

ERRORS IN TIME

*Flawed Chronology That Prevents
Accurate Bible Exposition*



DAN BRUCE

Author of RETHINKING ANCIENT NEAR EAST CHRONOLOGY

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THE PROPHECY SOCIETY
ATLANTA

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The biblical source texts used for this book are: *Biblia Hebraica Stuttgartensia* (Leningrad Codex, 4th edition; 1998) and *Novum Testamentum Graece*, 26th ed., 1979; corrected, 1981; Erwin Nestle and Kurt Aland, eds., both published by Deutsche Bibelgesellschaft (German Bible Society). All Scripture quotations are from the *King James Version* unless noted otherwise. The KJV 1987 edition quoted in this book is a public domain document available at Bible Gateway (www.biblegateway.com). *Cover image*: An AI generated image using MS Copilot.

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CONTENTS

Introduction	1
30-Day Months	3
360-Day Years	7
49-Year Jubilees	11
Celestial Error	13
Scribal Mischief	17
Temple Dates	33
2300 Passovers	35
Gentile Times	41
Caesar's Decree	43
New Covenant	49
Conclusion	55
Appendices	57
End Notes	69

EXPOSITOR'S PRAYER

*Lord, forgive what is mistaken
... and bless what is true.¹*

Tota Scriptura – the Bible is equally inspired by God;

Sola Scriptura – the Bible alone is our highest authority;

Sola Fide – we are saved through faith alone in Jesus Christ;

Sola Gratia – we are saved by the grace of God alone;

Solus Christus – Jesus Christ alone is our Lord and Savior;

Soli Deo Gloria – we live for the glory of God alone.

INTRODUCTION

The Bible is an error-free record of sacred events that have taken place in real time. It holds within its pages a chronology that records the unique order in which the events of biblical history have occurred. The time line of sacred events recorded in the biblical text and the time line of events in the secular history that parallels it, if both are correctly understood, will align with one another precisely. In reality, there can be only one chronology of events in history that is true.

That being the case, a trustworthy harmonization of both sacred and secular chronologies is a fundamental tool that is required for accurate exposition of God's word. This is especially true for the time-specific passages, such as those recorded in the Book of Daniel and elsewhere. Otherwise, if a Bible expositor starts by using flawed sacred chronology and/or faulty secular history, the resulting exposition will always contain error. Sadly, that has too often been the case in both Christian and Jewish theological circles for more than a century. By forcing Bible chronology to conform to the secular chronology of the academe (*e.g.*, conform to an at-times ambiguous Assyrian time line), or to support sectarian interpretive schemes, especially where eschatology and man-made dogma are concerned, a chronology at odds with the biblical testimony has evolved and is widespread in use. Nowadays, that flawed biblical chronology, along with its history, is accepted by many Bible professionals as sacrosanct.

In modern times, the greatest single obstacle to development of a more accurate harmonization of sacred chronology with secular history is the unquestioning acceptance of incorrect chronologies and histories handed down from previous generations, often from past spiritual giants who have transformed error into truth by adding their seal of approval along the way. The teaching of those errors continues to corrupt the meaning of important passages of Scripture. In the pages that follow, some of the more serious chronology and

history errors taught in seminaries, featured in commentaries and study Bibles, and heard in sermons will be discussed. Note that in these discussions, the constraints of the biblical text will always take precedence over any man-made theological or secular system.²

Listed below are some of the more common errors of chronology and history used in Bible exposition that will be examined:

- The Jewish calendar had twelve 30-day months. FALSE
 - A 360-day “prophetic year” is needed to interpret prophecy. FALSE
 - A Jubilee Year was celebrated by Israel every fifty years. FALSE
 - Thiele’s “mysterious numbers” of the Hebrew kings is accurate. FALSE
 - Solomon’s Temple was completed in the year 960/959 BCE. FALSE
 - The 2,300 days in Daniel 8 were fulfilled by the Maccabees. FALSE
 - The “times of the Gentiles” have not yet ended in history. FALSE
 - The 70 weeks in Daniel 9 are a time period of 490 years. FALSE
 - The Antichrist will make a covenant with end-time Israel. FALSE
- ... and more chronological errors will be discussed.*

No doubt, many of you will be shaking your head by now at my claim that the widely-used traditional Bible chronology and history is flawed in so many instances. Perhaps you find it more comfortable not to question, trusting that the old interpretations must be correct because they have been endorsed by so many for so long. That way my claim can be dismissed as nothing more than a sciolistic attempt to create confusion and upset the theological applecart.³

But, hear me out. The reason for making such a bold claim is based on the application of a basic principle of exposition: To be considered valid, an interpretation of sacred chronology and history must exactly agree with the biblical text while precisely aligning with documented secular history, both at the same time. The validity of any traditional interpretation that fails to do both must be questioned. As you read this book, consider the evidence pointing out how selected traditional interpretations are in error, evaluating the arguments with a seeking spirit that relies only on Scripture as final arbiter.

Then, prayerfully come to your own conclusion.

30-DAY MONTHS

Most little children memorize *Thirty Days hath September*, the traditional verse mnemonic designed to help them learn the number of days in each month of the Gregorian calendar.

*Thirty days hath September,
April, June, and November,
All the rest have thirty-one,
Save February at twenty-eight,
But leap year, coming once in four,
February then has one day more.*

As those familiar verses remind us, the Gregorian calendar, first used in 1582 and still used worldwide today, does not have twelve equal thirty-day months, and for good reason. That arrangement does not fit reality. The Moon's transit around the Earth, which is the God-given basis for determining the number of days in a month according to Genesis 1:14, takes only 29½ days, not thirty days.⁴

In biblical times, the number of days in each month of the Hebrew calendar was determined solely by the movement of the Moon relative to the Earth. The start of each month was signaled by the appearance of the New Moon. In fact, the Hebrew word for “month” (חֹדֶשׁ *hodesh*) literally means “new moon.” The verification of the New Moon and the celebration built around its appearance was a big deal in ancient Israel. The council of elders would convene to confirm its sighting based upon the testimony of Torah-reliable witnesses, as follows:

The Sanhedrin was assembled in the courtyard of Jerusalem at the end of each month from morning to evening, waiting for the reports of those appointed to observe the New Moon; and after the examination of these reports the president of the Sanhedrin,

*in the presence of at least three members, called out: “The New Moon is consecrated”; whereupon the whole assembly of people twice repeated the words: “It is consecrated.”*⁵

As soon as the New Moon was confirmed and consecrated, it was proclaimed to all Israel by the blowing of the shofar (ram’s horn trumpet) from the Temple corner designated as the “trumpeting place,” and then it was announced throughout the nation using signal fires on mountaintops accompanied by blowing of shofars everywhere.

Consecration of the New Moon was based on multiple visual sightings, some sources saying it had to be independently sighted by three Temple priests whose duty it was to carry out that task. Due to the Moon’s 29½-day transit around the Earth, and because the sightings were done in daylight, the priests would sometimes see and agree on the appearance of the New Moon after twenty-nine days, and on other occasions after thirty. Thus, the months of the Hebrew calendar were always either twenty-nine or thirty days in duration as far back as first Temple times, averaging over time the correct 29½ days.

It is noteworthy that there is no mention of a 30-day month in the Bible. Some disagree and point to the chronology of the Great Flood found in Genesis 7 and 8, where 150 days were seemingly equivalent to five months during the time of Noah, a calculation that would indeed yield 30-day months. Advocates of that hypothesis then claim justification for using a 30-day month for interpreting other parts of Scripture. However, the number of days in a month at the time of Noah is irrelevant for later expository purposes. The timekeeping method recorded by Moses and used by the Israelites from the time of the Exodus onward was based on the movement of the heavenly bodies as specified in Genesis, and was essentially the same lunar-solar calendar used by modern Judaism today, which, as shown on the facing page, does not have twelve 30-day months.⁶

Yet, despite the biblical revelation to the contrary, many Christian theologians and expositors have taught and are still teaching that the Jewish months were each thirty days in duration in antiquity. Jewish scholars familiar with their history know better, of course, but such

The Hebrew Calendar				
Month Number	Pre-Exilic Name	Post-Exilic Name	Length (days)	Gregorian Equivalent
1st	Abib	Nisan	30	March-April
2nd	Zif	Iyar	29	April-May
3rd		Sivan	30	May-June
4th		Tammuz	29	June-July
5th		Av	30	July-August
6th		Elul	29	August-September
7th	Ethanim	Tishri	30	September-October
8th	Bul	Heshvan	29 or 30	October-November
9th		Kislev	30 or 29	November-December
10th		Tevet	29	December-January
11th		Shevat	30	January-February
12th		Adar	29 (or 30 in LY)	February-March
13th (in LY)		Adar II	29	March-April
<i>In a leap year (LY), the month of Adar II is inserted after Adar I and other months are moved forward in time accordingly; a leap month is inserted in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of a 19-year cycle. The Hebrew year usually had 354 days, or 383 days in a leap year, but never had 360 days.</i>				

recent Christian luminaries as the late Dr. John Walvoord (*d.* 2002), when he was president of Dallas Theological Seminary, makes that very claim in his influential commentary DANIEL: THE KEY TO PROPHETIC REVELATION. Quite frankly, his error was the result of inadequate research on his part. Even in pre-internet days, and certainly today, a simple search yields dozens of sources showing the structure of the Hebrew calendar over time. None of them feature a sacred calendar with twelve 30-day months except the Christian sources that employ that error in their expositions.⁷

So, where did the 30-day error come from? How did it become so ingrained and widespread in Christian circles? It is difficult to identify the first use of a twelve 30-day-month Hebrew calendar in the history of Bible exposition, but as good a guess as any is that it comes from the writings of the nineteenth-century English theologian Samuel Prideaux Tregelles (*d.* 1875), who popularized the concept of using a 360-day year for interpreting the ninth chapter of Daniel. His 360-day-year hypothesis was later adopted by Sir Robert Anderson (*d.* 1918) in his popular and influential book THE COMING PRINCE, which uses intricate calculations to identify dates in Jesus’ ministry, all based on

a 360-day “prophetic year.” Anderson’s methodology was echoed by Dr. Walvoord in his 1971 commentary on Daniel, in which he stated that the “prophetic year” had twelve 30-day months. He was not the first to adopt the 360-day year as “gospel,” and was not the first to arrive at 30-day months by dividing the postulated 360-day prophetic year by the number twelve, but the fact remains that the concept is not biblical and is thus an invalid expository tool for interpreting Scripture.⁸

Most damning to the idea that twelve 30-day months can be used for Bible exposition today is that such an assumption contradicts the method of time-keeping revealed in Genesis 1:14. In that verse, the number of days in biblical calendar units were ordained by the movement of the heavenly bodies set in motion by God. As previously explained, that movement, when monitored visually by ancient priests to verify the New Moon, yielded months of either 29 or 30 days, with the average over time reflecting the correct lunation time period of 29½ days. That celestial way of determining the number of days in a month is still the only one decreed by God in Scripture.

Thus, Bible expositors today have a choice. They can use the man-made assumptions of Tregelles, Anderson, Walvoord, and other well-meaning men of God, or be guided by what is written in Genesis. The 30-day-month hypothesis is not supported by the biblical text, or in the recorded history of mainstream Judaism, or by the observations of astronomers through the ages. And, can anyone honestly imagine that Moses, when specifying the Law that the Children of Israel would use in the Promised Land, decided on his own to ignore what God had said to him about keeping time? Or, can anyone believe that the sages of Israel, such as the prophet Daniel (and later the Apostle John in the Book of Revelation, which in all ways is consistent with the divine precepts in Genesis), changed the sacred calendar based on God’s revelation about time-keeping and substituted their own system with 30-day months?

Based on the fact that it contradicts what is taught in Genesis, the 30-day-month hypothesis should not be used for doing Bible exposition. In the next chapter, the source of that twelve 30-day-month error, namely, the 360-day “prophetic year,” will be discussed.

360-DAY YEARS

The Hebrew calendar that Moses instituted for the Children of Israel to observe once they had entered the Promised Land was based on the celestial method of time-keeping recorded in Genesis 1:14. It had twelve months of either twenty-nine or thirty days, as shown in the previous chapter. Adding up the days in those twelve 29-day and 30-day lunar months yielded a Hebrew year of 354 days. That 354-days in the Hebrew lunar year did not match the $365\frac{1}{4}$ -day solar year that determined agricultural seasons in Israel. That was a problem since the Jewish festivals commanded by God as part of the Law were associated with the solar seasons. Thus, an adjustment had to be made to keep Israel's lunar-based calendar aligned with the solar-governed seasons. Without some kind of adjustment (intercalation) to account for the fact that the lunar year of the Israelites was about eleven days shorter than the solar year, calendar creep would have taken place over time.

For instance, Passover was commanded by God to be a memorial remembrance of the deliverance from Egypt, to be celebrated annually in spring to mark the Exodus that took place in spring. It was to be followed by the Festival of First Fruits (Shavuot) for fifty days that was intended to coincide with the early harvest. However, the Torah-specified dates for observing both festivals, when using only a 354-day lunar-based calendar, would have caused the festivals to drift through the seasons. After three years, Passover would have been celebrated about a month earlier than the required spring observance, since the eleven day a year discrepancy, multiplied by three, equals thirty-three days. After ten years, Passover would have occurred in winter instead of spring, and a late-winter First Fruits would have taken place at a point in time when there would be no crops to harvest and celebrate.

All ancient civilizations had to take into account the eleven-day discrepancy between a lunar-based 354-day year and the $365\frac{1}{4}$ days in a solar year. The Bible does not say anything about the pre-Exodus

calendar used by the ancient Hebrews, but it was probably the one Abraham (*b.* 2162 BCE) brought with him from Ur III (2112-2004 BCE) when he entered Canaan in 2087 BCE. That calendar had twelve lunar months of 29 or 30 days, adjusted to keep it aligned with the solar seasons by adding a leap month every three years or so. Assyriologist Walther Sallaberger, in his study of the temple rituals of the Sumerian goddess Gula, found a contemporaneous record of the number of cattle carcasses being delivered for daily sacrifice at her temple. Some months saw 29 carcasses delivered, others had 30 carcasses. The sum of daily carcasses for an entire year was variously 353, 354, or 384.⁹

That is strong evidence that the highly-accurate calendar used by Abraham in Ur, one that was based on the motion of the heavenly bodies, was essentially the same as the Hebrew calendar system that was given to Moses at Sinai. It is logical to assume that Abraham handed down to Isaac and then Jacob the method for keeping track of time he had brought from Ur, minus its associations with the Sumerian gods and goddesses left behind when he departed. It is also probable that the calendar of Abraham continued to be used for religious purposes by his descendants during their sojourns in both Canaan and later Egypt. More than likely, God did not introduce a new calendar to Moses on Mount Sinai but simply endorsed the sacred calendar of Abraham handed down across the centuries for use by the Israelites in the Land, and explains why no new calendar is spelled out in the Mosaic Law.

While in Egypt, though, the Israelites no doubt used the Egyptian calendar for conducting everyday business when interacting with their non-Hebrew neighbors. The ancient Egyptian calendar primarily took the agricultural seasons into account, and its usefulness required that it be reflective of the annual Nile flood as well as the motions of the heavens. It had twelve 30-day months yielding a 360-day annual cycle, but still had to be adjusted to reflect reality by adding five leap days at the end of each cycle to bring the year to an almost accurate 365 days. That the Israelites did not continue to use the Egyptian system to guide them after they left Egypt is reflected in the Law. Instead, they began using the sacred system of celestial time-keeping that God had revealed (or endorsed) to Moses as recorded in Genesis 1:14. The only

addition to that order being the seven-day sabbath week, which was God-ordained but not based on the motion of the cosmos.

The exact method of intercalation used by the Israelites to make their God-ordained post-Sinai lunar-based calendar align with the seasons of the equally God-ordained solar year over time is not spelled out in the Bible. A clue to how they did it is provided by the way the Babylonians adjusted their calendar, since the names of the months were the only real difference between the two calendar systems. For thousands of years, the Babylonians had known that the Earth, Moon, and Sun would align in the same relationship to each other every 235 lunar months, which they found were almost the same as the arrangement after 228 solar months. They used a repeating 19-year cycle in which there are 235 lunar months, after which the Moon's four phases each recur in succession on the same days of the solar calendar as nineteen years before. That same system was apparently used in ancient Israel before the Exile. Both calendars required that seven leap months be included in every 19-year cycle, a year being declared a leap year every 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years to prevent calendar creep and, for the Jews, to keep Passover in the spring. That method is today called the Metonic Cycle, erroneously being credited as having been discovered by Meton of Greece *circa* 430 BCE more than a hundred and fifty years after it was being used in Babylon.¹⁰

Notice that in all of the above discussion about the time-keeping method ordained by God in Genesis, as well as in the history of Jewish calendric usage through the ages, there is no evidence of a 360-day year being used in official Jewish circles except for a single mention in the Dead Sea Scrolls of such a critter being employed by an obscure Jewish religious sect. All of the evidence affirms a normal Hebrew lunar year of 354 days adjusted periodically with leap months to conform to the 365¼-day solar year over time, preventing calendar creep. So, where did the extra-biblical 360-day “prophetic year” originate? How have so many past and current expositors been misled to adopt it for interpreting Scripture? Looking back, it seems that the culprit was the desire originating in nineteenth-century England to prematurely interpret the prophecy in the ninth chapter of the Book of Daniel, ignoring the

fact that God had directed the prophet to seal that book away from being understood until the time of the end.¹¹

In 1847, a year not generally recognized as the specified “time of the end” when the promised understanding of the Danielic prophecies would take place, the English Bible scholar and linguist Samuel Prideaux Tregelles (*d.* 1875) forged ahead anyway to popularize the use of a 360-day year for interpreting Daniel. His hypothesis was widely adopted in England and America by such Christian luminaries as Albert Barnes in his influential *BARNES NOTES*, John Nelson Darby, C. I. Scofield in his *SCOFIELD REFERENCE BIBLE*, Sir Robert Anderson in *THE COMING PRINCE*, Arno C. Gaebelein, Clarence Larkin, H. A. Ironside, John F. Walvoord, and Leon J. Wood, to name but a few who are well-known Bible-believing expositors that have published interpretations of the prophecies in Daniel using a 360-day “prophetic year” as the foundation for their exposition of chapter nine.¹²

As with the 30-day month error discussed in the last section, the most powerful argument against the use of the 360-day “prophetic year” is that such a unit of time contradicts the method of time-keeping revealed in Genesis. In that book, the number of days in each of the calendar units were unambiguously ordained to be determined by the movement of the heavenly bodies. As previously explained, that movement, when monitored by ancient priests to verify the New Moon, yielded months of either 29 or 30 days, with the average over time reflecting a correct astronomical lunation of 29½ days. When the days in those twelve months are added up, the number of days in a lunar year is revealed to be 354 days, and, as far back as the time of Abraham, were intercalated with a leap month from time to time to keep the lunar calendar aligned with the solar seasons, producing a Hebrew year with 353, 354, or 383 days, but never 360 days.

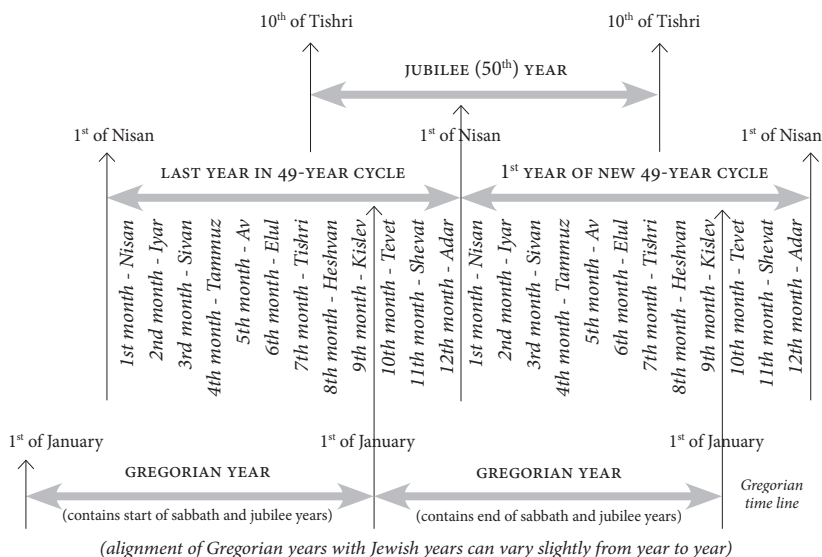
The year was ordained by God in Genesis 1:14 to be determined forever by the motion of the heavenly bodies. Replacing that celestial-based year with a man-made 360-day “prophetic year” contradicts what God ordained, and using a 360-day year to expound Scripture compounds the error. Even worse, it endorses the idea that the truth of God can be set aside in favor of using the contrivances of Man.

49-YEAR JUBILEES

In the Law given to Moses on Mount Sinai, God ordained that the Children of Israel consecrate the new month, the Sabbath Year, and a Jubilee Year. The Jubilee Year was to be consecrated after forty-nine sabbath years had been consecrated. As with the new Hebrew month, which was consecrated after the sighting of the New Moon to mark the first day of the month, the Sabbath Year was the seventh year, coming after six normal years and stipulated to begin on the first day of the first month Nisan. The same order of consecration also applied to the start of the Jubilee Year, which God specified should begin on the tenth day of the seventh month Tishri, as revealed in Leviticus 25:8-10.

Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you.

Many Bible expositors assume that the Jubilee Year started after the forty-ninth year in the forty-nine-year seven-sabbath cycle had ended, creating a fifty-year block of time, but that is not so. Since the forty-ninth year would have ended at the close of the twelfth month Adar (or Adar II in leap years), and since the Jubilee Year could not begin until the tenth day of the following seventh month Tishri, starting the Jubilee Year after the completion of forty-nine full twelve-month years would have left a six month and ten-day gap when neither a sabbath year nor jubilee year were being observed in Israel. In addition, a twelve-month Jubilee Year added at the end of forty-nine



Relationship of Sabbath, Jubilee, and Gregorian Years

twelve-month years would have ended on the following ninth day of Tishri, creating another gap of about six months until the next sabbath year could begin as specified on the first day of Nisan.

Knowing from Scripture how important the observance of both the sabbath days and years were in ancient Israel, it makes no sense that there were two six-month gaps on the Hebrew calendar, one on either end of the Jubilee Year, when no sabbath or jubilee years were being observed. That assumption is avoided with the realization that the Jubilee Year was not a year tacked on to the end of the forty-nine-year sabbath-year cycle. Instead, it was a fiftieth year that stood apart by itself, beginning on the tenth day of the Tishri in the seventh month of the forty-ninth (last) year of the seven sabbath-years cycle. It then ran concurrently with the sabbath calendar as it overlapped into the first year in the next forty-nine-year sabbath cycle. That alignment of the jubilee and sabbath years is shown above.

See “Table of Sabbath and Jubilee Years” on page 62.

ELESTIAL ERROR

Most students of Scripture do not realize that the dates shown in their study Bible for events prior to 745 BCE, such as the reign of King David or dedication of Solomon's Temple, are not derived from the chronology in the biblical text. Instead, those dates are anchored by the time line for ancient Assyria developed by secular scholars who set aside the chronological details of the Bible in favor of secular scholarship, a process that began in the late eighteenth century.

Prior to the eighteenth century, the Muslim-controlled lands of the ancient Near East were closed to the handful of scholars studying ancient Mesopotamian cultures. They had to content themselves with whatever information they could glean from a limited collection of classical writings, many of which had dubious historical value. In the late 1700s, exploration societies in Europe began gaining access and sending expeditions to Mesopotamia to collect artifacts and study inscriptions at known ancient sites. The first recorded archeological excavation in Mesopotamia was led by Abbé Beauchamp, papal vicar general in Baghdad. His memoirs, published in 1790, created intense interest in anything Mesopotamian among European scholars and soon generated archeological expeditions to the Near East. Systematic excavation of Mesopotamian sites was begun in 1842, with major discoveries being reported annually. Over time, new fields of specialization developed to interpret the plethora of new information. One of those specialized fields was Assyriology, which would be of special importance to the study of Bible chronology.

The single most important Assyrian discovery pertaining to sacred chronology was made public by Sir Henry Rawlinson in 1867. Among the cuneiform tablets that had been brought back from Nineveh by Sir Henry Layard *circa* 1845–51 and stored in the British Museum, Rawlinson found and deciphered four lists of eponyms that comprise what has come to be called the Assyrian Eponym Canon. In the Neo-

Assyrian Empire, each year was named after its *limmu*, a title given to a royal official who would preside over that year's New Year celebrations. Each of Rawlinson's four lists was incomplete, but they overlapped to reveal an assumed-unbroken record of the number of years in the reigns of all of the kings of the Neo-Assyrian Empire. In the account of the ninth year of Ashur-dan III was mention of a solar eclipse during the time of a *limmu* named Bûr-Saggilê. Rawlinson, with the help of Queen Victoria's astronomer royal, determined that the Bûr-Saggilê eclipse had occurred on June 15, 763 BCE, a date for a solar eclipse in Mesopotamia that has been confirmed by NASA.¹³

For the first time, Bible scholars, who were mostly ensconced in universities where the authority of the Bible was having diminished importance for research done by their peers in non-Bible academic disciplines, saw a way to calculate dates for biblical events apart from the Bible by locating the beginning year in the reign of Rehoboam of Judah using Rawlinson's astronomically anchored and thus considered more accurate time line of the Neo-Assyrian kings. The Rawlinson chronology was used to date the reign of Rehoboam, as follows:

*With regard to the year when these occurrences took place, some new chronological data are afforded by a recent discovery of Sir H. Rawlinson by which certain Assyrian dates are fixed with astronomical certainty. A chronicle upon a brick tablet in the British Museum, makes distinct mention of an eclipse, the exact date of which has been fixed, and from it the relative dates of the events chronicled can be exactly known. It results from this that a battle in which Ahab, king of Israel, and his allies, were defeated by the king of Assyria happened in the year B.C. 853, and supposing this to be the battle recorded in the books of Kings and Chronicles, where Ahab lost his life, the last year of Ahab's reign is hereby fixed. This happened in the 17th year of Jehoshaphat king of Judah, and taking the regnal years of his predecessors Asa, Abijah, and Rehoboam as 41, 3 and 17 as given by the Hebrew records, it follows that Rehoboam's first year must have been about B.C. 930.*¹⁴

The assumptions used to harmonize the biblical time line with the secular time line described above were logical. Inscriptions on various Assyrian steles revealed that king Shalmaneser III fought a battle at Qarqar in his sixth year, and that he had battled against a coalition of kings that included Ahab of Israel. It was known from 1 Kings 22:35 that Ahab was killed at Ramoth-Gilead. That incident was assumed by scholars to have been part of the Battle of Qarqar, or, at the least, a separate battle somehow associated with the Qarqar campaign. By such reasoning, Ahab's final year was equated with the year of the Battle of Qarqar. Biblical chronologists could thus pinpoint the reign of Ahab by equating his last regnal year at Ramoth-Gilead with the sixth regnal year of Shalmaneser III. That sixth year of Shalmaneser could be identified in time as the year 853 BCE by counting back ninety eponyms (years) from Rawlinson's 763 BCE date for the Bûr-Saggilê eclipse. Since that year was assumed to be Ahab's final regnal year, chronologist, using the biblical data, could count back from Ahab's last year to Rehoboam's first year as king of Judah.¹⁵

Historians celebrated Rawlinson's identification of the "true" year for the Bûr-Saggilê eclipse and Bible scholars applauded its use for anchoring the Bible's Old Testament kings chronology. Whether or not they were correct depends on placement of the Bûr-Saggilê eclipse in history, and that placement is subjective, based on interpreting extremely sparse data. The only mention of the eclipse is recorded in the Assyrian Eponym Canon, in the ninth year of Ashur-dan III during the eponymy when Bûr-Saggilê was *limmu*, as follows:

*During the eponymy of Bûr-Saggilê, governor of Gûzanâ, revolt in Libbi-âli; in Siwan, eclipse of the sun.*¹⁶

Notice that the inscription does not say whether the eclipse was total, as Rawlinson assumed, or something else, an equal possibility, nor does it say where the observation was made (Nineveh was assumed by Rawlinson). It simply says that an eclipse happened in the month of Siwan (or Simanu), which were equivalent to the present-day months of May and June, and that it happened when Bûr-Saggilê was *limmu*.

That is all that Rawlinson and other scholars could know for certain from the ancient Assyrian records.

Was Rawlinson correct in his assumption about the date of the Bûr-Saggilê eclipse? The 763 BCE date chosen by him featured a full solar eclipse of 0.987 magnitude. However, there is another possibility, an eclipse that occurred twenty-eight years earlier, an annular solar eclipse of magnitude 0.737 on June 24, 791 BCE, and it also totally agrees with the inscription used by Rawlinson to identify his eclipse date. Some will object that the 763 BCE eclipse, with its greater magnitude, was the more spectacular choice to have been recorded in the Eponym Canon. However, the magnitude is irrelevant, since the only requirements are that the man Bûr-Saggilê had to have been *limmu* in May or June in the year of the eclipse, something equally possible for both the 763 BCE and 791 BCE eclipses since we don't know the dates when he served as the *limmu*.

As for the 791 BCE eclipse, it was certainly spectacular enough to be recorded. It displayed an annular eclipse, with the Moon slightly smaller than the outer rim of the Sun, creating a ring of fire that became a diminishing crescent as it set on the horizon. Rawlinson's 763 BCE eclipse was at its maximum during mid-morning, so it would have dimmed, but not totally darkened, the land, then in a few minutes everything would have returned back to normal. In the 791 BCE event, maximum eclipse occurred at sunset. The ancients watching the sun set and eclipse simultaneously would have had all night to ponder if it would reappear whole the next morning. That is speculation, of course, but the point being made is that the 791 BCE eclipse was noteworthy enough to warrant being recorded in the Eponym Canon.

So, which is it, the 763 BCE or the 791 BCE eclipse that should be used by Bible scholars to identify the ninth year of Ashur-dan III and thus locate the Assyrian Eponym Canon in time? Secular scholarship says the former. However, in the next section, presentation of a New Hebrew Kings Chronology, using only biblical data to locate the reign of Rehoboam, will be used to make the case that the 791 BCE eclipse produces a more-accurate chronology that brings the Assyrian time line into alignment with the error-free biblical chronology.

SCRIBAL MISCHIEF

After Sir Henry Rawlinson's 1867 publication of the Assyrian Eponym Canon, Bible scholars could use his date for the Bûr-Saggilê eclipse, June 24, 763 BCE, to calculate that the united Kingdom of Israel had divided into the separate kingdoms of Israel and Judah in the year 931/930 BCE. The result of being able to identify the year for the beginning of the divided kingdoms, combined with knowing their ending years, 722/721 BCE for the northern kingdom of Israel and 586 BCE for the southern kingdom of Judah, provided the time frames necessary for scholars to begin making a serious attempt to harmonize the reigns of the Hebrew kings. Finally, the long-sought goal of a unified kingdoms chronology seemed to be within reach. Still, chronologists would have to wait almost a century before the next big advance in harmonizing the reigns of the Hebrew kings was introduced.

Edwin R. Thiele would be the person who would make that advance. Born in 1895, he grew up in an age when men and women of letters and science still honored the Bible as a repository of truth, and that attitude was reflected in his biblical research. After graduating from Emmanuel Missionary College (now Andrews University) with a Bachelor of Arts degree in ancient languages, Thiele served as a Seventh-day Adventist missionary to China for twelve years. In 1932, he returned to America to pursue advanced studies at the University of Chicago. Five years later, in 1937, he received a Master of Arts degree, then proceeded to complete his doctoral work, being awarded a Doctor of Philosophy in Biblical Archaeology degree in 1943. His doctoral dissertation, finished sometime in 1942, was published in book format in 1951 under the title *THE MYSTERIOUS NUMBERS OF THE HEBREW KINGS*. Today, that book, updated and revised by Thiele and others over the course of thirty-two years and three editions, is widely accepted by many biblical and secular scholars as the definitive work on the chronology of the Hebrew kings.¹⁷

Early in his academic career, Edwin Thiele became interested in finding a way to harmonize the reigns of the Hebrew kings. He began his research with knowledge of the general framework into which the reigns had to fit. The anchoring of the Assyrian reigns listed on the Assyrian Eponym Canon accomplished by Rawlinson had allowed kingdoms chronologists to identify the year *circa* 931/930 BCE as the date for the start of the reigns of Rehoboam of Judah and Jeroboam of Israel. The Eponym List had also allowed the identification of the year 722/721 BCE as the date for the fall of Samaria to Sargon II, the event which ended the northern kingdom of Israel. In addition, it had allowed scholars to align the chronology of the Neo-Babylonian Empire with that of the late Neo-Assyrian Empire, making it possible to identify the year 587/586 BCE as the date for the fall of Jerusalem to Nebuchadnezzar II of Babylon.

By the time of Thiele's initial efforts to reconcile the reigns of the Hebrew kings, the chronological framework into which they had to fit, give or take a year or so on either end, was well established by biblical scholars. The real challenge for Thiele, as it had been for all kingdoms chronologists in the years since Rawlinson's chronology had been published, became that of getting all of the reigns of the kings of Israel and the kings of Judah to line up as specified by the chronological cross-references given in the biblical text. Thus, the task of harmonizing the reigns is where Thiele focused his attention. Thiele used only the Masoretic text, recognizing from his own early struggles to harmonize the reigns of the kings that the differences in chronological data found in other source texts, such as the Septuagint, were probably nothing more than ancient attempts to do the same.

Thiele also made a deliberate attempt to distance himself from what he termed "certain preconceived opinions" held by kingdoms chronologists of his day, and instead to try to "ascertain just what the Hebrews did in the matter of chronological procedure." Over the course of his studies, Thiele tried to put himself into the mind of the ancient scribes, to think as they thought. By so doing, he was able to discern that the kingdoms of Israel and Judah had used different methods for recording their chronologies. One kingdom had used an accession-year

system for counting its regnal years, the other had not. One had begun the year in Nisan, the first month of the Jewish year, while the other had begun its year in Tishri, the seventh month. Thiele hypothesized that both had used coregencies from time to time, although he did not always find support for his assumed coregencies in the biblical text. Additionally, he found that the years of rule in a coregency were sometimes counted in the total regnal years for a king, sometimes not. Over time, as he refined his chronology by using his new insights, Thiele was able to show where the kingdoms scribes were inconsistent in the way they recorded details about their kings. But, despite the fact that his work was original and provided new insights about the reigns of the kings, Thiele ultimately chose to rely on a secular anchor, the date for the Bûr-Saggilê eclipse that had been determined by Rawlinson in 1867 for anchoring his biblical chronology in time.

When it was published, Edwin Thiele's harmonized chronology for the reigns of the Hebrew kings was generally applauded by secular scholars and religious professionals across academic and theological spectrums, but his system did come with an important caveat. Thiele himself, in the first paragraph of the concluding section of his book, offered the following assessment of his research and its results:

The vital question concerning the chronological scheme set forth in these pages is whether or not it is a true arrangement of reigns of Hebrew kings. Certainly, this system has brought harmony out of what was once regarded as hopeless confusion. But is it necessarily the true restoration of the original pattern of reigns? At the least this research shows that such a restoration is possible. However, we must accept the premise of an original reckoning of reigns in Israel according to the nonaccession-year system with a later shift to the accession-year method; of the early use in Judah of accession-year reckoning, a shift to the nonaccession-year system, and then a return to the original accession-year method; of the need to begin the regnal year in Israel with Nisan and with Tishri in Judah; of the existence of a number of coregencies; and of the fact that at some late date,

long after the original records of the kings had been set in order and when the true arrangement of the reigns had been forgotten, certain synchronizations in 2 Kings 17 and 18 were introduced by some late hand twelve years out of harmony with the original pattern of reigns. When all of this is understood, we see that it may be possible to set forth an arrangement of reigns for the Hebrew kings in which there are both internal harmony and agreement with contemporary history.¹⁸

Today, anyone familiar with the field of Bible chronology will agree that Thiele did a masterful job of trying to harmonize the reigns of the Hebrew kings. Time has shown that most of the harmonization principles he used were, and still are, valid.

Yet, Thiele himself, as shown in the above quote from his book, recognized that his system of harmonization could work to align the reigns of the Hebrew kings with one another, and then reconcile that harmonized time line with the time lines of the surrounding empires, only if portions of the biblical text were considered to have been corrupted over time. Thiele accepted that Rawlinson's Assyrian time line and its resulting 763 BCE year for the Bûr-Saggilê eclipse were the most dependable anchors for aligning ancient Near East chronologies, including those of Israel and Judah. Thus, he accepted that the united Kingdom of Israel had divided into the separate kingdoms of Israel and Judah in the year 931/930 BCE, a calculation dependent on the accurate interpretation of the Assyrian Eponym Canon, and that is what created his dilemma. He ended up trying to shoehorn the biblical data for the reigns of the Hebrew kings into a truncated time frame determined by an incorrect placement of the Bûr-Saggilê eclipse in history.

As discussed in the previous chapter, there is another possible date for the Bûr-Saggilê eclipse that meets all of the criteria recorded in the Eponym List, namely, June 24, 791 BCE. If that year is used to anchor the Assyrian time line instead of Rawlinson's 763 BCE date, then the year for the battle of Qarqar, which took place in the sixth year of Shalmaneser III, becomes 883 BCE. Assuming, as Bible scholars have done for more than a century, that Ahab lost his life in the battle of

Ramoth-Gilead, considered part of the Qarqar campaign, the last year of Ahab's reign is fixed. His death happened in the seventeenth year of Jehoshaphat of Judah, and adding the regnal years of his predecessors Asa, Abijah, and Rehoboam as 41, 3 and 17 regnal years as given in the biblical text to 883 BCE, it follows that the first year of the kingdom of Judah under Rehoboam must have been 961 BCE.

Assuming for the moment that the united kingdom of Israel did divide into the separate kingdoms of Israel and Judah in 961 BCE instead of the traditional 931/930 BCE, will the resulting time frame produced by lengthening it by thirty years produce a more biblically-accurate harmonization than Thiele's version based on assuming error in the biblical text? The best way to answer that question is to lay out side by side the reigns of the kings of Israel and Judah as specified in the biblical text to see if everything fits. In the pages that follow, doing so demonstrates that the reigns of the kings of the two kingdoms can be harmonized with one another by using all of the details about the reigns provided in the Books of 1 and 2 Kings, 2 Chronicles, and the prophets exactly as given, and by assuming that the following accounting practices were employed by the ancient scribes:

- The kingdom of Israel used regnal years that began on the 1st of Nisan (the first month), and the portion of a king's reign occurring before his initial 1st of Nisan was counted as Year One in his reign (the non-accession-year system).
- The kingdom of Judah used regnal years that began on the 1st of Tishri (the seventh month), and the portion of a reign occurring before his initial 1st of Tishri was not counted as a numbered year in the king's reign but was considered to be an accession year (the accession-year system).
- In both kingdoms there were instances in which a king and his successor coreigned. The years in the successor king's coreign were sometimes included in the total years recorded for his reign, but sometimes not.
- The kingdom of Israel had periods in which two claimants for the throne controlled separate parts of the kingdom at the same time.

- The kingdom of Israel switched to the accession-year system after 768 BCE, but omitted an accession year in the reign of Pekah since he was already ruling from Gilead when he usurped the throne in Samaria.
- The kingdom of Judah sometimes omitted the accession year if there was a less-than-smooth transition from one king to another.

An important chronological error that is often made when trying to harmonize the reigns of the kings of Israel and Judah is to assume that the divided kingdoms began in the first year of Rehoboam's reign over the united Kingdom of Israel. The biblical record says otherwise. Rehoboam reigned over the united Israel for a period of four plus years before the formal separation was precipitated by the invasion of Shishak, which happened during Rehoboam's fifth regnal year as king over united Israel. The breakaway rebellion of Jeroboam and the northern tribes had indeed started during the first year of Rehoboam's reign over united Israel, in the year 967 BCE, but afterwards a three-year period of migration by priests into Judah took place to strengthen Rehoboam and protect the authority of the Jerusalem Temple, that happening before the formal separation, see 2 Chronicles 11:13-17. For harmonization purposes, the reigns for Rehoboam and Jeroboam are thus counted from the year of formal separation, 961 BCE.¹⁹

Fortunately, if the biblical data specifying the reigns of the Hebrew kings is accepted as error-free, and if the correct date for the Bûr-Saggilê eclipse is used to align the Assyrian Eponym Canon in history, there is only one way that the reigns will harmonize with one another and align with the secular history of the empires surrounding ancient Israel and Judah. In the process of harmonization, scribal methodologies and idiosyncrasies as indicated in the list of scribal accounting practices shown above can be discerned to help make sense of the biblical numbers. Beginning on the next page, the reigns of the thirty-eight kings (and one queen) of the divided kingdoms of Israel and Judah are displayed and shown harmonized side-by-side for comparison. As can be seen, everything fits together like clockwork, undeniable testimony that the truth of the Bible transcends time.

New Hebrew Kings Chronology

<i>King (I = Israel, J = Judah)</i>	<i>Regnal Years</i>	<i>Reigned for ...</i>	<i>Synchronization (reign began in ...)</i>
I - Jeroboam	961-940 BCE	22 years	<i>5th year of Rehoboam as king of United Israel</i>
J - Rehoboam	961-944 BCE	17 years	<i>5th year of Rehoboam as king of United Israel</i>
J - Abijah	944-942 BCE	3 years	<i>18th year of Jeroboam</i>
J - Asa	942-900 BCE	41 years	<i>20th year of Jeroboam</i>
I - Nadab	940-939 BCE	2 years	<i>2nd year of Asa</i>
I - Baasha	939-916 BCE	24 years	<i>3rd year of Asa</i>
I - Elah	916-914 BCE	2 years	<i>26th year of Asa</i>
I - Zimri	914 BCE	7 days	<i>27th year of Asa</i>
I - Omri	914-904 BCE	12 years	<i>27th year of Asa</i>
I - Ahab	904-883 BCE	22 years	<i>38th year of Asa</i>
J - Jehoshaphat	900-875 BCE	25 years	<i>4th year of Ahab</i>
I - Ahaziah	883-882 BCE	2 years	<i>17th year of Jehoshaphat</i>
I - Joram	882/879-867 BCE	12 years ¹	<i>18th year of Jehoshaphat</i>
J - Jehoram	875-868 BCE	8 years	<i>5th year of Joram</i>
J - Ahaziah	868-867 BCE	1 year ²	<i>11th year of Joram</i>
I - Jehu	867-840 BCE	28 years	<i>probably anointed as king in Gilead in 868 BCE</i>
J - Athaliah	867-861 BCE	6 years	<i>usurped throne after death of Ahaziah</i>
J - Joash	861-822 BCE	40 years	<i>7th year of Jehu</i>
I - Jehoahaz	840-824 BCE	17 years	<i>23rd year of Joash</i>
I - Jehoash	825/824-808 BCE	16 years	<i>37th year of Joash</i>
J - Amaziah	822-794 BCE	29 years	<i>2nd year of Jehoash</i>
I - Jeroboam II	808-768 BCE	41 years	<i>15th year of Amaziah</i>
J - Uzziah	805/794-754 BCE	52 years ³	<i>27th year of Jeroboam II</i>
I - Zachariah	768 BCE	6 months	<i>38th year of Uzziah (Azariah)</i>
I - Shallum	767 BCE	1 month	<i>39th year of Uzziah (Azariah)</i>
I - Menahem	767-757 BCE	10 years	<i>39th year of Uzziah (Azariah)</i>
I - Pekahiah	757-755 BCE	2 years	<i>50th year of Uzziah (Azariah)</i>
I - Pekah	755-738 BCE	20 years ⁴	<i>52nd year of Uzziah (Azariah)</i>
J - Jotham	757/754-738 BCE	16 years	<i>2nd year of Pekah</i>
J - Ahaz	742-727 BCE	16 years	<i>17th year of Pekah</i>
I - Hoshea	731-721 BCE	9 years	<i>12th year of Ahaz</i>
J - Hezekiah	727-698 BCE	29 years	<i>3rd year of Hoshea</i>
J - Manasseh	698-643 BCE	55 years	<i>none</i>
J - Amon	643-641 BCE	2 years	<i>none</i>
J - Josiah	640-609 BCE	31 years	<i>none</i>
J - Jehoahaz	609 BCE	3 months	<i>none</i>
J - Jehoiakim	609-598 BCE	11 years	<i>none</i>
J - Jehoiachin	598-597 BCE	3 months	<i>none</i>
J - Zedekiah	597-586 BCE	11 years	<i>reign ended in 19th year of Nebuchadnezzar II</i>

¹ *Jehoram of Judah served as Joram's regent for first two years;* ² *12th year of Joram using the non-accession year system;*

³ *Uzziah became sole ruler of Judah in the twenty-seventh year of his life, not in the twenty-seventh year of Jeroboam II of Israel;*

⁴ *Pekah king in Gilead 758-755 for three years, usurped the throne of Israel in Uzziah's 52nd year, king of Israel 755-738.*

New Hebrew Kings Chronology, 966-930 BCE

GREGORIAN YEARS SHOWN IN CENTER COLUMN; A = ACCESSION OR PARTIAL YEAR; SABBATH YEARS IN BOLD TYPE

Kingdom of Israel (after 961 BCE) (regnal years counted Nisan to Nisan)		START HERE	United Kingdom (966-961 BCE) Kingdom of Judah (after 961 BCE) (regnal years counted Tishri to Tishri)	
	YEAR BCE			
	966	A	←	Rehoboam (966-961)
	965	1st		
Rehoboam rejected as king by northern tribes; three years of realignment begin ¹ →	964	2nd	←	Kingdom rent from Rehoboam in 964 BCE, Levites and priests moved to Judah, Judah secured for the next three years ¹
	963	3rd	1st yr.	
	962	4th	2nd yr.	
	961	5th	3rd yr.	
Rehoboam (961-940) →	961	1st	←	Rehoboam (961-944)
1st yr.	960	1st		
2nd yr.	959	2nd		
3rd yr.	958	3rd		
4th yr.	957	4th		
5th yr.	956	5th		
6th yr.	955	6th		
7th yr.	954	7th		
8th yr.	953	8th		
9th yr.	952	9th		
10th yr.	951	10th		
11th yr.	950	11th		
12th yr.	949	12th		
13th yr.	948	13th		
14th yr.	947	14th		
15th yr.	946	15th		
16th yr.	945	16th		
17th yr.	944	17th/A	←	Abijah (944-942)
18th yr.	943	1st		
19th yr.	942	2nd	←	Asa (942-900)
20th yr.	941	3rd/A		
21st yr.	940	1st		
22nd yr.	939	2nd		
Nadab (940-939)	938	3rd		
23rd yr.	937	4th	←	During 942-937 BCE, Asa purified the land and fortified Judah, which was granted ten years of rest from the threat of war until 926 BCE when Zerah the Ethiopian, leading an Egyptian army of pharaoh Sheshonq I, attacked Asa and Judah from the south
Baasha (939-916) →	936	5th	1st yr.	
24th yr.	935	6th	2nd yr.	
25th yr.	934	7th	3rd yr.	
26th yr.	933	8th	4th yr.	
27th yr.	932	9th	5th yr.	
28th yr.	931	10th	6th yr.	
29th yr.	930	11th	7th yr.	
30th yr.				
31st yr.				
32nd yr.				

¹ See 2 Chronicles 11:16-17

² See 2 Chronicles 12:1-2

New Hebrew Kings Chronology, 929-893 BCE

GREGORIAN YEARS SHOWN IN CENTER COLUMN; A = ACCESSION OR PARTIAL YEAR; SABBATH YEARS IN BOLD TYPE

Kingdom of Israel (regnal years counted Nisan to Nisan)			Kingdom of Judah (regnal years counted Tishri to Tishri)		
Baasha (cont.)			Asa (cont.)		
	YEAR BCE				
	929	12th	8th yr.		
	928	13th	9th yr.		
	927	14th	10th yr.		
	926	15th			
Baasha attacked Judah and fortified Ramah in the 36th year after the kingdoms were divided ¹ →	925	16th			Asa repelled attack by Zerah ²
	924	17th			
	923	18th			
	922	19th			
	921	20th			
	920	21st			
	919	22nd			
	918	23rd			
→ 👑 Zimri (914) for 7 days	917	24th			
	916	25th			
→ 👑 Elah (916-914) →	915	26th			
→ 👑 Omri (914-904) →	914	27th			
	913	28th			
	912	29th			
	911	30th			
Omri defeated Tibni, became sole ruler in 31st year of Asa ³ →	910	31st			
	909	32nd			
Omri began his rule → from Samaria in 909 BCE, during the 33rd year of Asa, reigned there for ~ 6 years	908	33rd			
	907	34th			
	906	35th			
	905	36th			
	904	37th			
→ 👑 Ahab (904-883) →	903	38th			
	902	39th			
	901	40th			
	900	41st/A			
	899	1st			→ 👑 Jehoshaphat (900-875)
	898	2nd			
	897	3rd			
	896	4th			
	895	5th			
	894	6th			
	893	7th			

¹ It was impossible for Baasha to have attacked Judah in the thirty-sixth year of Asa since Baasha died in Asa's twenty-sixth regnal year; see 1 Kings 16:7-8.

² Ethiopians and Lubims led by Zerah attack Judah in the thirty-sixth year after the kingdoms divided, Asa defeats Zerah, then celebrates victory in Jerusalem in his fifteenth regnal year, swears an oath to be obedient to God; see 2 Chronicles 15:9-15.

Baasha blockaded Judah in the thirty-sixth year after the kingdoms divided, Asa bribed Benhadad I of Syria to attack Baasha, causing Shoshenq I to invade⁴

⁴ The invasion by Shoshenq I of Egypt in 925 BCE, as recorded on a temple wall at Karnak, is usually equated with the invasion of the Bible's Shishak of Egypt during the fifth regnal year of Rehoboam, but chronologically it is better explained as a move by Shoshenq to aid his ally Baasha of Israel, who attacked Judah in 925 BCE but was then attacked by Benhadad I of Syria after Asa appealed for help; Shoshenq's army bypassed the southern kingdom to move into the Jordan valley and then into the cities of the north to counter the move south into Israel by Ben-Haddad (see 1 Kings 15).

³ The Seder Olam says that the struggle between Omri and Tibni for sole rule of the northern kingdom of Israel was resolved in favor of Omri after four years.

Asa diseased in his feet

In his 3rd year, Jehoshaphat sent officials and priests to the cities of Judah for a public reading of the Law, indicating a sabbath year beginning in Nisan of the year 897 BCE (see 2 Chronicles 17:7-9)

New Hebrew Kings Chronology, 892-856 BCE

GREGORIAN YEARS SHOWN IN CENTER COLUMN; A = ACCESSION OR PARTIAL YEAR; SABBATH YEARS IN BOLD TYPE

Kingdom of Israel (regnal years counted Nisan to Nisan)				Kingdom of Judah (regnal years counted Tishri to Tishri)			
Ahab (cont.)				Jehoshaphat (cont.)			
		YEAR BCE					
		13th ¹	892	8th			
		14th	891	9th			
¹ The Seder Olam says that a three-year famine began in Ahab's thirteenth year, followed by two-plus years of war with Benhadad II, followed by three years of peace, followed by the war against Ramoth-Gilead.	famine	15th	890	10th			Shalmaneser III (889-854?)
	famine	16th	889	11th			
	war	17th	888	12th	1st		<u>BATTLE OF QARQAR</u>
	war	18th	887	13th	2nd		The Battle of Qarqar occurred in the summer of 883 BCE; an account is recorded on the Kurkh Monolith, which mentions Ahab as being a participant, although the Bible says that Ahab was wounded and died after a Battle at Ramoth-Gilead in 883 BCE.
	peace	19th	886	14th	3rd		
	peace	20th	885	15th	4th		
	peace	21st	884	16th	5th		
→		22nd/1st	883	17th	6th		
		R	882	18th	<--		
² Joram was apparently not of age to rule when Ahaziah died, so Jehoram of Judah, who was married to Ahab's daughter and Ahaziah's sister Athaliah, served as his regent for two-plus years.		R	881	19th	8th		
		R	880	20th	9th		Elijah the prophet died in the nineteenth year of Jehoshaphat according to the Seder Olam.
		R	879	21st	10th		
	1st		878	22nd	11th		
	2nd		877	23rd	12th		
	3rd		876	24th	13th		
	4th		875	25th/A	14th		
	5th		874	1st	15th		
	6th		873	2nd	16th		
	7th		872	3rd	17th		
	8th		871	4th	18th		
	9th		870	5th	<--		<u>BLACK OBELISK</u>
	10th		869	6th	19th		The obelisk shows Jehu bowing and paying tribute to Shalmaneser III in his eighteenth regnal year, 871 BCE.
	11th		868	7th			
→		12th	867	8th/A/(1st)			
	1st		866	(2nd)			
	2nd		865	(3rd)			
	3rd		864	(4th)			
	4th		863	(5th)			
	5th		862	(6th)			
	6th		862	1st (no AY)			
	7th		861	2nd			
	8th		860	3rd			
	9th		859	4th			
	10th		858	5th			
	11th		857	6th			
	12th		856				
Ahaziah (883-882)				Jehoram (875-868)			
Joram² (882/879-867)				Jehoram (875-868)			
Jehoram of Judah (R = regent)				Jehoram (875-868)			
Joram rules Israel				Jehoram (875-868)			
<i>as king (no regent)</i>				Jehoram (875-868)			
				Jehoram (875-868)			
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				Jehoram (875-868)			

New Hebrew Kings Chronology, 855-819 BCE

REGGRIAN YEARS SHOWN IN CENTER COLUMN; A = ACCESSION OR PARTIAL YEAR; SABBATH YEARS IN BOLD TYPE

Kingdom of Israel
(regnal years counted Nisan to Nisan)

Kingdom of Judah
(regnal years counted Tishri to Tishri)

Jehu (cont.)

Joash (cont.)

	YEAR BCE	
	855	7th
	854	8th
	853	9th
	852	10th
	851	11th
	850	12th
	849	13th
	848	14th
	847	15th
	846	16th
	845	17th
	844	18th
	843	19th
	842	20th
	841	21st
	840	22nd
👑 Jehoahaz (840-824) →	28th/1st	← Joash began renovating the Temple in his 23rd year ²
	839	23rd
	838	24th
	837	25th
	836	26th
	835	27th
	834	28th
	833	29th
	832	30th
	831	31st
	830	32nd
	829	33rd
	828	34th
	827	35th
	826	36th
	825	37th
👑 Jehoash (825/824-808) ¹ →	16th/(1st)	←
began two-year coreign in the 37th year of Joash, became sole ruler in the year 824 BCE (and his regnal years are counted from that year)	824	38th
	823	39th
	822	40th/A
	821	1st
	820	2nd
	819	3rd
		👑 Amaziah (822-794)

¹ Jehoash coreigned with his father for two years, according to the *Seder Olam*. When Adad-nirari III of Assyria resumed his western campaigns in Syria in 827 BCE, the power of Syria was weakened, so Jehoash was able to free Israel from Syrian control in 824 BCE, coinciding with Adad-nirari's campaign against Manuata in the Lebanon valley (*Masyas* according to Strabo 16:2, 18); at that time, the king of Assyria also attacked Damascus, defeated the Syrian armies, and exacted a heavy tribute from Benhadad III, the king of Syria. - adapted from the online article titled "Jehoash" at www.jewishvirtuallibrary.org; also, see 2 Kings 13:5; payment of tribute to Adad-nirari III by Jehoash recorded on the Tel-al-Rimah Stele discovered in 1967.

² The *Seder Olam* records that Joash began renovating the Temple during his twenty-third regnal year, 155 years after Solomon dedicated the Temple in 996 BCE, and 218 years before Josiah began renovating the Temple in his eighteenth regnal year, which began in 623 BCE.

New Hebrew Kings Chronology, 818-782 BCE

GREGORIAN YEARS SHOWN IN CENTER COLUMN; A = ACCESSION OR PARTIAL YEAR; SABBATH YEARS IN BOLD TYPE

Kingdom of Israel (regnal years counted Nisan to Nisan)			Kingdom of Judah (regnal years counted Tishri to Tishri)		
	YEAR BCE				
<i>Jehoash (cont.)</i>	6th	818	4th		<i>Amaziah (cont.)</i>
	7th	817	5th		
	8th	816	6th		
Elisha the prophet died in the tenth year of Jehoash of Israel according to the <i>Seder Olam</i> . --->	9th	815	7th		
	10th	814	8th		
	11th	813	9th		
	12th	812	10th		
	13th	811	11th		
	14th	810	12th		
	15th	809	13th		
👑 Jeroboam II (808-768) -->	16th/1st	808	14th		
	2nd	807	15th		
	3rd	806	16th		
	4th	805	(17th)/1st	16 yo. <---	Uzziah 16 years old, began serving as king in his father's place after Amaziah had fled to Lachish (see 2 Chronicles 25:27)
	5th	804	(18th)/2nd	17 yo.	
	6th	803	(19th)/3rd	18 yo.	
	7th	802	(20th)/4th	19 yo.	
	8th	801	(21st)/5th	20 yo.	
	9th	800	(22nd)/6th	21 yo.	
	10th	799	(23rd)/7th	22 yo.	
	11th	798	(24th)/8th	23 yo.	
	12th	797	(25th)/9th	24 yo.	
	13th	796	(26th)/10th	25 yo.	
	14th	795	(27th)/11th	26 yo.	
Amaziah died in fifteenth year after death of Jehoash, --->	15th	794	(28th)/12th	27 yo.	
	16th	793	(29th)/13th	28 yo. <---	👑 Uzziah (794-754) ¹ Uzziah 27 years old, became sole ruler of Judah during the reign of Jeroboam II, ²
	17th	792	14th		
	18th	791	15th		
Bār-Saggilê solar eclipse on ---> June 24, 791 BCE	19th	790	16th		
	20th	789	17th		
	21st	788	18th		
	22nd	787	19th		
	23rd	786	20th		
	24th	785	21st		
	25th	784	22nd		
	26th	783	23rd		
	27th	782	24th		

¹ Uzziah is also called Azariah.

² Uzziah became sole ruler of Judah in the twenty-seventh year of his life, not in the twenty-seventh regnal year of Jeroboam II of Israel as incorrectly translated in KJV; see 2 Kings 15:1.

New Hebrew Kings Chronology, 781-745 BCE

GREGORIAN YEARS SHOWN IN CENTER COLUMN; A = ACCESSION OR PARTIAL YEAR; SABBATH YEARS IN BOLD TYPE

Kingdom of Israel (regnal years counted Nisan to Nisan)		Kingdom of Judah (regnal years counted Tishri to Tishri)	
	YEAR BCE		
<i>Jeroboam II (cont.)</i>	781	25th	<i>Uzziah (cont.)</i>
	780	26th	
	779	27th	
	778	28th	
	777	29th	
	776	30th	
	775	31st	
	774	32nd	
	773	33rd	
	772	34th	
	771	35th	
	770	36th	
	769	37th	
	768	38th	
👑 <i>Zachariah</i> ¹ (768) →	768	39th	
👑 <i>Shallum</i> ² (767) →	767	40th	
👑 <i>Menahem</i> ³ (767-757)	766	41st	
	765	42nd	
	764	43rd	
	763	44th	
	762	45th	
	761	46th	
	760	47th	
	759	48th	
	758	49th/1st	
👑 <i>Pekah (king in Gilead)</i> →	757	(50th)/2nd	👑 <i>Jotham</i> (757/754-738)
👑 <i>Pekahiah</i> (757-755) →	756	(51st)/3rd	2nd year of Pekah in Gilead, Jotham began judging Judah as king in place of Uzziah, who had become a leper,
	755	(52nd)/4th	
👑 <i>Pekah</i> (758/757-738) →	754	5th	
king in Gilead in 758 BCE; king in Israel in 755 BCE, 52nd year of Uzziah, ⁴	753	6th	
	752	7th	
	751	8th	
	750	9th	
	749	10th	
	748	11th	
	747	12th	
	746	13th	
	745		

¹ Zachariah reigns 6 months starting in the thirty-eighth year of Uzziah into the thirty-ninth year.

² Shallum reigns for one month in the thirty-ninth year of Uzziah.

³ Menahem pays tribute to Pul, king of Assyria, between 767-757 BCE.

⁴ Both Pekahiah and Pekah had control of large parts of Israel after Menahem died in 757 BCE, and each claimed the throne of Israel until Pekah murdered Pekahiah in 755 BCE and became the sole ruler as king in Samaria; his regnal years are counted from the year he began claiming the throne as king in Gilead, 758 BCE; numerous cities in Israel were annexed by Tiglath-pileser III during Pekah's reign.

New Hebrew Kings Chronology, 744-721 BCE

GREGORIAN YEARS SHOWN IN CENTER COLUMN; A = ACCESSION OR PARTIAL YEAR; SABBATH YEARS IN BOLD TYPE

Kingdom of Israel (regnal years counted Nisan to Nisan)			Kingdom of Judah (regnal years counted Tishri to Tishri)		
Pekah (cont.)		YEAR BCE			Jotham (cont.)
	15th	744		14th	
	16th	743		15th	
	17th	742		16th/1st	← Ahaz (742-727) ²
	18th	741		17th/2nd	1st
	19th	740		(18th)/3rd	2nd
	20th	739		(19th)/4rd	3rd
Pekah killed by Hoshea ---> in 20th year of Jotham		738		(20th)/5th	4th
		737		6th	
Israel a vassal state of Assyria; no king on throne		736		7th	
738-731 BCE ¹		735		8th	
		734		9th	
		733		10th	
		732		11th	
Hoshea (731-721) ¹ →		731		12th	
	A	730		13th	
	1st	729		14th	
	2nd	728		15th	
	3rd	727		16th/A	← Hezekiah (727-698)
	4th	726		1st	third year of Hoshea
	5th	725		2nd	
	6th	724		3rd	
Samaria besieged (724) --->		723		4th	
	8th	722		5th	
Fall of Samaria (721) --->		721		6th	

¹ The Seder Olam says that Hoshea killed Pekah in Jotham's twentieth year, which coincided with the fourth year of Ahab's reign. It also says that Ahab and Hoshea were vassals of Tiglath-pileser for eight years. The only way all of that is possible is if Hoshea became a vassal king over Assyrian-controlled lands east of the Jordan, ruling from Gilead for eight years from 738-731 BCE before becoming king of all Israel, ruling from Samaria, in Ahab's twelfth year in 731 BCE.

Regnal years for Kings of Judah
after the fall of Samaria in 721 BCE
are continued on the next page.

New Hebrew Kings Chronology, 727-654 BCE

GREGORIAN YEARS SHOWN IN CENTER COLUMN; A = ACCESSION OR PARTIAL YEAR; SABBATH YEARS IN BOLD TYPE

(regnal years counted Tishri to Tishri)

YEAR BCE			YEAR BCE		
727	A	← Hezekiah (727-698) became king in third year of Hoshea, Temple cleansed and Passover kept in his first year,	690	8th	Manasseh (cont.)
726	1st		689	9th	
725	2nd		688	10th	
724	3rd		687	11th	
723	4th		686	12th	
722	5th		685	13th	
721	6th	←--- Fall of Samaria (721)	684	14th	
720	7th		683	15th	
719	8th		682	16th	
718	9th		681	17th	677-673 BCE: Remaining Jews in kingdom of Israel deported to Assyria by Esarhaddon and replaced with foreigners.
717	10th		680	18th	
716	11th		679	19th	
715	12th		678	20th	
714	13th	←--- Hezekiah's life-threatening illness, when God gave him fifteen extra years of life	677	21st	
713	14th		676	22nd	←--- Manasseh taken captive to Babylon by captains of Esarhaddon in 677 BCE ¹
712	15th		675	23rd	
711	16th		674	24th	
710	17th	←--- b. Manasseh (710)	673	25th	¹ Year is based on a passage in the <i>Seder Olam</i> that says Manasseh was taken captive in his twenty-second regnal year; see 2 Chronicles 33:11.
709	18th	1 yo.	672	26th	
708	19th	2 yo.	671	27th	
707	20th	3 yo.	670	28th	
706	21st	4 yo.	669	29th	
705	22nd	5 yo.	668	30th	
704	23rd	6 yo.	667	31st	
703	24th	7 yo.	666	32nd	
702	25th	8 yo.	665	33rd	
701	26th	9 yo. Sennacherib's invasion, ←--- future pharaoh Taharqa leads Shebitku's army out of Egypt to oppose him	664	34th	
700	27th	10 yo.	663	35th	
699	28th	11 yo.	662	36th	
	29th/A	12 yo.	661	37th	
698		13 yo. ← Manasseh (698-643)	660	38th	
697	1st		659	39th	
696	2nd		658	40th	
695	3rd		657	41st	
694	4th		656	42nd	
693	5th		655	43rd	
692	6th		654	44th	
691	7th				

New Hebrew Kings Chronology, 653-586 BCE

GREGORIAN YEARS SHOWN IN CENTER COLUMN; A = ACCESSION OR PARTIAL YEAR; SABBATH YEARS IN BOLD TYPE

(regnal years counted Tishri to Tishri)

YEAR BCE			YEAR BCE		
653	45th	Manasseh (cont.)	616	24th	11th Josiah (cont.)
652	46th		615	25th	12th
651	47th		614	26th	13th
650	48th		613	27th	14th
649	49th		612	28th	15th
648	50th	← -- b. Josiah	611	29th	16th
647	51st	1 yo.	610	30th	17th
646	52nd	2 yo.	610	31st/A	18th
645	53rd	3 yo.	609	1st/A	19th ← Jehoahaz
644	54th	4 yo.	608	1st	20th Jehoiakim
643	55th/A	5 yo.	607	2nd	21st (609-598)
642	1st	6 yo.	606	3rd	22nd
641	2nd/?	7 yo.	605	4th	23rd/1st ← Nebuchadnezzar II
640	A	8 yo.	604	5th	2nd (r. 605-562) became
639	1st	9 yo. ← Josiah (640-609)	603	6th	3rd king shortly after the
638	2nd	made king by the	602	7th	4th Battle of Carchemish;
637	3rd	people sometime	601	8th	5th the city of Jerusalem
636	4th	after 1st of Tishri	600	9th	6th and Solomon's Temple
635	5th	in year 641 BCE,	599	10th	7th of Nebuchadnezzar
634	6th		598	11th/A/A	8th
633	7th	The Babylonian Talmud	597	1st	9th ← Jehoiachin
632	8th	(tractate Arakin 12b) says	596	2nd	10th (598-597) ²
631	9th	that Solomon's Temple was	595	3rd	11th Zedekiah
630	10th	destroyed in the third year	594	4th	12th (597-586) ³
629	11th	of a sabbath cycle, a cross	593	5th	13th
628	12th	check confirming that the	592	6th	14th
627	13th	year 586 BCE was the year	591	7th	15th
626	14th	that the Babylonian army	590	8th	16th
625	15th	destroyed the Temple.	589	9th	17th ← Siege of Jerusalem (589)
624	16th	← -- Jeremiah began to	588	10th	18th (10th month of 9th year) ⁴
623	17th	prophecy to Judah for	587	11th	19th
622	18th	twenty-three years	586	12th	20th ← Fall of Jerusalem (586)
621	19th	in Josiah's thirteenth			21st (4th month of 11th year)
620	20th	year (Jeremiah 25:3)			
619	21st	← -- Hilkiyah found Book			
618	22nd	of the Law during repair			
617	23rd	of the Temple in Josiah's			
		eighteenth regnal year;			
		as a result, celebration			
		of the "Great Passover"			
		took place in 622 BCE			

¹ Jehoahaz ruled for 3 months in 609 BCE, including a month of Tishri to begin a regnal year, before being deposed by pharaoh Necho and exiled to Egypt.
² Jehoiachin was king for 3 months and 10 days in late 598 BCE until early 597 BCE, but not in a month of Tishri.
³ Zedekiah was appointed king by Nebuchadnezzar sometime before Tishri in 597 BCE and had a short accession year before his first Tishri later that year.

7 TEMPLE DATES

Traditional Bible chronology says that Solomon's Temple was completed *circa* 960/959 BCE. That date is not given in the biblical text, of course, but is instead a date calculated by using the secular Assyrian Eponym Canon anchored in time by the date for the Bûr-Saggilê eclipse. Sir Henry Rawlinson, working together with Queen Victoria's astronomer royal, said that the eclipse occurred in the year 763 BCE.

The Assyrian Eponym Canon was then used to calculate that the battle of Qarqar occurred in 853 BCE, which an ancient inscription says was the sixth year of Shalmaneser III. Bible scholars assumed that Ahab of Israel died that year, killed in battle at Ramoth-Gilead presumably fighting against Shalmaneser. Since the biblical text says that Ahab died in the seventeenth year of Jehoshaphat of Judah, adding the regnal years of Jehoshaphat's predecessors Asa, Abijah, and Rehoboam (respectively 41, 3, and 17 years) to his seventeen years reveals that the first year of the kingdom of Judah under Rehoboam occurred *circa* 931/930 BCE. If Rehoboam's predecessor Solomon reigned for forty years, then his reign began *circa* 971/970 BCE. Since the Bible says that the Temple was completed in the eleventh year of Solomon's reign, that yields 960/959 BCE as the completion year.

On the other hand, if Rawlinson's 763 BCE date for the Bûr-Saggilê eclipse is incorrect, which the previous chapter asserts is the case, and replaced by the correct year 791 BCE, then Rehoboam's reign over the kingdom of Judah after the northern tribes departed, using the same method of traditional calculation as explained in the paragraph above, began in the year 961/960 BCE, not 931/930 BCE. Adding the four-plus years Rehoboam reigned over united Israel before the division and the forty years of Solomon's reign yields the first year of Solomon's reign to have occurred *circa* 1,006 BCE. Since the Temple was completed in his eleventh regnal year, a simple calculation says that Solomon's Temple was completed *circa* 996/995 BCE. That date for the Temple's

completion is supported by two independent references in Jewish writings that preserve the chronology the ancient Hebrew sages handed down through the ages, both cross-checks indicating that Solomon's Temple was completed in 996 BCE and dedicated in 995 BCE.²⁰

The first crosscheck is recorded in the BABYLONIAN TALMUD (Tractate Yoma 9a), which says that Solomon's Temple stood for 410 years. Since it was destroyed in 586 BCE, counting back 410 Passovers, one per year, confirms the year 996 BCE as the year of the Temple's completion, with its dedication a year later in 995 BCE. The second crosscheck is found in SEDER OLAM RABBAH, a book of Jewish chronology compiled in the second century, which says that Joash of Judah renovated the Temple in his twenty-third year, 155 years after the Temple was dedicated by Solomon and 218 years before Josiah of Judah renovated the Temple in his eighteenth year. Scholars agree that Josiah renovated the Temple in 622 BCE. Adding 218 years to that date takes the time line back to 840 BCE, which is the year Joash did his Temple renovation. Adding 155 years to that date takes the time line back to 995 BCE, the year the Temple was dedicated by Solomon.²¹

The traditional Thiele-based harmonization of the reigns of the kings in the kingdoms of Israel and Judah is popular in theological circles, often considered sacrosanct, but the fact remains that Thiele's chronology was flawed from the beginning by his reliance on the wrong date for the Bûr-Saggilê eclipse, an error that produced an Assyrian time line out of sync with reality. Requiring the sacred chronology of the Bible to conform to that faulty secular time line, as he did, opened the door to numerous expository errors. In addition, the accuracy of the Thiele-based chronology relies on speculation about unknown scribes changing the original text of Scripture, a concept that is impossible to prove and dangerous as an expository assumption.

Thus, the Thiele-based "mysterious numbers" for the reigns of the Hebrew kings should be rejected in favor of the new Hebrew kings chronology in this book, which honors the Bible's chronology as being error-free. The new chronology can be used to locate important events in Jewish history, as was done in this chapter to reveal the correct dates for the completion and dedication of Solomon's Temple.

2300 PASSOVERS

The 2,300-days prophecy in Daniel 8:13-14 is a chrono-specific (time-precise) predictive prophecy. Any accurate exposition of that prophecy will identify and apply to history the three main chronological elements it contains, which are:

- **STARTING EVENT** that can be located precisely in history.
- **SET TIME INTERVAL** between starting and ending events.
- **ENDING EVENT** that can be located precisely in history.

Popular interpretations of Daniel 8:13-14 taught in seminaries, discussed in commentaries and study Bibles, and preached from pulpits usually ignore one or more of the three chronological elements that must be explained in a true exposition. Some expositors even go so far as to ignore the chronological elements altogether, choosing to spiritualize the interpretation. Both approaches produce a wrong exposition that usually leads to eschatological confusion and error. The text of verses 13 and 14 reads as follows in the two most widely available Christian and Jewish translations:

*KING JAMES (PROTESTANT) VERSION: 13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long shall be the vision** concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14 And he said unto me, Unto **two thousand and three hundred days**; then shall the sanctuary be cleansed.*

*JEWISH PUBLICATION SOCIETY 1917 (JEWISH) VERSION: 13 Then I heard a holy one speaking; and another holy one said unto that certain one who spoke: **'How long shall be the vision***

*concerning the continual burnt offering, and the transgression that causes appalment, to give both the sanctuary and the host to be trampled under foot?’ 14 And he said unto me: ‘Unto **two thousand and three hundred evenings and mornings**; then shall the sanctuary be victorious.’²²*

Notice that both translations ask the same question, “*How long shall be the vision.*” It is the duration of the vision that is the focus of the question, not the burnt offerings, transgressions, or the trampling of the sanctuary, events that take place at various times during the vision. The later are only incidentals that misdirect the focus of expositors away from the main question, namely, the duration of the vision.

The full duration of the vision is bracketed by the starting and ending events specified in the text of Daniel 8. The vision begins with an event described in symbolic language in verses 5-7 as a ram moving against a he-goat in anger, and the symbolism is then explained in plain language in verses 20-21 as representing the first king of Greece waging war against the king of Persia. As can be verified from the writings of the ancient historians Diodorus, Arrian, and Plutarch, the first king of unified Greece was Alexander the Great (r. 336-323 BCE), and the king of Medo-Persia he met in battle was Darius III Codomannus (r. 336-331 BCE), the last king of the Achaemenid Persian Empire. Furthermore, the Greek forces of Alexander and the Persian forces of Darius met for battle for the first time on the banks of the Granicus River, exactly as specified in verse 3, in the year 334 BCE.

The event that brings the vision to a close is given in verse 14 by the phrase “*then shall the sanctuary be cleansed,*” but translators have debated the meaning of the Hebrew word נִצְדָּק *nitzdaq* rendered as “cleansed” in the King James version. The JPS1917 edition of the *Tanakh* (Jewish Bible) renders it as “*shall be victorious.*” Other popular translations have translated it as “*properly restored*” (NASB), “*restored to its rightful state*” (RSV), “*reconsecrated*” (NIV), and “*restored to its rightful state*” (ESV, CJB). The United Bible Society Handbook says: “*Then the sanctuary shall be restored to its rightful state, literally ‘and the sanctuary will be justified.’*” Some take it to mean

‘purified’ (ASV), other translations have the idea of rededication; NIV reads ‘reconsecrated.’ Still others provide a more general statement: ‘then shall the wrongs of the sanctuary be righted’ (AT) or ‘have its rights restored’ (NJB).” The one thing it does not imply or say is that a new Temple will be built. Taking all of the above ideas into consideration, it seems safe to assume that the word **וְנִצְּרָק** indicates, at the least, a return of the Temple Mount to its biblical status under Jewish control. Recent history shows that is precisely what happened on June 7, 1967, when, for the first time in more than two-thousand years, the Temple Mount and Old Jerusalem were returned to Jewish sovereignty.²³

What about the 2,300 days, the time span specified in verse 14? It must fit between the vision’s starting event, the Battle of Granicus in 334 BCE, and its ending event. The chrono-specific prophetic vision in Daniel 8 says that the ending event will be the sanctuary (the Temple Mount area, possibly including the walled city of Old Jerusalem) being cleansed/restored/justified/victorious. Looking back at recent history after the fact, the miraculous liberation of the Temple Mount by Jewish paratroopers in 1967 seems to fit the biblical criteria. Knowing that the Battle of Granicus that started the vision occurred in 334 BCE, and assuming that the ending event happened in 1967, a quick calculation shows that the time span between the two events is 2,300 years. The word translated “days” in the King James version is actually two words **עֶרֶב בֹּקֶר** ‘*ereb bôqer*’ in the original Masoretic text, meaning “evening-mornings” and correctly translated that way in the JPS1917 version. So, the phrase “evening-mornings” (“days” in KJV) is symbolic language used to represent years, but how can that be?

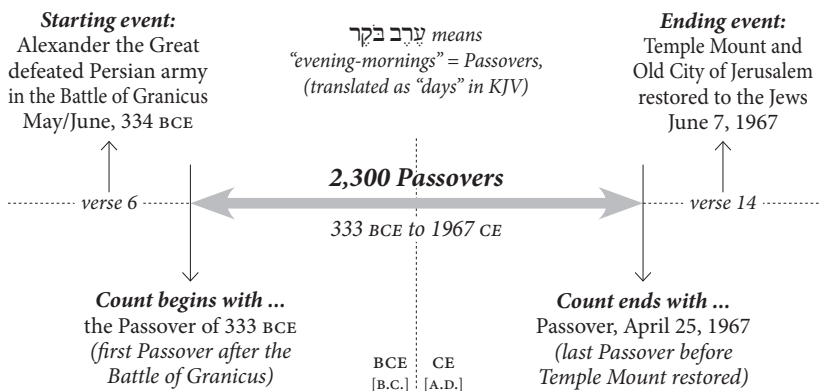
The exact Hebrew phrase **עֶרֶב בֹּקֶר** ‘*ereb bôqer*’ used in verse 14 is found in only one other place in the Bible, in Exodus 27:21a, which says “*In the tabernacle of the congregation without the vail ... Aaron and his sons shall order [the lamps] from evening to morning before the LORD ...*” So, based on that precedent, the phrase “evening-morning” in Daniel 8 also means an **evening-until-morning** period, or in other words an overnight. The key to understanding which evening-until-morning can be equated with a year is provided in Exodus 12: 6-10, 14, the portion of Scripture that tells how God commanded that the

Passover be observed as an annual **evening-until-morning** observance at the beginning of the year to mark the passing of the years through the generations, as follows: ²⁴

*And ye shall keep it [the Paschal lamb] up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it **in the evening**. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. ... And ye shall let nothing of it remain until the morning; and that which remaineth of it **until the morning** ye shall burn with fire ... And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord **throughout your generations**; ye shall keep it a feast by an ordinance for ever.*

Now all that needs to be done to verify the accuracy of the exposition is to show that there were 2,300 Passovers between the Battle of Granicus in 334 BCE and the restoration of the Temple Mount and Old City Jerusalem to Jewish sovereignty in 1967.

Since the starting event, the battle between Alexander the Great and Darius III of Persia at the Granicus River, occurred in May/June of 334 BCE according to Plutarch of Chaeronea, which means that it was observed **after** Passover had occurred in March/April that year, the count of the 2,300 Passovers has to begin with the Passover that was observed in the following year, 333 BCE. Using the table on page 40 to count the number of Passovers observed between 334 BCE and 1967 (where each Passover in the table is denoted as “P” followed by its number in the count), it can be verified that there were exactly 2,300 memorial (once a year) Passover celebrations that took place between the Battle of Granicus, the starting event of the vision as specified in verses 5-7 and 20-21 and the ending verse 14 “sanctuary cleansing” event on June 7, 1967, less than two months after the 2,300th Passover had been observed on April 25th, 1967.²⁵



The 2300-Day Prophecy

The Six-Day War began almost immediately after the 2,300th Passover specified in the prophecy was observed. On the third day of the war, in the morning hours of June 7, 1967, soldiers from Israel Defense Forces (IDF) 55th Paratroopers Brigade were poised on the Mount of Olives, ready to fight their way through the Lion’s Gate into the Old City of Jerusalem. Their commander was Colonel Mordechai “Motta” Gur, who exhorted his troops with these words:

“Soon we will enter the city, the Old City of Jerusalem, about which countless generations of Jews have dreamed, to which all living Jews aspire. To our brigade has been granted the privilege of being the first to enter it ... Now, on, on to the gate!”

Within the hour, the IDF had captured the walled Old City and liberated the sacred Temple Mount. Five days later, on June 12, the men of Brigade 55 assembled in parade formation atop the Temple Mount to commemorate their victory and remember their fallen comrades. They were again addressed by Colonel Gur, who told them:

“You have been privileged to restore to the people of Israel their capital and their sanctuary.”²⁶

How to Count the 2,300 Passovers P - PASSOVER (FOLLOWED BY ITS NUMBER IN THE COUNT)									
P-1 333 BCE	P-2 332 BCE	P-3 331 BCE	P-4 330 BCE	P-5 329 BCE	P-6 328 BCE	P-7 327 BCE	P-8 326 BCE	P-9 325 BCE	P-10 324 BCE
P-10 see above	P-20 314 BCE	P-30 304 BCE	P-40 294 BCE	P-50 284 BCE	P-60 274 BCE	P-70 264 BCE	P-80 254 BCE	P-90 244 BCE	P-100 234 BCE
P-110 224 BCE	P-120 214 BCE	P-130 204 BCE	P-140 194 BCE	P-150 184 BCE	P-160 174 BCE	P-170 164 BCE	P-180 154 BCE	P-190 144 BCE	P-200 134 BCE
P-210 124 BCE	P-220 114 BCE	P-230 104 BCE	P-240 94 BCE	P-250 84 BCE	P-260 74 BCE	P-270 64 BCE	P-280 54 BCE	P-290 44 BCE	P-300 34 BCE
P-310 24 BCE	P-320 14 BCE	P-330 4 BCE *	P-340 7 CE *	P-350 17 CE	P-360 27 CE	P-370 37 CE	P-380 47 CE	P-390 57 CE	P-400 67 CE
P-410 77 CE	P-420 87 CE	P-430 97 CE	P-440 107 CE	P-450 117 CE	P-460 127 CE	P-470 137 CE	P-480 147 CE	P-490 157 CE	P-500 167 CE
P-510 177 CE	P-520 187 CE	P-530 197 CE	P-540 207 CE	P-550 217 CE	P-560 227 CE	P-570 237 CE	P-580 247 CE	P-590 257 CE	P-600 267 CE
P-610 277 CE	P-620 287 CE	P-630 297 CE	P-640 307 CE	P-650 317 CE	P-660 327 CE	P-670 337 CE	P-680 347 CE	P-690 357 CE	P-700 367 CE
P-710 377 CE	P-720 387 CE	P-730 397 CE	P-740 407 CE	P-750 417 CE	P-760 427 CE	P-770 437 CE	P-780 447 CE	P-790 457 CE	P-800 467 CE
P-810 477 CE	P-820 487 CE	P-830 497 CE	P-840 507 CE	P-850 517 CE	P-860 527 CE	P-870 537 CE	P-880 547 CE	P-890 557 CE	P-900 567 CE
P-910 577 CE	P-920 587 CE	P-930 597 CE	P-940 607 CE	P-950 617 CE	P-960 627 CE	P-970 637 CE	P-980 647 CE	P-990 657 CE	P-1000 667 CE
P-1010 677 CE	P-1020 687 CE	P-1030 697 CE	P-1040 707 CE	P-1050 717 CE	P-1060 727 CE	P-1070 737 CE	P-1080 747 CE	P-1090 757 CE	P-1100 767 CE
P-1110 777 CE	P-1120 787 CE	P-1130 797 CE	P-1140 807 CE	P-1150 817 CE	P-1160 827 CE	P-1170 837 CE	P-1180 847 CE	P-1190 857 CE	P-1200 867 CE
P-1210 877 CE	P-1220 887 CE	P-1230 897 CE	P-1240 907 CE	P-1250 917 CE	P-1260 927 CE	P-1270 937 CE	P-1280 947 CE	P-1290 957 CE	P-1300 967 CE
P-1310 977 CE	P-1320 987 CE	P-1330 997 CE	P-1340 1007 CE	P-1350 1017 CE	P-1360 1027 CE	P-1370 1037 CE	P-1380 1047 CE	P-1390 1057 CE	P-1400 1067 CE
P-1410 1077 CE	P-1420 1087 CE	P-1430 1097 CE	P-1440 1107 CE	P-1450 1117 CE	P-1460 1127 CE	P-1470 1137 CE	P-1480 1147 CE	P-1490 1157 CE	P-1500 1167 CE
P-1510 1177 CE	P-1520 1187 CE	P-1530 1197 CE	P-1540 1207 CE	P-1550 1217 CE	P-1560 1227 CE	P-1570 1237 CE	P-1580 1247 CE	P-1590 1257 CE	P-1600 1267 CE
P-1610 1277 CE	P-1620 1287 CE	P-1630 1297 CE	P-1640 1307 CE	P-1650 1317 CE	P-1660 1327 CE	P-1670 1337 CE	P-1680 1347 CE	P-1690 1357 CE	P-1700 1367 CE
P-1710 1377 CE	P-1720 1387 CE	P-1730 1397 CE	P-1740 1407 CE	P-1750 1417 CE	P-1760 1427 CE	P-1770 1437 CE	P-1780 1447 CE	P-1790 1457 CE	P-1800 1467 CE
P-1810 1477 CE	P-1820 1487 CE	P-1830 1497 CE	P-1840 1507 CE	P-1850 1517 CE	P-1860 1527 CE	P-1870 1537 CE	P-1880 1547 CE	P-1890 1557 CE	P-1900 1567 CE
P-1910 1577 CE	P-1920 1587 CE	P-1930 1597 CE	P-1940 1607 CE	P-1950 1617 CE	P-1960 1627 CE	P-1970 1637 CE	P-1980 1647 CE	P-1990 1657 CE	P-2000 1667 CE
P-2010 1677 CE	P-2020 1687 CE	P-2030 1697 CE	P-2040 1707 CE	P-2050 1717 CE	P-2060 1727 CE	P-2070 1737 CE	P-2080 1747 CE	P-2090 1757 CE	P-2100 1767 CE
P-2110 1777 CE	P-2120 1787 CE	P-2130 1797 CE	P-2140 1807 CE	P-2150 1817 CE	P-2160 1827 CE	P-2170 1837 CE	P-2180 1847 CE	P-2190 1857 CE	P-2200 1867 CE
P-2210 1877 CE	P-2220 1887 CE	P-2230 1897 CE	P-2240 1907 CE	P-2250 1917 CE	P-2260 1927 CE	P-2270 1937 CE	P-2280 1947 CE	P-2290 1957 CE	P-2300 1967 CE
<i>* Note that there was no year "0" (zero) when going from BCE to CE, so the count in the transition decade from 4 BCE to 7 CE is determined as follows: Passover number 330 in the count (P-330 above) occurred in the year 4 BCE, P-331 in 3 BCE, P-332 in 2 BCE, P-333 in 1 BCE, P-334 in 1 CE, P-335 in 2 CE, P-336 in 3 CE, P-337 in 4 CE, P-338 in 5 CE, P-339 in 6 CE, P-340 in 7 CE</i>									

GENTILE TIMES

The phrase “times of the Gentiles” appears only once in the entire Bible. It was a special teaching that Jesus revealed to the Apostles during the Passover (Passion) Week while they were walking in the Temple, and perhaps again later on the Mount of Olives, as recorded in Luke 21:20, 24, as follows:

*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh ... And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the **times of the Gentiles** be fulfilled.*

From the standpoint of exposition, it is important to understand that Jesus’ prophecy about the “times of the Gentiles” was not about Gentiles (ἐθνῶν *ethnos*), in this case meaning tribes or nations other than Israel. Instead, it was a predictive prophecy about the future of the Jewish people and their sovereignty over Jerusalem.

Jesus spoke his prophecy just before his crucifixion in the year 30 CE. Four decades later, beginning in 66 CE, rebellion among the Jews broke out and the first Jewish-Roman War began. The part of the prophecy about the Jewish people being led away captive was beginning to be fulfilled. The Jews were initially successful, but the Roman legions soon gained the upper hand in the conflict. By late summer in 67 CE, the Roman commander Vespasian had recaptured the region of the Galilee, whereupon he started exiling Jews from that area as slaves sent to various parts of the Roman Empire. By 70 CE, almost all of the land of Israel was subdued, Jerusalem and the Temple built by Herod lay in ruins, the Temple priests had scattered mostly to Arabia, and much of the surviving population was being expelled from the Land of Israel to live as slaves in exile. A second Jewish-Roman war broke out in 132 CE,

again with disastrous results for the Jews. After three bloody years, the Roman legions had once more subdued the Jewish rebels led by Simon bar Kokhba, with more than a million Jews having been killed before the war came to an end. The Jewish men, women, and children who had survived and were still living in Jerusalem and Judea were enslaved and sent away captive to all corners of the Empire. From then on, the Jewish people were forced to live among the nations of the world without a land or nation or Temple or priesthood of their own.

The event that Jesus predicted would signal the beginning of the time period he called the “times of the Gentiles” was the dispersal of the Jews among the nations. As already stated, that period of being led away captive among the nations began in 66 CE and was essentially completed by the end of the Second Jewish-Roman War in 135 CE, with no Jews left in Jerusalem and few left in Judea. The second event specified in Jesus’ prophecy was the prediction that Jerusalem would be “trodden down of the Gentiles,” meaning that the city would be under non-Jewish sovereignty until the “times of the Gentiles” had come to an end. That part of the prophecy began to manifest itself in history when the Roman emperor Hadrian had the Temple Mount plowed under, Judea was renamed Syria Palestina, and Jerusalem renamed Aelia Capitolina. Almost two-thousand years would pass before Gentile sovereignty over Jerusalem would come to an end.

The close of the “times of the Gentiles” happened in two stages. In 1950, the Knesset, parliament of the State of Israel, passed the Law of Return. The law proclaimed that any Jew anywhere in the world could come to live in freedom as a citizen in the then new Jewish homeland. With the passage of that law, Jews were no longer “led away captive” and forced to live among the nations. The times of involuntary living among the nations officially ended for the Jewish people worldwide. Then, in 1967 during the Six-Day War, the Jews gained possession of Jerusalem. With the capture of Old Jerusalem and the Temple Mount, Jewish sovereignty was re-established over both and they were no longer trodden down (ruled) by Gentiles. Thus, the two criteria Jesus had specified for recognizing the end of the “time of the Gentiles” had occurred, and that period was officially history.²⁷

AESAR'S DECREE

The chrono-specific predictive prophecy in ninth chapter of the Book of Daniel is, without a doubt, one of the most misunderstood and misinterpreted passages in all of Scripture. Recorded in verses 24-25, it is commonly referred to as the prophecy of the Seventy Weeks (or sometimes as the Messiah Prophecy). The translations of the text in Christian and Jewish Bibles shows only minor variation, as follows:

KING JAMES (PROTESTANT) VERSION: **24** *Seventy weeks are determined upon thy people and upon thy holy city,* **25** *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

JEWISH PUBLICATION SOCIETY 1917 (JEWISH) VERSION: **24** *Seventy weeks are decreed upon thy people and upon thy holy city, ...* **25** *Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.*

The starting event in the prophecy of the Seventy Weeks is the issuance of a commandment or decree to build Jerusalem and restore it to the rule of an anointed one, a prince, as specified in verse 24. Most Christian expositors focus on the decrees issued by various Persian rulers who lived near the time of the prophet Daniel, starting with the decree by Cyrus the Great issued *circa* 539/538 BCE. That decree, recorded on the Cyrus Cylinder, does not mention the Jews by name

but permitted them to return to Jerusalem and rebuild the Temple. It includes no date telling when it was issued. Darius I the Great issued a decree *circa* 520 BCE extending the authority of the earlier decree of Cyrus. About a century after the decree issued by Cyrus, Artaxerxes I Longimanus issued two decrees concerning the Jews, the first to Ezra *circa* 458/457 BCE and the second to Nehemiah thirteen years later *circa* 445/444 BCE. The first decree gave Ezra permission to collect money for supporting the Temple, then instructed him to go to Jerusalem, there making sacrifices and setting up a system for teaching the Law of Moses to the people. The second decree was given to Nehemiah in the form of letters, authorizing him to rebuild the walls of Jerusalem with the cooperation of the governors of the lands surrounding Judea.

Expositions that assume a starting year for the Seventy Weeks in verse 25 based on one of the above Persian decrees (and notice that the dates for most of those decrees are approximate) then usually proceed by making another incorrect assumption, namely, that a “week” as used in Daniel means a “week of years” (seven years), and that seventy weeks means 490 years. They then count forward in time, usually using a non-biblical man-made 360-day “prophetic year,” to end their interpretation sometime around an assumed date for a significant event in the life of Jesus, such as his entry into Jerusalem during the Passion Week. The problem with using that approach for expounding the Seventy Weeks is that none of the Persian decrees produce a verifiable starting date, time interval between, and ending date that incorporate all of the chronological and historical elements specified in the biblical text, while at the same time aligning the resulting sacred time line with the secular chronology of the nations surrounding ancient Israel during the hypothesized 490-year period. The whole interpretive framework, based on using uncertain secular dates and unbiblical time units, simply cannot produce an accurate interpretation.

Modern Jewish expositors of verse 25 also use a 490-year time period in their exposition but err in a different way. They say that the span between the destruction of Solomon’s Temple and the destruction of Herod’s Temple was 490 years. Since documented history shows that Solomon’s Temple was destroyed in 586 BCE and Herod’s Temple was

destroyed in 70 CE, simple math produces an in-between period of 656 years, not 490. That discrepancy requires that the traditional Jewish exposition be discarded as chronologically invalid.

It turns out that the correct commandment or decree to use for interpreting the Seventy Weeks prophecy in verse 25 happened in Roman times, not during the Persian period. It was issued by Julius Caesar and was recorded in Josephus' *ANTIQUITIES OF THE JEWS*. There were two major decrees by Caesar pertaining to Jews in Judea, the first in 47 BCE and the second in 44 BCE. The latter decree by Caesar specifically pertained to the return of Jerusalem to the Hasmonean leader Hyrcanus II, and reads as follows:

*Gaius Caesar, consul the fifth time [in 44 BCE], hath decreed, That the Jews shall possess Jerusalem, and may encompass that city with walls; and that Hyrcanus, the son of Alexander, the high priest and ethnarch [**anointed one and prince**] of the Jews, retain it in the manner he himself pleases; and that the Jews be allowed to deduct out of their tribute, every second year the land is let [left resting, or left fallow in a sabbath year], a corus of that tribute; and that the tribute they pay be not let to farm, nor that they pay always the same tribute.²⁸*

The 44 BCE decree issued by Caesar to Hyrcanus II can be seen to fit the details given in the text of verse 25 exactly. In it, it was decreed that Hyrcanus, who was recognized as high priest (anointed one) and ethnarch (prince) of the Jews, was granted rule over the city of Jerusalem, and the decree gave him permission to rebuild the walls of Jerusalem that had been destroyed by the Roman general Pompey in 63 BCE, when Rome first established sovereignty over Judea and Jerusalem. Before their destruction, the walls had included large tower gates with broad plazas behind them for assembling troops and a moat (trench) at the base of the northern wall to increase its height. After their destruction, the city was left vulnerable to capture by the hated Parthians to the east. Caesar wanted a refortified Judea to serve as a buffer between the Parthians and Egypt, Rome's breadbasket.

Caesar's 44 BCE decree about the Jews pinpoints the starting event of the Seventy Weeks as occurring sometime after that year, so attention must be focused on finding the meaning of the chronological term "week" specified in verse 24 to allow alignment of the prophecy in history. As already stated, most Christian and Jewish expositors interpret a "week" as seven years, based on the usage in Genesis 29:27, but that creates a problem when applying that interpretation to the Seventy Weeks. Starting in 44 BCE and counting forward in time four-hundred and ninety years (7 years x 70) yields a date *circa* 446 CE, which has no meaning in sacred history. So, there must be another possible meaning of "weeks" based on biblical usage, and there is. The Hebrew word שבועות *shavuot*, always translated as "weeks" in the Bible, means "seven years" in Genesis, but four times in Scripture, in Exodus 34:24, Deuteronomy 16:10, 16, and 2 Chronicles 8:13, the same word is used to indicate "Feast of Weeks." When that latter usage is applied to the Seventy Weeks in verse 24, it yields seventy Feast of Weeks, resulting in a time period of approximately seventy years.

Two time periods are stipulated in verse 25, one of seven weeks and another of sixty-two weeks, with verse 24 affirming that the total time period of the prophecy is a continuous block of seventy weeks. Using the word "week" to mean Feast of Weeks, the seven "weeks" represent a period of seven years. That seven-year division, usually ignored as a time unit or merged into the sixty-two weeks, has important chronological meaning. It reveals that the prophecy is aligned with the seven-years in a sabbath cycle, thus anchoring the prophecy in time. Since Herod's Temple was destroyed during the sabbath year that began on the first of Nisan in 70 CE, counting back in seven-year increments reveals that the seven-week division of the prophecy began in 42 BCE and ended with the sabbath year in 36 CE. The sixty-two Feast of Weeks specified in verse 25 then followed from 35 BCE to 27 CE. Assuming that the seventieth "week" followed the sixty-two weeks, that "week" would represent the year occurring between the sixty-second Feast of Weeks in 27 CE and the final Feast of Weeks in 28 CE. The table on the facing page and the graphic on page 47 show how the seventy Feast of Weeks (Pentecosts) align in history.

THE SEVENTY WEEKS

<i>Each week (Pentecost) in the count to seventy is shown under its equivalent Gregorian year. Sabbath and jubilee years begin in the Gregorian year shown and end in the following year. Jubilee years begin on the 10th day of Tishri in the 49th sabbath year in a seven-sabbath cycle.</i>	c. 44 BCE Julius Caesar's Decree to Hyrcanus II	43 BCE Sabbath Year, street and wall rebuilt
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The Seven Weeks (7 Pentecosts from 42 BCE to 36 BCE)

Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Sabbath Year
42 BCE 1st of 7 Pentecosts	41 BCE 2nd of 7 Pentecosts	40 BCE 3rd of 7 Pentecosts	39 BCE 4th of 7 Pentecosts	38 BCE 5th of 7 Pentecosts	37 BCE 6th of 7 Pentecosts	36 BCE 7th of 7 Pentecosts

The Sixty-two Weeks (62 Pentecosts from 35 BCE to 27 CE)

35 BCE 1st of 62 Pentecosts	34 BCE 2nd of 62 Pentecosts	33 BCE 3rd of 62 Pentecosts	32 BCE 4th of 62 Pentecosts	31 BCE 5th of 62 Pentecosts	30 BCE 6th of 62 Pentecosts	29 BCE 7th of 62 Pentecosts
28 BCE 8th of 62 Pentecosts	27 BCE 9th of 62 Pentecosts	26 BCE 10th of 62 Pentecosts	25 BCE 11th of 62 Pentecosts	24 BCE 12th of 62 Pentecosts	23 BCE 13th of 62 Pentecosts	22 BCE 14th of 62 Pent. JUBILEE
21 BCE 15th of 62 Pentecosts	20 BCE 16th of 62 Pentecosts	19 BCE 17th of 62 Pentecosts	18 BCE 18th of 62 Pentecosts	17 BCE 19th of 62 Pentecosts	16 BCE 20th of 62 Pentecosts	15 BCE 21st of 62 Pentecosts
14 BCE 22nd of 62 Pentecosts	13 BCE 23rd of 62 Pentecosts	12 BCE 24th of 62 Pentecosts	11 BCE 25th of 62 Pentecosts	10 BCE 26th of 62 Pentecosts	9 BCE 27th of 62 Pentecosts	8 BCE 28th of 62 Pentecosts
7 BCE 29th of 62 Pentecosts	6 BCE 30th of 62 Pentecosts	5 BCE 31st of 62 Pentecosts	4 BCE 32nd of 62 Pentecosts	3 BCE 33rd of 62 Pentecosts	2 BCE 34th of 62 Pentecosts	1 BCE 35th of 62 Pentecosts
1 CE 36th of 62 Pentecosts	2 CE 37th of 62 Pentecosts	3 CE 38th of 62 Pentecosts	4 CE 39th of 62 Pentecosts	5 CE 40th of 62 Pentecosts	6 CE 41st of 62 Pentecosts	7 CE 42nd of 62 Pentecosts
8 CE 43rd of 62 Pentecosts	9 CE 44th of 62 Pentecosts	10 CE 45th of 62 Pentecosts	11 CE 46th of 62 Pentecosts	12 CE 47th of 62 Pentecosts	13 CE 48th of 62 Pentecosts	14 CE 49th of 62 Pentecosts
15 CE 50th of 62 Pentecosts	16 CE 51st of 62 Pentecosts	17 CE 52nd of 62 Pentecosts	18 CE 53rd of 62 Pentecosts	19 CE 54th of 62 Pentecosts	20 CE 55th of 62 Pentecosts	21 CE 56th of 62 Pentecosts
22 CE 57th of 62 Pentecosts	23 CE 58th of 62 Pentecosts	24 CE 59th of 62 Pentecosts	25 CE 60th of 62 Pentecosts	26 CE 61st of 62 Pentecosts	27 CE 62nd of 62 Pentecosts	



The Seventieth Week (the Pentecost in 28 CE)

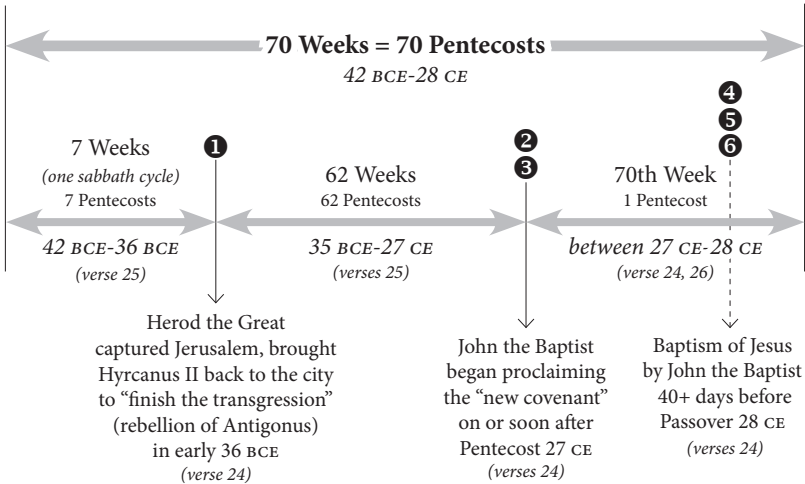
<i>Between Pentecost of 27 CE and Pentecost of 28 CE, John the Baptist began his ministry of introducing the new covenant to the Jewish people; Jesus was baptized in the Jordan River by John, tempted for forty days and nights in the wilderness, and began his public ministry in Judea. The prophecy of the 70 Weeks ended on Pentecost in 28 CE.</i>	28 CE 70th Pentecost JUBILEE
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For a listing of all sabbath and jubilee years up to 78 CE, see page 62.

The Seventy Weeks

Start of the 70 Weeks
on Day of Pentecost 42 BCE
Caesar's decree in 44 BCE,
wall/street rebuilt by 43 BCE,
new sabbath cycle started
on 1st of Nisan 42 BCE

End of the 70 Weeks
on Day of Pentecost 28 CE
To be fulfilled before Pentecost 28 CE,
"to bring in everlasting righteousness"
"to seal up the vision and prophecy"
"to anoint the most Holy"



1 "to finish the transgression"	<i>locates the 70 weeks in time</i>
2 "to make an end of sins"	<i>identifies the introduction of the</i>
3 "to make reconciliation for iniquity"	<i>new covenant promised by Jeremiah</i>
4 "to bring in everlasting righteousness"	<i>identifies the anointed one who</i>
5 "to seal up the vision and prophecy"	<i>will confirm the new covenant (see</i>
6 "to anoint the most Holy"	<i>purpose of baptism in John 1:31)</i>

The exposition of the Seventy Weeks set forth in this chapter is only meant to call attention to the inaccurate chronology used by traditional expositors to misinterpret the prophecy. It is not intended to be a detailed exposition. The reader who desires a more thorough exposition of Daniel 9:24-27 is referred to two of your author's books, *HE IS THE ONE* and *THE MESSIAH PROPHECY IN THE TANAKH*, both available as free downloads on the Prophecy Society website.

<http://www.prophecysociety.org>

*N*EW COVENANT

With the events of the Seventy Weeks specified in Daniel 9:24-25 having been correctly aligned in history in the previous chapter, verses 26 and 27 move the prophecy forward by foretelling the events that will happen to Jerusalem and the Jewish people after the seventieth week has come to an end. Those verses read as follows:

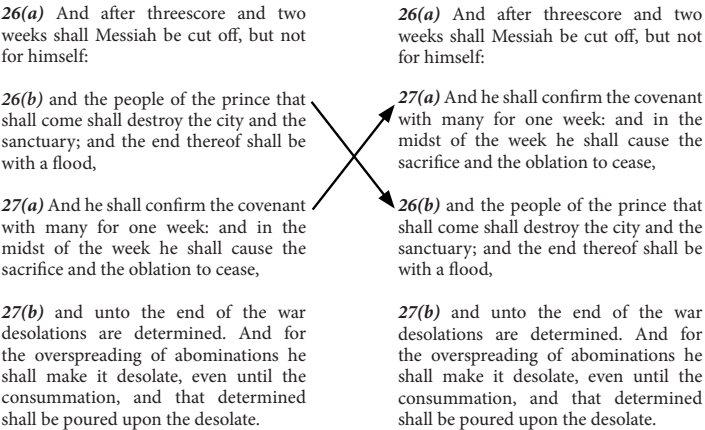
KING JAMES (PROTESTANT) VERSION: 26 *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

JEWISH PUBLICATION SOCIETY 1917 (JEWISH) VERSION: 26 *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

The greatest chronological (and theological) error made by most traditional expositors in their interpretations of the prophecies in the

Book of Daniel is the one involving the covenant mentioned at the beginning of verse 27. The error is caused by assuming that the events in verses 26 and 27 should be interpreted sequentially in time, not recognizing that those verses employ a Hebrew literary device called a chiasmus (“X-shaped” from the Greek letter “*chi*”). The use of a chiasmus means that those verses should be interpreted in this order: 26a, 27a, 26b, and 27b, instead of the normal linear-in-time order of 26a, 26b, 27a, 27b. When verses 26 and 27 are re-arranged accordingly, it is easy to see how the events described in those verses foretold what has been verified in documented history, as follows:

26(a) And after threescore and two weeks shall Messiah be cut off, but not for himself: 27(a) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, 26(b) and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, 27(b) and unto the end of the war desolations are determined. And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.



The phrase in verse 26 that says “*after threescore and two weeks shall Messiah be cut off, but not for himself*” has also been misinterpreted. The problem comes with an incorrect assumption about the meaning of the words “cut off,” which signify an event that the corrected chronology of the Seventy Weeks in the previous chapter says must happen sometime after the Feast of Weeks in the year 27 CE, when the sixty-two weeks of the prophecy come to an end. The sixty-two weeks ended on the Day of Pentecost in 27 CE, after which it was predicted in verse 26a that the Anointed One would be “cut off” כָּרַח (Strong’s H3772 *karath*). Most traditional expositors interpret the phrase “cut off” in that verse to mean “killed” and apply it to the crucifixion of Jesus, but that is not the preferred meaning in this case. Let me explain.

The same word translated as “cut off” in verse 26 is translated in Genesis 15:18, as “made a covenant.” Brown-Driver-Briggs says “cut, or make a covenant, because of the cutting up and distribution of the flesh of the victim for eating in the sacrifice of the covenants.” Support for preferring the Genesis precedent for translating כָּרַח in verse 26 is found in the Theological Workbook of the Old Testament, which makes this observation: “The most important use of the root is ‘to cut’ a covenant ... Genesis 15 is a significant passage in that regard.” So, the phrase “shall Messiah be cut off” is better understood as “the anointed one shall be consecrated, set apart, to make a covenant.”

Recall that the covenant role of the anointed one was specified in Isaiah, chapter 42, verses 1-6, as being the mission of God’s servant, anointed with God’s spirit, the one that God would “*give thee for a covenant of the people, for a light of the Gentiles.*” Thus, verse 26 is saying that, after the sixty-two weeks have concluded, the anointed one (“Messiah” in KJV) will be cut off (set apart, consecrated) to begin mediating a new covenant for mankind, both Jews and Gentiles. From sacred history, we know that the Servant Messiah did so by offering his life to pay for the sins of mankind, as reflected in Isaiah, chapter 53, verse 8, which says “*he was cut off*” (set apart to be a covenant) and tells how he would confirm the covenant by the modifier “*from the land of the living*” (by dying). The concluding phrase in verse 26(a) says “*but not for himself*,” indicating a state of nothingness, and can be paraphrased as “but he shall choose to be nothing,” a description of

the servant role that Isaiah predicted would be assumed by the anointed one, the Messiah, and explained in the Book of Philippians, chapter 2, verses 5-7, in this way: “*Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men*” (ESV).

At the time of his baptism by John the Baptist, Jesus was “cut off” (consecrated, separated) to mediate the New Covenant foretold in Jeremiah 31:31-34. In John 1:29-31, John said so, as follows:

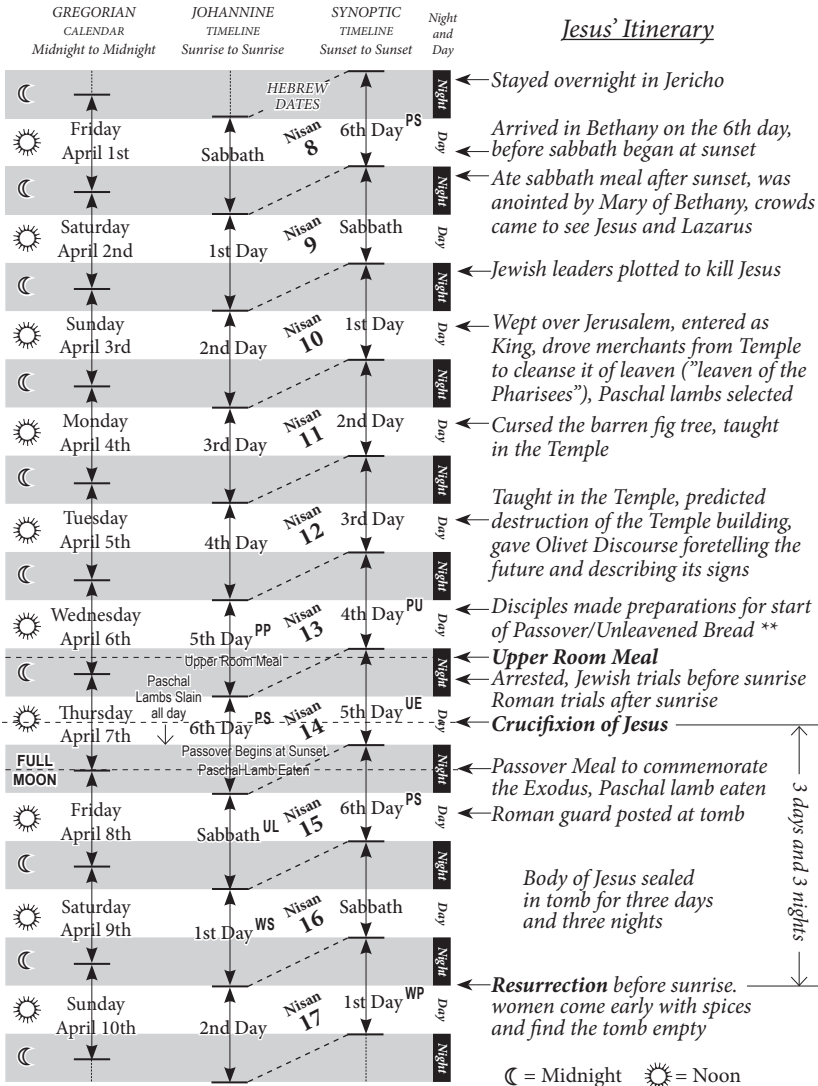
The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

After his baptism, Jesus was led by the Spirit into the wilderness, there to be tempted to forsake his God-ordained mission of redemption and his future kingdom for the kingdoms and enticements of this world offered by Satan. After successfully resisting all temptation, Jesus began preaching in Jerusalem, Judea, and eventually in the Galilee. His public ministry lasted about twenty-seven months, culminating in the events of the Passion Week in 30 CE. On the evening before his crucifixion, Jesus met with his disciples in the upper room for a meal on the first night of the Feast of Unleavened Bread, which was also called “the Passover” (Luke 22:1). At that meal, Jesus explained how his death would be the confirmation of the New Covenant, as recorded in Matthew 26:26-28

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new covenant, which is shed for many for the remission of sins.

So, what about the Antichrist that many conservative expositors say in their eschatology will make a covenant with end-time Israel while

The Confirmation Week



** Luke 22:1 "Now the feast of unleavened bread drew nigh, which is called the Passover."

PS Day of Preparation for Sabbath Day	UE 1st Day of Unleavened Bread (Exodus 12:18)
PP Day of Preparation for Passover (Johannine)	UL 1st Day of Unleavened Bread (Leviticus 23:6)
PU Day of Preparation for 1st Day Unleavened Bread (also called Passover in the Synoptics)	WP Feast of Weeks, 1st Day (for Pharisees)
	WS Feast of Weeks, 1st Day (for Sadducees)

Attempts to Build a Jewish Temple in Jerusalem		
<i>Year</i>	<i>Attempted by</i>	<i>Result</i>
<i>ca.</i> 1,008 BCE	David, King of Israel	Prevented by God
1,002-995 BCE	Solomon, King of Israel	Built, inhabited by God
<i>ca.</i> 535-515 BCE	Zerubbabel, Governor of Judah	Rebuilt
<i>ca.</i> 19 BCE	Herod, King of the Jews, <i>etc.</i>	Enlarged (rebuilt?)
132 CE	Hadrian, Emperor of Rome	Promised
132-135 CE	Simon bar Kochba, <i>Nasi</i> of Israel	Recaptured (disputed)
363 CE	Julian the Apostate, Emperor of Rome	Prevented by fire
614 CE	Nehemiah ben Hushiel, Gov. of Judea	Aborted
638 CE	Small group of Jewish rebels	Built only an altar

ruling the nations of the world from his throne in a rebuilt Temple in Jerusalem? They get that idea from their interpretation of the covenant mentioned in Daniel 9:27a, combined with other ideas gleaned from the Book of Revelation. However, a look at the chronology in verses 26 and 27, once those verses have been rearranged to reveal the time line that was sealed away from understanding until the time of the end by the prophet Daniel's use of a chiasmus, shows that the covenant event in verse 27a "*he shall confirm the covenant with many for one week*" happens before the next event when "*the people of the prince that shall come shall destroy the city and the sanctuary.*"

History records that Jesus said that he was confirming the New Covenant with his blood shed on the cross in 30 CE, then forty years later in 70 CE the Roman commanding general Titus, a prince in the sense that he was the son of the Roman emperor Vespasian, captured Jerusalem and destroyed the city and the Temple exactly in the order that had been foretold in verse 27a. There may well be a future "antichrist" who makes a covenant with modern Israel, but, if so, that action will not be the fulfillment of Daniel 9:27. The prophesized covenant confirmation in that verse was accomplished by Jesus, the seed promised to Abraham who would be a blessing to all peoples (Gen. 12:3). The New Covenant is the fulfillment of that promise, bringing the blessing of salvation by faith in Jesus to the world.

ONCLUSION

This book has examined some of the most common errors and inaccurate chronological assumptions employed by Bible expositors to interpret the chrono-specific portions of Scripture. As stated in the introduction, there can be only one accurate time line of history. It has been assumed herein that the biblical text is error-free and thus can be used as a trustworthy anchor for developing that one accurate sacred time line, one that harmonizes with the secular time line if that parallel secular time line is accurately understood. It has also been pointed out that the Bible, though itself is error-free, is not always interpreted in that manner, with man-made traditions and assumptions replacing biblical truth, especially where chronology is concerned.

For Christian expositors, the chronological refinements that have been set forth in this book constitute a definite challenge, specifically to the teachings of biblical eschatology popular in conservative circles. For example, Bible-believing scholars (and, fortunately, there are still a few of them around) will need to reexamine basic assumptions about their sequence of end-time events. That process will be troubling for the most conservative eschatologists among us, especially when they realize that some of their more cherished eschatological assumptions may have to be adjusted or even abandoned.

For non-Bible-believing scholars (and, unfortunately, there are all too many of them around), the reality that the biblical chronology reveals the most accurate ancient time line may be reason to reassess the modern trend to dismiss the Bible altogether when examining ancient history. As for Jewish Talmud scholars and religious professionals, the challenge offered by the refinements of Bible chronology presented in this book offer an even greater challenge, especially in Orthodox circles. The centuries of traditional teachings by rabbis and sages who have passed down inaccurate chronological data, especially for the period beginning after the Babylonian Exile down to the present, is a

mental and spiritual barrier that will be hard to overcome, although no more so than for the non-Jewish teachers who consider any challenge to the traditions handed down through the centuries by past spiritual giants of the Christian faith to be akin to heresy. Nevertheless, both the biblical text itself, as well as the records of documented history, support this book's contention that much of the modern understanding of Bible chronology used in theological circles is flawed by reliance on inaccurate chronological assumptions. The prevalence of interpretive error and inaccurate exposition, when pointed out for correction using the authority of Scripture, must be given a fair hearing by all whose overriding goal is truth.

With that in mind, I wish to thank you for allowing me to share my understanding of the Bible's chronology for your consideration. My hope is that the insights proffered herein will prove to have been spiritually illuminating, and that, by helping you to better understand God's providential control and absolute sovereignty over the affairs of mankind, as evidenced through the dependability of the chronological details in Scripture, your faith in his Word will have been increased, even to the point of belief if that was not already the case. The Bible promises that the person who diligently seeks to know God, and perseveres in seeking him to the point of belief in his salvation through his Son, Jesus, the Redeemer Messiah, will one day be rewarded with the gift of eternal life in his presence.

That is my wish for you and, after all is said and done, that has been the ultimate purpose for writing and publishing this book about flawed chronology. May God reward your hunger for his truth.



Test all things; hold fast what is good.

1 THESSALONIANS 5:21

*A*PPENDICES

YEAR OF JESUS' BAPTISM

The final “week” of the Seventy Weeks began on Pentecost in the year 27 CE and ended on Pentecost in 28 CE. Did Jesus’ baptism by John the Baptist take place in that time period? Yes, that can be verified from the biblical text as happening before Passover in 28 CE. The age at which Jesus began his ministry shortly after his baptism is given in Luke 3:23: “*And Jesus himself began to be about thirty years of age.*” Since Jesus was born sometime before the death of Herod the Great, who died in March of 4 BCE, it can be easily confirmed by simple calculation that Jesus would have been “about thirty years of age” in the time period between the Pentecost in 27 CE and the Pentecost in the year 28 CE that brought the Seventy Weeks prophecy to completion.

Calculating the Year of Jesus’ Baptism (when He was “about 30 years old”)				
1 y.o. in 3 BCE	2 y.o. in 2 BCE	3 y.o. in 1 BCE	4 y.o. in 1 CE	5 y.o. in 2 CE
6 y.o. in 3 CE	7 y.o. in 4 CE	8 y.o. in 5 CE	9 y.o. in 6 CE	10 y.o. in 7 CE
11 y.o. in 8 CE	12 y.o. in 9 CE	13 y.o. in 10 CE	14 y.o. in 11 CE	15 y.o. in 12 CE
16 y.o. in 13 CE	17 y.o. in 14 CE	18 y.o. in 15 CE	19 y.o. in 16 CE	20 y.o. in 17 CE
21 y.o. in 18 CE	22 y.o. in 19 CE	23 y.o. in 20 CE	24 y.o. in 21 CE	25 y.o. in 22 CE
26 y.o. in 23 CE	27 y.o. in 24 CE	28 y.o. in 25 CE	29 y.o. in 26 CE	30 y.o. in 27 CE

The year of Jesus’ baptism can also be verified from a statement about the construction of Herod’s Temple made at the start of Jesus’ public ministry. According to Josephus, construction on the Temple began after Herod had completed his seventeenth regnal year, which means that construction began during Herod’s eighteenth regnal year. Josephus also mentions that the year Herod began building the Temple was the same year that Augustus Caesar visited Syria, an event for which the exact year has been identified from a work by the historian Cassius Dio that lists the consuls in office during that year. Caesar visited in the springtime of the year 20 BCE. Josephus also records that the Temple itself took one year and six months to complete, but that construction on the Temple complex continued for many decades.

The Book of John, in chapter 2, contains a reference to an event that occurred in the beginning of the ministry of Jesus during Passover, which was observed about fifty days after his baptism. That event can be cross-referenced to the chronology of the Temple construction recorded by Josephus, as follows: At the start of his public ministry, Jesus taught in the Temple during Passover week. It was on that occasion that he first drove out the money changers and those selling animals for sacrifice. The crowd challenged Jesus to give them a sign that he had God’s authority in the Temple, asking in verses 18-20:

“Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, *Forty and six years was this temple in building*, and wilt thou rear it up in three days? But he spake of the temple of his body.”

At that Passover week in 28 CE, the crowd replied to Jesus that the Temple had been under construction for forty-six years. Construction on the Temple began after Passover in the year 20 BCE. The period between the two events contains forty-six Passovers. That synchronization provides verification that both the baptism of Jesus and the start of his public ministry place between Pentecost in 27 CE and Pentecost in 28 CE.

How to Count the 46 Years of Temple Construction P = PASSOVER (followed by the passover number)					
AFTER PASSOVER in 20 BCE	P1 in 19 BCE	P2 in 18 BCE	P3 in 17 BCE	P4 in 16 BCE	P5 in 15 BCE
P6 in 14 BCE	P7 in 13 BCE	P8 in 12 BCE	P9 in 11 BCE	P10 in 10 BCE	P11 in 9 BCE
P12 in 8 BCE	P13 in 7 BCE	P14 in 6 BCE	P15 in 5 BCE	P16 in 4 BCE	P17 in 3 BCE
P18 in 2 BCE	P19 in 1 BCE	P20 in 1 CE	P21 in 2 CE	P22 in 3 CE	P23 in 4 CE
P24 in 5 CE	P25 in 6 CE	P26 in 7 CE	P27 in 8 CE	P28 in 9 CE	P29 in 10 CE
P30 in 11 CE	P31 in 12 CE	P32 in 13 CE	P33 in 14 CE	P34 in 15 CE	P35 in 16 CE
P36 in 17 CE	P37 in 18 CE	P38 in 19 CE	P39 in 20 CE	P40 in 21 CE	P41 in 22 CE
P42 in 23 CE	P43 in 24 CE	P44 in 25 CE	P45 in 26 CE	P46 in 27 CE	BEFORE PASSOVER in 28 CE

Time Line - Ministry of Jesus

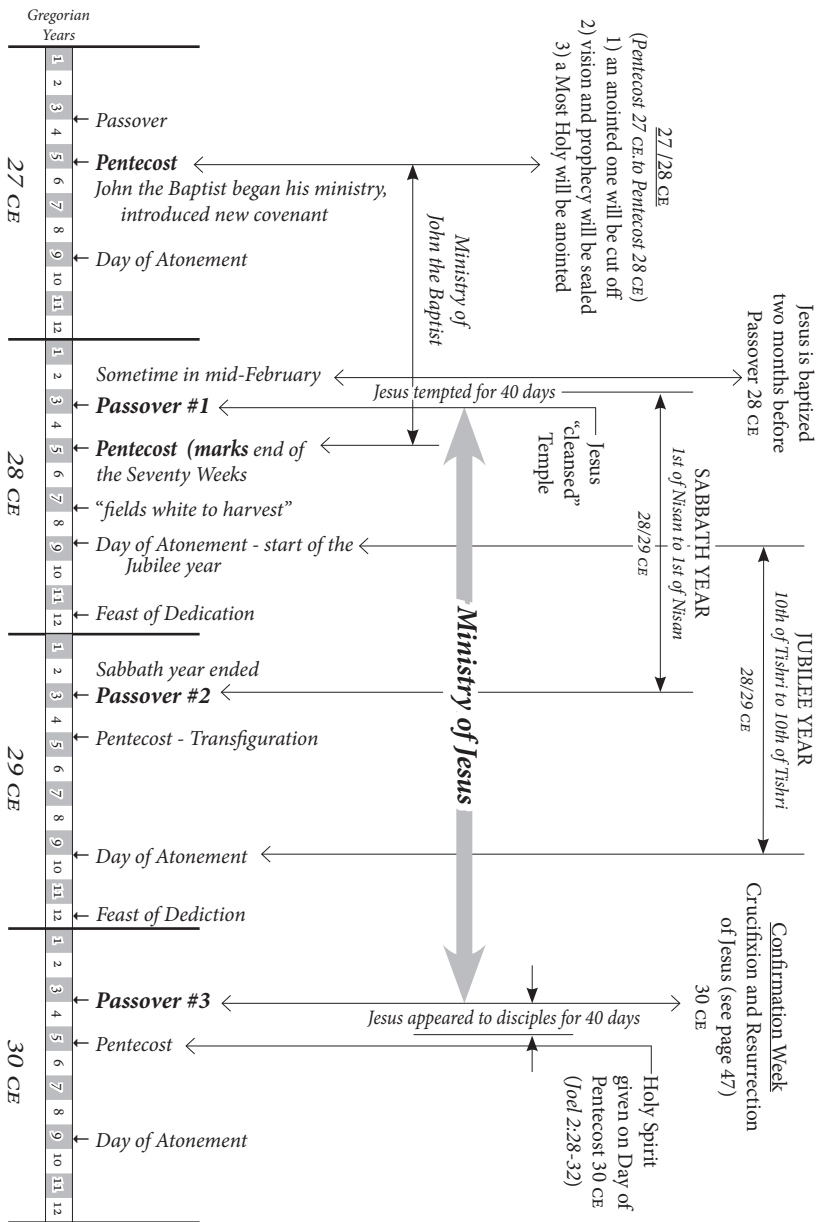


Table of Sabbath and Jubilee Years

JUBILEE	7th Sabbath	6th Sabbath	5th Sabbath	4th Sabbath	3rd Sabbath	2nd Sabbath	1st Sabbath
77/78 CE	77/78 CE	70/71 CE	63/64 CE	56/57 CE	49/50 CE	42/43 CE	35/36 CE
29/28 BCE	29/28 CE	22/21 CE	15/14 CE	8/7 CE	1 CE/1 BCE	7/8	14/15
21/22 BCE	21/22	28/29	35/36	42/43	49/50	56/57	63/64
70/71	70/71	77/78	84/85	91/92	98/99	105/106	112/113
119/120	119/120	126/127	133/134	140/141	147/148	154/155	161/162
168/169	168/169	175/176	182/183	189/190	196/197	203/204	210/211
217/218	217/218	224/225	231/232	238/239	245/246	252/253	259/260
266/267	266/267	273/274	280/281	287/288	294/295	301/302	308/309
315/316	315/316	322/323	329/330	336/337	343/344	350/351	357/358
364/365	364/365	371/372	378/379	385/386	392/393	399/400	406/407
413/414	413/414	420/421	427/428	434/435	441/442	448/449	455/456
462/463	462/463	469/470	476/477	483/484	490/491	497/498	504/505
511/512	511/512	518/519	525/526	532/533	539/540	546/547	553/554
560/561	560/561	567/568	574/575	581/582	588/589	595/596	602/603
609/610	609/610	616/617	623/624	630/631	637/638	644/645	651/652
658/659	658/659	665/666	672/673	679/680	686/687	693/694	700/701
707/708	707/708	714/715	721/722	728/729	735/736	742/743	749/750
756/757	756/757	763/764	770/771	777/778	784/785	791/792	798/799
805/806	805/806	812/813	819/820	826/827	833/834	840/841	847/848
854/855	854/855	861/862	868/869	875/876	882/883	889/890	896/897
903/904	903/904	910/911	917/918	924/925	931/932	938/939	945/946
952/953	952/953	959/960	966/967	973/974	980/981	987/988	994/995
1001/1002	1001/1002	1008/1009	1015/1016	1022/1023	1029/1030	1036/1037	1043/1044
1050/1051	1050/1051	1057/1058	1064/1065	1071/1072	1078/1079	1085/1086	1092/1093
1099/1100	1099/1100	1106/1107	1113/1114	1120/1121	1127/1128	1134/1135	1141/1142
1148/1149	1148/1149	1155/1156	1162/1163	1169/1170	1176/1177	1183/1184	1190/1181
1197/1198	1197/1198	1204/1205	1211/1212	1218/1219	1225/1226	1232/1233	1239/1240
1246/1247	1246/1247	1253/1254	1260/1261	1267/1268	1274/1275	1281/1282	1288/1289
1295/1296	1295/1296	1302/1303	1309/1310	1316/1317	1323/1324	1330/1331	1337/1338
1344/1345	1344/1345	1351/1352	1358/1359	1365/1366	1372/1373	1379/1380	1386/1387

1393/1394 - Land allotted to the twelve tribes in the first Jubilee Year after the Exodus

In the table above, all years are BCE unless noted otherwise. Sabbath and jubilee years began in the year shown to the right above and ended in the following year. Also, note that there was no year "0" (no year zero) when going from years BCE to CE on this chart, since the year 1 BCE was followed by the year 1 CE as time moved forward in history. The following known sabbath years can be used to verify the accuracy of the table: 70/71 CE—the year when Herod's Temple was destroyed; 36/35 BCE—the year when Herod captured Jerusalem from Antigonus; 897/896 BCE—the third regnal year of Jehoshaphat, which 1 Kings 22:41-42 indicates was a sabbath year.

Exodus to the First Sabbath Year in the Land

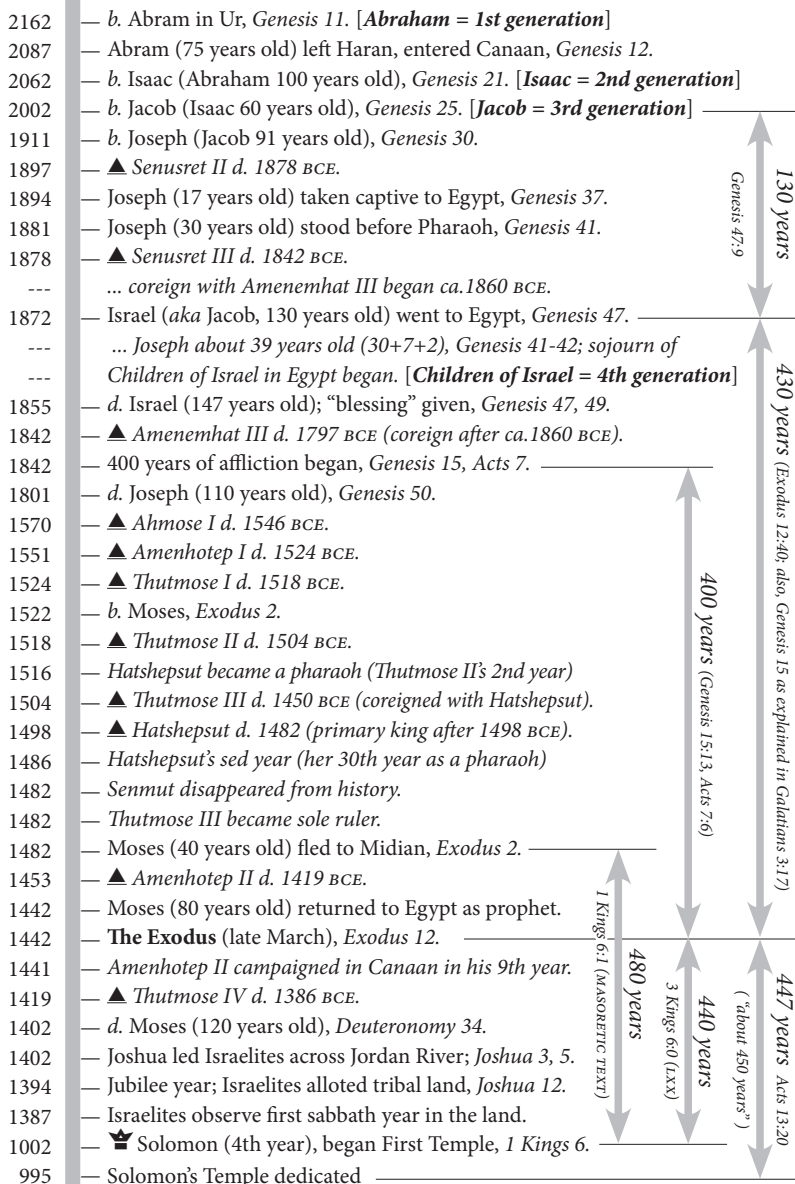
(starting year of every sabbath/seventh year shown in bold type; all years BCE)

Gregorian years		Jubilee count (yrs.)	Caleb's age (yrs.)	Moses' age (yrs.)
1442	The Exodus from Egypt ←	1st		80
1441	Law given at Sinai	2nd	39	81
1440	Spies sent to Canaan ←	3rd	40	82
1439		4th	41	83
1438		5th	42	84
1437		6th	43	85
1436		7th	44	86
1435		8th	45	87
1434		9th	46	88
1433		10th	47	89
1432		11th	48	90
1431		12th	49	91
1430		13th	50	92
1429		14th	51	93
1428		15th	52	94
1427		16th	53	95
1426		17th	54	96
1425		18th	55	97
1424		19th	56	98
1423		20th	57	99
1422		21st	58	100
1421		22nd	59	101
1420		23rd	60	102
1419		24th	61	103
1418		25th	62	104
1417		26th	63	105
1416		27th	64	106
1415		28th	65	107
1414		29th	66	108
1413		30th	67	109
1412		31st	68	110
1411		32nd	69	111
1410		33rd	70	112
1409		34th	71	113
1408		35th	72	114
1407		36th	73	115
1406		37th	74	116
1405		38th	75	117
1404		39th	76	118
1403	d. Moses (120 years old) ←	40th	77	119
1402	Israel crossed Jordan River, ←	41st	78	120
1401	conquest of land began	42nd	79	
1400		43rd	80	
1399		44th	81	
1398		45th	82	
1397		46th	83	
1396		47th	84	
1395	Caleb (85 years old) asked for land	48th	85	
1394	land apportioned at start of jubilee	49th	86	
1393	1st year in sabbath count	1st		
1392	2nd year in sabbath count	2nd		
1391	3rd year in sabbath count	3rd		
1390	4th year in sabbath count	4th		
1389	5th year in sabbath count	5th		
1388	6th year in sabbath count	6th		
1387	7th year; first sabbath year observed ←	7th		

Time Line - Abraham to Solomon

BCE

▲ denotes a pharaoh; using High Chronology* after 1,900 BCE



* from *Chronicle of the Pharaohs* by Peter A. Clayton (New York: Thames & Hudson; 2006)

MISSING YEARS OF TIGLATH-PILESER III

Something is wrong with the length of the reign of the Assyrian king Tiglath-pileser III as recorded in the Assyrian Eponym Canon. That document composed of multiple cuneiform clay tablets says he reigned from 745 BCE to 727 BCE, but those dates do not align with the biblical data. Edwin Thiele and others who worked to harmonize the sacred chronology of the Hebrew kings with the secular Assyrian time line essentially hypothesized scribal error in the biblical text and forced it to submit to the authority of the Assyrian chronology.

Kings of Israel during the reign of Tiglath-pileser III				
<i>Length of Reign</i>	CASE I	CASE II	CASE III	CASE IV
Menahem - 10 yrs.	1 yr. (tribute paid in last yr.)	1 yr. (tribute paid in last yr.)	9 yrs. (tribute paid in 1st yr.)	9 yrs. (tribute paid in 1st yr.)
Pekahiah - 2 yrs.	1.5 yrs.	1.5 yrs.	2 yrs.	2 yrs.
Pekah - 20 yrs.	17.5 yrs.	17.5 yrs.	18.5 yrs.	18.5 yrs.
<i>Yrs. with no king</i>	n/a	8 yrs.	n/a	8 yrs.
Hoshea - 9 yrs.	4 yrs. (until TP III's death)	4 yrs. (until TP III's death)	5 yrs. (until TP III's death)	5 yrs. (until TP III's death)
TOTALS	24 yrs.	32 yrs.	34.5 yrs.	42.5 yrs.

The Bible says that Menahem of Israel paid tribute to Tiglath-pileser III of Assyria, called Pul in the biblical text. The Iran Stele confirms that payment of tribute to Tiglath-pileser III by Menahem sometime during the latter's ten-year reign, but which year is not specified. Assyrian documents indicate that Tiglath-pileser III, in the waning years of his reign, appointed Hoshea as king in Israel. Taken together, those two references from the Bible and Assyrian documents indicate that Tiglath-pileser III had a reign that spanned the reigns of the four kings of Israel from Menahem to its last king, Hoshea. Between Menahem and Hoshea, there were two additional kings of Israel, Pekahiah and Pekah, both mentioned in the Bible, and the Seder Olam adds an eight-year period with no king in Israel.

The Assyrian time line recognized in academia says that Tiglath-pileser III reigned as king of Assyria for eighteen years. The biblical

data requires that his reign be longer, as follows:

CASE I: If it is assumed that Menahem paid tribute in his last regnal year, that Pekahiah succeeded Menahem and ruled for more than one but not more than two years, that Pekahiah was killed by Pekah who then ruled over Israel for about 17+ years (the first two years of his 20-year reign being concurrent with the reign of Pekahiah), and that Hoshea, who murdered Pekah in 738 BCE, was appointed king ca. 731 BCE after Tiglath-pileser's 732 BCE western campaign and five years before the Assyrian king's death in 727 BCE, then the numbers don't add up to reveal an 18-year reign. The minimum possible length of reign is one lasting 24 years.

CASE II: If Menahem paid tribute in his last year, and if the Seder Olam statement that Israel was without a king for eight years prior to Hoshea being appointed is applied, then the total length of Tiglath-pileser's reign was 32 years.

CASE III: If the maximum possible regnal years during Tiglath-pileser's reign are used for each Hebrew king, the figure is 34.5 years

CASE IV: If the Seder Olam years with no king are added to that maximum, the figure once again advances, this time to 42.5 years.

As demonstrated above, all minimum lengths for the reign of Tiglath-pileser III are longer than the traditional figure of eighteen years accepted by modern historians. Hypothesizing corruption of the biblical text is a less valid solution to the problem than admitting that the data for Assyrian history at the time of Tiglath-pileser III's reign is fragmentary and possibly incomplete. The eighteen-year figure simply cannot reflect the full story of what happened during the time of Tiglath-pileser III. Perhaps new archeological discoveries or re-evaluation of old finds will shed more light on that period.

Based on the thirty-plus cross-checks for the reigns of the Hebrew kings documented in the biblical record, and trusting the high degree of precision employed by the scribes and copyists who handed down the text of the Bible to this generation, the new Hebrew Kings Chronology presented in this book will be accepted as dependable for use as a base timeline for Ancient Near East research for the period 1,006 BCE to 560 BCE until evidence indicates otherwise.

YOUNG EARTH VS. OLD EARTH

Chronology is one of my main areas of Bible research, so I am often asked why I avoid getting involved in the Young Earth *versus* Old Earth debate. It's a fair question. The simple answer is I don't believe that man can establish a date for Creation because I believe what God said about the futility of trying to do so in Ecclesiastes 3:11 (NASB):

*He has made everything appropriate in its time. He has also set eternity in their heart, yet **so that man will not find out the work which God has done from the beginning even to the end.***

The Book of Ecclesiastes has been placed by the ancient rabbis in the Writings section of the Hebrew Scriptures (Old Testament), along with other works of wisdom such as the Book of Proverbs and along with the unique chrono-specific predictive prophecies such as those found in the Book of Daniel. I believe that the books that comprise the ancient Writings in the Hebrew Scriptures were given specifically to offer godly counsel to the Bible believer, and I feel that the wise child of God will heed what they say.

I believe that the Bible means what it says in Ecclesiastes, chapter 3, when it reveals that mankind can sense eternity (*i.e.*, can sense that time extends seemingly limitlessly into the past and into the future), but that the how-and-when of Creation in the beginning and the details of the end of Creation are beyond mankind's ability to know.

That's why I don't advocate any particular biblical chronology of Creation (*i.e.*, one that requires setting dates) in my writings. In fact, if I could set a year for Creation from the Bible, that would mean that God has contradicted himself by providing information that he said was impossible for me to know. Since omnipotent God contradicting himself is impossible, I don't go there.

My chronological studies in the Bible are limited to the time span between the birth of Abram (Abraham) and the present age. As for Creation, I know that the universe and I are here, so, no matter what anyone believes about when and how it happened, one thing is certain, it happened. Knowing that, I believe what the Bible says about it—that God created everything—and I leave it at that.

END NOTES

¹ The EXPOSITOR'S PRAYER was composed by the renowned Bible scholar Alfred Edersheim (1825-1889), probably best known for his groundbreaking book *Life and Times of Jesus the Messiah*.

² The rule of precedence used in this book does not give priority to chronology derived by Bible scholars based on their interpretation of the biblical text, but gives priority only to the inspired text itself.

³ SCIOLISTIC (adj.): showing frivolous or superficial interest; concerned with or comprehending only what is apparent or obvious; not deep or penetrating intellectually.

⁴ The orbital period of the Moon (from New Moon to New Moon) is 29 days, 12 hours, 44 minutes and 3 seconds. The solar year is 365 days 5 hours 48 minutes 46 seconds in duration (with minute variations resulting from gravitational influences caused by the changing positions of the planets); it is also called the tropical year, or year of the seasons, and is the time between two successive occurrences of the vernal equinox (the moment when the Sun's position crosses the celestial equator moving north).

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⁶ The Jewish months changed their names several times, but the structure determining the number of days stayed consistent, based on the movement of the Moon. The present names are adaptations of the Babylonian names that prevailed after the return from Babylon.

⁷ Walvoord, John F., *DANIEL: THE KEY TO PROPHETIC REVELATION* (Chicago: Moody Press, 1971), p.228. Note that some editions have a misprint saying "twelve months of 360 days," where the correct wording of what Dr. Walvoord was saying should read, "Sir Robert Anderson is right in building upon a 360-day year seems to be attested by the Scriptures. It is customary for the Jews to have twelve months of [30] days ..."

⁸ Tregelles, Samuel Prideaux, *REMARKS ON THE PROPHETIC VISIONS IN THE BOOK OF DANIEL* (Oxford University, 1847; p. 35); and Anderson, Sir Robert, *THE COMING PRINCE: THE LAST GREAT MONARCH OF CHRISTENDOM* (London: Hodder and Stoughton, 1881).

⁹ Sallaberger, Walther, *THE CULT CALENDAR OF THE UR III PERIOD: STUDIES ON ASSYRIOLOGY AND THE NEAR EASTERN ARCHEOLOGY*; German Edition (Berlin, New York: De Gruyter, 1993).

¹⁰ “Modern computations show that 235 lunations are a time period of 6,939 days and 16.5 hours and that 19 solar years are 6,939 days and 14.5 hours, a difference between the two being about two hours.” ... from *ENCYCLOPEDIA BRITANNICA* <<https://www.britannica.com>>

¹¹ Dan. 12:9: “*And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.*” Note that the phrase “time of the end” does not mean the end of the world. Instead, it is a reference to a specific chronological unit employed in the Book of Daniel. How it has been manifested in biblical history will be discussed beginning on page 41.

¹² Questioning the validity of the exposition done by past expositors who used a 360-day “prophetic year” to interpret Daniel is not a blanket criticism of their expositions of other parts of the Bible, which in many cases is excellent. As for their interpretations of Daniel 9 and other Danielic prophecies, corrections will be explained later in this book.

¹³ NASA (National Aeronautics and Space Administration) provides tables for five millennia of lunar and solar eclipses from 2000 BCE to 3000 CE on its website: <https://eclipse.gsfc.nasa.gov/solar.html>

¹⁴ Rawlinson, Henry Creswicke, “*The Assyrian Canon Verified by the Record of a Solar Eclipse, B.C. 763*” (*The Athenaeum: Journal of Literature, Science and the Fine Arts*; number 2064; May 18, 1867), p. 660-661; and Goodwin, C. W., “*On an inscription by Takelot II*” (*Ägyptische Sprache und Alterthumskunde*, published by Dr. R. Lepsius of Berlin; March, 1868); p. 28.

¹⁵ Luckenbill, D. D., *ANCIENT RECORDS OF ASSYRIA AND BABYLONIA* (The University of Chicago Press: 1926); p. 200-252; updated by Alan Humm.

¹⁶ Glassner, Jean-Jacques, *MESOPOTAMIAN CHRONICLES* (Atlanta: Society of Biblical Literature. 2004); p. 171.

¹⁷ Thiele, Edwin R., *THE MYSTERIOUS NUMBERS OF THE HEBREW KINGS* (1st ed. New York: Macmillan, 1951; 2d ed. Grand Rapids: Eerdmans, 1965; 3rd ed. Grand Rapids: Zondervan/Kregel, 1983).

¹⁹ See 2 Chronicles 11:13-17. The invasion of Judah by pharaoh Siamun's general Shishak (Jeroboam's brother-in-law, and the future pharaoh Shoshenq I) in 961 BCE, the fifth year of Rehoboam's reign over the united Kingdom of Israel, makes geo-political sense. After rebelling, Jeroboam proceeded to set up an alternative worship system for the northern tribes. However, the movement of the priests to Judah eroded Jeroboam's authority since the northern tribes still had to travel to Judah to worship in the Jerusalem Temple. Jeroboam appealed to his ally pharaoh Siamun for help, whereupon Siamun sent his army, under the command of Shishak, against Judah and Jerusalem, and they proceeded to loot the Temple. Seizing the Temple treasures, which seems to have been the main thrust of the invasion, was a deliberate attempt to diminish the authority of the Jerusalem Temple and its priestly system, and thus weaken Rehoboam, in that way enhancing the authority of Egypt's ally, Jeroboam.

²⁰ To simplify discussion, some years are shown as a range, such as in the phrase "*circa* 931/930." This is because four years in a Hebrew king's reign could mean three years and ten months or four years and two months depending on which ancient accounting system was used. Displays showing precise alignment of the Hebrew and other time lines not included in this book can be found in your author's books SACRED CHRONOLOGY OF THE HEBREW KINGS and RETHINKING ANCIENT NEAR EAST CHRONOLOGY (both available as free downloads in PDF format at www.prophecysociety.org).

²¹ Guggenheimer, Heinrich W., SEDER OLAM: THE RABBINIC VIEW OF BIBLICAL CHRONOLOGY (Lanham, Maryland: Rowan & Littlefield Publishers, Inc., 2005); p. 161, 210.

²² JPS1917, the official Jewish Bible in English originally copyrighted in 1917 by THE JEWISH PUBLICATION SOCIETY OF AMERICA, now dedicated as a CC0 1.0 Universal document in the public domain.

²³ Daniel 8:14 does not say that an end-time Jewish Temple will be built at the completion of the 2,300 evening-mornings. It does say that the sanctuary (Temple Mount) will be "cleansed" or "restored to its rightful owner" afterwards. Some have argued that the sanctuary was, in reality, not "cleansed," that is, restored to Jewish control in 1967 since, within days of its capture, Moshe Dayan, the Israeli Defense Minister at the time, delegated

administration of the platform area of the Temple Mount back to the Islamic Waqf, and it remains so delegated today. But, make no mistake about it, the Temple Mount is under the sovereignty of the State of Israel and has been since June 7, 1967. The government of Israel alone determines who has access to the Temple Mount, and when. The “restoration” is an ongoing process that continues today.

²⁴ The references to Temple sacrifices always use the phrase “morning and evening,” never “evening-morning,” since the Temple priesthood observed the start of the day at sunrise.

²⁵ Plutarch of Chaeronea, in *LIFE OF ALEXANDER* 16:1-3, records that the Battle of Granicus occurred in the Macedonian month Daesius, which is equivalent to Gregorian May/June, as follows: “In the meantime, Darius’ captains, having collected large forces, were encamped on the further bank of the river Granicus, and it was necessary to fight, as it were, in the gate of Asia for an entrance into it. The depth of the river, with the unevenness and difficult ascent of the opposite bank, which was to be gained by main force, was apprehended by most, and some pronounced it an improper time to engage, because it was unusual for the kings of Macedonia to march with their forces in the month called Daesius. But Alexander broke through these scruples, telling them they should call it a second Artemisius.” ... translated by John Evelyn the Younger for John Dryden’s *PLUTARCH’S LIVES BY SEVERAL HANDS*, VOLUME 4; published in 1683.

²⁶ Gur, Mordechai, *THE BATTLE FOR JERUSALEM* (New York, New York: Popular Library, 1974), p. 354; and Alon, Amos, *JERUSALEM: CITY OF MIRRORS* (London, England: Flamingo, 1996), p. 91.

²⁷ Some expositors consider the phrase “fullness of the Gentiles” used by the Apostle Paul, who said, “*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in*” (Romans 11:25), to be synonymous with the phrase “times of the Gentiles” used by Jesus. However, they have different purposes. Jesus was revealing a time of judgement on the Jewish people, Paul was speaking about a time of salvation for the people of all nations.

²⁸ Josephus, *ANTIQUITIES OF THE JEWS* 14.10.5 (Whiston translation).

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