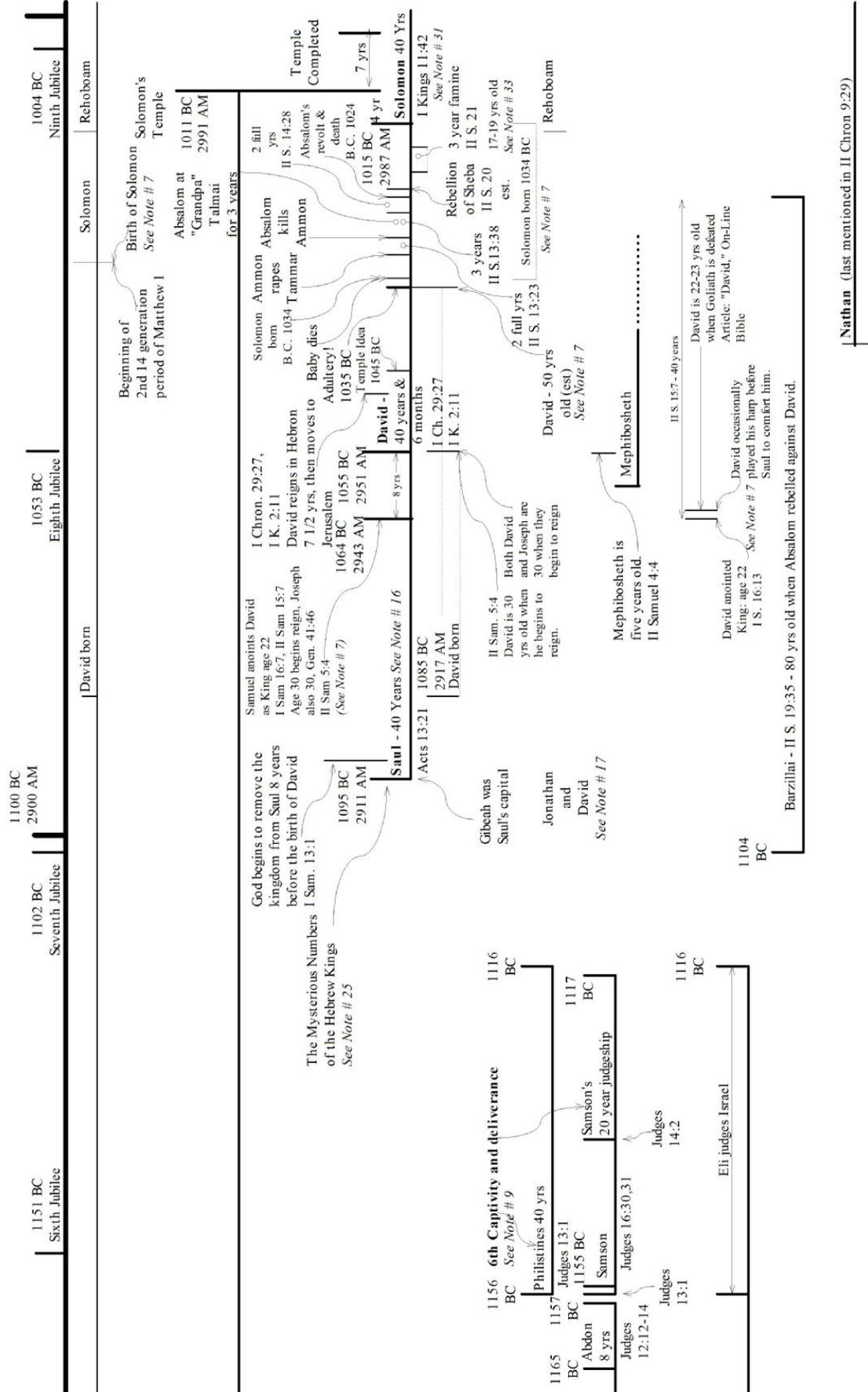
1/16 " equals 1 year



1/16 " equals 1 year



1/16 " equals 1 year

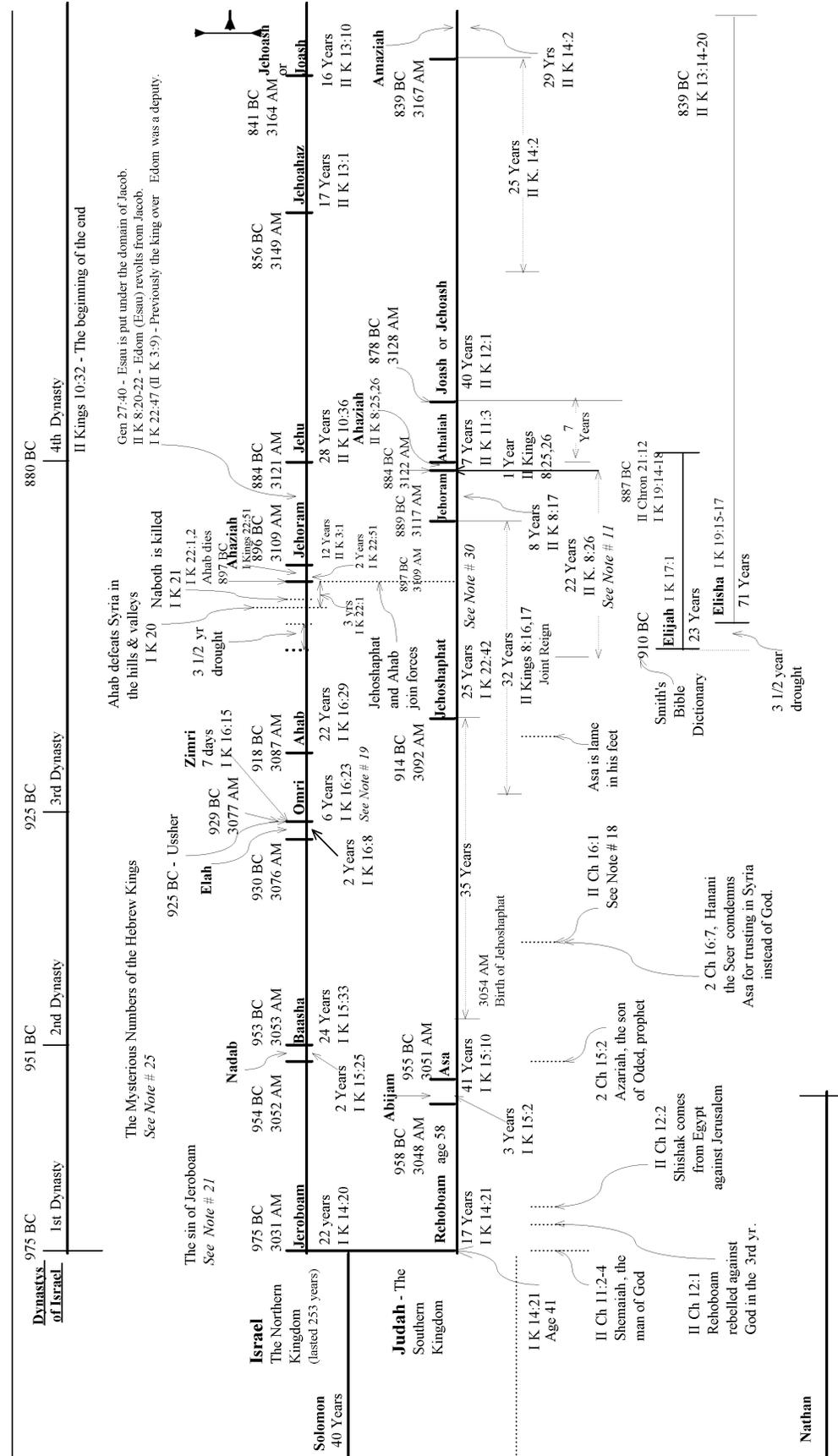


Nathan (last mentioned in II Chron 9:29)

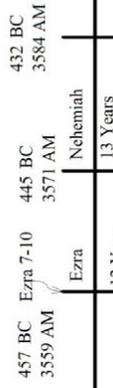
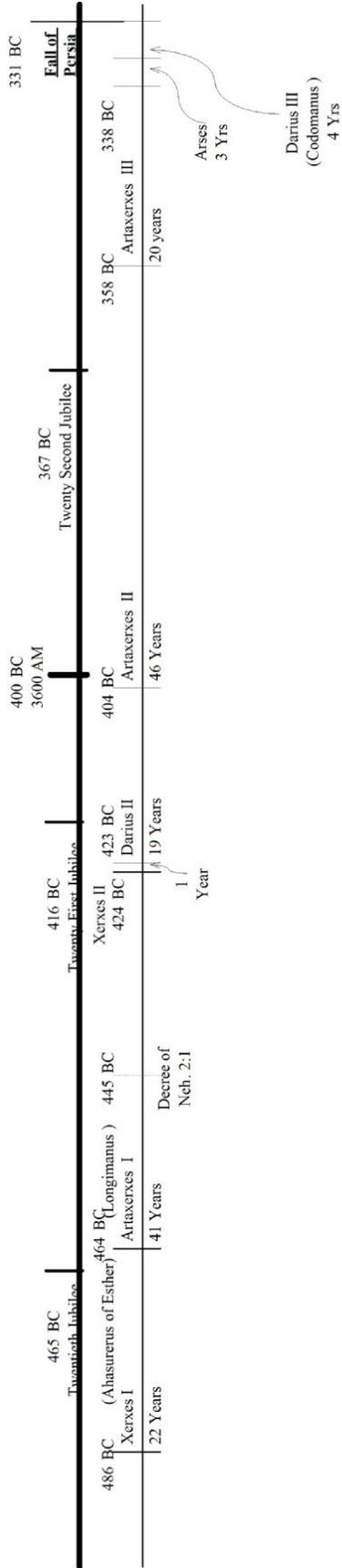
1/16 " equals 1 year

1000 BC
3000 AM

955 BC Tenth Jubilee
906 BC Eleventh Jubilee
857 BC Twelfth Jubilee



1/16 " equals 1 year



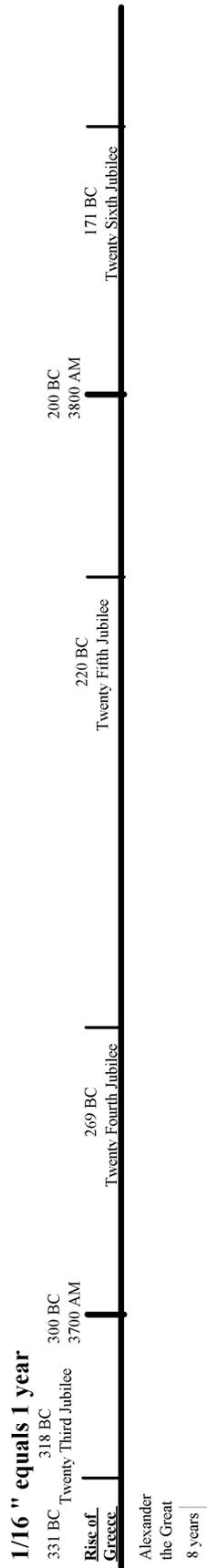
Ezra 1-6 - events before
Ezra came to Jerusalem

Ezra was a "ready scribe", well versed in the history of Israel and very capable of telling this history. Note how he proclaimed his own genealogy, proving he is a rightful heir to his position, as he carefully researched all the facts.

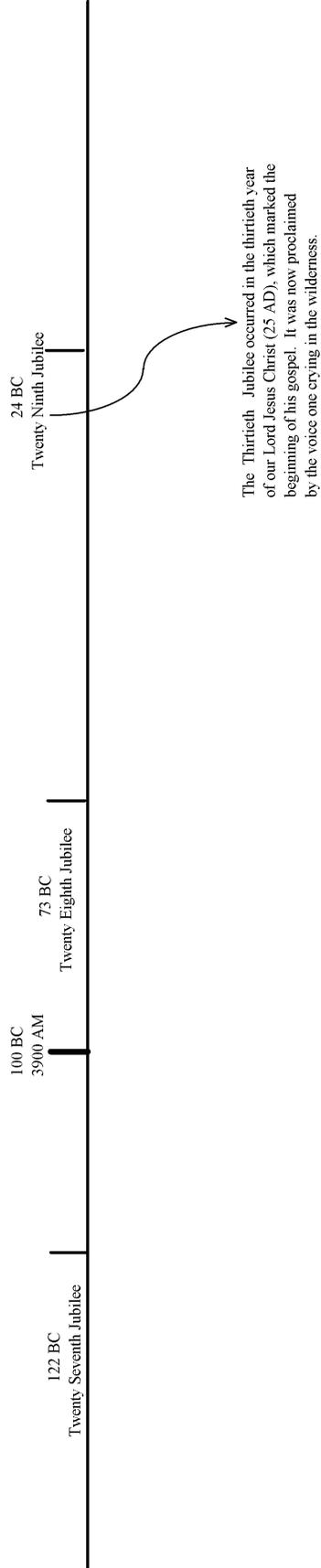
Strange Wives
Set Aside
Ezra 9, 10

Malachi
397 BC
3619 AM

Book of Esther

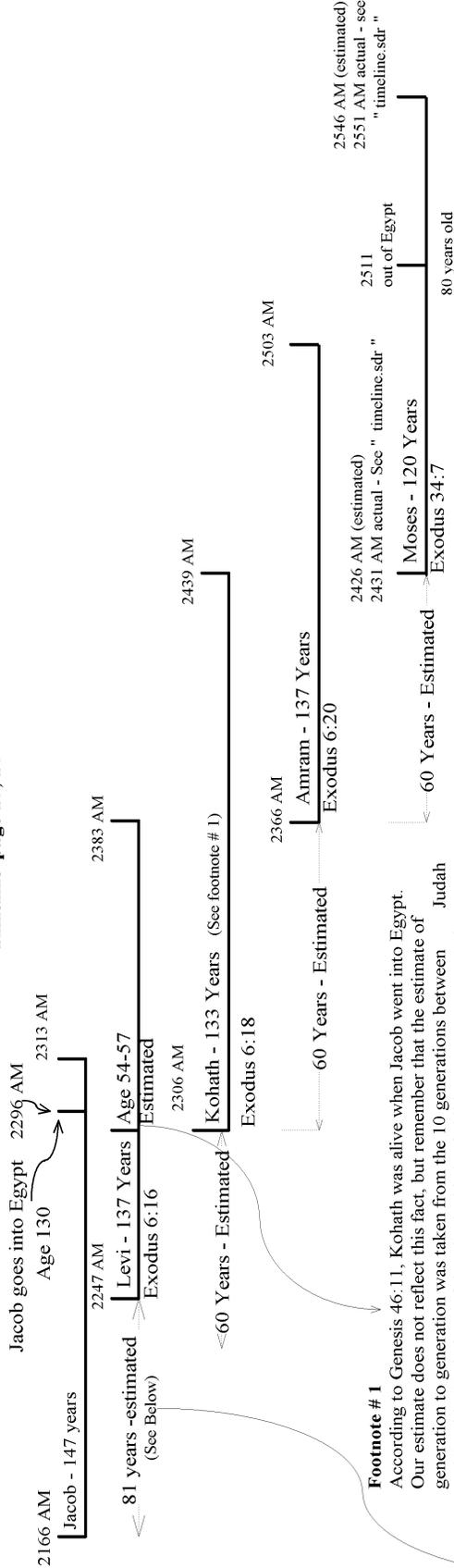


1/16 " equals 1 year



Schedule 1

Timeline page 15, 16



Footnote # 1

According to Genesis 46:11, Kohath was alive when Jacob went into Egypt. Our estimate does not reflect this fact, but remember that the estimate of generation to generation was taken from the 10 generations between Judah and David. Variations of time in the birth of children are common. It is very possible Kohath was a small child when he went into Egypt, and grew up there.

Jacob was 71 years old when he left Canaan. He worked 7 years for Rachel and was tricked into marrying Leah. He fulfilled her week, then married Rachel and worked another 7 years. Levi was the third born child of Leah, so it appears Jacob was 81 years old when Levi was born (71+7+3=81)

Estimate arrived at as follows:

Birth of David - 2917 AM (See table # 3)
Death of Jacob - 2313 AM (See " timeline.sdr ")
Difference - 604 Years

Generations between Judah and David = 10 (See Table # 2)
10/604 years = 60.4 years per generation

Table # 2

Generations according to Matthew 1:3-6:

1. Judas
2. Phares
3. Esrom
4. Aram
5. Aminadab
6. Naasson
7. Salmon
8. Boaz
9. Obed
10. Jessie

Table # 3

2991 AM - I Kings 6:1 - Solomon began to build the temple of God
-4 - the fourth year of Solomon's reign
2987 AM - The beginning of Solomon's reign and death of David
-70 - Age of David at his death: II Samuel 5:4
2917 AM - Age of the earth when David was born.

Proof:

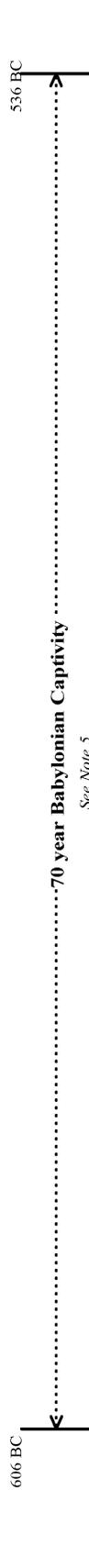
2511 AM date "out of Egypt"
2296 AM date "into Egypt"
215 Years = Time spend in Egypt

Schedule 2

Timeline page 22

1/8" = 1 year

70 Year Babylonian Captivity



Jehoiachin reigned 3 months II K 24:8 598 BC

Mattaniah (Zedekiah) 11 years II K 24:18

Eliakim (Jehoiakim) 11 years II K 23:36

Jehozabab reigned 3 months 34/8 AM II K 23:31

End of Kings of JUDAH

8 yrs 2K 24:12

606 BC (1st Captivity) Dan 1:1-5, II K 24:1 II Chronicles 36:5-8 In the 3rd year of Jehoiakim's reign (1st year of Neb. [Jer 25:1], Judah was captured for 3 years

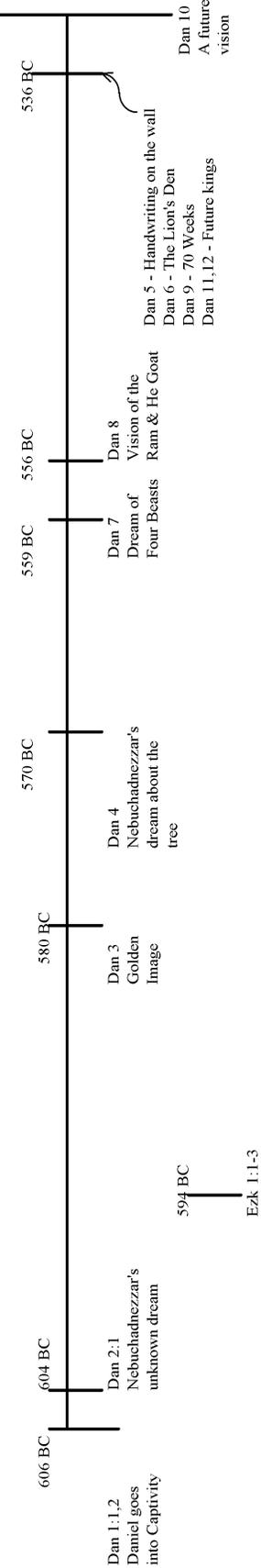
598 BC (2nd Captivity) II K 24:10-17 Ezk 1:1-3

586 BC (3rd captivity) II K 25:1-4, Jer 39:1-3 Jerusalem besieged from: 9th year, 10th month, 10th day to the 11th year, 4th month, 9th day (1 1/2 years)

Jeremiah 25:1-11 - Jeremiah prophesied in the year 606 BC that Judah would be in Babylon captivity for 70 years. I doubt the Jews heard him, or understood what he meant.

Daniel 9:1,2 - Daniel understood by books the number of years of Babylon captivity which Jeremiah preached. Daniel understood in the first year of Darius' reign, which is the final year of captivity.

II Chron . 36:22,23 - Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.



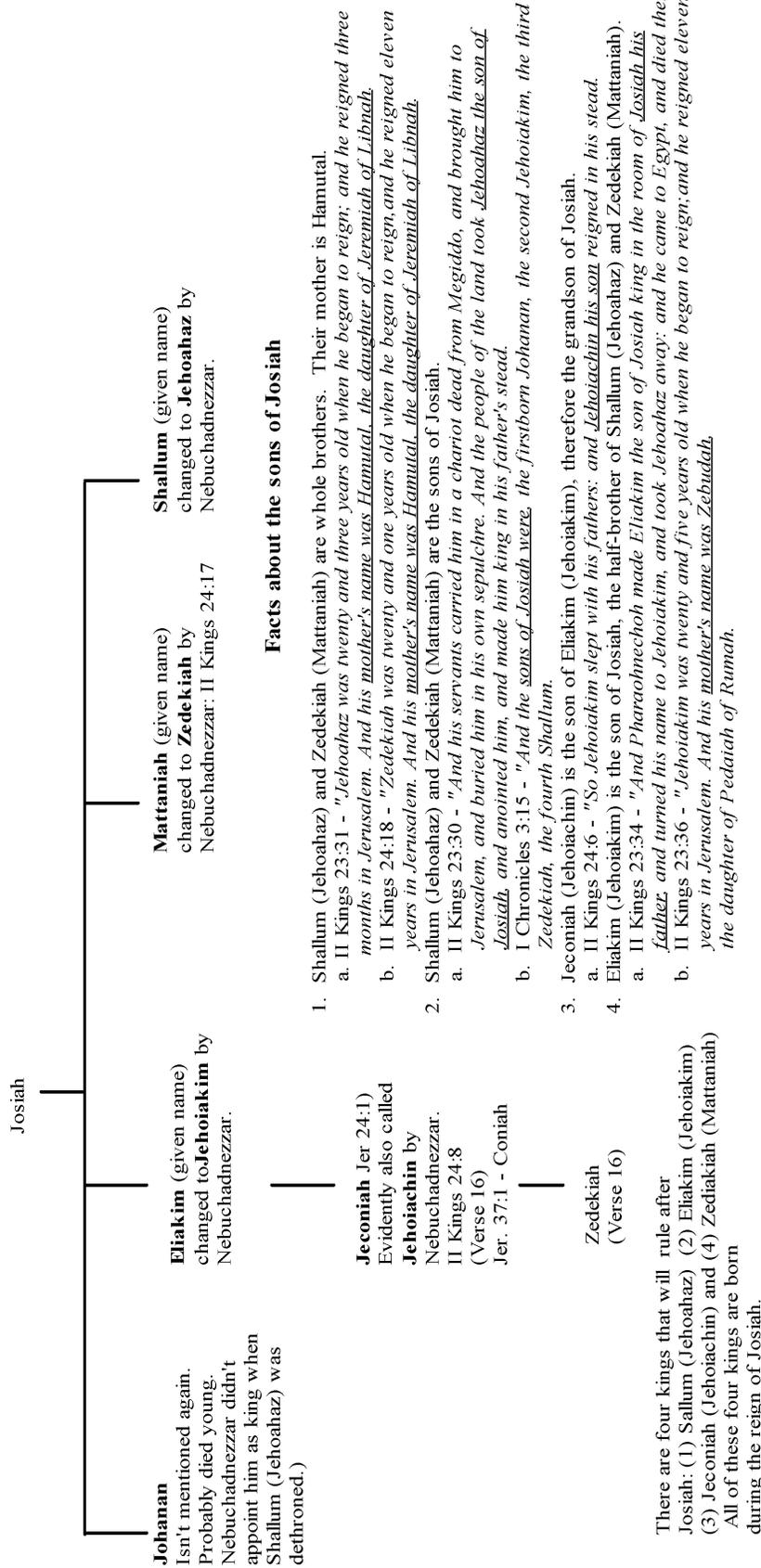
Jeremiah, Daniel and Ezekiel are contemporaries.
Daniel submitted himself to the judgment of God and was relatively blessed all his life.
Ezekiel also submitted himself to the judgment of God and was relatively blessed all his life.
Jeremiah was with the people who refused to submit themselves to the judgment of God and go into captivity. He had constant trouble with those that remained in the land of Israel, but lived in the peace of God.

Schedule 3

Genealogy of Josiah

I Chronicles 3:15-18

Timeline page 22



Facts about the sons of Josiah

There shall not a descendant of David fail to sit upon the throne

- I Kings 2:4 - **David** prays, "That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."
- I Kings 8:25 - **Solomon** prays "Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me."

Schedule 4 - God's Promise - I Kings 2:4 - ...there shall not fail thee (said he) a man on the throne of Israel.

Timeline page 22

I Chronicles 3:15 - "And the sons of Josiah were the firstborn the second Jehoiaikim, the third Zedekiah, the fourth Shallum."

Josiah - _____
(wife) _____

II K 23:36 - Jehoiaikim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedathah affumath.

(wife) _____
-Zebudah

II K 24:18 - Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hammuthal, the daughter of Jeremiah of Libnah.

(wife) _____
-Hamutah

II K 23:31 - Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hammuthal, the daughter of Jeremiah of Libnah.

(wife) _____
-Hamutah

The order of rule:

- (1) Josiah - 31 years - II K 22:1
- (2) Jehoahaz - 3 months - II K 23:30,31
Placed on throne by the people, removed by Pharaoh- Nechoh
- (3) Jehoiaikim- 11 years - II K 23:34-36
- (4) Jehoiaichin - 3 months - II K 24:8
- (5) Mattaniah- 11 years - II K 24:18

II K 25:7 - All of the sons of Zedekiah were murdered by Nebuchadnezzar, and the eyes of Zedekiah were put out. He was taken to Babylon, where he died, therefore the Christ line was not preserved through him. The Christ line was preserved through Jehoiaichin, who was put in prison by Nebuchadnezzar, and released by his son upon the death of Nebuchadnezzar.

Mt 1:11-12 records that Jehoiaichin begat Salathiel in Babylon.

Johanan,
Isn't mentioned again. Probably died young. Nebuchadnezzar didn't appoint him as king when Shallum (Jehoahaz) was dethroned.

Johanan

II K 24:6 - So Jehoiaichim slept with his fathers: and Jehoiaichim his son reigned in his stead.

(3)
Eliakim (Jehoiaikim)

II K 23:34 - And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiaikim, and took Jehoahaz away: and he came to Egypt, and died there. (Pharaohnechoh disallows the authority of Israel to appoint their own king.)

Jer 37:1 And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiaikim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

(5)
Mattaniah (Zedekiah)

II K 24:17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

II K 24:17, And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. When Nebuchadnezzar carried Jehoiaichim to Babylon, he made Jehoiaichim's father's (Jehoiaikim, who is dead) brother (Mattaniah/Zedekiah) king.

(2)
Shallum (Jehoahaz)

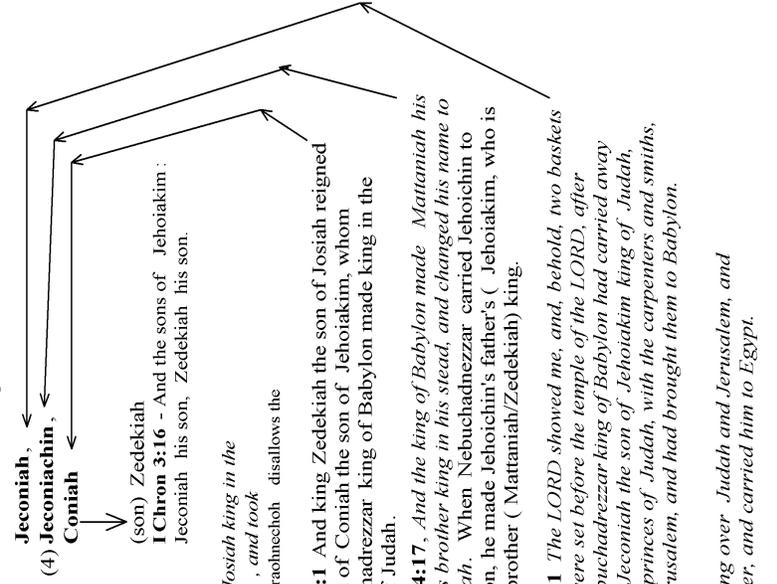
Shallum is Jehoahaz
Jer 22:11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place: He shall not return thither any more:

II Chron 36:4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiaikim. And Necho took Jehoahaz his brother, and carried him to Egypt.
II Chron 36:5-6 Jehoiaikim carried away to Babylon where he died.

There shall not a descendant of David fail to sit upon the throne

I Kings 2:4 - David prays, "That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

I Kings 8:25 - Solomon prays "Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me."



Jer. 24:1 The LORD showed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiaikim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

Note # 1

Timeline page 14

The Significance of Terah's Age When Abraham was born

Genesis 3:15

(For additional information see Note # 6, Romans 4:19)

- I. Genesis 3:15 speaks about the coming virgin birth of the Saviour.
 - A. God (Jesus Christ) was speaking to the serpent (Satan) concerning the final outcome and a major event in the battle of Satan against God.
 - B. It is very important to notice that a man will have nothing at all to do with bringing the Saviour into the world.
 1. The passage states very plainly, *...thy seed and her seed...*
 2. "Thy seed" is speaking about the fruit of Satan, or the Antichrist.
 3. "Her seed" is speaking about the fruit of the woman, or the coming Saviour.
 4. The Saviour would not be the result of the seed of man.
 - C. Gen. 3:20 - Adam called his wife's name Eve because she was the mother of all living.
 1. Gen. 2:22,23 - When God made the woman from Adam's rib, He brought her unto Adam, and Adam called her "woman" because she was taken out of man.
 2. At this point, Adam *did not* call his wife's name Eve.
 3. Her name was "woman" because she was taken out of man.
 4. When Adam understood that the Saviour would come from the seed of the woman (the seed of the man being absent) he changed her name to Eve.

- II. Sarah's giving birth was a miracle, and a type of the miracle of the virgin birth.
 - A. Terah died in Haran, when Abraham was 75, making Terah 130 at Abram's birth. (Compare Genesis 11:32, 12:4, and Acts 7:4)
 1. Genesis 11:32 states, **And the days of Terah were two hundred and five years: and Terah died in Haran.**
 2. Genesis 12:4 states, **So Abram departed, as the LORD has spoken unto him: and Abram was seventy and five years old when he departed out of Haran.**
 3. Stephen, in relating the history of Abraham stated in Acts 7:4, **Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.**
 4. These verses make it abundantly clear that:
 - a. Terah died at the age of 205 years and Abraham didn't leave the land of the Chaldeans until the death of his father.
 - b. Abraham left the land of the Chaldeans when he was 75 years old.
 - c. This made Terah 130 years old when Abraham was born. (205-75=130)
 - B. Although it is said (Genesis 11:26) that Terah was 70 years old when Abram, Nahor, and Haran are born (which seems to tell us that Abram was the oldest son of Terah, and was born in his 70th year), yet, by comparing Gen. 11:32, which tells us that Terah died in his 205th year, with Acts 7:4, which states that Abram

- left Haran when his father was dead and Gen. 12:4 which states that Abram was 75 years old when he left Haran, it appears that Terah was 130 years old when Abram was born. (The age of Terah when he died {205} subtracted from the age of Abram when he left Haran {75} equals 130.) I believe the proper interpretation of Genesis 11:26 is not that Abram, Nahor and Haran were triplets, or that all of them were born when Terah was 70 years old, but that Terah began his family at the age of 70. It is also very likely that Abram was not the firstborn, but that Haran was the firstborn. Abram is mentioned first because the story is about Abram. Haran is mentioned last because he died first.
- C. Further proof that Terah was 130 years old when Abram was born is found in Genesis 11:27-30. Verse 28 declares that Haran died before his father Terah in the land of his nativity, Ur of the Chaldees. Verse 29 states that Haran had at least two grown daughters: Milcah, who married Nahor, her uncle, the son of Terah, and brother of Abram; and Iscah, whose spouse is not mentioned. We conclude from these facts that Haran didn't die in infancy, but lived to marry and sire children, who were old enough to marry and bear children themselves before Haran, their father, died and was buried in Ur of the Chaldees.
- D. Genesis 11:31 states that Terah took Abram, his son, and Lot, his grandson, and started the journey to Canaan. They got as far as Haran and stopped. It was in Haran that Terah died.
- E. It is significant to note that Abraham was "only" 100 years old when Isaac was born. He, like his father (Terah) and grandson (Jacob) was able to sire children well into old age. This fact does not destroy the miracle birth of Isaac; rather it compliments that birth, and reveals more detail about the birth of the coming Saviour. The promise of the saviour in Genesis 3:15 was not that Christ would be the seed of the man, but of the woman. Isaac's birth by Sarah, who was not only barren (Gen. 11:30), but past the age of childbearing, is a picture of the coming virgin birth of Jesus Christ. The miracle of Isaac's birth was not in Abraham, but in the woman, Sarah. The miracle of Jesus Christ birth was not in Joseph, but in the virgin Mary being overshadowed by the power of the Holy Spirit.
1. I have been taught all my life that the miracle birth of Isaac was the result of God pouring special blessings upon both Abraham and Sarah.
 2. As I have studied the facts, however, I have concluded that the Bible tells a different story.
 3. The miracle was that Sarah, though barren (Gen. 11:30), was, by the grace of God, able to conceive.
 4. The miracle was not through Abraham, because his father, Terah, begot Abram when he was 130 years old.
 5. Jacob was able to begot children in his 91st year.
- III. Jacob's age at the birth of Joseph can be calculated as follows:
1. Genesis 47:8,9 - Jacob was 130 years old when he came into Egypt during the second year of the famine.
 2. Genesis 41:46 - Joseph was 30 years old when he stood before Pharaoh.

3. Genesis 45:6 - Nine years later (the seven years of plenty ended, and the famine was in its second year), Joseph revealed himself to his brothers. Therefore Joseph was 39 years old when he revealed himself to his brothers.
4. Subtract from the age of Jacob when he came into Egypt (130); the age of Joseph (39) and we discover that Jacob was 91 years old when Joseph was born.
5. Genesis 37:3 - Joseph was the son of Jacob's old age.

How Can We *Really* Believe In The Virgin Birth?

- I. Can we just take the word of Mary and Joseph? Some time ago, a young man wanted to marry a young lady, but she was pregnant. While he thought about marrying a woman who was going to have another man's baby, he asked me to come talk with him. The young man's dad was present and he made this statement, "How do we know this isn't another virgin birth?" Can you believe any man would make such an ignorant, unscriptural statement? The birth of a baby is a very private matter. Everyone knows who the mother is, because they can see that in her body, but only the mother truly knows who the father is. God would never expect us to take a sinner's word that the Saviour of the world was born. It is much too important a matter for that. God gave us the proof himself.
- II. Proofs that Mary was a virgin when she conceived the body of Jesus.
 - A. Luke 1:5-25 - The angel appeared to Zacharias, informing of the coming birth of their son in old age. The record states that Zacharias was struck dumb because he didn't believe God. This was no accident. All those that knew Zacharias believed he had seen a vision. Luke 1:57-66 - When their child (John the Baptist) was born, all the neighbors came together to rejoice with them and to help in naming the child. Elizabeth declared that the child's name would be John, but the neighbors disagreed. They called for Zacharias and he wrote, "His name is John." This caused a great stir and the Bible declared that all these things were told all over the country. Three months later, Jesus Christ was born.
 - B. Luke 2:8-20 - Shepherds were *publicly* told that the promised child had been born. They sought out the babe and found him in the "motel room" they had rented. (The manger was in the motel room, as all motel rooms had a place attached to them where they could "corral" and care for their animals.
 - C. The wise men came later. There is no record there were three wise men, but there is a record they bore three gifts. I do not believe they came to the "motel room" or manger, but came to the "house" where Joseph, Mary, and Jesus were staying. Matt. 2:11.
 - D. Mary's offering for Jesus.
 1. Matthew 2:11, **And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.**
 2. It is usually thought that the wise men visited Mary and Joseph while Jesus was laying in the manger in Bethlehem. I do not believe this is so.

3. Reason Number 1. The wise men came to the house where Jesus was living, not to the manger. There has always been a lot of difference between a manger and a house. A manger is where livestock was fed, and a house is where people live.
4. Reason Number 2. There is also the element of time. If the wise men visited Jesus while he was still in the manger, (as is typically pictured today) they would have had to come very quickly, before Jesus was forty days old! Why would they have had to come before Jesus was forty days old? Read Leviticus 12 for the laws concerning the purifying of a woman after childbirth. If she bore a man-child, as did Mary, she was to be unclean seven days, and on the eighth day, the child was to be circumcised. Then she was to be separated another 33 days until the days of purifying were fulfilled. At the end of this forty-day period, she was to bring two offerings to the Lord. A lamb of the first year for a burnt offering and a young pigeon or a turtledove for a sin offering. Luke 2:22-24 gives the record of Mary bringing an offering according to the law. That offering was **...a pair of turtledoves, or two young pigeons**. Read carefully Leviticus 12:8, **And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean**. Mary brought the lesser offering because she was poor. After all, Mary and Joseph had just traveled all the way from Nazareth to Bethlehem. Anybody that has traveled very much knows traveling is expensive. Joseph was not a wealthy man; he was a carpenter, a common laborer. They had to buy their food and shelter, and no doubt money was scarce, therefore Mary brought what she could afford as an offering for her first-born son.
5. Think of this also: Mary knew the son she bore was a special son. God had sent his angel to tell her that she was a chosen vessel to bring His Son into the world. Mary was a very faithful person, obedient to every instruction of the Lord, even to the point of risking losing her betrothed "husband". When Mary was told of the coming child, the first thing she did was leave her parents home, traveling to Elizabeth and telling her of the news. She stayed with Elizabeth and Zachariah for three months, and then returned home. This act would have caused most engaged men to doubt the faithfulness of their fiancée, but this was not the case with Joseph and Mary. They were both interested in obeying God regardless of how things looked to anybody else. So when Mary brought the offering for Jesus that poor people would have brought, I know they brought the very best they had.
6. Now this takes us back to our original thought. The wise men did not visit Mary until Jesus was at least 40 days old, for their visit included worship and the giving of treasures. If Mary and Joseph had these great treasures, there is no doubt in my mind that they would have given a lamb, not a turtledove, for a burnt offering. So I conclude that the wise men visited Mary and Joseph after the forty days of purification were completed.

7. There is another very interesting point to consider right here. Mary and Joseph, like the rest of us, had physical needs. God knew all about their needs, just like he knows our physical needs. God did not provide riches to them just because of their faithfulness in accepting Jesus into their family, or because they wanted to give the very best for the Christ child. Mary and Joseph received the supply of physical necessities when they needed them, not before they needed them. Most of the time, we want to have all our physical necessities (and 100% of our wants) provided before we need them. God treated Mary and Joseph just like he treats us because Mary and Joseph were just like you and me. God did not give the treasures of the wise men to Mary and Joseph so they could offer a lamb, but so they would have the finances to make another long trip, this time into Egypt. They had to have money to live on, God knew it and provided it. God will do the same thing for us.

III. Another interesting thought.

- A. There had been *no word from God* for about 400 years. Malachi was the last prophet who publicly proclaimed any message from God.
- B. God *privately* appeared to Zacharias, telling him of the child to come. God then *privately* appeared to Mary, telling her of the coming conception in her virgin womb. God next appeared *privately* to Joseph, informing him that he need not fear to take Mary to be his wife, because the child was of God.
- C. God *publicly* told the shepherds that the promised redeemer was born. They publicly sought that promised redeemer. God next *publicly* declared to the wise men (through the star in the east) that the Messiah was born. The star led the wise men to Jerusalem, where King Herod would hear, then led them to Bethlehem. The killing of the boy babies under the age of two years would certainly be *public* and would get unbelievers attention!
- D. After all the above three had taken place, both John the Baptist and Jesus Christ disappeared for approximately 25-28 years! For the people of that day, this would seem to be extremely strange, but it shows they (and we) are not supposed to be looking for signs, but believe the Word of God (The Bible).

Note # 2

Timeline page 15

Jacob's Age At The Birth of Joseph

Jacob's age at the birth of Joseph can be calculated as follows:

1. Genesis 47:8,9 - Jacob was 130 years old when he came into Egypt during the second year of the famine.
2. Genesis 41:46 - Joseph was 30 years old when he stood before Pharaoh.
3. Genesis 45:6 - Nine years later (the seven years of plenty ended and the famine was in its second year), Joseph revealed himself to his brothers. Therefore Joseph was 39 years old when he revealed himself to his brothers.
4. Subtract from the age of Jacob when he came into Egypt (130); from the age of Joseph (39) and we discover that Jacob was 91 years old when Joseph was born.
5. Genesis 37:3 - Joseph was the son of Jacob's old age.

The fact that Jacob was 91 years old when Joseph was born can be confirmed by the following:

1. Genesis 25:20 - Isaac was 40 years old when he married Rebekah.
2. Genesis 25:26 - Isaac was 60 years old when the twin boys, Esau and Jacob, were born.
3. Genesis 35:28 - Isaac was 180 years old when he died. Therefore, Esau and Jacob were 120 years old. (180-60=120)
4. This confirms that our calculations about the age of Jacob when Joseph was born are fairly accurate as the man fathering children into his old age was common.

Note # 3

Timeline page 14, 15, 16

430 YEARS
FROM THE PROMISE GIVEN TO ABRAHAM
UNTIL ISRAEL CAME OUT
OF EGYPTIAN BONDAGE

or

REASONS I BELIEVE IT WAS
 64 YEARS
 FROM THE DEATH OF JOSEPH
 UNTIL THE BIRTH OF MOSES

or

215 years in the land of Canaan
 then
 215 years in the land of Egypt

Acts 7:6, **And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.** As Stephen stood before council of Jews, which was composed of Libertines, Cyrenians, Alexandrians and other Jews from Cilicia and Asia, he began his message from God by rehearsing the history of Israel, a history these Jews knew very well.

Notice carefully how Stephen worded this part of his message. He declared that God said that Israel should sojourn in a strange land, that they should be brought into bondage, and that the time period was four hundred years. In verse 7, Stephen stated that God would judge the nation that brings Israel into bondage.

In this chapter, I want to show that Israel was a stranger in the land of Canaan, and then brought into bondage by the nation of Egypt, exactly as Stephen stated. God will judge Egypt because they made slaves out of the Israelites, instead of honoring them.

The main scripture used to teach that Israel was in Egypt 430 years is Exodus 12:40, **Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.** The passage can be interpreted two ways.

1. The children of Israel were in the land of Egypt 430 years.
2. The children of Israel were sojourning 430 years.

Most people take for granted that Israel was in Egypt for 430 years without examining other scriptures for further proof.

1. If we examine any verse without using proper interpretation methods, we will not understand what those verses really say.
2. The proper method of scripture interpretation is to let scripture interpret scripture, not injecting our thoughts into the interpretation at all.

In order to discover whether Israel was in the land of Egypt for 430 years or whether they were sojourning 430 years, we will need to let the Bible speak for itself. There are other passages that must be used for a proper interpretation.

Other Scriptures That Speak About Israel's Sojourning and Captivity

Genesis 15:13, **And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;** The length of the affliction will be 400 years. Notice that this verse does not say that Israel will be in Egypt 400 years, but that they will be: (1.) A stranger in a land that is not theirs, (2.) They shall be servants in a land that is not theirs. (3.) Their affliction shall be 400 years.

The following passages will prove that Stephen correctly stated the history of Israel. First, I will show that Abraham, Isaac and Jacob (Israel) are strangers in the land of Canaan. Being in bondage in the land of Egypt is not considered at this point.

Abraham is a stranger in the land of Canaan. Genesis 23:4 records Abraham as saying, **I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.** Abraham said he was a stranger and proved it by buying a burying place for himself and his wife and all of his seed. Genesis 49:31, 50:13 states that Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah are buried in this cave.

Isaac was a stranger in the land of Canaan. Genesis 28:4, **And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.** In this passage, Isaac has called his son, Jacob, to him. Isaac commands Jacob to go to Padanaram to take a wife from the daughters of Laban, instead of taking a wife from the daughters of the Canaanites, in whose land they dwell. Isaac desired that God Almighty bless Jacob with the blessing of Abraham because, like Abraham, Isaac and Jacob were both strangers in the land of Canaan.

Jacob was a stranger in the land of Canaan. Like his father and grandfather before him, Jacob confessed to being a stranger in the land of Canaan. Genesis 37:1, **And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.** Jacob did go to Padanaram to seek a wife of the daughters of Laban. He was gone from the land of Canaan twenty years, but God so arranged the circumstances of his life so he would return to the land wherein he would be a stranger. God's Word was fulfilled. Jacob returned to the land of Canaan with all his wives, children, and herds, and paid the tithes he had promised. Jacob then dwelt, as a stranger, in the land wherein his father and grandfather were strangers.

It is interesting to note that Joseph was never a part of the covenant of Abraham, Isaac and Jacob as far as being a stranger in the land of Canaan was concerned. Joseph was never accepted as part of the family while he lived in the land of Canaan. His brothers hated him and sold him into slavery, and through much trial and trouble, he became accepted as the Saviour of Israel while living in Egypt. Joseph was second in command in Egypt and when the famine came to the land of Canaan, invited his entire family to Egypt to escape certain death. Jacob once again left the land wherein he was a stranger, this time traveling to Egypt. Jacob died while in Egypt, but gave careful instructions that he was to be buried in the land of Canaan, thus fulfilling the prophecies of God, Genesis 49:31. When Joseph died, his body was embalmed and placed in a coffin in Egypt, Genesis 50:13. When Israel left the land of Egypt, they carried the bones of Joseph with them. They probably also carried the bones of other Israelites who had died in Egypt, at least this seems to be the thought of Exodus 14:11 when Israel was facing the Red Sea with the Egyptian army behind them. The verse states, **And they said unto Moses, Because there are no graves in Egypt, hast thou taken us away to die in the wilderness?...** Joshua 24:32 records that when Israel was settled in the land of Canaan as possessors, not strangers, the bones of Joseph was buried in a parcel of ground which Jacob bought from the sons of Hamor the father of Shechem. Jacob was not buried in the cave of Machpelah which Abraham purchased from the sons of Heth as a burying place for his wife, Sarah, Genesis 23:19. Abraham, Genesis 25:9; Isaac and Rebekah, and Jacob and Leah, Genesis 49:31, 50:13; were all buried in this cave.

The following two passages confirm that God would establish his covenant with Abraham, Isaac, and Israel, strangers in the land of Canaan.

Exodus 6:2-5 declares, **And God spake unto Moses, and said unto him, I am the LORD: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. 4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. 5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.** God said that the land of their pilgrimage, wherein they were strangers, was the land of Canaan, not the land of Egypt. In verse 5 of this chapter, God made mention of Israel who was in bondage in the land of Egypt. The bondage in the land of Egypt was in addition to being a stranger in the land of Canaan.

Another scripture that speaks about the nation of Israel being a stranger in the land of Canaan is Ps. 105:11,12 which states, **Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: 12 When they were but a few men in number; yea, very few, and strangers in it.** The writer says Israel was a stranger in the land of Canaan, not Egypt. It is apparent that Abraham, Isaac and Jacob were strangers in the land of Canaan as they were few, very few, in number. When the nation of Israel went into Egypt they numbered 70 souls, Genesis 46:27. When they came out of Egypt 215 years later, they numbered 600,000 men from twenty years old and upward, able to go to war. It is likely the total population of Israel was close to 2,500,000 as John Gill observes in the following comments on Exodus 12:37:

“...they were above 600,000, besides old men, children, and women, that could not easily be numbered; and the word “about” will admit of it, since it may be used not to diminish, but to increase the number; and it is certain that in the second year after they were come out of Egypt, their number was 600,550 without the Levites, who were not numbered; and they that were numbered were such as were twenty years old and upward, and able to go forth to war, Numbers 1:9 2:32 and such were those here, as Jarchi observes; so that if there were 600,000 men of twenty years old and upwards, able to bear arms, besides women, children, and old men, it may well be thought that in all there were no less than near two millions and a half; for, according to the ordinary proportion allowed in other nations of four to one between the number of the whole people in a nation, and those men fit to bear arms, that the number of the Israelites alone, of all ages and sexes which went out of Egypt along with Moses, will amount to 2,400,000 souls {j}; which was a prodigious increase of seventy persons in little more than two hundred years, and a most marvellous thing it was, that in so large a number of persons there was not one feeble among them, Psalms 105:37.”

Another infallible proof that the sojourning of Israel (which was 400 years long, as revealed by Stephen) as strangers in Canaan and in bondage in Egypt is found in Genesis 15:16, which states, **But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.** This passage states that the nation of Israel will come out of Egypt in the fourth generation. These four generations cannot represent Abraham, Isaac, Jacob, and Joseph or Judah, because Joseph (who was the representative of the generation of Judah) was the first generation to go into Egypt, not representative of the fourth generation that came out of Egypt.

Exodus 6:16-20 sheds great light on who the four generations are, especially when compared to Genesis 15:14-16. There are two positions: (1) Abraham, Isaac, Jacob, Judah and Joseph, and (2) the fourth generation refers to that generation afflicted **by that nation whom they shall serve**, Genesis 15:14. Compare Genesis 15:14-16 to Ex. 6:16-20. The following will clearly explain that the four generations of Genesis 15:16 refers to the four generations that lived in Egypt.

The fourth generation that came out of Egypt is listed in the following verses. **And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. 17 The sons of Gershon; Libni, and Shimi, according to their families. 18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. 19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. 20 And Amram took him Jochebed his father’s sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.**

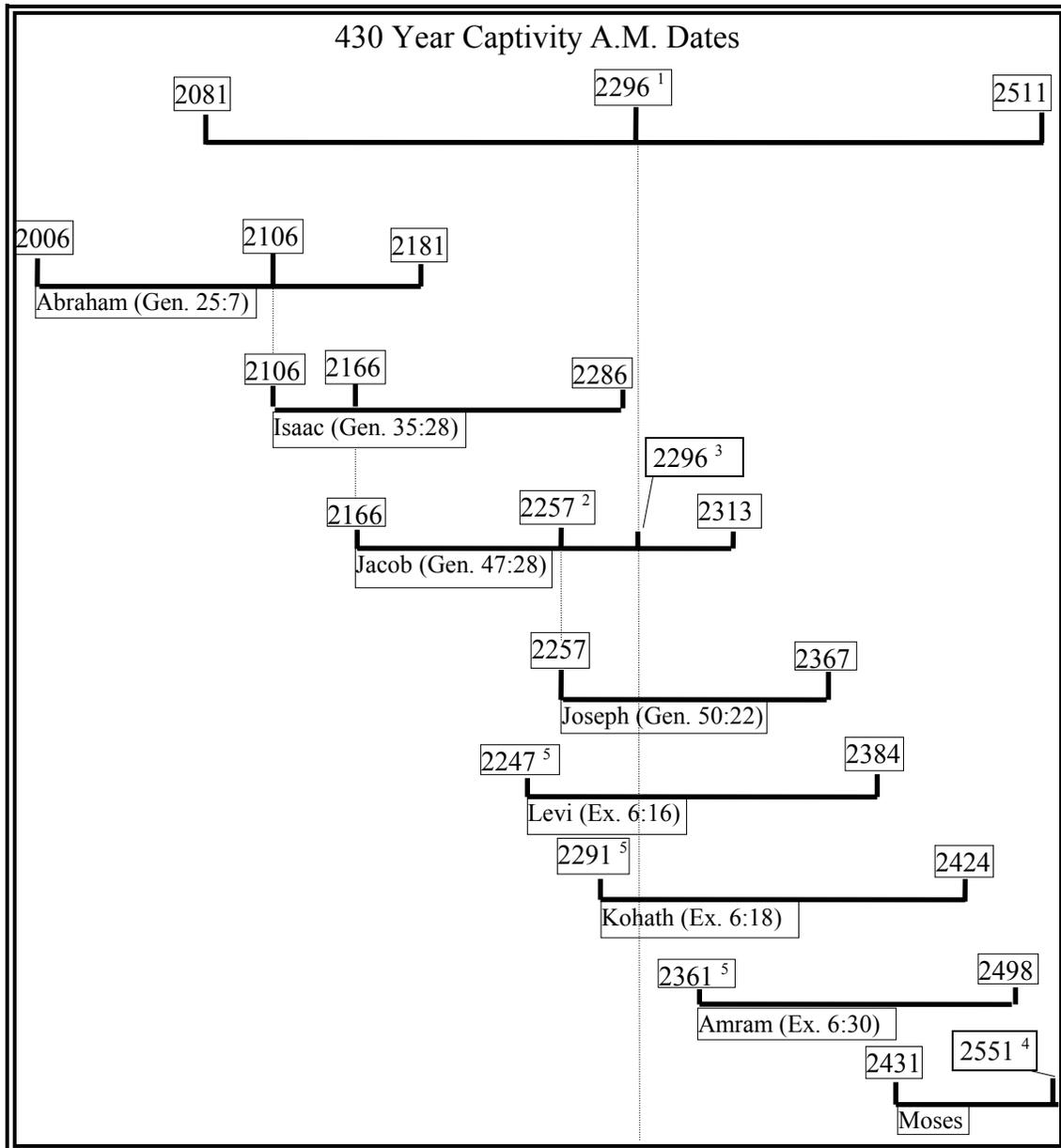
The four generations who lived in Egypt were:

- (1.) Ex. 6:16 - **Levi**, who was born in Haran, lived in Canaan, and moved to Egypt. He died in Egypt.

- (2.) Ex. 6:16 - **Kohath**, the son of Levi, was born in Canaan, moved to Egypt with Jacob and died in Egypt.
- (3.) Ex. 6:18 - **Amram**, the son of Kohath, was born in Egypt, and died there.
- (4.) Ex. 6:20 - **Moses**, the son of Amram and Jochebed, was born in Egypt, raised in Egypt, came to maturity in Midian, returned to Egypt to deliver Israel, and died in Moab and was buried near Bethpeor.

It is very clear from these scriptures who the four generations are. The four generations cannot be numbered from Abraham because it was in the time of Judah and Joseph that Israel entered **into** “that nation,” Egypt. Joseph died in Egypt and certainly did not deliver the people **from** Egypt.

The four generations are numbered from Levi, who was the first generation of Israelites to live in Egypt. See Schedule 1, page 26 for further treatment of this thought.



1. The significance of this 430 years being divided into two equal parts is found in Daniel 7:27.
2. Jacob's age at the birth of Joseph can be calculated as follows:
 - a. Gen. 47:8,9 - Jacob was 130 years old when he came to Egypt during the 2nd year of the seven-year famine.
 - b. Gen. 41:46 - Joseph was 30 years of age when he stood before Pharaoh.
 - c. Gen. 45:6 - Nine years later, Joseph revealed himself to his brethren.
 - d. Therefore, Joseph was 39 years old when Jacob came into Egypt.
 - e. Therefore, $130 - 39 = 91$. This was the age of Jacob when Joseph was born.
 - f. Gen. 37:3 - Joseph was the son of Jacob's old age.

3. Jacob stood before Pharaoh when he was 130 years old, Genesis 47:8,9.
 - a. God had made a covenant with Israel, which He divided equally.
 - b. Satan made a covenant with Israel, which he divided equally.
 - c. There was very little persecution during the first half of the captivity, and little persecution during the first half of the tribulation period.
 - d. There was great persecution during the last half of the captivity, and great tribulation during the last half of the tribulation period.
4. The law was given on Mount Sinai when Moses was about 80 years old.
5. Estimated. See Schedule # 1, page 26.

Another way to prove who the four generations are, is by comparing Ruth 4:18-20 (generations of Christ) with the generations of Levi (Ex. 6:16-20). Ruth 4:20 states, **And Amminadab begat Nahshon, and Nahshon begat Salmon.** This “Nahshon” was the same as “Naasson” of Matthew 1:4. This New Testament passage confirms that Naasson was the fourth generation from Judah. A further proof that Naasson (Nahshon) was of the fourth generation is found in Numbers 1:7. Nahshon, who was of the fourth generation, was a contemporary of Moses, who is also of the fourth generation. When Moses instructed Israel to number the people, Nahshon was the head of the tribe of Judah at the time, Numbers 2:3. Numbers 1:5-7 states, **And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur. 6 Of Simeon; Shelumiel the son of Zurishaddai. 7 Of Judah; Nahshon the son of Amminadab.** These scriptures make it abundantly clear that Nahshon was living when Moses lead Israel from Egypt. He died in the wilderness because of unbelief as all the people except Caleb and Joshua perished.

A New Testament proof that Exodus 12:40 is to be scripturally interpreted as Israel sojourning 430 years is found in Galatians 3:17, **And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.** This scripture states explicitly that there are 430 years from the promise given to Abraham (covenant) until the law. The promise was given to Abraham in Genesis 12:1-4 when he left everything and traveled to the place God instructed him. The law was given to Moses on Mt. Sinai 430 years after Abraham received the promise of God in Genesis 12.

There is only one scriptural conclusion to be reached. According to the scriptures set forth, and the principle of letting scripture interpret scripture, Exodus 12:40 must be interpreted as Israel sojourning 430 years, not being in Egyptian bondage for 430 years.

The fact that God made a covenant with Israel of 430 years duration and this covenant was divided into two equal parts can be compared with the covenant Satan will make with Israel at the beginning of the tribulation period. Daniel 11:27 tells about this covenant of seven years being broken in the middle of the week. The last half of the tribulation period will be much worse for Israel than the first half. During the first half, Israel will remain in Canaan, (they did this during God’s covenant). In the middle of the tribulation period, Israel will be forced to leave their land because of the Anti-Christ breaking this covenant. They shall go into another nation, (to Petra in the land of the Edomites) for help. See Revelation 12, and Daniel 11:41. This is the same thing that

happened to Israel under God's covenant. Israel will not lose anything during the great tribulation because God will return to the earth, stopping the advancing armies against Israel. God did the same thing to Israel during his covenant with them, for there was a purchased possession of a burying place in the Promised Land. One difference will be that God's **final** covenant with Israel has no place for burying - for none will die.

Note # 4

Timeline page 16

Why Didn't Aaron Face The Death Penalty When He Was Born?

According to Exodus 7:7 Aaron was three years older than Moses. **And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.** When this fact is presented, the immediate question is: Why didn't Aaron face the death penalty when he was born? The answer is found in some interesting facts from Egyptian history. These facts and their timing bring out a very important point. Nothing happens by accident with God. He not only controls when His children are born, He arranges all the circumstances of their birth so they, and others, will know they are born to serve the Lord.

This "small" point that Aaron did not face the death penalty when he was born also substantiates the following dates of Egyptian history.

Some Interesting Facts From Egyptian History

HYKSOS (Hihk' sohs) Racial name from the Greek form of an Egyptian word meaning "rulers of foreign lands" given to kings of the Fifteenth and Sixteenth Dynasties of Egypt. The word, which does not appear in the Bible, was later misinterpreted by Josephus as meaning "shepherd kings."

With the decline of the Middle Kingdom of Egypt (about 2000-1786 B.C.) large numbers of Asiatics, mostly Semites like the Hebrew patriarchs, migrated into the Nile Delta of northern Egypt from Canaan. These probably came initially for reasons of economic distress, such as famine, as did Abraham (Gen. 12:10). Unlike Abraham, many groups stayed in Egypt as permanent settlers. Under the weak Thirteenth Dynasty, some Asiatics established local independent chiefdoms in the eastern Delta region. Eventually, one of these local rulers managed to consolidate the rule of northern Egypt as pharaoh, thus beginning the Fifteenth Dynasty. The Sixteenth Dynasty, perhaps contemporary with the Fifteenth, consisted of minor Asiatic kings. As these dynasties of pharaohs were not ethnic Egyptians, they were remembered by the native population as "Hyksos."

While the Hyksos pharaohs ruled northern Egypt from Avaris in the eastern Delta, the native Egyptian Seventeenth Dynasty ruled southern Egypt from Thebes. This period is known as the Second Intermediate or Hyksos Period (about 1786-1540 B.C.). The status quo was maintained until war erupted between the Hyksos and the last two pharaohs of the Seventeenth Dynasty. About 1540 B.C., Ahmose I sacked Avaris and expelled the Hyksos. As the first pharaoh of a reunited Egypt, Ahmose I established the Eighteenth Dynasty and inaugurated the Egyptian New Kingdom or Empire.

Joseph's rise to power (Gen. 41:39-45) as pharaoh's second-in-command would have been far more likely under a Hyksos king. Joseph was related ethnically to the Semitic Hyksos rulers, while the native Egyptians regarded Semites with contempt. Ahmose I is very likely the pharaoh, **which knew not Joseph.** (Exodus 1:8) If Joseph served a

Hyksos pharaoh, an Egyptian king would not have “known” of him in a political or historical sense, nor would he have regarded him as significant in an ethnic sense.⁶

Second Intermediate Period of Egypt’s History

The rulers of the 13th Dynasty—some 65 of them, following one another in rapid succession—were weaker than their predecessors, although they were still able to control Nubia and the administration of the central government. During the latter part of their rule, however, their power was challenged not only by the rival 14th Dynasty, which won control over the delta, but also by invaders from Palestine, called the Hyksos, who overran the country in the early part of the 17th century BC. This marks the beginning of the Second Intermediate period, a time of turmoil and disunity that lasted for some 150 years. The Hyksos of the 15th Dynasty ruled from their capital at Avaris in the eastern delta, maintaining control over the middle and northern parts of the country. At the same time, the 16th Dynasty also existed in the delta and Middle Egypt, but it may have been subservient to the Hyksos. More independence was exerted in the south by a third contemporaneous power, the Theban 17th Dynasty that ruled over the territory between Elephantine and Abydos. The Theban ruler Kamose (r. about 1576-1570 BC) battled the Hyksos successfully, but his brother Ahmose I finally subdued them, reuniting Egypt.⁷

Ahmose I

Ahmose I, king of Egypt, reigned from 1570-1546 BC, and was founder of the 18th Dynasty, the first of the New Kingdom. A Theban prince, he completed (circa 1567 BC) the expulsion of the Hyksos begun by his brother Kamose (reigned 1576-1570 BC), recaptured northern Nubia, and reorganized Egypt as a unified country under his sole rule.⁸

The Answer As To Why Aaron Didn’t Face The Death Penalty When He Was Born and Moses Did

Aaron was born in 1580 B. C. There was no threat upon his life. Kamose, the first ruler of the 18th dynasty came to rule in 1576 B. C. and started trying to get rid of the Hyksos. He didn’t recognize Joseph as a political power, nor did he recognize the Hebrews as the people that had saved Egypt during the seven-year famine. Therefore as he was trying to get rid of the Hyksos, he also tried to get rid of all foreigners, the Hebrews included. When Moses was born (1575 B. C.) the order from Kamose was to kill all Hebrew boy babies, thus the girls wouldn’t have anybody to marry and would then marry Egyptians, thus eventually merging the two nations into one.

⁶Holman Bible Dictionary, Article *Hyksos* by Daniel C. Browning, Jr.

⁷“Egypt,” Microsoft (R) Encarta. Copyright (c) 1993 Microsoft Corporation. Copyright (c) 1993 Funk & Wagnall’s Corporation Contributed by: David Peter Silverman, and Afaf Lutfi Al-Sayyid-Marsot.

⁸“Ahmose I,” Microsoft (R) Encarta. Copyright (c) 1993 Microsoft Corporation. Copyright (c) 1993 Funk & Wagnall’s Corporation

Note # 5

Timeline page 22

The Reason For The 70-Year Babylon Captivity

1. Leviticus 25:1-7 – Here, God established that every seven years; the land would lie at rest for one year.
2. Leviticus 26:31-35 – Here, God declared He would execute Judgment upon the land of Israel if the people didn't observe His commandments concerning the rest of the sabbath years.
3. II Chronicles 36:21 - Israel failed to observe the Sabbaths as commanded by God. Therefore God sent Jeremiah to prophesy concerning this. What God said He wanted, he would get. The land of Israel would observe the Sabbaths set aside by God whether or not Israel was in the land.
4. Jeremiah 25:8-11 - Jeremiah declared that Babylon would make the land of Israel desolate because the people had not obeyed the voice of God concerning the Sabbaths.
5. Daniel 9:1,2 - Daniel understood by reading the writings of Jeremiah (a contemporary prophet) that Israel would be in Babylonian captivity for 70 years.

Some observations concerning the 70-year Babylon captivity

1. I don't know if there is scripture to prove the exact times when Israel began to fail to observe the Sabbath years, but the following calculation should be helpful in determining how long the Sabbath years had been forsaken.
 - a. The Sabbath years were to be observed one year out of every seven years.
 - b. The land of Israel was to have rest for 70 years during the Babylonian captivity.
 - c. $70 \times 7 = 490$ It seems Israel had forsaken the Sabbaths for 490 years.
 - d. This puts the last time the Sabbath years were observed to be about the time when David was king of Israel.
 - e. It is to be observed that David reestablished the priesthood in the order they were in when Christ came.
2. Another way to look at the seventy year captivity is that Israel failed a total of 70 consecutive times to observe the sabbath years from the time Moses received the commandment from God (Lev. 25).
3. Another way to look at the seventy-year captivity is that Israel failed to observe the Sabbath years more than 70 times from the time Moses received the commandment from God. God demanded 70 years captivity because He desired 20% "interest" like he demands for tithes not paid, Lev. 27:31.
4. One point should be made concerning the Pharisees during the time of Christ. These hypocrites placed a great emphasis upon keeping the Sabbath days **because** they understood the history of Israel who went into the 70 year Babylonian captivity **because** the Sabbaths were not observed. The Pharisees kept the Sabbaths in the

flesh, not rejoicing at God's command. They counted themselves righteous **because** they kept the Sabbath day, not because of the righteousness of God upon them. They did not question their motives when Christ came doing miracles on the Sabbath day, but condemned HIM for breaking their commands.

*Note # 6**Timeline page 14***Abraham Considered His Body Dead**

Romans 4:19 - **And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:**

Gen. 17:17 - **Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?**

Gen. 18:11-14 - **Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.**

Heb. 11:11,12 - **Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.**

How are the above scriptures reconciled with *Note # 1, The Significance of Terah's Age When Abraham was born?* *Note # 1* reveals that Terah was probably 130 years old when Abraham was born. We also know that Jacob was about 91 years old when Joseph was born.

It is interesting to note in Genesis 11:10-26 that every generation after Noah begat children in the early 30's or late 20's of their lives. The exception was Shem who begat Arphaxad when he was 100 years old, two years after the flood. Genesis 11:12 states that Arphaxad lived 35 years and begat Salah. Genesis 11:14 declares that Salah begat Eber when he was 30 years old. Genesis 11:16 states that Eber was 34 years old when Peleg was born. Then Genesis 11:18 asserts that Reu was born when Peleg was 30 years old. Genesis 11:20 states that Reu was 32 years old when his son, Serug was born. Following with this same general age, Genesis 11:22 states that Serug was 30 years old when Nahor was born, then Genesis 11:24 declares that Nahor was 29 years old when Terah was born. Terah, Genesis 11:26, having children at the age of 70 is rather "out of place." If we conclude that Terah is 70 years old when he began having children, he was a lot older than his ancestors since the flood, but not as old as Shem when Arphaxad was born. I think it is possible, and probable, to conclude that there are many children whose names are not given that were sired by Terah before Abram, Nahor, and Haran were born. I think it is possible to conclude that these three children of Terah; Abram, Nahor, and Haran, are only three children in a long line of children sired by Terah, in order that the story of God's promises to mankind could be traced through these individuals.

Another interesting complication is given in Genesis 25, which gives the story of Keturah and some other concubines of Abraham. What do we do with Keturah and the children Abraham had by her? When were they born? Was Sarah still alive? If Sarah was still alive, why didn't Abraham mention one of her children being the heir in place of a child by Sarah? Is it because Abraham had already believed (Gen. 15:6) the promised seed would only come through Sarah? If Abraham's true believing to salvation AND that the promised seed would come only through Sarah, as recorded in Genesis 15:6, why did he take Hagar as a concubine and produce one (and only one) child? Some believe (Matthew Henry) that Abraham married Keturah after Sarah died. (See his commentary on Romans 4:17.)

There are many unanswered questions about Keturah and these concubines. We will probably never know the correct answers, but some conjectures on our part may be helpful to understanding this difficult situation.

IF Abraham took Keturah to be his wife after the death of Sarah, noting that Abraham was 137 when Sarah died at the age of 127, then there were six children born to Abraham and Keturah. These children all grew up and married and had children, all in the space of time *after* Sarah died, and *before* Abraham died. Abraham was 137 when Sarah died, and he died at the age of 175. This is a period of 38 years, which is enough time for all these children and grandchildren to be born and grow up. I think it is more likely to conclude, not that Abraham took Keturah to wife and had all these children *after* Sarah died, but that Abraham had Keturah as a concubine while Sarah was still alive. Genesis 25:6 is a pretty clear indication that Abraham had other concubines beside Keturah. We know Abraham had no compunction against having a concubine because he had Hagar as a concubine while Sarah was still alive.

A bird's eye view of the situation reveals that Genesis 23 speaks about the death and burial of Sarah. Chapter 24 speaks about Abraham sending his servant to get a bride for Isaac, and concludes in verse 67 with Isaac being comforted after the death of his mother. Chapter 24 takes place about three years after the death of Sarah. (Isaac was 40 years old when he married Rebekah, Genesis 25:20. Isaac was 37 when his mother died. This is calculated by remembering that Sarah was 90 years old when Isaac was born, subtracted from her age when she died, 127, arriving at 37 years - the age of Isaac when Sarah died.) Then chapter 25 tells us the story of Keturah.

Considering the fact that Terah was 130 years old when Abraham was born, there is little difficulty understanding that Abraham could have sired children when he was 137 years old, and beyond. However, it seems more likely to me that there is a more palatable explanation.

Isaac still needed comfort after his mother had been dead for nearly three years. It is likely Abraham also needed comfort. Abraham knew Sarah was special, not only in his eyes, but also in the eyes of the Lord. Abraham had concubines, but he needed something more. He needed a wife. Therefore Abraham "elevated" Keturah to the position of wife, choosing her over his other concubines. This would help explain the passages that state that Abraham thought his body was past the age of bearing children.

Romans 4:19 states, **And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:** This passage could mean, not that Abraham believed *his* body was past the age of siring children, but that his body would be dead to reproducing seed through Sarah. If *her* body were unable to conceive seed, *his* body would also be unable. Or, as a married couple they, thus individually he and she, would be too old to conceive. Abraham knew God's promise was not through the concubines he had, but through Sarah only. Abraham finally understood that Ishmael was not the promised heir, but the heir would be a son born to God of Sarah.

*Note # 7**Timeline page 19*

The Birth of Solomon

II Samuel 15:7

In arriving at a time when Solomon was born, I believe it is important to understand the meaning of II Samuel 15:7 which states, **And it came to pass after forty years...** There is some disagreement as to what these forty years represent.

There are those that declare that the King James Bible is in error on this verse, and should read four years instead of forty years. Many commentaries declare II Samuel 15:7 should read four years, as do most of the modern versions of the Bible. Some believe II Samuel 15:7 reflects a mistake in the interpretation of the King James Version of the Bible. Some even go so far as to state that this verse indicates that the King James Bible is not inspired, that it should be discarded in favor of the more modern versions.

It seems consistent to me, however, to believe that the King James Bible is inspired, that it is God's Word for us, and the text correctly states forty years. Whether I understand exactly what the forty years represent is not as important as believing the Bible is true, that it contains the very words of God Himself.

II Timothy 3:16, 17 openly and plainly declares, **All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.** The Bible is my guide, and it is good for me to be instructed by the Bible. It is not good for me to try to correct, or change, the Bible, which is the Word of God. I would never try to correct God, or give Him instruction in anything at all. So why would I try to correct His Word? I don't need to change the Bible to fit my understanding. I need to change my understanding to fit the Bible.

As far as to what the forty years represent, I do not believe the forty years has reference to the length of David's reign over Israel. David ruled forty years, therefore it would be impossible to say that Absalom waited forty years to put David off the throne, because David would already be off the throne and dead.

I do not believe the forty years is the age of Absalom when he rebelled against his father. According to I Chronicles 3:1-4, David had six children born in Hebron. Absalom was one of those children. If the forty years represents the age of Absalom when he rebelled against David's kingdom, David would be approximately seventy years of age (because David was thirty when he began to reign in Hebron), and at the very end of his forty-year reign. Absalom was probably in his late twenties, or early thirties when he rebelled against David.

The forty years of II Samuel 15:7 represents the time from the anointing of David by Samuel until the time of Absalom's attempt to depose David. James Ussher in **The Annals of the World**, page 61, states that David committed adultery with Bathsheba in 1035 BC, the child was born in 1034 BC, and Solomon was born in 1034 BC. On page 58, Mr. Ussher states the anointing of David as king takes place 40 years before the rebellion of Absalom. He gives no reference as to the source of this information. On page 62, he states the rebellion of Absalom occurred in 1023 BC, but again, gives no

reference as to the source of his information. In the Editor's Preface, paragraph three, the following is stated, "The format used for the footnoting is explained in the bibliography at the end of this work. In most history books, it is very difficult to tell where the material came from. Separating the editorials from the facts would challenge even Solomon. This is not true of Ussher's work. It contains more than twelve thousand footnotes from secular sources and over two thousand quotes from the Bible or the Apocrypha. There is very little editorializing and most editorial comments come from the original writers themselves. We were able to verify about 85 percent of the footnotes pertaining to secular history. The documents for the remaining footnotes are so rare, we did not pursue them." The bibliography, on page 883 states in the first paragraph, "We would give our eye-teeth to have all the books Ussher referred to in preparing his history. Alas, some of the material is now lost forever and was destroyed in a fire in Dublin in 1922."

The death of Absalom, when Solomon was about ten years old, left his place vacant, and David, passing over the claims of all his elder sons, those by Bathsheba included (WWR – If Bathsheba had sons older than Solomon, they were not sons of David, thus were not entitled to the throne), guided by the influence of Nathan, or by his own discernment of the gifts and graces which were tokens of the love of Jehovah, pledged his word in secret to Bathsheba that he, Solomon, and no other, should be the heir (I Kings 1:13).⁹

Solomon – Peaceful, (Heb. Shelomoh), David's second son by Bathsheba, i.e., the first after their legal marriage II Samuel 11:27, 12:9. He was probably born about B.C. 1035, I Chronicles 22:5, 29:1. He succeeded his father on the throne in early manhood, probably about sixteen or eighteen years of age. Nathan, to whom his education was intrusted, called him Jedidiah, i.e., "beloved of the Lord", II Samuel 12:24,25. He was the first king of Israel "born in the purple." His father chose him as his successor, passing over the claims of his elder sons: "Assuredly Solomon my son shall reign after me." His history is recorded in Kings and Chronicles. His elevation to the throne took place before his father's death, and was hastened on mainly by Nathan and Bathsheba, in consequence of the rebellion of Adonijah I Kings 1:5-40 During his long reign of forty years the Hebrew monarchy gained its highest splendour.¹⁰

⁹ Copied, Smith's Bible Dictionary – On-Line Bible – Article: 5472 – Solomon, III, (3.)

¹⁰ Copied, Easton's Bible Dictionary – On-Line Bible – Article: 26473 – Solomon.

*Note # 8**Timeline page 17*

Five Years to Conquer the land of Canaan

Joshua 14

1. Joshua 14:4 states, **Forty years old was I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart.** Caleb was 40 years old when he was sent out as a spy from Kadeshbarnea. He brought a good report, but the people of Israel didn't listen to him and Joshua. Therefore, God caused Israel to wander a year for each day they spend spying out the land. They wandered for 40 years.
2. Joshua 14:10 states, **And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.** Caleb did not die in the wilderness, as the others did. He and Joshua were obedient, therefore God kept them alive, as He promised. The wilderness wandering lasted 40 years, and Caleb stated that the land of Canaan was conquered in 5 years; therefore he was 85 years old, and ready to receive the promise of God in the land of Canaan.

Note # 9

Timeline page 17, 18, 19

Judges and Bondages

Acts 13:20 - **And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.**

Bondage	Scripture	Country	Length	Judge	Scripture	Judge	Length
1.	Judges 3:8	Mesopotamia	8 years	1.	Judges 3:11	Othniel	40 years ¹¹
2.	Judges 3:14	Moab	18 years	2.	Judges 3:30,31	Ehud	80 years
				3.	Judges 3:30,31	Shamgar	
3.	Judges 4:3	Jabin and Sisera	20 years	4.	Judges 5:31	Barak and Deborah	40 years
4.	Judges 6:1	Midian	7 years	5.	Judges 8:28	Gideon	40 years
				6.	Judges 9:22	Abimelech	3 years
				7.	Judges 10:2	Tola	23 years
				8.	Judges 10:3	Jair	22 years
5.	Judges 10:8	Ammon	18 years	9.	Judges 12:7	Jephthah	6 years
				10.	Judges 12:9	Ibzan	7 years
				11.	Judges 12:11	Elon	10 years
				12.	Judges 12:14	Abdon	8 years
6.	Judges 13:1	Philistines	40 years	13.	Judges 16:31	Samson	20 years
				14.	I Samuel 4:18	Eli ¹²	40 years
		Total Bondage	111 years			Total Judges	339 years
						Total Bondage	111 years
						Totals	450 years

¹¹ See **Program Authors Comments** on next page, copied from CD of James Ussher's Annals of the World, from the title page, click "next" four times. Follow the link at the top of the page entitled "40 and 80 years?" For a graphical representative of the above chart, see Timeline, page 17-19.

¹² According to I Samuel 4:15 Eli was 98 years old when he died and I Samuel 4:18 reveals that he judged Israel 40 years. This means that Eli was 58 years old when he began to reign as judge. Understanding that the Philistines ruled over Israel for 40 years and that Samson was judge for 20 years, making a total of 60 years, that the Philistines ruled Israel 2 years when Eli was born.

There is no contradiction between Acts 13:20 and I Kings 6:1. I Kings 6:1 states, **And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.** Acts 13:20 speaks only of the length of the period of the judges, including Samuel as a judge. I Kings 6:1 speaks of the length of time beginning with the exodus from Egypt until the fourth year of Solomon's reign, which includes some of the time before the judges were established to rule Israel, some of Saul's reign, after the death of Samuel, the entire reign of David, and four years of Solomon's reign.

Program Authors Comments

In establishing a Bible Chronology, Ussher recognized various ways of determining a time period between persons, events, etc. One of the more subtle ones was the link between the conquest of Canaan and the first 5 judges. This link helps remove some of the mystery from the chronology of the Joshua and Judges periods:

The Bible uses the term: 'the land (or country) had rest (or quiet, or peace) for 40 (or 80) years' in each of the passages describing these time periods. It would appear on the surface that there was peace for 40 (or 80) years until the next conquest.

Ussher demonstrates that: we are not so much interested in how long these 5 people judged or when the conqueror came, but how long has it been since 'God Brought Rest From War'.

Joshua and Israel in the year of the world 2559 finished conquering the land, and there was rest from war. 40 years later God used Othniel to again bring rest from war. 80 years later, God used Ehud and Shamgar; 40 years later God used Deborah; 40 years later God used Gideon.

This logic was verified (and to be honest, dictated) by the framework established by the 30 Jubilees (see Jubilees 30 on Page 1):

Moses defined the Jubilee Celebration (Lev 25), and it was to begin when 'Israel began tilling the soil' in the year 2560 (prior to the time of Othniel, year 2599). The last Jubilee was marked by the baptism (and introduction as the Father's beloved Son) of Jesus by John the Baptist in the year 4030, the true purpose of Jubilee and appropriate climax in the last Jubilee (30 Jubilees times 49 years =

1470 years; 2560 plus 1470 = 4030). How long will it be until God brings deliverance: set the prisoners free and cancels all debts?

Any other interpretation of Judges would not make sense in the Jubilees time frame. Ussher believed the Jubilees time frame to be a subtle form of prophecy, giving exact years between important events. Like Daniel's 70 Weeks prophecy, not all Jubilee years were significant, though some were interesting. The important ones were the first and last, marking time until Jesus' time would be announced.

A lot of people think Ussher was wrong to put so much importance in the Jubilees framework. But like building a house, without a 'proper' blueprint, the building process can be very haphazard. Many conflicting historical items would not have been resolved without the Jubilees' framework.

Like the '215 year sojourn in Egypt', we must look below the surface to see the depth and design of God's Word and History.

Note # 10

Timeline page 14

THE TEN LOST GENERATIONS OF JUDAH

OR

The sins we commit in this life have long lasting consequences

Introduction:

Normally, three things are given to the firstborn. (1) The genealogy is traced through the first-born son; (2) the birthright is given to the firstborn son; (3) the firstborn son also gets a double portion of the father's wealth for an inheritance.

- I. I Chronicles 5:1,2 reveals **Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. 2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:).** Reuben held the birthright, as he was the eldest son of Leah, the first wife of Jacob. He lost his birthright by defiling his father's bed. The birthright then passed to Joseph, the eldest son of Jacob's second wife, Rachel. Judah became the chief ruler, or more clearly stated, the one whom the Christ child would come through.

Order of the Birth of Jacob's Children

<u>Jacob</u>	<u>Leah</u>	<u>Rachel</u>	<u>Zilpah</u> <i>Leah's handmaid</i>	<u>Bilhah</u> <i>Rachel's handmaid</i>
1. Reuben	Gen. 29:32			
2. Simeon	Gen. 29:33			
3. Levi	Gen. 29:34			
4. Judah	Gen. 29:35			
5. Dan				Gen. 30:6
6. Naphtali				Gen. 30:8
7. Gad			Gen. 30:11	
8. Asher			Gen. 30:13	
9. Issacher	Gen. 30:18			
10. Zebulun	Gen. 30:20			
11. Diana	Gen. 30:21			
12. Joseph		Gen. 30:24		
13. Benjamin		Gen. 35:18		

- A. The chief ruler refers to Jesus Christ, who will trace His genealogy through Mary back to Judah, not Reuben.
1. Reuben lost the right to be in the genealogy by lying with Bilhah, Genesis 35:22.

2. Judah was next in line to be in the genealogy of Christ, because he prevailed above his brethren, but his adultery with Tamar caused the next 10 generations to lose the right to come into the congregation of the Lord, therefore the genealogy was traced another way until the 10 generations were completed. David was the 10th generation from Judah. This is why Saul, of the tribe of Benjamin, was selected as the first king of the nation of Israel.
- B. The word “firstborn” denotes the special privileges and advantages belonging to the first-born son among the Jews.
1. He became the priest of the family. Thus Reuben was the first-born of the patriarchs, and so the priesthood of the tribes belonged to him. That honour was, however, transferred by God from Reuben to Levi. Numbers 3:12,13 8:18
 2. The first-born son was also allotted a double portion of the paternal inheritance, Deuteronomy 21:15-17. Reuben was, because of his undutiful (sacrilegious - WWR) conduct, deprived of his birthright, Genesis 49:4, I Chronicles 5:1. Esau transferred his birthright to Jacob, Genesis 25:33.
 3. The first-born inherited the judicial authority of his father, whatever it might be II Chronicles 21:3 - Jehoram received the kingdom from his father because he, Jehoram, was the firstborn. By divine appointment, however, David excluded Adonijah in favour of Solomon.
 4. The Jews attached a sacred importance to the rank of “first-born” and “first-begotten” as applied to the Messiah, Romans 8:29; Colossians 1:18; Hebrews 1:4-6. As first-born he had an inheritance superior to his brethren, and was the alone true priest.¹³

II. Deuteronomy 21:15-17 states, **If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: 16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: 17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.**

- A. This passage refers to Jacob who had more than one wife, yet loved one wife more than the other. Jacob loved Rachel more than Leah; therefore God would not allow him to prefer Rachel’s children to Leah’s.
1. Genesis 29:30 - Jacob loved Rachel more than Leah and served Laban another seven years for her.
 2. Genesis 29:31 - When God saw that Jacob loved Rachel and not Leah, he opened the womb of Leah, but closed Rachel’s womb.
 3. Genesis 29:32 - Leah names Reuben, which means “see ye a son,” because she knew Jacob didn’t love her.

¹³ Points 1-4 are taken from On-Line Bible, topic 23592, Birthright. In I Chronicles 5:1, double click on the word “birthright.”

4. Genesis 29:33 - Simeon was born because God heard that Leah was hated.
 5. Genesis 29:34 - When Levi was born, Leah believed her husband would be joined unto her.
 6. Genesis 29:35 - Leah had either earned Jacob's love, or gave up on him, and praised the Lord when Judah was born.
- B. Jacob's firstborn, Reuben, was to be the one the genealogy of Christ would be traced through, but because of his rebellion against God's morals, this would not be done.
1. Genesis 35:22 - Reuben lay with Bilhah, and lost the birthright and genealogy.
 2. It would seem the next in line (Simeon) would take both the birthright and the genealogy, but Deuteronomy 21:15-17 comes into play and the birthright goes to Joseph, the firstborn of the wife that was loved.
 3. Some think the great wickedness of Levi and Simeon in killing the household of Shechem and Hamor, Genesis 34, resulted in both of these families losing the right to be included in the genealogy of Christ. I do not find a scripture to prove this idea.
- C. God would then use Judah, but because of his immorality, God would keep ten generations of Judah out of the genealogy. To keep Israel alive through the drought that came to Canaan and their subsequent trip to Egypt, God used Joseph, the firstborn of Rachel, the wife Jacob loved most. God would keep his own word, and would not allow the genealogy to be traced through Joseph, but he would give Joseph a "double portion" by allowing Manasseh to be counted a tribe of Israel in eternity and Joseph would be counted in place of Ephraim. Revelation 7:6 - 12,000 sealed from the tribe of Manasseh and Revelation 7:8 - 12,000 sealed from the tribe of Joseph.
- D. The birthright goes to the firstborn and refers to that which will receive the double portion of the inheritance. (This double portion is not only for this present world, but also for all eternity!!)
1. Deuteronomy 21:17 - Reuben was supposed to get a double portion, but because he committed adultery with Bilhah, he lost the birthright, and this double portion went to Joseph.
 2. The double portion given to Joseph.
 - a. Immediate and material double portion.
 - 1) Numbers 1:5-16 - This is a list of the tribes of Israel. Note that Joseph and Levi are not included in this list.
 - 2) The two sons of Joseph (Ephraim and Manasseh) are listed because this was the immediate and material double portion received by Joseph.
 - b. Eternal and Spiritual double portion.
 - 1) Ephraim and Dan lost this position because they allowed an idol to be erected in their tribe. I Kings 12:26-30.
 - 2) Deuteronomy 29:18-20 - The Lord said he would blot the name of the man, the woman, the family, or the tribe who goes and serves any other god except Him.

- 3) During the Great Tribulation, God continues to give the double portion to Joseph through sealing 12,000 of the tribe of Joseph (which beforehand wasn't a tribe) and the tribe of Manasseh.
- 4) This also shows the grace of God in preserving the faithful of the tribe of Ephraim in the tribe of Joseph.
- 5) The tribe of Levi was included in the sealing of the 12,000 because they were continually faithful to God, and God would lose none that belonged to Him.

III. I Chronicles 5:1,2 indicates that the genealogy should be traced through Judah, not Joseph, but according to Deuteronomy 23:2, a bastard shall not enter into the congregation of the Lord until the tenth generation.

A. The following story relates why ten generations of Judah are left out of the genealogy.

1. Genesis 38:1,2 records that Judah married a Canaanite woman whose name isn't mentioned in the Bible. Judah got acquainted with a certain Adullamite whose name was Hirah. It was while visiting with Hirah that Judah saw the daughter of Shuah, who was a Canaanite. For proof that Shuah was the father and not the daughter, see Genesis 38:12, **And in process of time the daughter of Shuah Judah's wife died...**
 2. Genesis 38:3-5 records that they had three children: (1) Er, (2) Onan and (3) Shelah.
 3. Genesis 38:6-10 records that Judah chose Tamar for Er's wife.
 4. Er was wicked in the sight of the Lord, and the Lord killed him.
 5. Judah instructed his second son, Onan, to perform the duty of the kinsman redeemer and raise up children by Tamar for Er.
 6. Onan married Tamar, but refused to consummate the marriage, and God killed him.
 7. Genesis 38:11 records that Shelah was too young for marriage, and Judah asked Tamar to wait until Shelah was grown before he performed the duty of the kinsman redeemer.
 8. Genesis 38:12 records that Judah's wife died, and after an appropriate time of mourning, Judah returned to work.
 9. Genesis 38:13-30 records that Judah went in unto Tamar, thinking she was a harlot. Tamar conceived twins by her father in law whom she named Pharez and Zarah.
- B. Pharez and Zarah were bastards, and were not permitted to enter into the congregation of the Lord, Deuteronomy 23:2,3.
- C. Their descendants were included in the genealogy of Christ, but the dates of their birth, death, and length of life were not given.
- D. King David was the tenth generation from Judah.
1. He was the first king of Israel from the tribe of Judah.
 2. He was the first king of Israel that is a type of Jesus Christ, the King of the Jews.
 3. The generations can be counted from King David until the end of the kings.

4. The generations from Judah to David are as follows and are found in Matthew 1:3-6.
 - a. Judah committed adultery with Tammar who bare twins - Phares and Zara.
 - b. Phares (1st generation)
 - c. Esrom (2nd generation)
 - d. Aram (3rd generation)
 - e. Aminadab (4th generation)
 - f. Naasson (5th generation)
 - g. Salmon (6th generation)
 - h. Booz (7th generation)
 - i. Obed (8th generation)
 - j. Jesse (9th generation)
 - k. David (10th generation)

Note # 11

Timeline page 20

Reconciling II Kings 8:26 and II Chronicles 22:2

II Kings 8:26 – **Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother’s name was Athaliah, the daughter of Omri king of Israel.**

II Chronicles 22:2 – **Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother’s name also was Athaliah the daughter of Omri.**

Quote from John Gill On II Chronicles 22:2

Verse 2. Forty and two years old was Ahaziah when he began to reign. In II Kings 8:26, he is said to be but twenty two years old at his accession to the throne, which is undoubtedly most correct; for this makes him to be two years older than his father when he died, who was thirty two when he began to reign, and reigned eight years, II Chronicles 21:20,

Different ways are taken to solve this difficulty:

1. Some refer this to Jehoram, that he was forty two when Ahaziah began to reign, but he was but forty when he died;
2. Others to the age of Athaliah his mother, as if he was the son of one that was forty two, when he himself was but twenty two; but no instance is given of any such way of writing, nor any just reason for it;
3. Others make these forty two years reach to the twentieth of his son Joash, his age twenty two, his reign one, Athaliah six, and Joash thirteen;
4. But the two principal solutions which seem most to satisfy learned men are,
 - a. The one, that he was twenty two when he began to reign in his father’s lifetime, and forty two when he began to reign in his own right; but then he must reign twenty years with his father, whereas his father reigned but eight years: to make this clear they observe {b}, as Kimchi and Abarbinel, from whom this solution is taken, that he reigned eight years very happily when his son was twenty two, and taken on the throne with him, after which he reigned twenty more ingloriously, and died, when his son was forty two; this has been greedily received by many, but without any proof:
 - b. The other is, that these forty two years are not the date of the age of Ahaziah, but of the reign of the family of Omri king of Israel; so the Jewish chronology
 - c. But how impertinent must the use of such a date be in the account of the reign of a king of Judah?
 - 1) All that can be said is, his mother was of that family, which is a trifling reason for such an unusual method of reckoning:
 - 2) It seems best to acknowledge a mistake of the copier, which might easily be made through a similarity of the numeral letters, bm, forty two, for bk, twenty two
 - 3) And the rather since some copies of the Septuagint, and the Syriac and Arabic versions, read twenty two, as in Kings; particularly the Syriac version, used in the church of Antioch from the most early times; a copy of which Bishop Ussher

obtained at a very great price, and in which the number is twenty two, as he assures us; and that the difficulty here is owing to the carelessness of the transcribers is owned by Glassius, a warm advocate for the integrity of the Hebrew text, and so by Vitranga: and indeed it is more to the honour of the sacred Scriptures to acknowledge here and there a mistake in the copiers, especially in the historical books, where there is sometimes a strange difference of names and numbers, than to give in to wild and distorted interpretations of them, in order to reconcile them, where there is no danger with respect to any article of faith or manners; and, as a learned man has observed of the New Testament,¹⁴

I believe the correct way of reconciling differences in scriptures is to understand that we don't understand what God is saying. When we try to make the scriptures say what we understand them to say, we always wind up in trouble.

Another way of reconciling these scriptures is to declare that II Chronicles 22:2 is speaking about the total dynasty of Omri, although there is no reason for so doing.

1. I Kings 16:23 - **In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.**
2. I Kings 16:29 - **And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.**
3. I Kings 22:52 - **Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.**
4. II Kings 3:1 - **Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.**
5. 6 years + 22 years + 2 years + 12 years = 42 years.

While the above calculations arrive at 42 years, there seems to be no reason whatsoever for interpreting the difference between II Kings 8:26 and II Chronicles 22:2 this way.

¹⁴ WWR – I hesitate to say the Bible has a copying error. I sincerely believe God is able to keep His Bible perfect, free from all copying errors, even if I don't fully understand what a particular verse is saying. To say the Bible has copying errors leads to many other such terrible errors, as to finally disregard anything and everything the Bible says if it doesn't align itself with our thinking. The fact is that God doesn't think like we think, He doesn't act like we act (for this we should be eternally grateful). We should accept the Bible (KJV) at face value, believing it to be true, even if we can't reconcile certain scriptures. I cannot reconcile the doctrines of grace with the doctrine of whosoever will. I believe them both, knowing that God understands much, much more than I am able.

Note # 12

Timeline page 21

Reconciling II Kings 15:2

1. II Kings 14:1-2, 17 and 23 all agree, stating that Amaziah the son of Joash, king of Judah began to reign in the 2nd year of Joash, king of Israel and continued to rule 15 years after his death. Jeroboam II began to reign in the 15th year of Amaziah, king of Judah.
 - a. II Kings 14:1-2 – **In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. 2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother’s name was Jehoaddan of Jerusalem.**
 - b. II Kings 14:17 – **And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.**
 - c. II Kings 14:23 – **In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.**
2. The problem appears with II Kings 15:2, which states that Azariah (Uzziah) began to reign in the 27th year of Jeroboam. Amaziah, king of Judah, lived only to the 15th year of Joash, king of Israel; therefore there is an 11 or 12 year period when Judah has no king. II Kings 15:1-2 – **In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign. 2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother’s name was Jecholiah of Jerusalem.**
3. Now Amaziah lived only to the fifteenth year of Jeroboam, II Kings 14:2,17,23 in which year, and not in his twenty seventh, it might be thought Azariah his son began to reign. There are various ways taken to remove this difficulty, not to take notice of a corruption of numbers, “twenty seven for seventeen”, which some insist on. Ben Gersom and Abarbinel are of opinion, that those twenty-seven years of Jeroboam’s reign are not to be understood of what were past, but of what were to come before the family of Jehu was extinct; and that he reigned twenty-six years, and his son six months, which made twenty-seven imperfect years. Others suppose that Jeroboam reigned with his father eleven or twelve years before his death; and, reckoning from the different periods of his reign, this was either the twenty seventh year, or the fifteenth or sixteenth: and others, that the reign of Azariah may be differently reckoned, either from the time his father fled to Lachish, where he might remain eleven or twelve years, or from his death, and so may be said to begin to reign either in the fifteenth or twenty seventh of Jeroboam; or there was an interregnum of eleven or twelve years after the death of his father, he being a minor of about four years of age, which was the fifteenth of Jeroboam, during which time the government was in the hands of the princes and great men of the nation; and it was not till Azariah was sixteen years of age, and when it was the twenty seventh year of Jeroboam’s reign, that the people agreed to make him king, see II Kings 14:21 and which seems to be the best way of accounting for it. ¹⁵

¹⁵ John Gill on II Kings 15:2

4. Quote from John Gill - there was an interregnum of eleven or twelve years after the death of his father, he being a minor of about four years of age, which was the fifteenth of Jeroboam, during which time the government was in the hands of the princes and great men of the nation; and it was not till Azariah was sixteen years of age, and when it was the twenty seventh of Jeroboam's reign, that the people agreed to make him king, see II Kings 14:21 and which seems to be the best way of accounting for it.
5. II Kings 15:1 – **In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.** The twenty seventh year of Jeroboam's reign refers to the length of time Jeroboam had been both viceroy and king of the land. The actual length of Jeroboam's reign as king of Judah was 41 years.
6. II Kings 14:17 – **And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.** There is a reason this verse states that Amaziah lived 15 years after the death of Jehoash, king of Israel. There is also a reason II Kings 14:21 states that the next king of Judah, Azariah, the son of Amaziah was 16 years old when the people made him king. **And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.** It seems very probable that the reign of Jeroboam was looked on as having begun about the fifth year of his dad, Jehoash, when he was made viceroy of the land. It is well known that Jeroboam recovered those cities his father had lost and overthrew Benhadad. Even though Jehoash was ruling king, Jeroboam was very powerful and considered by some to be the actual ruler of the land. This reasoning eliminates the 11 or 12-year interregnum between the reign of Jehoash and Jeroboam, and places the vacancy after Jeroboam's reign.

If the interregnum is placed between Jehoash and Jeroboam, it must be established that Amaziah had no sons older than Azariah that could have taken the throne. It must also be supposed that some sort of council, or other group ran the government of Judah, while Azariah was being prepared for the position of king. The interregnum period remains 11 or 12 years. If Azariah had been established as king when he was only 4 or 5 years old, he would not have been a real ruler anyway. He would have been much too young for the position. Establishing Azariah as king when he was 16 years old is young enough.
7. See *Note # 14* for more information on this reconciliation.

Note # 13

Timeline page 21

Reconciling II Kings 15:8

II Kings 15:8 states, **In the thirty and eighty year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.**

If all scriptures are taken at face value, and are correctly understood, Zachariah must have begun his reign in the 38th year of the reign of Azariah, King of Judah, just as the Bible states.

I Kings 15:12 – **This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.**

The four generations of Jehu are:

1. Jehoahaz
2. Jeroboam
3. Jehoash, or Joash
4. Zachariah

God will always keep his word, regardless of circumstances. We should never doubt or fear concerning God's integrity. When the people of God are not faithful to God, he will still keep his word. We should all be very careful to understand the promises of God for in those promises is the way to be faithful to God.

*Note # 14**Timeline page 21*

Reconciling II Kings 15:30 & 33

II Kings 15:27 states, **In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.** II Kings 15:2 records that Uzziah reigned 52 years, therefore it would seem that Pekah began to reign in the last year of Uzziah's reign. However, II Kings 15:32 states, **In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.** These verses reflect a difference of two years.

There could have been a joint reign between Uzziah and his son, Jothan, where Jothan was "trained" in the ways of being a king when his father was old. There is no contradiction in any scripture, but contradictions might appear to the casual reader.

II Chronicles 26:16-21 tells the story of Uzziah attempting to offer sacrifice in the house of God. The priests rebuked him, and he became leprous, which stayed with him until his death. II Chronicles 26:21 confirms that Uzziah was a leper in his own separated house until the day of his death. His son, Jothan, ruled in his place. II Chronicles 26:21 states, **And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.**

*Note # 15**Timeline page 14***Sarah and the Birth of the Promised Seed**

If Abraham was born when Terah was 130 years old, does this make the birth of Isaac when Abraham was 100 years old, a natural act and not a fulfillment of God's promise?

We must understand that the promise of the Redeemer comes through the woman, not the man! This fact does not discount the man's role, but reinforces another Biblical fact: God uses both the man and the woman in the marriage relationship to fulfill His plan.

- I. Genesis 3:15, The promise of the coming Savior.
 - A. The fact is that God gave the promise of the coming Messiah and Savior to Satan, represented by the serpent, not to the man or the woman.
 - B. The promise stated that the seed of the woman, not the seed of the man, would bruise the head of Satan.
 - C. It was naturally assumed that God would fulfill His promises through the man.
 - D. God doesn't use a man at all in the birth of Jesus Christ. God is the Father.

- II. The promise given to Abraham and Sarah.
 - A. Gen. 12:2,3; 15:1-4, The birth of Isaac is according to the promises of God, not the strength of the flesh.
 - B. There was a misunderstanding between Abraham and Sarah that still exists today among students of the Bible.
 1. They thought that the promised child must come from Abraham, but they didn't believe the promised child must come through Sarah.
 2. They thought the man was the most important person in the marriage relationship, because the genealogy was always traced through the man.
 3. It was naturally assumed that God would fulfill His promises through the man.
 4. Bible scholars often overlook this point, but the following scriptures will reveal that the miracle birth of Isaac was not so much through Abraham as it was through Sarah.
 - C. Genesis 11:30, the second time Sarah is mentioned in the Bible, it is stated that she was barren. Such a truth was never stated about Abraham.
 - D. Genesis 15:1-4, God assures Abraham that the promised seed shall come forth from his own bowels, and shall not be the son of another.
 1. Abraham is included because Sarah is an honorable woman.
 2. God will not use sin (Sarah being with a man other than Abraham) to bring forth the promised son.
 - a. If there is sin involved in the birth of any of the promised seed (as in the case of Judah and Tamar), there must be a cleansing period as stated in the Bible.
 - b. The descendents of Judah and Tamar were not permitted in the Tabernacle for 10 generations, Deut. 23:2.
 - c. David, King of Israel was the tenth generation from Judah, who committed adultery with Tamar.

- d. This is why Saul was anointed King of Israel, and ruled until David was born and became eligible to the throne. This fact does not discount that Saul lost his right to rule by his disobedience.
 - E. Genesis 16:1,2 - Sarah and Abraham, convinced that God will not use Sarah in the promise, consider it God's will for Hagar to bear a child for Sarah. As we now understand, this was not God's will at all.
 - F. Genesis 18:9-15 - God revealed to Abraham and Sarah that she will bear the promised seed, even though she will be 90 years old when the child is born.
 - G. Genesis 21:1-8 - Sarah bore the promised seed when Abraham was 100 years old. This makes her 90 years old.
 1. It should be noted that verse 1 states that God visited Sarah, not Abraham.
 2. The promise of Genesis 3:15 was to the woman, not to the man.
 3. It is not a miracle that Abraham was able to produce seed at the age of 100.
 4. Abraham was born when his father was 130 years old, see note # 3, page 8.
 5. The miracle was that Sarah was able to conceive a child, when she was past the age of bearing children, and bear that child to full term delivery at the age of 90.
- III. The promise given to Isaac and Rebekah.
- A. Genesis 25:19-26 - Isaac and Rebekah were married 20 years before they had any children.
 1. Isaac married at age 40, but Rebekah was barren.
 2. It is very strange that Sarah and Rebekah are both barren when they are not closely related.
 3. There is no mention of any other barren women in their family.
 4. There is no mention that Isaac was incapable of producing children.
 - B. It was only because Isaac prayed for the promise that they received the promise.
 1. This tells us something about promises doesn't it?
 2. We ought to pray that God will fulfill the promises He has given to us.
- IV. Jacob left home at age 71, married at age 78, and had 12 children in the next 13 years.
- V. The genealogy of Mary is given in the Bible.
- A. Matthew 1:1-17 gives the genealogy of Joseph.
 1. Matthew 1:16 is worded very carefully so it will be understood that Joseph is the husband of Mary, but not the father of Jesus.
 2. **And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.**
 - B. Luke 3:23-38 gives the genealogy of Mary.
 1. It is as important to understand the genealogy of Mary, as it is to understand the genealogy of Joseph.
 2. Luke 3:23 is worded very carefully, including Joseph in the genealogy, but explaining that he is not the father of Jesus Christ.

3. **And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,**
- C. The genealogy of Joseph and Mary are traced to King David. Mary's genealogy is traced to Nathan, a son of King David by his wife Bathsheba. Joseph's genealogy is traced to Solomon, a son of King David by his wife Bathsheba.

Note # 16

Timeline page 19

Saul's Bad Decisions
His Kingdom Will Not Continue
I Samuel 13:1-13

Saul's bad decisions:

1. I Sam 13:9 - to sacrifice
2. I Sam 13:14 - numbering the people
3. I Sam 13:19 - No smith in Israel
4. I Sam 14:17-19 - Going to battle without asking God
5. I Sam 14:24 - Commanding not to eat until enemy destroyed
6. I Sam 14:36-37 - Saul asked God for guidance too late
7. I Sam 14:39 - Kill the person who disobeyed bad decision # 5
(If not for Jonathan, there would have been no victory on that day)

Note # 17

Timeline page 19

Jonathan is Older Than David

I Samuel 13:1,2

These verses explain that in the second year of Saul's reign he gathered together an army to fight against the army of the Philistines. It is very interesting to note that Jonathan (verse 2) was in charge of a thousand men. I would suppose Jonathan was at least 20 years old, perhaps older.¹⁶ This would make Jonathan approximately 28 years older than David. In almost all the children's stories I have read, Jonathan and David are pictured as being about the same age, but they were not.

My calculations:

1. I Chronicles 29:27 and I Kings 2:11 - David ruled 40 years.
2. II Samuel 5:4,5 – David was 30 years old when he began to reign and, **in Hebron he reigned over Judah seven years and six month: and in Jerusalem he reigned thirty and three years over all Israel and Judah.**
3. II Samuel 5:4 - David began his reign over Judah when Saul died. David was 30 years old at the time.
4. Acts 13:21 - Saul ruled 40 years.
5. Therefore, Saul had been ruling 10 years when David was born.
6. I Samuel 13:1 states, **Saul reigned one year; and when he had reigned two years over Israel,** Therefore: when Saul had ruled two years, it was eight years until the birth of David.

The difficulty with understanding that Jonathan was about 28 years older than David is that Saul must be approximately 20 years older than Jonathan. If we estimate that Jonathan was 20 in the second year of Saul's reign and that Saul was 20 years older than Jonathan, and that Saul would rule another 38 years before his death, this would make Saul 78 years old at his death.

¹⁶ From On-Line Bible, topic 25108 – Jonathan. The eldest son of king Saul, and the bosom friend of David. He is first mentioned when he was about thirty years of age, some time after his father's accession to the throne, I Sam. 13:2. Like his father, he was a man of great strength and activity, II Sam. 1:23, and excelled in archery and slinging, I Chron. 12:2, II Sam. 1:22. The affection that evidently subsisted between him and his father was interrupted by the growth of Saul's insanity. At length, "in fierce anger, he left his father's presence and cast in his lot with the cause of David, I Sam. 20:34. After an eventful career, interwoven to a great extent with that of David, he fell, along with his father and his two brothers, on the fatal field of Gilboa, I Sam. 31:2,8. He was first buried at Jabesh-gilead, but his remains were afterwards removed with those of his father to Zelah, in Benjamin, II Sam. 21:12-14. His death was the occasion of David's famous elegy of "the Song of the Bow," II Sam. 1:17-27. He left one son five years old, Merib-baal, or Mephibosheth, II Sam. 4:4, compare II Chron. 8:34.

1.	Jonathan was 20 years old in I Sam. 13:1,2.	20
2.	Saul was 20 years older than Jonathan.	+ <u>20</u>
3.	Saul's age in I Sam. 13:1,2	40
4.	Saul will reign another 38 years	+ <u>38</u>
5.	Age of Saul at death	78

Frankly, it doesn't seem right to conclude that the Israelites would allow their king, who was 78 years old (and likely older), to go to battle. It might have been that Saul didn't fight, but simply controlled the battle from a safe vantage point, until the enemy overran the Israelite forces and destroyed his headquarters.

Another point is the age of Jonathan at his death. If Jonathan was about 20 years old in I Samuel 13:1,2, he would be approximately 58 years old in I Samuel 31. I suppose Jonathan would also be a leader, instead of a fighter, and would command the battle from a safer vantage point than the heat of battle, which explains why he was with his dad in death.

Later, when David was king, the Israelites refused to allow him to go to battle as he approached old age. Perhaps the Israelites learned a valuable lesson when Saul was killed, that they didn't want to repeat with David.

Another point that enters into this discussion is Mephibosheth. II Samuel 4:4 states that Mephibosheth was five years old when Jonathan was killed in battle. If Jonathan was 20 years old in I Samuel 13:1,2, then he will be approximately 53 years old when Mephibosheth was born. If, as stated on On-Line Bible, Jonathan was approximately 30 years old, he would be 63 years old when Mephibosheth was born. This, of course, also makes Saul older, likely about 85 years (at the youngest) when he was killed.)

It is interesting to note that Saul actually lost the kingdom in his second year as king, but he continued to rule another 38 years, and continued to live into old age, even advanced old age. This shows us that God does not always judge sin when we think He ought to judge it. God judges sin in His timing, not ours.

*Note # 18**Timeline page 20*

When Did Baasha come against Judah?

II Chronicles 16:1 states, **In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.**

John Gill's commentary remarks,

Which, in II Chronicles 16:1 is said to be in the thirty sixth year of Asa's reign, or rather of his kingdom; for it can never mean the year of his reign, for Baasha was dead many years before that, since his reign began in the third of Asa, and he reigned but twenty four years, and therefore must die in the twenty seventh of Asa; but it is to be understood of the kingdom of Judah, when it was divided from Israel; from that time to this were thirty six years, seventeen under Rehoboam, three under Abijam, so that this year must be the sixteenth of Asa; thus it is calculated in the Jewish chronology {u}, and which is followed by many of the best of our chronologers:

Jamieson, Fausset and Brown make the following comments:

Baasha had died several years before this date (I Kings 15:33), and the best biblical critics are agreed in considering this date to be calculated from the separation of the kingdoms, and coincident with the sixteenth year of Asa's reign. This mode of reckoning was, in all likelihood, generally followed in the book of the kings of Judah and Israel, the public annals of the time (II Chronicles 16:11), the source from which the inspired historian drew his account.

*Note # 19**Timeline page 20*

I Kings 16:23

In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

How long was the reign of Omri – 12 years or 6 years?

The reign of Omri was actually 6 years, but he struggled for power an additional 6 years before he gained the throne. After Omri became king, he ruled 6 years.

Note:

1. I Kings 15:25 – **And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.**
2. I Kings 15:33 – **In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.”**
3. I Kings 16:8 – **In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.**
4. I Kings 16:15 – **In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.**
5. These scriptures all reflect the reign of the kings of Israel compared to the reign of Asa King of Judah.
6. Now see: I Kings 16:29 – **And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.**
7. The 38th year of Asa’s reign coincides exactly with the beginning of the reign of Ahab.
8. Reading I Kings 16:15-23 we understand that Omri had already made himself a powerful man before Zimri killed Elah. When the opportunity arose for Omri to establish himself as king, he was in position, and used the opportunity to set himself up as king.

Note # 20

Timeline page 21

Pekah, Jothan, Ahaz, Hoshea, Hezekiah

Concerning the interregnum between Pekah and Hoshea

II Kings 15:30 – **And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.**

According to II Kings 15:32-33, Jothan reigned only 16 years. **In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. 33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.**

Therefore Hoshea must have killed Pekah four years after Jothan stopped ruling, in the fourth year of his son, Ahaz. I have no proof there was a joint reign with Ahaz and Jothan.

It is also likely that the 20th year is also the time when Tiglathpileser, king of Assyria carried Israel away into captivity the first time. II Kings 15:29. Hoshea killed Pekah at that time, but there was no king over the land because Assyria would not allow it. Later, Hoshea established himself as king, and failed to give tribute to Assyria, as described in II Kings 17:3-4. Then, II Kings 17:3, 5-6 describes how Shalmaneser, king of Assyria carried Israel away into captivity the second time. II Kings 17:7-23 describes the sins of Israel in provoking the Lord to give them over to the heathen. II Kings 17:24-41 explains that Israel was inhabited with foreigners who brought in their own religion, which was mingled with the religion of the Jews. II Kings 17:32-33 describes their compromise. **So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. 33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.**

Reconciling II Kings 15:27 and II Kings 15:32

II Kings 15:27 states, **In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.** II Kings 15:2 records that Uzziah reigned 52 years, therefore it would seem that Pekah began to reign in the last year of Uzziah's reign. However, II Kings 15:32 states, **In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.** These verses reflect a difference of two years.

I think there was a joint reign between Uzziah and his son, Jothan, where Jothan was “trained” in the ways of being a king when his father was old. There is no contradiction; it just appears to be a contradiction.

Reconciling II Kings 15:30 and II Kings 17:1

II Kings 15:30 states, **And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead,**

in the twentieth year of Jotham the son of Uzziah.

II Kings 17:1 states, **In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.**

In this account there is some difficulty, since it was in the twentieth of Jotham, that is, the fourth of Ahaz, that Hosea conspired against Pekah king of Israel, and slew him, when it might be reasonably thought he began his reign: now either there was an interregnum until the twelfth of Ahaz, or Hoshea however was not generally received and acknowledged as king till then, as others think; he being a tributary to the king of Assyria, and a kind of viceroy, is not said to reign until he rebelled against him; after which he reigned nine years, four in the times of Ahaz, and five in the reign of Hezekiah, II Kings 18:9,10, in this way the author of the Jewish chronology goes {r}, in which he is followed by other Jewish writers; and this bids as fair as any to remove the difficulty, unless these nine years refer to the time of his reign before the twelfth of Ahaz; and the sense be, that in the twelfth of Ahaz he had reigned nine year's; but it is said he "began" to reign then.¹⁷

¹⁷ John Gill on II Kings 17:1

Note # 21

Timeline page 20

Kings Of Israel Who Sinned After The Manner Of Jeroboam

1. **Jeroboam** – I Kings 13:34 – And this thing became sin unto the house of **Jeroboam**, even to cut it off, and to destroy it from off the face of the earth.
2. **Nabad** – I Kings 15:25,26 – And **Nadab** the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. 26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.
3. **Baasha** – I Kings 15:33,34 – In the third year of Asa king of Judah began **Baasha** the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. 34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.
4. **Elah** – I Kings 16:12-13 – The sins of Elah are compared to the sins of his father, Baasha – Thus did **Zimri** destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet, 13 For all the sins of Baasha, and the sins of **Elah his son**, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.
5. **Zimri** – I Kings 16:18,19 – And it came to pass, when **Zimri** saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, 19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.
6. **Omri** – I Kings 16:25,26 – But **Omri** wrought evil in the eyes of the LORD, and did worse than all that were before him. 26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.
7. **Ahab** – I Kings 16:30,31 – And **Ahab** the son of Omri did evil in the sight of the LORD above all that were before him. 31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.
8. **Ahaziah** – I Kings 22:51-52 – **Ahaziah** the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. 52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:
9. **Jehoram** – II Kings 3:1-3 – Now **Jehoram** the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. 2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made. 3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

10. Jehu – II Kings 10:31 – **But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.**
11. Jehoahaz – II Kings 13:1-2 – **In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. 2 And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.**
12. Jehoash – II Kings 13:10-11 – **In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. 11 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.**
13. Jeroboam II – II Kings 14:23,24 – **In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. 24 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.**
14. Zachariah – II Kings 15:8-9 – **In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. 9 And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.**
15. Shallum – II Kings 15:15 – **And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel. There is no reason to believe Shallum behaved himself any different that all the other kings of Israel. The Bible does not say he followed in the sins of Jeroboam, but it does tell of his conspiracy.**
16. Menahem – II Kings 15:17-18 – **In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. 18 And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.**
17. Pekahiah – II Kings 15:23-24 – **In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. 24 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.”**
18. Pekah – II Kings 15:27-28 – **In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years. 28 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.**
19. Hoshea – II Kings 17:1-2 – **In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. 2 And he did that which was evil in the sight of the LORD, but not as the kings of Israel that**

were before him. There is an indication that Hoshea didn't sin as bad as his fathers, but there is no indication he departed from the sins of Jeroboam.

Kings Of Israel Who Did Not Sin After The Manner Of Jeroboam

Every king of Israel followed after the sins of Jeroboam. I know Jeroboam did not realize he was beginning a legacy of rebellion and unbelief in the promises of God when he established the golden calves in Bethel and Dan, as recorded in I Kings 12:26-33. His intention was to establish his kingdom, but in reality he did not trust God to establish the kingdom for him. This is a major failing in our society today. God's promises are as valid for us as they were for Jeroboam. God will establish us in his kingdom in the very place we should be. If we will only obey him and not look at the ever changing circumstances around us.

It is good for parents to obey God in the raising of their children, letting God establish them as Godly parents in the eyes of their children. It is good for pastors to obey God in the pastoring of their churches and let God establish them as pastors in the eyes of the people they pastor. It is good for each saved person to obey God and let God establish them as "Christians" in the eyes of their friends and neighbors.

If God would open our eyes to see future generations, we would see people building on the foundation we have left for them. What is the foundation we are building for them? Are we seeking the promises of God, or we are trying to lay up all this entire world's goods we can? Is the foundation we are presently laying going to be the destruction of the generations that follow us?

It is extremely important that each of us understand that we are setting an example others will follow. It may not be our intention that others follow us, but there will be those that follow us. We all have a great influence on those around us, whether we know the people or not, or whether we want to have an influence on them. May each of us be very careful how we live our lives, always trusting God and relying on him, so others will know how they ought to live before a most holy and precious God. The repercussions of sin are more severe than we can ever realize.

Note # 22

Timeline page 22

How God Preserved the Lineage of Jesus Christ through the Babylon Captivity

II Kings 25:7 - And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

1. The Egyptians killed Josiah.

II Kings 23:28-30 – **Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 29 In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. 30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.**

2. Josiah's son, Jehoahaz, also called Shallum died in Egypt.

II Kings 23:31-34 – **Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. 32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done. 33 And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. 34 And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. There is no mention of any descendants.**

3. Josiah's son, Eliakim (Jehoiakim) had a son named Jehoiachin, who reigned in his stead after he died.

II Kings 24:5,6 – **Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.**

4. Josiah's grandson, Jehoiachin (also named Eliakim) ruled three months when Nebuchadnezzar came to Jerusalem, captured King Jehoiachin and took him to Babylon where he remained for more than 37 years.

II Kings 24:12 – **And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.**

II Kings 24:15 – **And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.**

II Kings 25:27-30 – **And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evilmerodach king of Babylon in the year that**

he began to reign did lift up the head of Jehoiachin king of Judah out of prison; **28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; 29 And changed his prison garments: and he did eat bread continually before him all the days of his life. 30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.**

I Chronicles 3:17 states, **And the sons of Jeconiah; Assir, Salathiel his son,** Jeconiah is Jehoiachin. Salathiel compares to Salathiel of Matthew 1:12, which states, **And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;** Zorobabel of Matthew 1:12 compares to Zerubbabel of I Chronicles 3:19.

5. Josiah's son Mattaniah (also named Zedekiah) ruled after Nebuchadnezzar killed all the sons of Zedekiah and took him to Babylon.

II Kings 25:7 – **And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.** There is no record that Zedekiah had any more children.

It is amazing to see that while God chastens Israel for their disobedience and rebellion to him, he was very careful to preserve the seed Christ would come from! God continually worked on the heart of the unbelieving Nebuchadnezzar when this pagan leader would not understand or even recognize that God was God. It would not be until later – when he finished seven years of eating grass like an ox, that he was saved and glorified God.

Note # 23

Timeline page 14

Comparison Of Actual Lineage To The Lineage Given In Matthew 1

	Old Testament Lineage	Scripture	Lineage of Matthew	Scripture
1.	Abraham		Abraham	Matt. 1:2
2.	Isaac		Isaac	Matt. 1:2
3.	Jacob		Jacob	Matt. 1:2
4.	Judah		Judas	Matt. 1:2
5.	Pharez	I Chron. 2:4	Phares	Matt. 1:3
6.	Hezron	I Chron. 2:5	Esrom	Matt. 1:3
7.	Ram	I Chron. 2:9, 10	Aram	Matt. 1:3
8.	Amminadab	I Chron. 2:10	Aminadab	Matt. 1:4
9.	Nahshon	I Chron. 2:10	Naasson	Matt. 1:4
10.	Salma	I Chron. 2:11	Salmon	Matt. 1:4
11.	Boaz	I Chron. 2:11	Booz	Matt. 1:5
12.	Obed	I Chron. 2:12	Obed	Matt. 1:5
13.	Jesse	I Chron. 2:13	Jesse	Matt. 1:5
14.	David	I Chron. 2:15	David	Matt. 1:6
15.	Solomon	II Sam. 5:14	Solomon	Matt. 1:6
16.	Rehoboam	I Kings 14:21	Roboam	Matt. 1:7
17.	Abijam	I Kings 14:31	Abia	Matt. 1:7
18.	Asa	I Kings 15:8	Asa	Matt. 1:7
19.	Jehoshaphat	I Kings 22:41	Josaphat	Matt. 1:8
20.	Jehoram	II Kings 8:16	Joram	Matt. 1:8
	Ahaziah ¹⁸	II Kings 8:25		
	II Kings 8:27 (bad king)			
	Joash (Jehoash)	II Kings 11:2		
	II Kings 12:2 (bad king)			
	Amaziah ¹⁹	II Kings 14:1,2		

¹⁸ The son and successor of Ahab as king of Israel (1 Kings 22:40). He reigned two years and died after suffering a fall in his palace at Samaria (2 Kings 1:2-17). The prophet Elijah announced Ahaziah would die because he sent for help from Baal-zebub, the god of Ekron, instead of from Yahweh. 2. The son and successor of Jehoram as king of Judah (2 Kings 8:25). He reigned for one year and died after being wounded as he fled from Jehu while visiting King Joram of Israel (2 Kings 9:27). These two kings were related to one another. Athaliah, the mother of Ahaziah of Judah, was the sister of Ahaziah of Israel. So, Ahaziah of Israel was the uncle of Ahaziah of Judah. (Copied from Holman Bible Dictionary)

¹⁹ Amaziah: Ninth king of Judah, the son of Joash and father of Uzziah (797-767 B.C.). He was 25 years old when he ascended the throne. He speedily avenged the murder of his father, who had been killed by court servants. Amaziah was uncommonly merciful in his avenging, as he only murdered the guilty servants, not the servants' children (2 Kings 14:5-6).

Among Amaziah's accomplishments, he conscripted an army for Judah, composed of all men age 20 and above. He also hired mercenaries from Israel, but declined to use them at the advice of a "man of God" (1

	Old Testament Lineage	Scripture	Lineage of Matthew	Scripture
21.	Azariah (Uzziah)	II Kings 15:1	Ozias	Matt. 1:8
22.	Jothan	II Kings 15:33	Joatham	Matt. 1:9
23.	Ahaz	II Kings 16:1	Achaz	Matt. 1:9
24.	Hezekiah	II Kings 18:1	Ezekias	Matt. 1:9
25.	Manasseh	II Kings 20:21	Manasses	Matt. 1:10
26.	Amon	II Kings 21:18	Amon	Matt. 1:10
27.	Josiah Jehoiakim (Eliakim)	II Kings 21:25,26 I Chron. 3:15	Josias	Matt. 1:10
28.	Jehoiachin	II Kings 24:6	Jechonias	Matt. 1:11
29.	Salathiel	I Chron. 3:17	Salathiel	Matt. 1:12
30.	Zerubbabel	Nehemiah 12:1	Zorobabel	Matt. 1:12
31.	²⁰		Abiud	Matt. 1:13
32.			Eliakim	Matt. 1:13
33.			Azor	Matt. 1:13
34.			Sadoc	Matt. 1:14
35.			Achim	Matt. 1:14
36.			Eliud	Matt. 1:14
37.			Eleazar	Matt. 1:15
38.			Matthan	Matt. 1:15
39.			Jacob	Matt. 1:15
40.			Joseph	Matt. 1:16
41.			Christ	Matt. 1:16

Matthew 1:17

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

- I. 14 generations from Abraham to David, counting David.
 1. Abraham
 2. Isaac

Chron. 25:7). Amaziah led his army to Seir, where he easily defeated the Edomites, making them again subject to Judah. Yet, he took Edomite idols back to Jerusalem and worshiped them. He then refused to listen to the rebuke and the forecast of doom brought by God's prophet (2 Chron. 25:11-16).

Encouraged by his victory in Edom, Amaziah challenged Joash; king of Israel; to battle. Though Joash tried to avoid a conflict, Amaziah persisted and was defeated at the hands of Israel. The Temple and royal palace were plundered, the wall of Jerusalem was pierced, and Amaziah was taken prisoner. Amaziah survived Joash by fifteen years. Because of a conspiracy against him he fled to Lachish but was murdered there. See: Judah, Kings of; Joash; Uzziah; Jehoaddin (his mother). (Copied from Holman Bible Dictionary)

²⁰ It seems the Old Testament genealogy is not given, at least in any form I can ascertain. Jamieson, Fausset, and Brown Commentary, notes on Matthew 1:13-15 states: None of these names are found in the Old Testament; but they were doubtless taken from the public or family registers, which the Jews carefully kept, and their accuracy was never challenged.

3. Jacob
4. Judas
5. Phares
6. Esrom
7. Aram
8. Aminadab
9. Naasson
10. Salmon
11. Booz
12. Obed
13. Jesse
14. David

II. 14 generations from David to the Josiah – Matt. 1:17. Count David, stop at Josiah. Matthew 1:11, 12 states, **And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;** I stopped the count of generations at Josiah because of the wording of 1:11 and 12. Josiah was the last generation that was counted as living in the Promised Land. Jechonias (Jehoiachin) was the first generation that was counted in the lineage, but he lived outside the Promised Land.

1. David
2. Solomon
3. Roboam
4. Abia
5. Asa
6. Josaphat
7. Joram
8. Ozias
9. Joatham
10. Achaz
11. Ezekias
12. Manasses
13. Amon
14. Josias

III. 14 generations from Jechonias to Christ.

1. Jechonias
2. Salathiel
3. Zorobabel
4. Abiud
5. Eliakim
6. Azor
7. Sadoc
8. Achim
9. Eliud

10. Eleazar
11. Matthan
12. Jacob
13. Joseph
14. Christ

*Note # 24**Timeline page 22*

Jehoiakim, King of Judah

II Kings 23:31-34 – Jehoiakim, brother of Jehoahaz, and son of Josiah, was made king after Jehoahaz (Shallum) was removed by Pharaoh-nechoh.

II Kings 23:36-37 states, **Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. 37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.** See Schedule 4, page 29 for information on the family of Jehoiakim.

Jehoiakim was removed from the genealogy of Christ as given in Matthew 1. See Note 25, page 88. Some of the evil things Jehoiakim did are:

Jeremiah 36 – When Jeremiah was instructed by God to write in a book all the prophecies against Israel in an attempt to turn Israel back to God, Jeremiah obeyed, but Jehoiakim burnt the book in a fire. Jeremiah then wrote the book the second time, adding more words of condemnation to it. Some of the words of condemnation are recorded in Jeremiah 36:30-31, **Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. 31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.** This was not an idle threat. There is no Bible record this happened, but I personally believe it happened just exactly like God said it would.

The Bible gives the following reference concerning Jehoiakim:

II Kings 23:34-37 – **And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. 35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaohnechoh. 36 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. 37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.**

Note # 25

Timeline page 20

The Mysterious Numbers of the Hebrew Kings

In the last 50 years, the work of Edwin Thiele on Hebrew chronology has become widely accepted by evangelicals and secular historians. We will show that his work is most unbiblical despite his claims to the contrary and has problems with the secular historical of other nations.

It is very important for any person studying the Bible to use the Bible and the Bible only as their textbook. Every work must be compared to the Bible, and every fact discarded as untrue that does not agree with the Bible. The Bible is the Word of God, and is pure because it came to fallen man from a sinless, perfect, all knowing, all seeing God. It is for this reason that I have included this entire note from *The Annals of the World*, by James Ussher, Master Books, ISBN: 089051-360-0, page 913, Appendix D: Evidentialism – The Bible and Assyrian Chronology. Used by permission.

It is refreshing to see the creation movement maturing from the strictly evidential approach of the 60's and 70's to the biblically based, axiomatic approach of recent years. This represents a shift in emphasis from science to philosophy, from looking at theories to looking at how to build theories and interpret facts. The emphasis is on the authority of the Bible. Our understanding of the sciences pertaining to origins has been greatly enhanced as a result of using this Bible first approach.

One area, which has been almost totally untouched, is the area of biblical chronologies, especially for the period of the divided kingdom. Chronological problems are identical to the problems faced by the creation movement in dealing with the early chapters of Genesis. However, the arguments and logic are not nearly so simplistic and most people surrender when confronted by a wordy argument. Reduced to the simplest terms, we have the same problem we faced in Genesis stated in a more complex way, what is your authority? In this article we will show how Thiele has massaged the biblical data to make it fit with the current understanding of Assyrian chronology. You can guess very accurately which came out second best, the Bible or Assyrian chronology. Thiele stated: {1}

“Between the absolute chronology of the Hebrews and that of their neighbours there can be no conflict. If the biblical chronology seems to be at variance with Assyrian chronology, it may be because of errors in the Hebrew records, but it may also be because the data persevered in these records are not correctly understood.”

This statement sets the tone for Thiele's work. I was not aware that Assyrian chronology was inspired!

Theile's book, *The Mysterious Numbers of the Hebrew Kings* has been published three times, 1951 {1}, 1965 {2} and 1983 {3}. There are major revisions between each printing. We will be referring to material from all three printings but wherever possible use the latest printing. Also, we will refer to the work by Leslie McFall in 1991 {4}, which has some minor refinements to Thiele's chronology. All scripture quotations are from the Modern King James Version and are denoted by MKJV in the reference. {5}

The Problem

The problem with biblical chronology is that it does not fit with our current understanding of Assyrian chronology. The biblical chronology is too long by about 40 years. Thiele very creatively manipulated the biblical data to eliminate about 40 years of history. He did this by constructing viceroy relationships to collapse the length of a king's reign by overlapping it with the king's predecessor. He was the first person we know of to make such a detailed reconstruction of the divided kingdom using this approach. (Rudiments of his scheme can be traced back at least 50 years before him.) By this, he gave his shortened chronology much credibility. Having it published by a well known university press, considerably helped his cause.

Let us look at the three dates where Assyrian and biblical history are supposed to intersect. These three dates are the main reason for abridging the biblical chronology. These dates are 841 BC, 853 BC and 701 BC.

841 BC

This date is documented on the Black Obelisk of Shalmaneser III. Theile states:

“The date of 841 is established by Jehu's payment of tribute to Shalmaneser III of Assyria in that year and, together with 853, becomes one of the basic dates in Hebrew history. Although the Bible makes no mention of Jehu's payment of tribute to Assyria, Shalmaneser III mentions that in the eighteenth year of his reign he went against “Hazael of Aram,” shut him up in “Damascus, his royal city,” and “received tribute of the men of Tyre, Sidon and of Jehu, the son of Omri.” {6}

From the Bible, it is easy to deduce that Jehu started to reign about 12 years after the death of Ahab. This would fix the date for the death of Ahab at 853 BC and the first year of Jehu at 841 BC.

At first glance this seems to be impeccable evidence for discarding the longer biblical chronology. According to it, Ahab died in 897 BC and Jehu started to reign about 885 BC. If this were so, obviously Jehu would be dead and gone long before Shalmaneser III started to reign. However, remember that very few archaeologists are Christians and most are hostile to the Word of God. Therefore, expect anything they find to be interpreted in the worst possible way to confound Bible believing Christians. Once these interpretations are published, they seem to get a life of all their own and many Christian authors echo

them without bothering to check what was actually found. This was the very reason the Christian Church caved in on evolution and why many churches ignore the historical portions of the Old Testament as being unreliable. It is a slippery road to liberalism that is well greased with the opinions of scholars.

Fossils and radiometric dating seemed to provide the absolute truth as to the age of the world until someone took the time to see what assumptions are involved. Likewise, in this case it is extremely important to determine what was actually found and ignore the just so stories that became associated with the find. I had to search many sources before I found one that was honest enough to admit what was really found and what it meant.

The basis of what Thiele stated comes from the inscriptions found on the Black Obelisk of Shalmaneser III. I found the following in a Bible dictionary.

“The text depicts Shalmaneser’s triumphs over several kingdoms of Syria and the West. Of special interest to Bible students is one panel in the second row in which a bearded Semite bows before the king while his servants present gifts. The text refers to the humble suppliant as Jehu, son of Omri (a name by which all Israelite kings were identified, whether of the Omride dynasty or not) and describes the gifts he brought. The event, apparently from the year 841 B.C., gives us the earliest surviving picture of an Israelite and shows how such a person might have appeared to an Assyrian sculptor. There is no evidence, however, that the obelisk was actually depicting the Israelite monarch Jehu.”{7}

So, except for the fact we are not certain of the actual date of the obelisk and who is in the picture, we are in fine shape! Just as the Israelite kings were described as sons of Omri, when many were not, likewise many may have been identified with the name Jehu. We do not have enough evidence from secular history to determine this. Therefore, if someone dogmatically states this was indeed Jehu and the event occurred in 841 BC, you might ask him this:

“If a man was arrested for murder and the evidence that would convict him was of the same nature as you give for this obelisk, could you convince a jury of twelve beyond the shadow of a reasonable doubt of the veracity of your statement?”

The last statement in the preceding quotation from the Bible dictionary is very important. Very few Bible dictionaries will be willing to give you the whole story. Indeed, we still do not know if we have the whole story.

853 BC

This was the date of the famous battle of Qarqar that was fought between Shalmaneser III and an anti-Assyrian coalition. The Bible dictionary lists A-ha-ab-bu Sir²-i-la-a-a as supplying 2000 chariots and 10,000 men for this battle. A-ha-ab-bu is taken to mean

Ahab. Sir'-i-la-a-a is taken to mean Israel. {8} This is given as proof positive that the Ahab of 1 Kings was present at this battle.

This word may be translated Ahab but that does not prove that it was the King Ahab of the Bible. Several possibilities exist. In ancient history, it is the rule, not the exception, that different writers gave the same person different names. Consider this example:

“After Laborosoarchodus, who was disposed of by his subjects for his acts of villany, Nebuchadnezzar’s grandchild by his daughter succeeded him. The new king was his son by Evilmerodach and called by Berosus, Nabonidus, but by Herodotus, Labynitus, by Abydenus, Nabannidochus and by Daniel, Belshazzar or Baltazar.”{9}

Nebuchadnezzar’s grandson had at least four or five different names depending on who wrote the history! Just because you see an historian use a name that is the same as a name mentioned elsewhere by a different historian, you cannot assume both historians are referring to the same individual. You must study the context to be sure. This is the major failing of Assyrian history. Because the material is so scanty and fragmentary, we often do not have enough information to be absolutely sure about who we are reading about and if we are interpreting it correctly. However, that has never stopped a scholar from spinning a good story about what he thinks it says. If he has enough prestige, his story will soon become the gospel.

Another possibility is that the person in command of the force was a general of a king of Israel and not the king himself. Saul, David, Solomon and Pekah had generals over their armies and the names are recorded in the scriptures.

The story may be improbable given the events that happened during Ahab’s reign. He suffered a three year drought that destroyed most of the livestock in the kingdom. Just a few years before this alleged event at Qarqar took place, Ahab was invaded by Benhadad. In that battle, Ahab was scarcely able to muster 7000 soldiers much less any chariots or horseman. However, the story is that he sent 10,000 troops and 2000 chariots to this battle at Qarqar. This was no small force, especially considering the large number of chariots.

No doubt some king from Israel sent an army to the battle of Qarqar. However, it was not likely King Ahab. We shall see later when we look at the biblical problems, how much the texts of the Bible were twisted to force Ahab into this later time period when the battle of Qarqar took place.

701 BC

We are not certain why this date is essential to Thiele’s chronology. If Thiele had not made this synchronisation with Hezekiah, he would have had much less criticism of his scheme. Thiele conjectures that this was the date that Sennacherib invaded Hezekiah in the 14th year of his reign. By forcing this synchronisation, Thiele ignores several

synchronisations of the biblical text. We shall discuss this under the heading of the “Third Biblical Example”.

Biblical Considerations

The main problem with Thiele’s chronology is the violence it does to the scriptures. To remove about 40 years from a chronology, as well defined as the one we have in the Bible, requires some very creative exegesis or worse, discarding numbers that do not fit our preconceived ideas. This is a classic case of starting with evidence outside the Bible and making the Bible say what we want to hear. In the preface to the third edition, Thiele stated: {10}

“The only basis for a sound chronology of the period to be discussed is a completely unbiased use of biblical statements in the light of all other knowledge we can bring to bear on the problem, notably the history and chronology of the ancient Near East.”

This statement indicates Thiele’s approach to the Word of God and secular history. For Thiele used the supposed dates from Assyrian chronology, which allegedly intersect with the biblical chronology, to force fit the biblical data into the mould of secular chronology. We will only deal with the most serious problems in his work.

First Biblical Example

To collapse the biblical history, you must create overlapping reigns of kings so that the total length of the period is significantly shortened. The fun really begins with Uzziah. Up until then, the dates on Thiele’s and McFall’s chronology are within a couple of years of the one derived by the longer biblical chronology.

As we said, there is very little disagreement with the longer reconstruction for the first 150 years even to the 12 year viceroyship of Jeroboam II with Jehoash. At this point, Thiele stated that in the 27th year of Jeroboam, Uzziah became sole king and that he had a viceroy relationship with his father for 24 years. The only rationale for selecting a 24 year period is that Thiele can make it fit with current archaeological expectations. Again, Josephus and all the writers before this century never guessed that there was a viceroyship of any length, much less 24 years for Uzziah. The Bible says:

“And they brought him (Amaziah, Uzziah’s father) on horses, and he was buried at Jerusalem with his fathers in the city of David. And all the people of Judah took Azariah (Uzziah) who was sixteen years old and made him king in place of his father Amaziah.”(2 Kings 14:20,21 MKJV)

“In the twenty-seventh year of Jeroboam king of Israel, Azariah the son of Amaziah (Uzziah) king of Judah began to reign. He was sixteen years old when he began to reign and he reigned fifty-two years in Jerusalem.”(2 Kings 15:1,2 MKJV)

By all rules of exegesis, one would conclude that Uzziah was made king when he was 16 years old after the death of his father. This event happened in the 27th year of Jeroboam. Not so according to Thiele! A little arithmetic will show that it is rather difficult to be made king 8 years before you were born! For if you came to the throne when you were 16 but had been a viceroy with your father for 24 years already, you were made viceroy 8 years before you were born! According to Thiele, McFall and others the text is incorrect. It should read in the 3rd year of Jeroboam not the 27th. {11} By happy chance, by having Uzziah as viceroy for 24 years, Thiele can manipulate the rest of the numbers for Uzziah's reign without violating too many synchronisms.

Before we proceed to the next example, a little historical note is of interest. Thiele was not the first one to propose Uzziah's imaginary viceroy relationship. We found it in a very old Bible produced at the turn of the century and in the 1909 International Standard Bible Encyclopaedia (ISBE). {12} The latter also documents this non-existent viceroy relationship that Uzziah had with his father for exactly the same period of 24 years. However, it creates a 12 year viceroy relationship between Uzziah and his son, Jotham and has Pekah becoming king in the 52nd year of Uzziah as one would expect. Unless one checked the Bible and found out that Pekah ruled for 20 years one would not notice a problem. However, the ISBE chart shows Pekah coming to the throne in 736 BC. This means his rule finished in 717 BC four years after the fall of Samaria in 721 BC. I guess Pekah had so much bureaucracy that the message took four years to get to the man at the top! Imagine a king reigning for four years with no kingdom! No doubt some wag pointed out this piece of illogic to the theological experts and this view was quietly dropped.

This brings us to the next example and how Thiele found another place to delete these 12 years from the chronology.

Second Biblical Example

To delete the 12 years requires incredible ingenuity. Thiele worked on the reign of Pekah just as the ISBE had done many years earlier. Read the following scripture texts carefully:

“In the thirty-ninth year of Azariah (Uzziah) king of Judah, Menahem the son of Gadi began to reign over Israel, ten years in Samaria.”(2 Kings 15:17 MKJV)

“And Menahem slept with his fathers. And Pekahiah his son reigned in his place. In the fiftieth year of Uzziah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, two years. ... But Pekah the son of Remaliah, a commander of his, conspired against him and struck him in Samaria, in the palace of the king's house, with Argob and Arieah, and fifty men of the Gileadites with him. And he killed him and reigned in his place. ... In the fifty-second year of Uzziah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, twenty years.”(2 Kings 15:22-27 MKJV)

There are two views on how to understand this passage.

a) The traditional view to those who are not under the influence of modern scholarship is this. Menahem reigned for 10 years, followed by his son, Pekahiah, who reigned for two years. Pekahiah was murdered by his commander, Pekah, who in turn reigned for 20 years. By normal rules of exegesis, this would be the most normal way to understand the text. Accession dating {13} is used in all these examples.

Uzziah Regal Year	Northern Kingdom King
39	Menahem, 10 years (#2Ki 15:17)
50	Pekahiah, 2 years (#2Ki 15:23)
52	Pekah, 20 years (#2Ki 15:27)

39 40 41 42 43 44 45 46 47 48 49 50 51 52-Years of Uzziah
 1 2 3 4 5 6 7 8 9 10 -Reign of Menahem
 1 2 -Reign of Pekahiah
 1-Reign of Pekah

b) Both Thiele and McFall would have the diagram look like this:

39 40 41 42 43 44 45 46 47 48 49 50 51 52-Years of Uzziah
 1 2 3 4 5 6 7 8 9 10 -Reign of Menahem
 1 2 -Reign of Pekahiah
 1 2 3 4 5 6 7 8 9 10 11 12 13-Reign of Pekah

Absolutely no biblical justification is given for starting the reign of Pekah in the 39th year of Uzziah. They say Pekah was a rival king in Gilead to both Menahem and Pekahiah and Pekah really started his sole reign in the 52nd year of Uzziah. The Bible says that Pekah was the captain of Pekahiah, not a rival king reigning in Gilead. Further, the Bible says Pekah started to reign in the 52nd year not the 39th year of Uzziah.

Lets look at all the kings of the Northern Kingdom who were dated by the reign of Uzziah.

Uzziah Regal Year	Northern Kingdom King
38	Zachariah, 6 months (#2Ki 15:8)
39	Shallum, 1 month (#2Ki 15:13)
39	Menahem, 10 years (#2Ki 15:17)
50	Pekahiah, 2 years (#2Ki 15:23)
52	Pekah, 20 years (#2Ki 15:27)

By all rules of exegesis, one would think these kings in the Northern Kingdom reigned sequentially. Not so if you have the guide of enlightened scholarship. It is obvious that Menahem's and Pekahiah's reigns overlap the first 12 years of Pekah's reign, or is it? Both Thiele and McFall wrest the obvious meaning of the Bible. {#2Ki 15:25,27} There

is absolutely no biblical justification for this. Indeed, they use different rules when it suits them. In the first example we gave, they said the synchronisation date referred to the time when Uzziah was made viceroy. In this case, they say the synchronisation refers to the time when Pekah became sole king. You cannot have it both ways and no matter which way Thiele and McFall go, they create logical inconsistencies in the text. Further the just so story they created about Pekah is pure fiction and contradicts the Bible. {#2Ki 15:25} Pekah was a commander of Pekahiah and not a rival king to him!

Third Biblical Example

Thiele holds to a synchronisation for the year 701 BC to make it the 14th year of the reign of Hezekiah when Sennacherib invaded Judah. Thiele is forced to discard three synchronisations to do this. According to the Bible:

- a) Hezekiah started to reign in the 3rd year of Hoshea. {#2Ki 18:1,2}
- b) In the 6th year of Hezekiah and the 9th year of Hoshea, Israel was captured. {#2Ki 18:10}
- c) In the 12th year of Ahaz, Hoshea began to reign over Israel. {#2Ki 17:1}

Thiele claims these are late amendments to the biblical text and is honest enough to admit he cannot make these verses fit his chronology. In forcing this synchronisation, Thiele has the reign of Hezekiah and his son, Manasseh, co-reigning together for at least 11 years. There is absolutely no biblical evidence to support this aside from this forced synchronisation.

Thiele also runs into problems with the secular chronology of Babylon. The Bible says that Hezekiah was visited by representatives from Merodachbaladan, the king of Babylon. According to our understanding of Ptolemy's canon, this king ruled in Babylon from 721-710 BC and then died. If Thiele did not try to force this connection with Sennacherib for the year 701 BC, he would not have had this problem.

According to Assyrian chronology, this Sennacherib, whoever he was, went on and reigned for a number of years after this invasion. The Bible states he returned to his own land and was killed by his sons. {#2Ki 19:36,37} No great time is implied between the unsuccessful invasion and his untimely death. According to Tobit in the Apocrypha, Sennacherib returned and conducted ethnic cleansing to rid the land of Jews. About 55 days after his return, he was murdered by his two sons. {#/APC Tob 1:15-22} Verse 15 states that Sennacherib's estate was troubled. This may refer to the loss of the 185,000 men in the campaign against Hezekiah. {#2Ki 19:35} If so, it would account for Sennacherib's fury against any Jews he found.

McFall tries to salvage the synchronisms that Thiele discards by saying Hezekiah reigned as viceroy with his father for the first 16 years of his reign. Then he commenced his sole reign after the death of his father in 715 BC. Thereby, the synchronisations Thiele could not make fit, McFall does. (This solution is not new and was proposed 40 years ago in the

New Bible Dictionary. Thiele never accepted it.) This creates some real exegetical problems for in the 6th year of Hezekiah, Israel fell and in the 14th year Hezekiah was invaded by Sennacherib. By all rules of logic, you would assume about 8 years elapsed between these events. Wrong! According to the New Math over 22 years elapsed if you use Thiele's dates of 723 BC for the fall of Israel and 701 BC for the invasion by Sennacherib! McFall tries to wiggle out of this by claiming the first date (6th year) was from the time Hezekiah was made viceroy with his father and the second date (14th year) was dated from the time Hezekiah became sole king. How would anyone know this if he was reading just the Bible?

Earlier Bible dictionaries like the 1909 ISBE did not require this synchronisation and we really wonder if it is required either. The biblical record does not list all the invasions and battles that Israel and Judah fought. Also the name for the same person, may not resemble the name given to him in another country. Ancient history abounds with examples of this.

Other Issues

There are many more problems with Thiele's chronology (and McFall's amendments) which space does not permit us to deal with. How much time do you want to waste refuting a defective system? Until we get good biblical answers for the 24 year viceregency of Uzziah and the 12 year overlap of Pekah with the other kings of Israel, not to mention the many conflicts introduced by these changes, we should not surrender the older, longer chronology of the Bible.

Since most historians for the Egypt period have blindly accepted Thiele's dates, they are labouring under a 40 to 50 year error when they try to align Egyptian history with biblical history. Egyptian history is challenging enough being handicapped by the errors introduced by Thiele's dating procedures! It is most amusing to see them conjecture who the pharaoh of the exodus was in 1446 BC when the biblical date for the exodus is closer to 1491 BC!

Conclusion

The arbitrary nature in which Thiele and McFall handle the text is obvious. They create imaginary viceroy relationships when it suits them. Sometimes they count years from when a king became a viceroy, sometimes from when he became sole king. The only reason for this is to escape the logical contradictions they created by their initial assumptions. The longer chronology consistently measures time from when a king became viceroy. This procedure is in accord with the oldest Talmudic understanding of how this was done. Thiele and Mcfall sweep aside methods of interpretation that are derived from the most ancient writers, in favour of a new capricious way of handling the text according to the external dictates of archaeology. Their work has indeed rendered the numbers of the Hebrew Kings most mysterious.

Christians have largely abdicated the fields of history and archaeology to those who are worldly wise. Many have been told, even in Bible Colleges, that the historical portions of the Bible are unreliable. This is hardly faith building! Fifty years ago, most Christians did not have ready access to the wealth of material we have today concerning science and evolution. We can thank Dr. Henry Morris and others who have followed in his steps for this. We do not have all the answers about Assyrian chronology and how it fits with the Bible. However, we must learn the same lesson about history as we learned about science. True science does not conflict with the Bible. Likewise, true history agrees with and does not refute the scriptures. Pray that God will raise up Christians in the field of history to help us write a true history that honours the Bible.

Lewis Dabney was a voice crying in the wilderness 140 years ago. He recognised most clearly the problems and sounded a warning against the dangers of science, falsely so called to the church. No one listened and the church madly pursued a course of compromise which would have destroyed her, but for the grace of God. At that time he said concerning attacks made by geologists against the Bible: {14}

“The authority of the Bible, as our rule of faith, is demonstrated by its own separate and independent evidences, literary history, moral, internal, prophetic. It is found by the geologist in possession of the field, and he must assume the aggressive, and positively dislodge it from its position. The defender of the Bible need only stand on the defensive. That is, the geologist must not content himself with saying that his hypothesis, which is opposed to Bible teachings, is plausible, that it cannot be scientifically refuted, that it may adequately satisfy the requirements of all the physical phenomena to be accounted for. All this is naught, as a successful assault on us. We are not bound to retreat until he has constructed an absolutely exclusive demonstration of his hypothesis; until he has shown, by strict scientific proofs, not only that his hypothesis may be the true one, but that it alone can be the only true one; that it is impossible any other can exclude it.”

What applies to attacks on the Bible from geology applies equally to attacks from historians and archaeologists. The Bible is the only book that provides a continuous history from creation down to the death of Nebuchadnezzar. More importantly, the Bible is the inspired Word of God and is without error. Assyrian chronology is not inspired and is fraught with errors. Both Thiele and McFall have too low a view of inspiration. If what they claim is true, why should we ever trust any historical portion in the Bible until it has been interpreted by the sure word of the archaeologist. Are we to trust the fallible word of archaeologists and historians, who have yet to get their first theory right? Or are we to trust the infallible Word written by God, who has yet to make his first mistake? {15}

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11. Ibid 3, p. 119; Ibid 2. p. 83; Ibid 1; p. 68-70. Each edition treats this matter in less detail than the previous edition.
12. Article, "Chronology of the Old Testament", vol. 1, p. 640, *The International Bible Encyclopaedia*, 1929, Hendrickson Publishers, Peabody, MA., (The original publication was published in 1909. Editor.)
13. Accession dating means that a king did not start counting his years of reign until the Jewish New Year was past. So the length of his reign is really given in the number of Jewish New Years he celebrated. According to the Bible this was in Nisan. (Exodus 12:2) According to Thiele and McFall, the godly Southern Kingdom used Tishri (about October) and the ungodly Northern Kingdom used Nisan (about April.) No convincing proof is given except they say the it works.
14. Robert Lewis Dabney, 1982, *Discussions of Robert Lewis Dabney*, Banner of Truth Trust, Carlisle, PA, vol. 3, p. 136
15. A detailed outline of the longer chronology is available from the author. In it, he considers all the numbers in not just Kings and Chronicles but from the prophets as well. All popular problems with the chronology are addressed in detail.

*Note # 26**Timeline page 14***James Ussher and the Creation of the World**²¹

When it comes to suggesting a date for the creation of the Earth, perhaps few people have been the butt of more ridicule on the subject from sceptics than Archbishop James Ussher. It was Ussher who in the 1650s put forward the idea that this occurred on October 23, 4004 BC, and this year appeared as a marginal note in many Bibles up until about the mid-20th century. So was Ussher a wise man, a charlatan, or just naive? And what should we think about his date?

The Scholar of Honour and Repute

James Ussher was born in Dublin, Ireland, in 1581. As a young man he resolved to devote himself wholly to the work of the Church, and the Lord honoured him in his resolve. At 18 he entered Dublin University, which was then one of the major universities. At 20 he was ordained a deacon and priest in the Anglican Church at Dublin. At 26 he was appointed chairman of the Department of Divinity at Dublin, an honour accorded to very few who were that young. He was a professor from 1607 to 1621, and was twice appointed vice-chancellor of Trinity College, Dublin.

From his early school days he excelled in history, and from the time he was 20 for the next two decades he read every history book he could get his hands on. He excelled in church history and prepared several large authoritative works dealing with the Irish and English churches from the times of the Apostles.

In 1625, he was appointed Archbishop of Armagh, which was the highest position in the Irish Anglican Church. An expert in Semitic languages, he argued for the reliability of the Hebrew text of the Old Testament and wrote widely on Christianity in Asia, and other Bible-related topics.

In 1628, King James appointed him to his Privy Council in Ireland. He was critical of the rebellion against Charles the first. However, Cromwell, who headed the rebellion, held him in great esteem. When Ussher died, Cromwell held a magnificent funeral for him and had him buried in Westminster Abbey.

The Only Reliable Source Document

One of Ussher's many projects was the writing, in Latin, of a complete history of the world covering every major event from the time of creation to 70 AD. He published this 1600-page tome in Latin in 1650. An English translation was published in 1658, two years after his death. This work is fascinating to read; however, few of us have access to it. The work is being republished and, as it is completed, will be posted for downloading

²¹ Appendix B: The Forgotten Archbishop, The Annals of the World, by James Ussher, Master Books, ISBN: 089051-360-0, page 891. Used by permission.

on the Answers in Genesis web site. The contents of the first volume of his work are already posted for download. It covers the period from creation to 176 BC.

In preparing this work, Ussher first made the assumption that the Bible was the only reliable source document of chronological information for the time periods covered in the Bible. In fact, before the Persian Empire, very little is known about Greek, Roman, and Egyptian history, or the history of other nations. Much rests on speculation and myths. Dates in secular history become more certain with the founding of the Media-Persian Empire.

For events before this time, Ussher relied solely on the data from the Bible to erect his historical framework. He chose the death of Nebuchadnezzar as a reliable date to anchor all the earlier biblical dates to. Hence, working backward from that date, he ended up with his date for creation of October 23, 4004 BC.

How Did He Arrive At This Date?

Nowhere in your Bible does it say that the day was October 23. Because the Jews and many other ancient peoples started their year in the autumn, Ussher assumed there must be a good reason for it. He therefore concluded that God created the world in the autumn. After consulting astronomical tables he picked the first Sunday after the autumnal equinox.

We all know that the equinox occurs around September 21, not October 23. Well, it does now, thanks to some juggling of the calendar. In his studies, Ussher found that the ancient Jews and the Egyptians did not use a year based on the moon. Instead they had a year made up of twelve months, each thirty days long. At the end of the year they tacked on five days. Every four years they added six days. However, a year of 365 days is too short, and one of exactly 365.25 days is too long. You have to drop days from it to keep the seasons from drifting.

When Julius Caesar reformed the calendar, he adopted the system we now use, with twelve months of various lengths. On September 2, 1752, eleven days were dropped from the English calendar to make the seasons start when they were supposed to. Another day was dropped in 1800 and again in 1900. These years would normally have been leap years, but were made normal years to keep the calendar in line. Today we use the Gregorian calendar which is a refinement of the Julian calendar.

Before Julius Caesar's reform, no correcting days were made to the calendar. For the four thousand years from Caesar's time to the time of creation almost thirty-two days have to be dropped to make the seasons start when they should. Hence, by making these adjustments, Ussher arrived at the date of October 23, not September 21.

Now you ask, how did he get the year 4004 BC?

Answer: He took the chronologies in Genesis 5 and 11, together with some other Bible passages which we will look at. To simplify the calculations, we will tie the chronology to the fall of Jerusalem in 588 BC. The detailed calculations cover over 100 pages in the original document!

From Genesis 5 we get the following:

First Genealogy-Genesis 5

Verse	Event	Age of the Earth
1:1-31	Creation	0
5:3	Seth born when Adam, 130.....	130
5:6	Enos born when Seth, 105	235
5:9	Cainan born when Enos, 90	325
5:12	Mahalaleel born when Cainan, 70	395
5:15	Jared born when Mahalaleel, 65	460
5:18	Enoch born when Jared, 162.....	622
5:21	Methuselah born when Enoch, 65.....	687
5:25	Lamech born when Methuselah, 187	874
5:28	Noah born when Lamech, 182	1056
11:10	Shem born when Noah, 502.....	1558
7:6	Flood when Noah, 600.....	1656

From Genesis 11 we get:

11:10	Arphaxad born when Shem, 100.....	1658
11:12	Salah born when Arphad, 35.....	1693
11:14	Eber born when Salah, 30	1723
11:16	Peleg born when Eber, 34	1758
11:18	Reu born when Peleg, 30	1787
11:20	Serug born when Reu, 32.....	1819
11:22	Nahor born when Serug, 30	1849
11:24	Terah born when Nahor, 29	1878
11:32, 12:4	Abraham born when Terah, 130	2008
12:4	Abraham enters Canaan, 75	2083

In the Bible there are some large time periods given. These enable us to do the same calculations as Ussher, without going into all the intermediate details as he did.

Golden Arches of Time

Abraham left Haran until the Exodus2513
 exactly 430 years to the day.
 -(Ge 12:10, Ex 12:40, Gal 3:17)
 Exodus to start of Temple, 479 years.....2992
 -(1 Ki 6:1, in the 480th year
 or after 479 years)
 Start of Temple to division of the Kingdom, 37 3029
 -(Solomon reigned 40 years, 1Ki 11:42,
 temple started in his 4th year)
 Division of the Kingdom to destruction.....3417
 of Jerusalem, 388 whole years plus part
 of two years, (Eze 4:4-6)

Kingdom fell in 588 BC

Hence date creation = 588 + 3417-1 = 4004 BC

Now you have a rough idea of how Ussher did his calculations.

Ussher started from the Bible and not from secular history. That is why he used a date of 588 BC for the fall of Jerusalem and not 586 BC. He noted that the fourth year of King Jehoiakim's reign corresponded to the first year of Nebuchadnezzar's reign. (Jeremiah 25:1) In working through the king lists of Judah, he determined that this was in 607 BC, two years before the death of Nebuchadnezzar's father. His father died in 605 BC and many historians concluded that this was the start of Nebuchadnezzar's reign when in fact he was already ruling as viceroy for two years. It was the normal procedure to count as the first year of the reign of a king from the year he became a viceroy. Starting from the Bible, Ussher was able to correct this error in secular history.

So was Ussher Right?

Ussher was neither charlatan nor naive; in fact, he was one of the most learned men of his day. Understanding the assumptions with which he began his calculations (particularly the one we should all begin with, namely that God's Word is true and reliable), we can readily understand how he arrived at his date for creation. In fact, if one assumes that there are no deliberate 'jumps' or gaps in the later genealogies (for which the evidence in my view is inadequate), then his date is a perfectly reasonable deduction based on his detailed knowledge of and reverence for the Word of God.

Astronomy and Ussher

Astrogeophysicist Dr John Eddy, who was at the time Solar Astronomer at the High Altitude Observatory at Boulder, Colorado, made some revealing comments at a symposium in 1978, as reported in Geotimes, Vol. 23, September 1978, p. 18.

“There is no evidence based solely on solar observations, Eddy stated, that the Sun is 4.5-5 x 10⁹ years old. “I suspect,” he said, “that the Sun is 4.5-billion years old. However, given some new and unexpected results to the contrary, and some time for frantic recalculation and theoretical readjustment, I suspect that we could live with Bishop Ussher’s value for the age of the Earth and Sun. I don’t think we have much in the way of observational evidence in astronomy to conflict with that.”“

Note # 27

Timeline page 21

The Age of Ahaz When Hezekiah Was Born – 11 Years Old

Compare:

II Kings 16:2 states, **Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.**

II Kings 18:1,2 states, **Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. 2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.**

Facts derived from the above verses:

1. Hezekiah was 25 years old when he began to reign.
2. Hezekiah's dad, Ahaz ruled 16 years in Jerusalem.
3. Subtracting 16 years from 25 years tells us Hezekiah was 9 years old when his father, Ahaz began to reign in Jerusalem.
4. Ahaz was 20 years old when he began to reign and he ruled 16 years, which means he was 36 years old when he died.
5. Hezekiah was 9 years old when Ahaz began to reign, means that Ahaz was 11 years old when Hezekiah was born. (Subtract the age of Hezekiah when Ahaz began to reign (9 years old) from the age of Ahaz when he began to reign (20 years old).
6. Eleven years of age may seem entirely too young to sire a child, but it is likely that Almighty God, who knows all things and controls all things, allowed this for the safety and blessing of Judah. God likely has limited the length of Ahaz's life because of his exceedingly great wickedness. There is no doubt in my mind that God raised up Hezekiah for the explicit purpose of saving Judah. Israel, the northern kingdom, was given a "second chance" when invited by Hezekiah to partake of the Passover in Jerusalem. Even though Jews from the northern tribes declined and mocked the Jews, many faithful Jews traveled from Israel to Jerusalem for the Passover, which was the last one they would ever celebrate, for in the fourth year of Hezekiah's reign, the king of Assyria besieged Samaria and in the seventh year of Hezekiah's reign, Samaria and all Israel went into bondage, never to return as a nation until 1946.

Note # 28

Timeline page 15

The Order of Birth of Jacob's Children

Genesis 35:23-26, **The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: {24} The sons of Rachel; Joseph, and Benjamin: {25} And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: {26} And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these [are] the sons of Jacob, which were born to him in Padanaram.**

The order of birth of the *sons* of Leah, Rachel, Bilhah, and Zilpah are here given. Diana, of course, is left out.

ORDER OF THE BIRTH OF JACOB'S CHILDREN

Jacob (Order of Birth)	Leah	Rachel	Bilhah (Rachel's handmaid)	Zilpah (Leah's handmaid)
1. Reuben	1. G. 29:32			
2. Simeon	2. G. 29:33			
3. Levi	3. G. 29:34			
4. Judah	4. G. 29:35			
5. Dan			1. G. 30:6	
6. Naphtali			2. G. 30:8	
7. Gad				1. G. 30:11
8. Asher				2. G. 30:13
9. Issacher	5. G. 30:18			
10. Zebulun	6. G. 30:20			
11. Diana	7. G. 30:21			
12. Joseph		1. G. 30:21		
13. Benjamin		2. G. 35:19		

It is very interesting that verse 26 states, **...these are the sons of Jacob, which were born to him in Padanaram.** Just 10 verses before (verse 16) the Bible states that Rachel travailed in pain to be delivered of her second child when they got to Ephrath, which is located some 400 miles southwest of Padanaram. Is the Bible wrong in this case? No, the Bible is never wrong, but our understanding is often wrong.

Many commentaries I read said that all the sons of Jacob were born at Padanaram, with the exception of Benjamin. In saying that, they hint that the Bible is wrong. One commentary stated that there was no need to give Benjamin as the exception because the story of his birth was given just a few verses before, so the reader would not get it mixed up. It is my opinion that that commentary missed the most important point of all – that all the children of Jacob were given to him at Padanaram. His actual possession came at Ephrath. Just like we have been given eternity with Jesus Christ, although we don't actually take possession until this time is over. God's promises are just as good as ours, even though we don't "physically" possess them at the moment.

Another very important point that is often overlooked. We often think of the word “born” as meaning to bring forth, to be delivered of, or the time of delivery. These are secondary meanings. However, there is a meaning that precedes these meanings. The primary meaning of “born” is to bear, to beget, and to bring forth. The truth is that as far as God is concerned the beginning of a person is at conception, not at birth. Thus the Bible states that the sons of Jacob were given to him in Padanaram.

Another point is that abortion is wrong, a sin before God. Abortion is the murder of a person, even if that person hasn't come from the womb as yet, even if that tiny person isn't physically able to live outside the womb. Science, falsely so called, tries to convince that a baby isn't a baby until it comes out of the womb, but this isn't what the Bible says.

There are many scriptures that speak of God knowing a person while they are still in their mothers womb:

1. Judges 16:17 – Samson was a Nazarite from his mothers womb. Samson's mother was told, **...drink no wine nor strong drink, and eat not any unclean thing, For, lo, thou shalt conceive, and bear a son...**
2. Job 3:10 – God knew Job when he was yet in his mothers womb.
3. Psalms 22:9,10; 71:6; 139:13 – God knew David while he was yet in the womb.
4. Isaiah 49:1 – Isaiah was called to be a prophet of God from his mothers womb.
5. Jeremiah 20:17 – Jeremiah laments because he didn't die in his mothers womb but has been born and called to be a prophet of God and his message rejected of the Jews.
6. Matthew 19:12 – There are some men born eunuchs born that way from their mothers womb.
7. Luke 1:15 – The angel explains to Zacharias that Elizabeth shall bear a son, named John, which shall be filled with the Holy Ghost from the womb.
8. Galatians 1:15 – Paul was separated from his mothers womb, but was called in time to salvation and to be God's messenger to the Gentiles.

Note # 29

Timeline page 21

The Eunuchs of Hezekiah's Descendants

II Kings 20:18 - And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

The word “eunuch” means – literally a bed-keeper or chamberlain, and not necessarily in all cases one who was mutilated, although the practice of employing such mutilated persons in Oriental courts was common. ²²

II Kings 9:32 states, And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.

Esther 2:3 states, And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:

The Law of Moses excluded them from the congregation, Deuteronomy 23:1. They were common also among the Greeks and Romans. Three classes of eunuchs are mentioned in Matthew 19:12, **For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.**

1. Some born from their mother's womb.
2. Some men are made eunuchs by other men.
3. Some men have made themselves eunuchs for the kingdom of heaven's sake.

When the prophet told Hezekiah his sons would be taken captive by Babylon and become eunuchs in that land, he is saying the sons of Hezekiah would not produce offspring because they would be unable to do so. In the case before us, the incapability is not physical, but positional. As we will show later, the descendants of Hezekiah will die without producing offspring, or they will be in a position (in prison) where there is no possibility of producing offspring.

The purpose of this paper is to see how God miraculously keeps the genealogy of the sons of David intact, even in troublous times, using pagan kings who do not understand or care for God's eternal purposes.

Notice I Chronicles 3:15-24 which gives the genealogy of Josiah, the last good king of Judah.

The story starts with Josiah, who was the last good king of Judah. Josiah had four sons, according to I Chronicles 3:15-18. **And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. 16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son. 17 And the sons of Jeconiah;**

²² Easton's Revised Bible Dictionary – See The Word, from On-Line Bible, version 1.0, article # 24267.

Assir, Salathiel his son, 18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

1. Firstborn Johanan
2. Second Jehoiakim
3. Third Zedekiah
4. Fourth Shallum

The Son of Jehoiakim is Jeconiah.

The son of Jeconiah is Zedekiah.

The sons of Jeconiah are: (1) Assir, whose son is Salathiel, Malchiram, Pedaiah, Shenazar, Jecamiah, Hoshama, and Nedabiah.

Josiah was a king of Judah who ruled from 640 BC to 609 BC. He was a good king, and his reign fulfilled the prophecy of the man of God out of Judah, given in I Kings 13:1-6. Josiah is mentioned by name in verse 2. As you remember, there was also an old prophet in Judah, who persuaded the young prophet to come to his home and eat, which was against the commandment of God. When the young prophet left the home of the old prophet, he was attacked by a lion and killed, but the lion did not eat him, but stood by the carcass. The old prophet then came and caused the young prophet to be buried in his own sepulchre. I Kings 13:11-32. The year of the prophecy is about 975 BC.

II Kings 23:15-18 records that Josiah came across the sepulchre where the two prophets were buried, and was told the story and how Josiah fulfilled the prophecy the young prophet gave.

II Kings 23:29-30 reveals that Josiah was killed when he went out against Pharaoh-necho who was going to fight the king of Assyria at the river Euphrates. II Chronicles 34:20-27 gives a more complete record of Josiah going out against the Egyptian army, when it appears he should have stayed at home. I think the reason Josiah decided to fight Egypt is because he did not like what Pharaoh told him concerning God giving him directions to fight Assyria. Note II Chronicles 34:21 where Pharaoh claimed that God was with him, and that God spoke to him, instructing him to make haste and defeat the Assyrians. It is likely the ark of God was with him at the time. There are more scriptures that confirm that the ark of God was removed from Israel during the terrible reign of Manasseh, and that Josiah desired the ark not to be moved about any more. II Chronicles 35:3 states, **And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,** I submit that when Josiah told the Levites to put the ark of the covenant in the house of God which Solomon built that the ark must have been someplace else. When Josiah instructed the Levites that the Ark would not be a burden upon their shoulders, that the Levites had been carrying the Ark to various places where it would be safe. If the Levites left the Ark of God in Judah or Jerusalem, the wicked kings would destroy it.

The Reign of Jehoahaz

According to II Kings 23:30, the people of Judah made Jehoahaz, the son of Josiah king after Josiah died. **And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.**

II Chronicles 36:1-4 – **Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. 2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. 3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. 4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.**

II Kings 23:31-34 – **Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. 32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done. 33 And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. 34 And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.**

Jeremiah 22:10-12 – **Jeremiah prophesies that Jehoahaz will die in Riblah. Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country. 11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: 12 But he shall die in the place whither they have led him captive, and shall see this land no more.**

There is no mention made of any descendants of Jehoahaz.

The Reign of Jehoiakim

The given name of Jehoiakim is Eliakim, II Kings 23:34. **And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.** Jehoiakim was the brother of Jehoahaz, who was Shallum, the youngest son of Josiah. According to II Kings 23:30, the people of Judah made Jehoahaz, the young son of Josiah king, but Pharaoh rejected this, and put Eliakim, the eldest son of Josiah who was still, living on the throne, and changed his name to Jehoiakim.

Judah was under the domain of Egypt for three years, and then Nebuchadnezzar conquered Egypt and put Judah under their dominion. According to II Kings 24:1, Judah was under the dominion of Nebuchadnezzar for three years, and then rebelled against that nation. Then the Lord sent four other nations against Judah because they refused to yield

themselves to the conquering hand of God through Nebuchadnezzar. The nations were (1) Chaldees, (2) Syrians, (3) Moabites, and (4) Ammon.

II Kings 24:1-6 gives the record of Jehoiakim's rule and how he rebelled against God through his rebellion against Egypt and Babylon. When he died, his son, Jehoiachin ruled in his place.

II Chronicles 36:5-8 records the reign of Jehoiakim, his rebellion, his carrying away to Babylon and how Jehoiachin, his son, reigned in his place.

The Reign of Jehoiachin

Jehoiachin had four names:

1. **Jehoiachin** – II Kings 24:6 states, **So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.**
2. **Jechonias** – Matthew 1:11,12 states, **And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;**
3. **Jeconiah** – I Chronicles 3:16-17, **And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.** Esther 2:6, Jeremiah 24:1, 27:20, 28:4, 29:2
4. **Coniah** –
 - a. Jeremiah 22:24 states, **As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;**
 - b. Jeremiah 22:28 states, **Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?**
 - c. Jeremiah 37:1 states, **And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.**

II Kings 24:8-17 describes the reign of Jehoiachin and how he was carried away to Babylon and “made a eunuch”.

Jeremiah 22:30 described how Jehoiachin will be cast out. **Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.**

II Chronicles 36:9-10 gives a description of Jehoiachin's reign and transportation to Babylon.

The Reign of Zedekiah

Zedekiah had two names:

1. Zedekiah
2. Mattaniah – II Kings 24:17 – **And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.**

II Kings 24:18-25:7 describes the reign of Zedekiah and his rebellion against God and the king of Babylon and how he was carried away to Babylon.

II Chronicles 36:10-21 describes the rebellion of Zedekiah.

Note # 30

Timeline page 20

Jehoshaphat

The son and successor of Asa, king of Judah. After fortifying his kingdom against Israel (2 Chronicles 17:1, 2), he set himself to cleanse the land of idolatry (1 Kings 22:43). In the third year of his reign he sent out priests and Levites over the land to instruct the people in the law (2 Chronicles 17:7-9). He enjoyed a great measure of peace and prosperity, the blessing of God resting on the people “in their basket and their store.”

The great mistake of his reign was in his entering into an alliance with Ahab, the king of Israel, which involved him in much disgrace, and brought disaster on his kingdom (1 Kings 22:1-33). Escaping from the bloody battle of Ramoth-gilead, the prophet Jehu (2 Chronicles 19:1-3) reproached him for the course he had been pursuing, whereupon he entered with rigour on his former course of opposition to all idolatry, and of deepening interest in the worship of God and in the righteous government of the people (2 Chronicles 19:4-11).

Again he entered into an alliance with Ahaziah, the king of Israel, for the purpose of carrying on maritime commerce with Ophir. But the fleet that was then equipped at Ezion-gaber was speedily wrecked. A new fleet was fitted out without the co-operation of the king of Israel, and although it was successful, the trade was not prosecuted (2 Chronicles 20:35-37; 1 Kings 22:48-49).

He subsequently joined Jehoram, king of Israel, in a war against the Moabites, who were under tribute to Israel. This war was successful. The Moabites were subdued; but the dreadful act of Mesha in offering his own son a sacrifice on the walls of Kir-haresheth in the sight of the armies of Israel filled him with horror, and he withdrew and returned to his own land (2 Kings 3:4-27).

The last most notable event of his reign was that recorded in 2 Chronicles 20. The Moabites formed a great and powerful confederacy with the surrounding nations, and came against Jehoshaphat. The allied forces were encamped at Engedi. The king and his people were filled with alarm, and betook themselves to God in prayer. The king prayed in the court of the temple, “O our God, wilt thou not judge them? for we have no might against this great company that cometh against us.” Amid the silence that followed, the voice of Jahaziel the Levite was heard announcing that on the morrow all this great host would be overthrown. So it was, for they quarreled among themselves, and slew one another, leaving to the people of Judah only to gather the rich spoils of the slain. This was recognized as a great deliverance wrought for them by God (890 B.C.). Soon after this Jehoshaphat died, after a reign of twenty-five years, being sixty years of age, and was succeeded by his son Jehoram (1 Kings 22:50). He had this testimony, that “he sought the Lord with all his heart” (2 Chronicles 22:9). The kingdom of Judah was never more prosperous than under his reign.²³

²³ Easton's Bible Dictionary - Copyright © Ellis Enterprises, Inc., 1993, Electronic Edition included in Quick Verse 6.02B, article “Jehoshaphat.” The first five paragraphs are taken from this source.

II Chronicles 17:1 – It was good that Jehoshaphat strengthened himself against Israel. In I Kings 12:24, God commanded Rehoboam, through his prophet Shemaiah, (1) not to go up, that is do not make friends with Israel, and (2) don't fight against them. In other words, leave them alone. This command was disobeyed, and Judah constantly got in trouble with God because they simply wouldn't listen to His Word. I Kings 14:30 records there was war between Rehoboam and Jeroboam all their days. I Kings 15:6 repeats this information by stating, **...there was war between Rehoboam and Jeroboam all the days of his life.** I Kings 15:16 states, **...there was war between Asa and Baasha king of Israel all their days.** This same verse is repeated in I Kings 16:32. Jehoshaphat would have been better off to obey the commands of God and leave Israel alone, not going up to them in friendship, nor having war against them.

There were three main events in the reign of Jehoshaphat that were hurtful to his kingdom, but the end result is recorded in II Chronicles 22:9 by Jehu who buried Jehoram, the son of Jehoshaphat and said, **...Jehoshaphat, who sought the LORD with all his heart...**

1. II Chronicles 18:1,2 – after about 16 years of peace, Jehoshaphat went against the clear command of God and went up to be friends with Israel. This got him into trouble, and almost cost him his life. Escaping from the bloody battle of Ramoth-gilead, the prophet Jehu (2 Chronicles 19:1-3) reproached him for the course he had been pursuing, whereupon he entered with rigour on his former course of opposition to all idolatry, and of deepening interest in the worship of God and in the righteous government of the people (2 Chronicles 19:4-11).
2. II Chronicles 20:1-30 – God gave Jehoshaphat a great victory in defeating the armies of Moab, the children of Ammon and with them other besides the Ammonites.
3. II Chronicles 20:35-37 – No more than two years after Jehoshaphat's scare with Ahab, Jehoshaphat joined with the son of Ahab, Ahaziah, in building ships, but the project failed because God wasn't in it. A very good thing is recorded about this event in I Kings 22:49 when Jehoshaphat would not let the servants of Ahaziah go in the ships with his men.
4. II Kings 3:4-27 – The third bad thing was Jehoshaphat joined with the grandson of Ahab, Jehoram King of Israel, and the king of Edom in fighting Mesha King of Moab. The three kings won, but when Mesha offered his son on an altar, it ended Judah's participation with pagan kings.

The end result of Jehoshaphat's life was that he had a reputation for seeking the will of the LORD with all his heart. Yet his family was in complete disarray.

1. II Chronicles 21:5-7 – Jehoram is completely evil. He married Athaliah, the daughter of Ahab and Jezebel. He brought many evils into Judah. He was the eldest son and successor of Jehoshaphat, and fifth king on the separate throne of Judah. He was crowned at the age of thirty-two; his sole regency lasted about eight years. As soon as he was fixed on the throne he put his six brothers to death, with many of the chief nobles of the land. He then, probably due to the influence of his wife, Athaliah, the daughter of Ahab and Jezebel, proceeded to establish the worship of Baal.

2. II. Chronicles 22:10-12 – Jehosheba is completely good and tried to be obedient to God in spite of family pressure. Jehosheba is the daughter or the grand daughter of Jehoshaphat and was wife to the high priest Jehoiada. It was Jehosheba who rescued Joash from death, and hid him in the temple of God for six years.

Note # 31

Timeline page 19

Solomon's Age When He Began to Reign

Solomon was approximately 17 years old when he began to reign. The following scriptures reveal that Solomon was a little child when he began to reign.

Solomon declared he was a child: I Kings 3:7 states, **And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.**

David, the father of Solomon said he was a child, young and tender.

1. I Chronicles 22:5 states, **And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.**
2. I Chronicles 29:1 states, **Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.**

In another place, I Kings 2:9, David gave counsel to Solomon before his death by stating, **Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.**

This was before God granted him extraordinary wisdom and understanding.

II Chronicles 29:1-3 records that Josiah, who began to reign at the age of eight years, was young. **Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. 2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left. 3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.**

II Chronicles 36:2 states, **Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.** His age did not increase his wisdom, or his seeking after God.

II Chronicles 36:5 declares, **Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.** These scriptures make it abundantly clear that age does not necessarily make a person wise, or enable him to seek God. The young may be tender and lack experience, but if the young seek God, he will bless them with spiritual wisdom, understanding and knowledge.

Note # 32

Timeline page 21

Reconciling the reign of Jeroboam II

James Ussher states on page 73 of *The Annals of the World*:

3168c, AM, 3878 JP, 836 BC, 4SK, 6 NK

Jeroboam II seems to have been made viceroy of the kingdom by his father Joash. He went to war and in each of three battles overthrew Benhadad, who had succeeded his father Hazael in the kingdom of Syria. From Benhadad he recovered those cities which Jehoahaz his father had lost. (2Ki 13:25) Hence, we may gather that Azariah, king of Judah, began his reign in the twenty-seventh year of Jeroboam II. (2Ki 15:1) (L76)

3179c AM, 3889 JP, 825 BC, 15 SK, 1 NK

Joash died fifteen years before the death of Amaziah. Jeroboam II's son, succeeded him and reigned in Samaria for forty-one years. (2 Ki 14:23)

2194c AM, 2094 JP, 810 BC, 29 SK, 15 NK

When Amaziah discovered a conspiracy against him at Jerusalem, he fled to Lachish, where he was murdered. From there he was carried to the city of David and buried. Uzziah, or Azariah, succeeded him in the twenty-seventh year of Jeroboam II, king of Israel, as reckoned from the time that he began to reign as co-regent with his father. [See note on 3168 AM. <<547>>]

When the Bible is taken at face value, most difficulties disappear. The world, however, does not like the Bible, therefore continues to doubt what God states.