

ADAM TO ADAM – The Paper Trail

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. (I Corinthians 15:45)

Genesis 1:26-27 – Adam was created.	3899 B.C.
Genesis 5:3 – Adam was 130 years-old when Seth is born.	3769
Gen 5:6 – Seth lived 105 years and begat Enos.	3664
Gen. 5:9 – Enos lived 90 years and begat Cainan.	3574
Gen. 5:12 – Cainan lived 70 years and begat Mahalaleel.	3504
Gen. 5:15 – Mahalaleel lived 65 years and begat Jared.	3439
Gen. 5:18 – Jared lived 162 years and begat Enoch.	3277
Gen. 5:21 – Enoch lived 65 years and he begat Methuselah (who lived 969 yrs.)	3212
Gen. 5:25 – Methuselah lived 187 years and begat Lamech.	3025
Gen. 5:28 – Lamech lived 182 years and begat... Noah.	2843
<ul style="list-style-type: none">• Genesis 5:5 – Adam died after living 930 years. – 2742 B.C.	
Gen. 5:32 – Noah was 500 years-old and begat Shem, Ham, and Japheth.	2343
<ul style="list-style-type: none">• Genesis 6:5-9a – <i>...every imagination of the thoughts of his heart was only evil continually.</i>• Genesis 8:13 – <i>...in the six hundredth and first year...</i>• Gen. 9:28-29 – The Flood – 2243-2342 B.C. (Noah lived 950 yrs. – 350 yrs. after the flood)	
Gen. 11:10 – Shem was 100 years-old, and begat Arphaxad 2 yrs. after the flood.	2241
Gen. 11:12 – Arphaxad lived 35 years and begat Salah.	2206
Gen. 11:14 – Salah lived 30 years and begat Eber.	2176
Gen. 11:16 – Eber lived 34 years and begat Peleg.	2142
Gen. 11:18 – Peleg lived 30 years and begat Reu.	2112
Gen. 11:20 – Reu lived 32 years and begat Serug.	2080
Gen. 11:22 – Serug lived 30 years and begat Nahor	2050
Gen. 11:24 – Nahor lived 29 years and begat Terah	2021
Gen. 11:26 – Terah lived 70 years and begat Abram	1951

- Gen. 9:28-29 – **1893 B.C.** – *And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.*
- Gen. 12:1-4 – **1876 B.C.** – *Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and **Abram was seventy and five years old when he departed out of Haran.***
- Gen. 12:10 – **1876 B.C.** – *And there was a famine in the land: and **Abram went down into Egypt to sojourn there;** for the famine was grievous in the land.*

Gen. 21:5 – **Abraham** was 100 years-old when Isaac was born unto him. **1851**

Gen. 25:26 – **Isaac** was 60 years-old when Jacob was born. **1791**

Gen. 47:9 – **Jacob** was 130 years-old when arriving in Egypt. **1661**

Exodus 12:40-41 – *Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt* (According to Genesis 12:10 and Galatians 3:17, the sojourning began with Abram in Egypt).

Genesis 12:10 – ...*Abram went down into Egypt to sojourn there....* **1876 – 430 = 1446**

Galatians 3:17 – *And this I say, that **the covenant** (Gen. 12:2-3), that was confirmed before of God in Christ, **the law, which was four hundred and thirty years after,** cannot disannul, that it should make the promise of none effect. **1876 – 430 = 1446***

Gen. 47:9 – Jacob (along with his children) arrived in Egypt in **1661** (exactly 215 years after Abram sojourned there). **1876 – 1661 = 215**

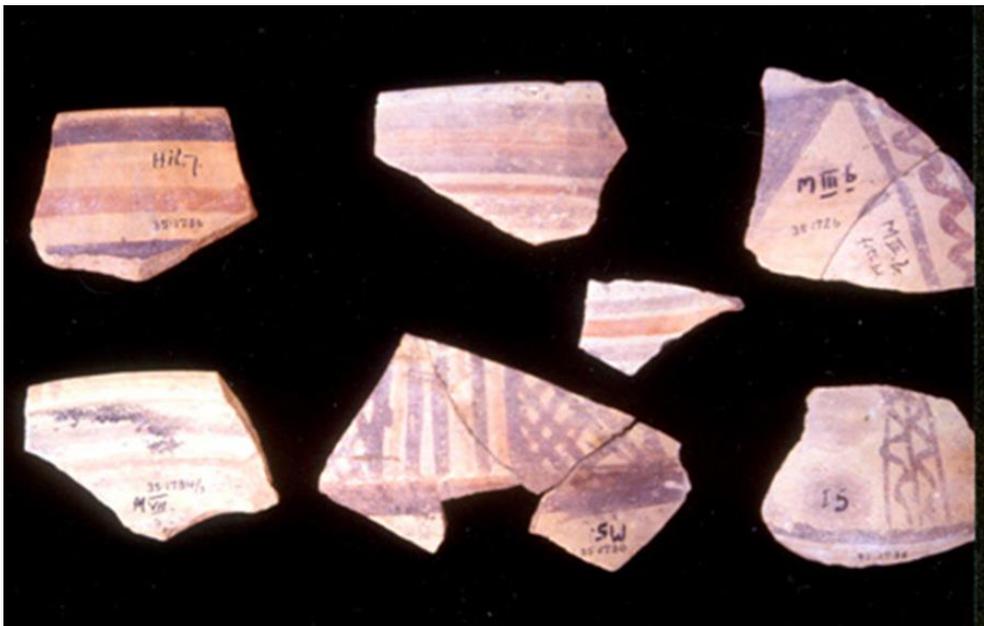
- The Children of Israel left Egypt in **1446** (exactly 215 years after Jacob, along with his children, arrived there. **1661 – 1446 = 215**)

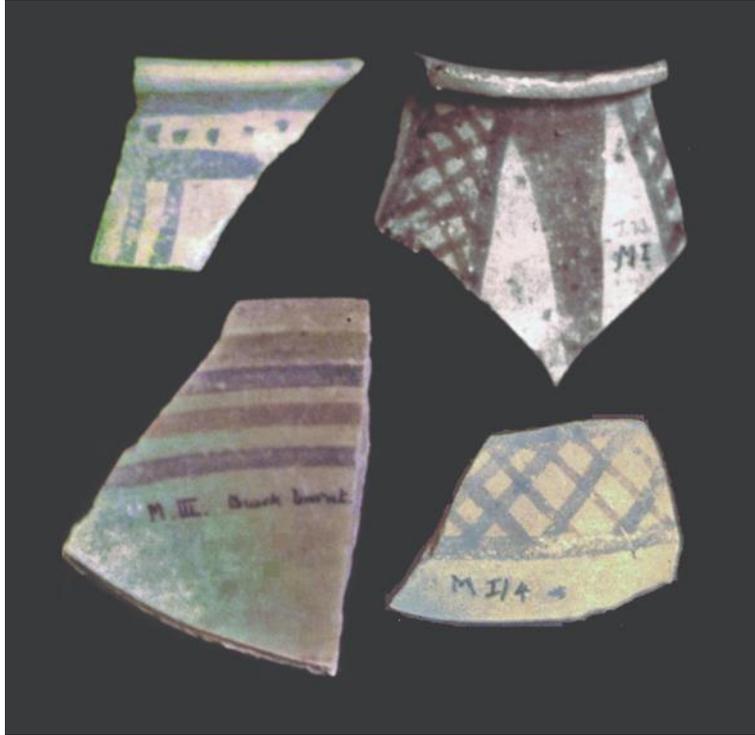
Archaeological evidence from Jericho



Archaeologist John Garstang discovered several scarabs and a seal in a cemetery near Jericho. Pictured (from left to right): a scarab of Hatshepsut (c. 1473–1458 B.C.), a scarab of Thutmose III (reigned c. 1479–1426 B.C.), reverse side of a seal of Thutmose III, and scarab of Amenhotep III (c. 1390–1353 B.C.). Collectively they demonstrate that the city’s cemetery was in active use during the time that Kathleen Kenyon believed that Jericho was abandoned. Photo Credit, Israel Antiquities Authority, Jerusalem.

Archaeologist, Dr. Bryant Wood discovered that Kenyon had based her dating of the destruction of Jericho solely on the absence of imported pottery. During her excavations at Jericho (1952 to 1958), Kenyon did not find any imported bichrome (two-color) pottery from Cyprus, which is a prime indicator of Late Bronze I occupation. Thus, she concluded that it was unoccupied at Joshua’s time and had been destroyed 150 years earlier. (She would have done well to follow esteemed Egyptologist, Kenneth Kitchen’s maxim, “The absence of evidence is not evidence of absence.”).





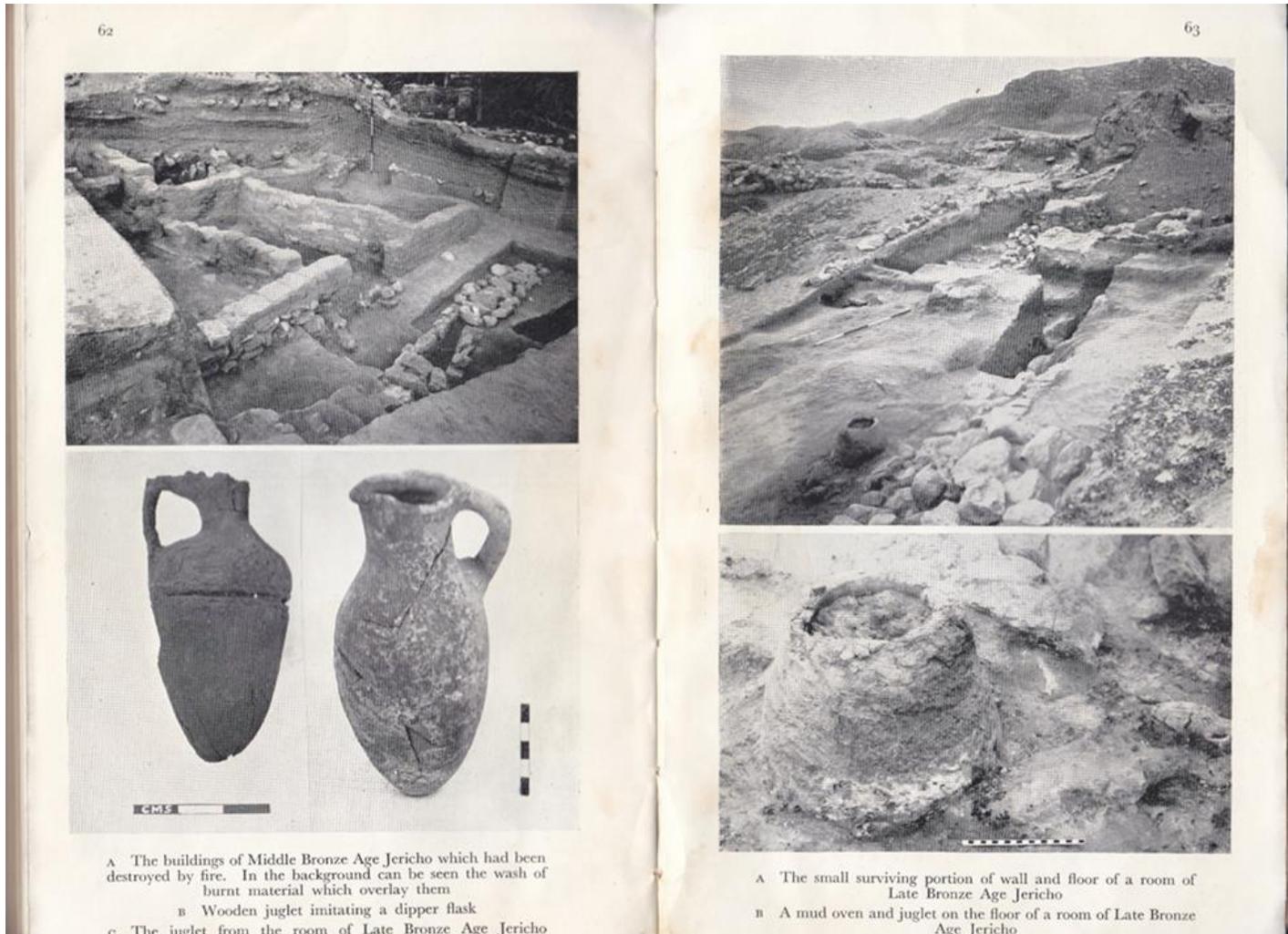
Examples of locally made bichrome pottery discovered by archaeologist John Garstang at Tell es-Sultan (ancient Jericho). Photos Credit: Associates for Biblical Research

Inexplicably, Kenyon seems to have failed to consider the pottery discovered by Garstang. He had unearthed numerous examples of a locally made, imitation bichrome “Cypriot” pottery from the destruction layer of the final Canaanite city of Jericho. Garstang called it “red ware” and several of the pieces he published have classic Cypriot bichrome motifs.

“A review of the finds made in these tombs suggests that, as with the tombs found in the more recent excavations, the main use ceased at the end of the Middle Bronze Age, early in the sixteenth century B.C. In a limited number of instances, among tombs on the west side of the town (but not so far in the northern cemetery excavated by us), **the tombs were then re-used between about 1400 B.C. and c. 1350-1325 B.C. On the tell, Professor Garstang found a small quantity of pottery of the same period, and a single building, which might belong to it.**”

“**That there was occupation of the town during the fourteenth century is shown by the finds in these tombs.** Our excavations have shown clearly what has happened to its remains. Over most of the area we have excavated on the west side of the mound, **the thick layer of burning above the Middle Bronze Age buildings is the highest surviving level.** But in the photograph, it will be seen that there is a row of stones just under the modern surface. These stones are the foundations, and all that remains, of the wall of a room. To the south of this wall, a small irregular area of contemporary floor survives. In the photograph it can be seen clearly how to the south and east the modern surface is below the level of this floor. **On the floor is a small mud oven, just like those still used by peasant women in Palestine today. Beside the oven, a**

single dipper juglet was lying on the floor. This juglet is the only Late Bronze Age vessel we have found in situ on the tell. Its date is fourteenth century, and fits in well with the more precisely datable finds in the tombs made by Professor Garstang.



Kathleen Kenyon, *Digging Up Jericho*, 1957

“The houses of Late Bronze Age Jericho have therefore almost entirely disappeared. We have already seen that over most of the summit of the tell even the houses of the certainly populous Middle Bronze Age town have vanished, and only levels of the Early Bronze Age remain.”

“It is a sad fact that of the town walls of the Late Bronze Age, within which period the attack by the Israelites must fall by any dating, not a trace remains. The erosion which has destroyed much of the defenses has already been described. It will be remembered that the summit of the Middle Bronze Age rampart only survives in one place. **The Late Bronze Age town must either have re-used this, or a new wall may have been built above it, so nothing remains of it.** Professor Garstang believed that he had identified the defenses of the period. But additional

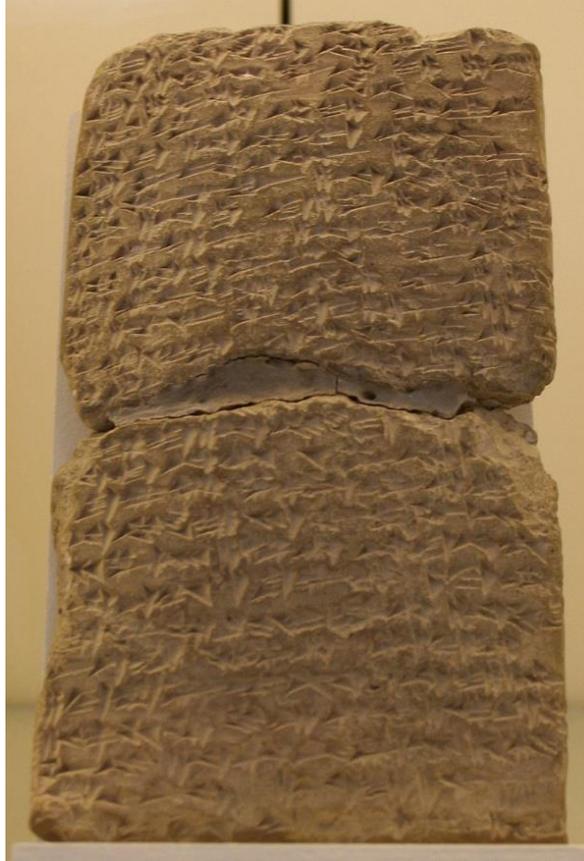
evidence about the stratification makes it quite clear that these are to be dated to the Early Bronze Age.”

“The excavations of Jericho, therefore, have thrown no light on the walls of Jericho of which the destruction is so vividly described in the Book of Joshua. One can visualize the Children of Israel marching round the eight acres of the town and striking terror into the heart of the inhabitants, until all will to fight deserted them when on the seventh day the blast of the trumpets smote their ears. But as to what caused the walls to fall down flat, we have no factual evidence. We can guess that it was an earthquake which the excavations have shown to have destroyed a number of the earlier walls, but this is only conjecture. It would have been very natural for the Israelites to have regarded such a visitation as divine intervention on their behalf, as indeed it can be regarded.”

“As concerns the date of the destruction of Jericho by the Israelites, all that can be said is that the latest Bronze Age occupation should, in my view, be dated to the third quarter of the fourteenth century B.C. (1325-1200 B.C.). This is a date which suits neither the school of scholars which would date the entry of the Israelites into Palestine to c. 1400 B.C. nor the school which prefers a date of c. 1260 B.C. **It must be admitted that it is not impossible that a yet later Late Bronze Age town may have been even more completely washed away than that which so meagerly survives.** All that can be said is that there is no evidence at all of it in stray finds or in tombs. **The evidence seems to me to be that the small fragment of a building which we have found is part of the kitchen of a Canaanite woman, who may have dropped the juglet beside the oven and fled at the sound of the trumpets of Joshua’s men. Any difficulties of reconciling this date with evidence from elsewhere may well be accounted for by the small scale of this actual invasion led by Joshua, and the gradual spread of Israelite influence.**”
(Kathleen Kenyon, *Digging Up Jericho*, 1957, pp. 174-177).

Archaeological evidence from el’-Amarna

“The el-‘Amarna archive was found in the capital built by Amenhotep IV (**Akhnaton**) and includes letters from his reign and that of his father, Amenhotep III (1400-1360 B.C.E.). The archive is a unique treasure that sheds tremendous light on the general diplomacy of this era and on **the Egyptian province of Canaan**, in particular. The letters were written on clay tablets in Akkadian cuneiform, which had become widely disseminated since the Old Babylonian period as the international lingua franca for diplomacy and commerce in the entire Middle East. These tablets were dried and usually baked, so they are able to withstand the ravages of nature buried under layers of destruction” (Yohanan Aharoni, *The Archaeology of the Land of Israel*, 1982, p. 119).



Amarna letter EA 288, from Abdi-Heba, letter 4 of 6 from Jerusalem.

“Among the tablets are **six letters from Jerusalem**, six from Megiddo, seven from Ashkelon, twelve from Gezer, and some **seventy letters from the prince of Byblos**. Each ruler declares his loyalty to the pharaoh, while his neighbors denounce him as a traitor; continuous fights are reported and never-ending complaints are voiced; garrison troops are requested for protection from neighboring rulers, from the **Habiru bands**, and from rebellious citizens” (Miriam Tadmor, *Treasures of the Holy Land, Canaanite Period/Bronze Age*, 1986, p. 94).

The Amarna tablets include letters from Rib-Hadda who was the ruler of **Byblos**, writing to the Egyptian government.

Letters of Rib-Adda

I

“To the king, my lord, the king of the countries, speak, saying, Rib-Adda, thy servant, the footstool of thy feet; at the feet of the sun, my lord, eight times and seven times I prostrate myself. Again, there is clear to the king, my lord, the deed of **Ebed-Ashera**, the dog, when all the lands of the king, my lord, are made over unto him and are subservient to his land...” (From Winckler und Abel’s *Thontafelfund von El-Amarna*, No. 73).

“To the king, my lord, my sun, say: Rib-Adda, thy servant; at the feet of my lord, my sun-god, seven times and seven times I prostate myself. May the king, my lord, listen to the words of his faithful servant! The hostility has become strong. **The sons of Ebed-Ashera** have become great in **Amurru**; theirs is the whole land...” (From Winckler und Abel, *op. cit.*, No. 77).

- “These letters mention a certain **Ebed-Ashera** and claim that his sons are gaining possession of all **the land of Amurru**. If the ‘Ebed’ were dropped out of the phrase, ‘sons of Ebed-Ashera,’ there would remain ‘sons of Ashera,’ or, ‘sons of Asher.’ **The ‘land of Amurru,’ or, ‘land of the Amorites,’** lay, at the time these letters were written, in the later home of the tribe of Asher, and a little to the north of it, between the Lebanon and Anti-Lebanon mountains. Some scholars hold that we have in these letters references to the coming of the ‘sons of Asher,’ or the tribe of Asher into this region, but it is a theory which in the present state of our knowledge we can neither prove nor disprove. If it should prove to be true, these tablets would reflect a part of the Hebrew conquest of this region” (George A. Barton, *Archaeology and the Bible*, 1941, pp. 441-442).

Genesis 46:17 – *And **the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.***

“The Tell el-Amarna letters are valuable for our study, in this connection, for two reasons. First, they give us a good idea of the condition of Palestine at a period previous to the entrance of the Israelitish tribes and preserve for us letters actually written by the princely ruler of the city of Jerusalem, which is known in these documents as Uru-Salem, the city of Salem, the same word which occurs in the Old Testament as the name of the city of which Melchizedek was prince-priest. Secondly, **they tell us about the invasion of the Hebrews, for such the Khabiri were**” (Rev. Samuel A. Mercer, *Extra – Biblical Sources for Hebrew and Jewish History*, 1913, p.12).

“These tablets proved to be the official correspondence of Egyptian governors or vassal-princes, from various places in Palestine and Syria, with their overlord, the king of Egypt. Their date is about the year 1380 B.C., which, according to the view now generally accepted, and which seems to be confirmed by the recent excavations at Jericho, is the period when Joshua and the Hebrews were overrunning southern Palestine, while the Hittites were conquering Damascus, and the Amorites were invading Phoenicia. Jerusalem, Lachish, Hazor, Megiddo, Gezer, are mentioned by name; and complaints are made of the assaults of the Habiru, who have been generally regarded as the Hebrews, though the identification is not accepted by all scholars” (Sir Frederick Kenyon, *Our Bible & the Ancient Manuscripts*, 1939, p. 5).

“There is an incidental point of great interest for Old Testament history. **Hebrew** is accepted by most scholars (though not all) as the equivalent of **Habiru and the Egyptian ‘Apiru**. Abraham was called a Hebrew, and **it is in the period of the movements of the Habiru bands that must be set the wanderings of the Patriarchs...**” (Kathleen Kenyon, *Digging Up Jericho*, 1957, p. 138).

“The present interest in the Habiru is primarily caused by three factors: (1) the resemblance between the names Habiru and Hebrew, (2) the chronological relationship between the Amarna Habiru and the Israelites, and (3) the proximity of their location within the land of Canaan to that of the Hebrews in Joshua’s time” (S. Douglas Waterhouse, *Who are the Habiru of the Amarna Letters?* 12/1 (2001): 31–42. Andrews University).

Letters of Abdi-Khiba King of Jerusalem

I. Obv. Abdi-Khiba thy servant has spoken to my lord, the king. At the feet of my lord, the king, seven times and seven times do I fall. What have I done against my lord, the king? They have slandered me to my lord, the king, saying: “Abdi-Khiba has revolted against his lord, the king.” Now, as for me, neither my father nor my mother appointed me to this place. The strong arm of the king brought me to my father’s house. Why should I offend my lord, the king? So long as my lord, the king, lives I shall say to the chief of my lord, the king: “Why do you favour the **Khabiri** and are unfavourable to the native princes?” For this reason they slander me to my lord, the king. Because I say: “The territory of my lord, the king, will be ruined.” Because of this they slander me to my lord the king. But let my lord, the king, know that my lord, the king, had established a garrison, but... Enkhamu has taken it...

I. Rev. Let the king care for his land, and be heedful of his land. The whole territory of my lord, the king, has fallen away. Ilmilku is destroying the entire land of the king. Let my lord, the king, care for his land. I say: “I will go to my lord, the king, and see the countenance of my lord, the king.” **But the enemy is powerful against me; therefore I am unable to come to my lord, the king.** Hence may it seem right to my lord, the king, to send troops so that I may come and see the countenance of my lord, the king. As true as my lord, the king, lives, whenever an officer goes forth I say: “**The land of my lord, the king, is going to ruin.**” **If you do not listen to me all the princes will be lost, and my lord, the king, will have no more princes. Let the king think of the princes and let my lord, the king, send troops. The king has no longer any territory. The Khabiri have devastated all the territory of the king. If troops come this year the territory will remain my lord, the king’s, if no troops come the lands of my lord, the king, will be lost. To the scribe of my lord, the king: Abdi-Khiba, thy servant. Bring these words, unaltered, before my lord, the king: “The whole territory of my lord, the king, is going to ruin.”** 1

1) Abel und Winckler, *Der Thontafelfund von El-Amarna*, No. 102.

Joshua 10:1-5 – *Now it came to pass, when **Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;** That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore **Adonizedec king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with***

the children of Israel. Therefore **the five kings of the Amorites**, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

Joshua 10:10-11 – And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Joshua 10:22-27 – Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, **the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon**. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight. And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

Joshua 15:63 – As for the Jebusites the inhabitants of Jerusalem, **the children of Judah could not drive them out**; but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

Judges 1:8 – Now **the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire**.

Judges 1:21 – And **the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem**; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

II Samuel 5:6-10 – And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. Nevertheless **David took the strong hold of Zion: the same is the city of David**. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house. So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great, and the Lord God of hosts was with him.

II Samuel 7:12-13 – *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever.*

I Kings 6:1 – *And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.* 1446 – 480 = 966

The fourth year of Solomon's reign was 966 B.C.; therefore, Solomon became king in 970 B.C. (966 + 4).

David became king 40 years earlier in 1010 B.C. (970 + 40).

Matthew 1:17 – ...from Abraham to David are fourteen generations – I Chronicles 1:34; 2:1-15

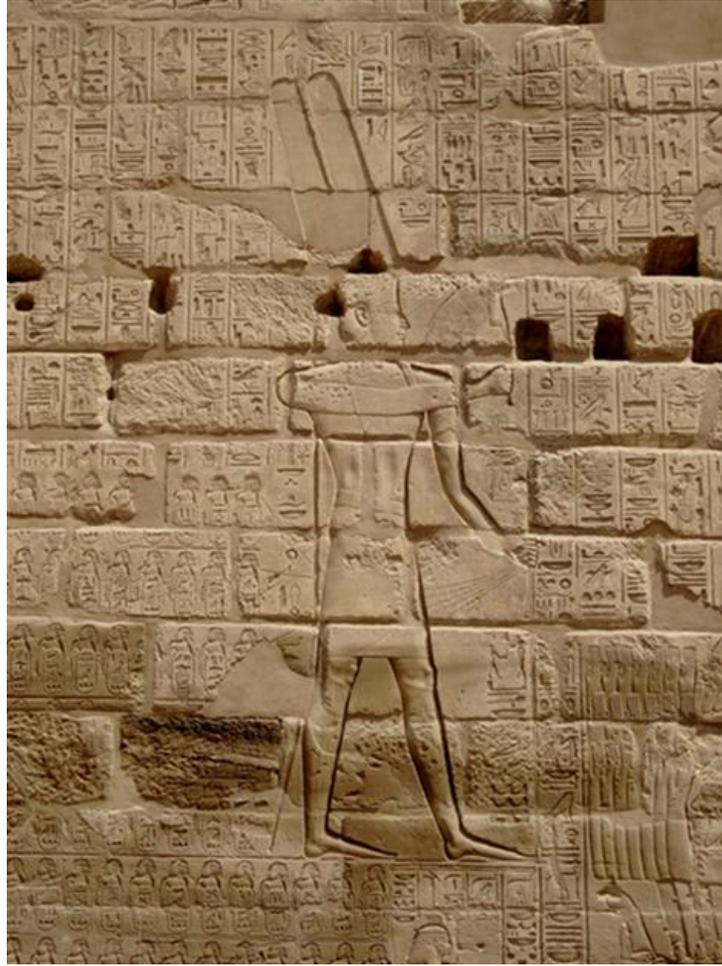
David reigned 40 years (I Kings 2:11). **1010-970**

Solomon reigned 40 years (I Kings 11:42). **970-930**

Rehoboam reigned 17 years (II Chronicles 12:13). **930-913**

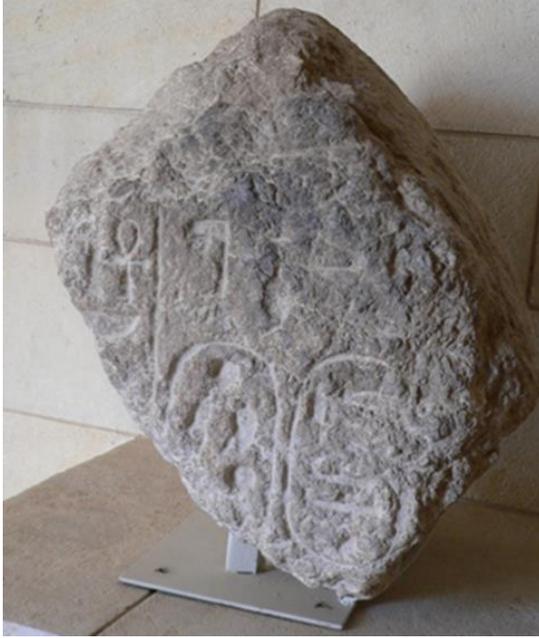
I Kings 14:25-26 – *And it came to pass in the fifth year of king Rehoboham, that Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.*

- The majority of scholars agree that Shoshenq I was Pharaoh in Egypt from 945-924 B.C. and that the Egyptian ruler referred to in the Bible as Shishak (I Kings & II Chronicles) is, in fact, Pharaoh Shoshenq I. He was the first Egyptian king to be mentioned by name in the Bible (I Kings 11:40; 14:25; II Chronicles 12:2-9).
- Pharaoh Shishshak (Shoshenq I) left an account of his campaign on a wall in the temple of Amun at Karnak, in Upper Egypt. The Bubastite portal includes a large, weathered relief in which the pharaoh lists more than 150 towns (including Megiddo) he conquered during his military campaign into Israel and Judah.



The Bubastite Portal records an Egyptian campaign by Pharaoh Shoshenq (Shishak).

- “Today the vast majority of scholars believe that the Bubastite Portal records a real Egyptian campaign by Pharaoh Shoshenq in the mid-to-late tenth century B.C.E. As concluded by Israel’s leading Biblical geographer Anson Rainey: “This inscription can only be based on intelligence information gathered during a real campaign by Pharaoh Shoshenq.” Kenneth Kitchen has called the reality of Shoshenq’s campaign during the reign of Rehoboam “beyond reasonable doubt.” **If this campaign occurred in 925 B.C.E. and, as the Bible says, this was the fifth year of Rehoboam’s rule in Judah, Rehoboam would have become king, and Solomon’s reign would have ended in 930 B.C.E.** (925 + 5)” (Yigal Levin, Did Pharaoh Sheshonq Attack Jerusalem?, *Biblical Archaeology Review*, July/August 2012, pp. 48-49).



At the site of Megiddo a portion of a commemorative stela of Shishak (Shoshenq I) was found by the University of Chicago Oriental Institute excavations in 1926. His name can be clearly read, and the stela is undoubtedly related to the 925 B.C. campaign. Photo: D. Ellis/P. Van der Veen

Abijah reigned 3 years (II Chronicles 13:2).	913-910
Asa reigned 41 years (II Chronicles 16:13).	910-869
Jehoshaphat reigned 25 years (II Chronicles 20:31).	869-844
Jehoram reigned 8 years (II Chronicles 21:5, 20).	844-836
Ahaziah reigned 1 year (II Chronicles 22:2).	836-835
Athaliah reigned 6 years (II Chronicles 22:12).	835-829
Joash reigned 40 years (II Chronicles 24:1).	829-789
Amaziah reigned 29 years (II Chronicles 25:1).	789-760
<ul style="list-style-type: none"> Amaziah's son Azariah (or Uzziah, as he is variously known,) became coregent (possibly when Amaziah was taken captive to Israel by Jehoash ben Jehoahaz, king of Israel – II Kings 14:13-14). 	
Co-reign (Amaziah and Uzziah)	783-760
Uzziah (Azariah) reigned 52 years (II Chronicles 26:3).	783-731

- Uzziah’s son Jotham became coregent (possibly when his father was stricken with leprosy – II Kings 15:5).

Co-reign (Uzziah and Jotham) **743-731**

Jotham reigned 16 years (II Chronicles 27:1, 8). **743-727**

Ahaz reigned 16 years (II Chronicles 28:1). **727-711**

Hezekiah reigned 29 years (II Chronicles 29:1). **711-682**

- Hezekiah’s son Manasseh became coregent (possibly when his father was sick unto death. – II Kings 20:1).

Co-reign (Hezekiah and Manasseh) **697-682**

Manasseh reigned 55 years (II Chronicles 33:1). **697-642**

Amon reigned 2 years (II Chronicles 33:21). **642-640**

Josiah reigned 31 years (II Chronicles 34:1). **640-609**

- “A more recent work on the later history of Judah has come out under the name of D. J. Wiseman, *Chronicles of the Chaldean Kings in the British Museum* (1956). The tablets published in this work gives a series of precise dates between 626 and 566 B.C. They indicate that Nabopolassar, the father of Nebuchadnezzar, was officially crowned November 23, 626, after defeating the Assyrian army at Babylonia. Asshurbanlit II, who assumed the Assyrian throne after the fall of Nineveh in 612, was compelled to abandon his defenses in Haran in the year 610. **The battle of Meggido, at which Josiah perished, took place in 609, and in the same year or the following year, 608, Jehoiakim began his reign under the sponsorship of Necho, shifted allegiance to Nebuchadnezzar, and died in 598. The epoch-making battle of Carchemish, in which Nebuchadnezzar defeated the allied armies of Egypt and Assyria, took place in May or June of 605.** Nabopolassar died on August 16, 605, and on September 7 Nebuchadnezzar was crowned in Babylon as his successor. In 601 the Babylonian armies were temporarily defeated by the Egyptians on the Egyptian border after a fierce battle. (This fact, not previously known, helps to explain why Jehoiakim risked rebellion against Babylon in the last years of his reign.) **Jerusalem capitulated to Nebuchadnezzar the first time on March 15 or 16, 597. In that same month Zedekiah received his appointment as king. Last of all, Jerusalem fell in July, 587, during Nebuchadnezzar’s third invasion**” (Gleason L. Archer, *Encyclopedia of Bible Difficulties*, 1982, p. 293).

Jehoahaz reigned 3 months (II Chronicles 36:2) **609**

II Chronicles 36:4 – *And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to **Jehoiakim**. And Necho took Jehoahaz his brother, and carried him to Egypt.*

Eliakim (Jehoiakim) reigned 11 years (II Chronicles 36:5). **609-598**

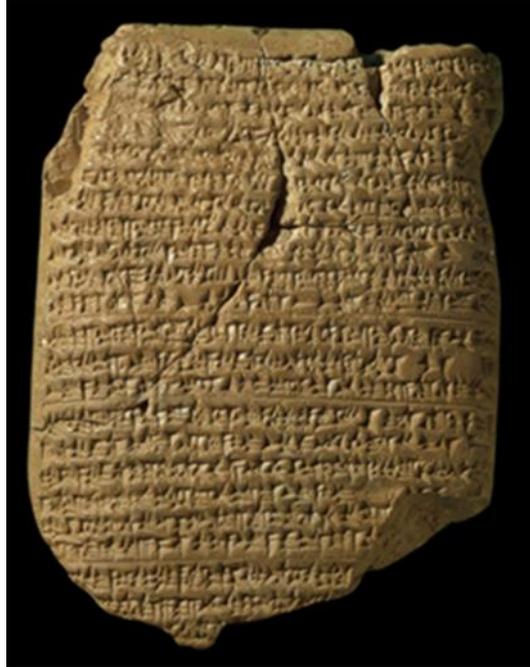
Jeremiah 25:1-3 – *The word that came to Jeremiah concerning all the people of Judah in **the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon.*** **605**

- Daniel 1:1-3, 6-7 – *In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes... Now among these were the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.*

Jehoiachin reigned 3 months and 10 days (II Chronicles 36:9). **598-597**

- II Chronicles 36:9-11 – *Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord. And when the year was expired, **king Nebuchadnezzar** sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and **made Zedekiah his brother king over Judah and Jerusalem**. Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.*

Mattaniah (**Zedekiah**) reigned 11 years (II Chronicles 36:11). **597-586**



The Babylonian Chronicle on display in the British Museum, London.

- First published by Donald J. Wiseman in 1956, the **Babylonian Chronicle** records the last year of the reign of Nabopolassar and the first 11 years of his son Nebuchadnezzar. According to Wiseman, the cuneiform text records the Battle of Carchemish and the accession of Nebuchadnezzar. The fifth paragraph says, “**In the seventh year** [598], the month of Kislimu, the king of Akkad mustered his troops, marched to the Hatti-land and besieged the city of Judah. **On the second day of the month of Addarunote [597] he seized the city and captured the king. He appointed there a king of his own choice, received its heavy tribute and sent to Babylon.**”

(597 B.C.) II Kings 24:12 – *And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in **the eighth year of his** (Nebuchadnezzar’s) **reign.*** [II Chronicles 36:9-10].

(586 B.C.) II Kings 25:8-11 – *And in the fifth month, on the seventh day of the month, which is **the nineteenth year of king Nebuchadnezzar king of Babylon,** came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the Lord, and the king’s house, and all the houses of Jerusalem, and every great man’s house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.*

Matthew 1:17 – ... **from David until the carrying away into Babylon are fourteen generations...**

II Chronicles 36:20-21 – *And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil **threescore and ten years.***

- If we begin counting from when Daniel was taken to Babylon (605 B.C.), the seventy years of captivity would end in 535 B.C. (605 – 70).

Daniel 9:1-3 – ***In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes...*** **539**

(605 B.C.) Jeremiah 29: 10-14 – *For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. **Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.***

Daniel 9:21-25 – *Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks (weeks of years – 70 x 7 = 490 prophetic years) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 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 (49 prophetic yrs.), and threescore and two weeks (434 prophetic yrs.): the street shall be built again, and the wall, even in troublous times.*

When was the commandment given?

Nehemiah, writing by divine inspiration, records the exact date of this decree: “*in the month Nisan, in the twentieth year of Artaxerxes the king*” (Nehemiah 2:1).

Dr. Alva McClain, former president of Grace Theological Seminary in Winona Lake, Indiana wrote: "For those who believe in biblical inspiration and the genuineness of predictive prophecy, it will be no surprise to learn that the date fixed by Nehemiah happens to be one of the best-known dates in ancient history. Even the latest edition of the Encyclopedia Britannica, certainly not biased in favor of prophecy, sets the date of Artaxerxes accession as 465 B.C.; and therefore, his twentieth year would be **445 B.C.** ...Here we have the beginning of the Seventy Weeks" (Alva J. McClain, *Daniel's prophecy of the Seventy Weeks*, 1962, pp. 18-19).

Daniel 9:25c "*...the street shall be built again, and the wall, even in troublous times.*"

The "**going forth of the commandment**" has been shown to have occurred in 445 B.C., therefore, the first "**seven weeks**" of years ($7 \times 7 = 49$ prophetic years) in Daniel's vision (Dan. 9:25) cover the days of Ezra and Nehemiah, the period of rebuilding during the "*troublous times,*" and the remaining "**threescore and two weeks**" ($62 \times 7 = 434$ prophetic years), bring us "*unto Messiah the Prince*" (Matthew 21:1-11).

There are 69 weeks of years or 483 years ($49 + 434$) mentioned in Daniel 9:25 and biblical evidence supports the use of a 360-day year in prophecy. When this is factored into the calculation (starting from 445 B.C.), the terminating point is **A.D. 32**.

$483 \text{ prophetic years} \times 360 = 173,880 \text{ days}$

$173,880 \text{ days divided by } 365 = 476 \text{ Gregorian years}$

$445 \text{ B.C.} - 476 \text{ yrs.} = \text{A.D. } 32$

Matthew 1:17 – ...*from the carrying away into Babylon unto Christ are fourteen generations.*

GALATIANS 3:6-9

EPHESIANS 3:1-12

ROMANS 16:25-27

I CORINTHIANS 15:1-4

FROM ADAM TO ADAM – The Paper Trail

By Arthur Chrysler – 2022

Genesis 1:26-27 (**Adam**) **3899 B.C.**

Genesis chapter 5 (**Seth to Noah**) **3769-2343**

Genesis chapter 11 (**Shem to Abram**) **2241-1951**

- Gen. 12:1-4 – *Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: **And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.** So Abram departed, as the Lord had spoken unto him; and Lot went with him: and **Abram was seventy and five years old when he departed out of Haran. 1876***
- Gen. 12:10 – *And there was a famine in the land: and **Abram went down into Egypt to sojourn there; for the famine was grievous in the land.***

Genesis 21:5 (**Isaac**) **1851**

Genesis 25:26 (**Jacob**) **1791**

Genesis 47:9 (**Jacob** was 130 years-old when he went down into Egypt) **1661**

Exodus 12:40-41 – *Now **the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.** And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt (According to Genesis 12:10 and Galatians 3:17, the sojourning began with Abram in Egypt).*

- Galatians 3:17 – *And this I say, that **the covenant** (Gen. 12:2-3), that was confirmed before of God in Christ, **the law, which was four hundred and thirty years after,** cannot disannul, that it should make the promise of none effect.) [1876 – 430 = **1446**]*

I Kings 6:1 – *And it came to pass **in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in***

the month Zif, which is the second month, that he began to build the house of the Lord.)

[1446 – 480 = **966**]

If the fourth year of Solomon's reign was 966 B.C., then he became king in 970 B.C. (966 + 4).

David would have become king 40 years earlier in 1010 B.C. (970 + 40).

David reigned 40 years (I Kings 2:11).	1010-970
Solomon reigned 40 years (I Kings 11:42).	970-930
Rehoboam reigned 17 years (II Chronicles 12:13).	930-913
Abijah reigned 3 years (II Chronicles 13:2).	913-910
Asa reigned 41 years (II Chronicles 16:13).	910-869
Jehoshaphat reigned 25 years (II Chronicles 20:31).	869-844
Jehoram reigned 8 years (II Chronicles 21:5, 20).	844-836
Ahaziah reigned 1 year (II Chronicles 22:2).	836-835
Athaliah reigned 6 years (II Chronicles 22:12).	835-829
Joash reigned 40 years (II Chronicles 24:1).	829-789
Amaziah reigned 29 years (II Chronicles 25:1).	789-760
<ul style="list-style-type: none">Amaziah's son Azariah (or Uzziah, as he is variously known,) became coregent (possibly when Amaziah was taken captive to Israel by Jehoash ben Jehoahaz, king of Israel – II Kings 14:13-14).	
Co-reign (Amaziah and Uzziah)	783-760
Uzziah (Azariah) reigned 52 years (II Chronicles 26:3).	783-731
<ul style="list-style-type: none">Uzziah's son Jotham became coregent (possibly when his father was stricken with leprosy – II Kings 15:5).	
Co-reign (Uzziah and Jotham)	743-731
Jotham reigned 16 years (II Chronicles 27:1, 8).	743-727
Ahaz reigned 16 years (II Chronicles 28:1).	727-711
Hezekiah reigned 29 years (II Chronicles 29:1).	711-682
<ul style="list-style-type: none">Hezekiah's son Manassah became coregent (possibly when his father was sick unto death – II Kings 20:1).	
Co-reign (Hezekiah and Manasseh)	697-682

Manasseh reigned 55 years (II Chronicles 33:1).	697-642
Amon reigned 2 years (II Chronicles 33:21).	642-640
Josiah reigned 31 years (II Chronicles 34:1).	640-609
Jehoahaz reigned 3 months (II Chronicles 36:2)	609
Eliakim (Jehoiakim) reigned 11 years (II Chronicles 36:5).	609-598
Jehoiachin reigned 3 months and 10 days (II Chronicles 36:9).	598-597
Mattaniah (Zedekiah) reigned 11 years (II Chronicles 36:11).	597-586

- II Chronicles 36:20-21 – *And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil **threescore and ten years.***
- If we begin calculating from when Daniel was taken to Babylon, (Daniel 1:1-7) the seventy years of captivity would have ended in **535 B.C.** (605 – 70).

Daniel 9:1-3 – *In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish **seventy years in the desolations of Jerusalem.** And I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes...*

Daniel 9:21-25 – *Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. **Seventy weeks** (weeks of years – 70 x 7 = 490 prophetic years) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 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** (49 prophetic yrs.), **and threescore and two weeks** (434 prophetic yrs.): *the street shall be built again, and the wall, even in troublous times.**

When was the commandment given?

Nehemiah 2:5-8 – *And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, **that thou wouldest send me unto Judah, unto the city of my fathers'***

sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? **So it pleased the king to send me;** and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. **And the king granted me,** according to the good hand of my God upon me.

Nehemiah, writing by divine inspiration, records the exact date of this decree: “*in the month Nisan, in the twentieth year of Artaxerxes the king*” (Nehemiah 2:1).

Dr. Alva McClain, former president of Grace Theological Seminary in Winona Lake, Indiana wrote: “For those who believe in biblical inspiration and the genuineness of predictive prophecy, it will be no surprise to learn that the date fixed by Nehemiah happens to be one of the best-known dates in ancient history. Even the latest edition of the Encyclopedia Britannica, certainly not biased in favor of prophecy, sets the date of Artaxerxes accession as 465 B.C.; and therefore, his twentieth year would be 445 B.C. ...Here we have the beginning of the Seventy Weeks” (Alva J. McClain, *Daniel's prophecy of the Seventy Weeks*, 1962, pp. 18-19).

Daniel 9:25c “...the street shall be built again, and the wall, even in troublous times.”

The “going forth of the commandment” has been shown to have occurred in **445 B.C.**, therefore, the first “seven weeks” of years (7 x 7 = 49 prophetic years) in Daniel’s vision (Dan. 9:25) cover the days of Ezra and Nehemiah, the period of rebuilding during the “troublous times,” and the remaining “threescore and two weeks” (62 x 7 = 434 prophetic years), bring us “unto Messiah the Prince” (Matthew 21:1-11).

There are 69 weeks of years or 483 years (49 + 434) mentioned in Daniel 9:25 and biblical evidence supports the use of a 360-day year in prophecy. When this is factored into the calculation (starting from 445 B.C.), the terminating point is A.D. 32.

483 prophetic years x 360 = 173,880 days

173,880 days divided by 365 = 476 Gregorian years

445 B.C. – 476 yrs. = **A.D. 32**

