

There are several reasons why this may seem to contradict what we just read in Genesis 15. First, Genesis 15 mentions a period of 400 years that concludes with Abraham's descendants leaving Egypt. Exodus 12 refers to a period of 430 years ending at the same event. And, according to Acts 7:6 and Genesis 15:13-16, both periods deal with the time of Israel's sojourning. These amounts (400 and 430) are obviously not equivalent to one another.

Second, Genesis 15:13-16 (and Acts 7:6) seem to indicate that the entire period from the birth of Isaac to the Exodus would only be 400 years. Additionally, Genesis 46 (verses 5-28, 31) and Genesis 47 (verses 1, 5, 27-29) indicate that the descendants of Israel didn't go to Egypt until the time of Jacob, Abraham's grandson. If the 430 years starts at the time of Jacob's entrance into Egypt then these passages seem to conflict with one another. For, 430 years starting when Jacob was 130 years old is much longer than 400 years starting with Isaac's birth 190 years earlier. (Isaac was 60 when Jacob was born – Genesis 25:26. Jacob was 130 when he and his family went to Egypt – Genesis 47:8-9. Therefore, Isaac was born 190 years before Jacob and his family went to Egypt.) Since both amounts end at the same time, this seems like a potential discrepancy.

This conflict is not really a difficult one and the resolution is, in fact, well known. In Galatians 3:16-17, Paul explains that the covenant that God gave to Abraham came 430 years before the Law that Moses gave during the Exodus.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

It is worth noting that Paul uses the same amount of time as Exodus 12 (430 years.) However, the important thing is that Paul indicates that the 430 years spans from the time Abraham received the promise until the Exodus when Moses gave the Law to Israel. Therefore, according to Paul, there were 430 years between the time Abraham received the promise and the Exodus.

Genesis 11:31-12:4 provide an indication of when Abraham first received the promise to inherit Canaan Land.

Genesis 11:31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. 32 And the days of Terah were two hundred and five years: and Terah died in Haran. 12:1 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: 2 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: 3 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. 4 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.**

As we can see from the context of this passage, Abraham had already received the promise from God prior to the death of his father Terah. After Terah's death (in chapter 11:32,) chapter 12:1 immediately informs us that God had already given Abraham this promise. Now we know that Abraham was around 75 years old when Terah died in Haran (verse 4). We may therefore presume that he was at least a few years younger when he first received this promise from God. In Acts 7, Stephen indicates that this chronology is sound by informing us that God appeared to Abraham when he was still in Mesopotamia, that is before Terah and the entire household even moved to Haran (Charran).

Acts 7:2 And he said, Men, brethren, and fathers, hearken; **The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,** **3** And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. **4** Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. **5** And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. **6** And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

Abraham left Haran (after Terah's death) when he was the son of 75 years old, but he had first received the promise from God while Terah and his household were still living in Ur in the land of the Chaldeans before they had even moved to Haran. If we pull the information in these passages together (Genesis 11, Genesis 15, Exodus 12, and Galatians 3) we can see that all of these texts can be easily reconciled. Abraham received the promise (to inherit Canaan Land) at around the age of 70 years old (five years before Terah's death.) Thirty years later Isaac was born when Abraham was the son of 100 years old. Isaac's birth marks the first generation of Abraham's descendants. According to Genesis 15:13-16, there would be 400 years from the birth of Isaac to the Exodus in the fourth generation. Because of this Paul can say in Galatians 3:17 that the Law (given during the Exodus) came 430 years after Abraham received the promise from God (at age 70.)

In Acts 7:6-10, Stephen, likewise, references Genesis 15:13's mention of 400 years and then immediately speaks of God's covenant with Abraham and the birth of Isaac.

Acts 7:6 And God spake on this wise, That **his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.** **7** And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. **8** And he gave him the covenant of circumcision: and so Abraham begat Isaac,

and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

Paul was present while Stephen spoke (Acts 7:58). From these texts we can see that both Paul and Stephen understood that this period of time began with God's establishing his covenant with Abraham (when Abraham was around 70 years old) and ended 400 years after the birth of Isaac (when Abraham was the son of 100 years old). Together these figures total at 430 years, just as Exodus 12:40-41 and Galatians 3:16-17 state.

As Tim Warner points out in his chronology study, the deduction that Abraham was 70 years old when he received the promise is supported by both Irenaeus and the second-century AD rabbinic work, Seder Olam Rabbah.

He appeared unto Abraham...and said unto him: Get thee out of thy country, and from thy kindred, and from thy father's house; and come into the land that I will show thee, and there dwell. And he believed the heavenly voice, being then of ripe age, even seventy years old, and having a wife; and together with her **he went forth from Mesopotamia,** taking with him Lot, the son of his brother who was dead. – Irenaeus, Demonstration of the Apostolic Preaching, 24

Our father Abraham was 70 years old when he was spoken to (by God's presence) at the Covenant between the pieces as it is said (Ex. 12:41): 'And it was after 430 years,' etc. After that he was spoken to he returned to Haran, stayed there five years as it is said (Gen. 12:4): 'And Abraham was 75 years old when he left Haran' – Seder Olam Rabbah

Seder Olam Rabbah – Seder Olam Rabbah (Hebrew: "The Great Order of the World") is a **2nd century CE Hebrew language chronology detailing the dates of biblical events from the Creation to Alexander the Great's conquest of Persia.** It adds no stories beyond what is in the biblical text, and addresses such questions as the age of Isaac at the binding and the number of years that Joshua led the Israelites. **Tradition considers it to have been written about 160 CE by Yose ben Halafta, which is not unreasonable, but it was probably also supplemented and edited at a later period** (Strack & Stemberger 1991). In the Babylonian Talmud this chronicle is several times referred to simply as the "Seder Olam" (Shab. 88a; Yeb. 82b; Nazir 5a; Meg. 11b; Ab. Zarah 8b; Niddah 46b), and it is quoted as such by the more ancient Biblical commentators, including Rashi. But with the 12th century it began to be designated as "Seder Olam Rabbah," to distinguish it from a later, smaller chronicle, Seder Olam Zuṭa; - wikipedia.org

Genesis 15:13-16 provides another piece of information which helps us understand the chronology of this period. In Genesis 15:13-16, God tells Abraham that a fourth generation of his descendents will come out of Egypt.

Genesis 15:13 And he said unto Abram, Know of a surety that **thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall**

afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 **And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.** 16 **But in the fourth generation they shall come hither again:** for the iniquity of the Amorites *is* not yet full.

From this we learn that four generations of Abraham's descendants would spend time in Egypt. Isaac's birth marks the first generation of Abraham's descendants. But Isaac did not go into Egypt. Isaac's son, Jacob did go into Egypt, but most of his life was lived before this.

We may perhaps count Jacob as the first generation to live in Egypt. This would make Jacob's sons the second generation. One of Jacob's sons was Levi. Levi had a daughter named Jochebad. Jochebad was part of the third generation to live in Egypt. Jochebad had two sons, Moses and Aaron. Through their mother Moses and Aaron were part of the fourth generation to live in Egypt. And it was Moses who led the Israelites out of Egypt 430 years after Abraham received the promise from God (at age 70) and 400 years after the birth of Isaac (when Abraham was the son of 100 years old). (See Exodus 12:40 and Galatians 3:17.)

Alternatively, because Jacob lived most of his life before going to Egypt we may perhaps not count him as living his life in Egypt. If this is the case, then Jacob's sons would constitute the first generation to live in Egypt. Levi would have been part of this generation. Jochebad, Levi's daughter was actually the wife of Levi's grandson Amram through Levi's son Kohath. Kohath, like his sister, Jochebad, would, by this reckoning, be part of the second generation in Egypt. Amram (Kohath's son, Levi's grandson) would be part of the third generation. And Amram's sons Moses and Aaron would be part of the fourth generation.

Either mode of reckoning these generations seems acceptable and would constitute the fulfillment of Genesis 15:13-16.

Biblical information about the lifetimes of these generations seems to fit with the conclusion that the interval between Isaac's birth and the Exodus was 400 years.

For instance, Isaac was 60 when his sons Jacob and Esau were born (Genesis 25:26.) And Jacob was 130 when he and his household arrived in Egypt (Genesis 47:8-9.) Moses was 120 years old when he died (Deuteronomy 34:7) and the Israelites were in the wilderness 40 years (Exodus 47:28, Numbers 14:33, 32:13, Deuteronomy 29:5.) This means that Moses was 80 when he led Israel out of Egypt.

If we add these numbers together we get 270 years ($60 + 130 + 80 = 270$.) But we haven't yet accounted for the time of Levi's generation or the generation of Moses' mother Jochebad (and possibly of his father Amram.) These two (or three) generations (Jochebad and Amram) could easily account for the remaining 130 year difference between the entrance of Israel's household into Egypt and the Exodus. Likewise, of the total 400 years from Isaac's birth to the Exodus, the 60

years of Isaac's life before Jacob's birth as well as the 130 years that Jacob lived before coming to Egypt must be subtracted from the amount of time in which the Israelites lived in Egypt prior the Exodus. This leaves 210 years of time actually spent in Egypt by the Israelites. (400 years minus the 60 years of Isaac's life before Jacob was born and 130 years of Jacob's life before arriving in Egypt equal 210 years: $400 - 60 - 130 = 210$.) And 210 years is more than enough to account for the time of the people of Israel in Egypt. The first 80 years of Moses' life would be included in these 210 years, leaving the original 130 years for the two (or three) generations prior to Moses, just as mentioned above.

As we conclude this section on the time between Isaac's birth and the Exodus, we can also note the 400 years provided for this period of history is not given in relation to the ages of the persons involved. For this reason we may assume that it is an exact representation of completed years. This conclusion is supported by Exodus 12:41 which uses the Hebrew word "qets" (07093) which means "end." The text states that the people of Israel left Egypt at the end ("qets") of 430 years. For the purposes of simplicity and for linguistic considerations our study will take Genesis 15:13 to indicate that there was a full 400 years of time (rather than 399 years) between Isaac's birth and the Exodus.

Using this biblical and historical data we can deduce the amount of time from the birth of Isaac to the Exodus as encompassing 400 years. We can therefore add 400 years to the amount derived for the period from creation to Isaac's birth.

Due to the particular selections he makes regarding the calculation of time prior to Isaac's birth, Warner places the Exodus as occurring precisely in the year 2500 AM (Anno Mundi). However, if Warner's particular choices regarding the calculation of the period from creation to Isaac's birth are not followed, then the Exodus, a very significant biblical event, will not fall in a 50-year increment from creation. In either case, we can be confident that the Exodus took place at around 2500 years after creation, though the exact date (using the possible totals arrived in our study of Period One) may be tallied at 2508 AM, 2517 AM, 2487 AM, or 2500 AM, alternatively. Because the amount of time from Isaac's birth to the Exodus can be identified as 400 years, the total time from creation to the Exodus is dependent on choices made regarding the calculation of the Genesis genealogies as discussed in Period One of this study.

Having examined the relevant material on the period from Isaac's birth to the Israelite Exodus from Egypt, we will now proceed to the next segment of biblical, world history: From the Exodus to the Beginning of Solomon's Reign.

Period Three: From the Exodus to the Beginning of Solomon's Reign

Data regarding amounts of time for particular events that occurred between the Exodus and the coronation of Solomon can be found in several places in the bible. The first is 1 Kings 6:1.

Kings 6:1 is a singular verse which reports the total amount of time that took place between the Exodus and the beginning of Solomon's reign. In this verse we are provided a simple and straightforward count of the amount of years from the Exodus to the time when Solomon began to build the Temple. According to 1 Kings 6:1, Solomon began to build the Temple in the fourth year of his reign. This was during the 480th year after the Exodus.

1 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.

For the purposes of later calculations, it is easier to use the beginning of Solomon's reign as the marker for this period rather than the building of the Temple. With this in mind, we note that according to 1 Kings 6:1, the Temple began to be built in the 4th year of Solomon's reign which was the 480th year after the Exodus. It is most likely that this means that Solomon had completed 3 years of reign and was currently in his 4th year. By the same reasoning, Israel would have completed 479 years since the Exodus and currently be in the 480th year. So, according to 1 Kings 6:1, there were 476 years between Solomon's coronation as king and the Exodus from Egypt ($479 - 3 = 476$ or $480 - 4 = 476$.)

Alongside, 1 Kings 6:1 we also have a passage in Acts 13 which provides amounts of years in a discussion of some of the events from or around this same period.

Acts 13:17 The God of this people of Israel chose our fathers, **and exalted the people when they dwelt as strangers in the land of Egypt, and** with an high arm brought **he them out of it.** 18 **And about the time of forty years** suffered he their manners **in the wilderness.** 19 **And when he had destroyed seven nations in the land of Chanaan,** he divided their land to them by lot. 20 **And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.** 21 **And afterward they desired a king: and God gave unto them Saul** the son of Cis, a man of the tribe of Benjamin, **by the space of forty years.** 22 **And when he had removed him, he raised up unto them David to be their king;** to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

A third source for calculating the time span of this period of history is the chronological data provided in Old Testament books that chart the events and history from the time of the Exodus forward to the time of Solomon's succession of David as king of Israel. Relevant chronological data is mentioned in the following chart which shows the years mentioned, followed by the event those years are related to, and the scripture where that information is provided.

Years, Event/Judge – Scripture References

40, Israel in the wilderness – Exodus 16:35, Numbers 14:33-34, Numbers 32:13, Deuteronomy 2:7, Deuteronomy 29:5, Joshua 5:6
5 (or more), entrance into, conquest of, and division of Canaan Land under Joshua – Joshua 14:7, Numbers 13:1-14:33, Joshua 23:2, 24:29
8, subjugation to Chushanrishathaim – Judges 3:8
40, Othniel – Joshua 3:9-11
18, subjugation to Eglon – Joshua 3:12-14
80, Ehud and rest – Joshua 3:15, 30
20, subjugation to Jabin – Judges 4:1-2
40, Deborah, Barak – Judges 6:1
7, subjugation to Midian – Judges 6:1-2
40, Gideon – Judges 8:28
3, rule of Abimelech – Judges 9:22
23, Tola – Judges 10:1-2
22, Jair – Judges 10:3, 11:26
18, oppression by Ammonites – Judges 10:7-8
300, Israel dwelling in Heshbon, Aroer, the coasts of Arnon, and all their cities – Judges 11:26
6, Jephthah – Judges 12:7
7, Ibzan – Judges 12:8-9
10, Elon – Judges 12:11
8, Abdon – Judges 12:14
40, under Philistines – Judges 13:1
20, Samson – Judges 13:24,25, 15:20, 16:31
40, Eli – 1 Samuel 4:15,18
20, The ark at Kirjath-jearim – 1 Samuel 7:2
40, David's reign – 2 Samuel 5:1-7

If we were simply to add up the numbers provided in Acts 13 or the numbers provided in the list above we would derive totals of 530 years (from Acts 13) and 855 years, respectively. On the other hand, 1 Kings 6:1 presents a figure of 480 years.

Of these passages, the data provided in 1 Kings 6:1 is the most simple, straightforward, and clear regarding the total duration of time between the Exodus and the beginning of Solomon's reign. The question is how does the data provided in Acts 13 and various passages from Exodus, Joshua, Judges, and 1 and 2 Samuel reconcile with the number of years mentioned in 1 Kings 6:1. Our examination of the amount of time for this period of history will start with a look at 1 Kings 6:1.

1 Kings 6:1 uses the phrase “after the children of Israel were come out of the land of Egypt” and then assigns a year to mark how long ago the Exodus was from the fourth year of Solomon's reign.

1 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.

The phrase “after the children of Israel were come out of the land of Egypt” also appears in Numbers 33:38 to denote the death of Aaron in the 40th year after the Exodus. It is also used in Exodus 16:1-2 to report that in the fifteenth day of the second month after their departing out of the land of Egypt the congregation of Israel murmured against Moses and Aaron. A fourth use of this phrase is found in Numbers 9:1 which tells us about the keeping of Passover in the first month of the second year after Israel came out of the land of Egypt. The use of this Hebrew phrase in each of these passages is very informative regarding how we are to understand 1 Kings 6:1. In all of these passages the phrase “after the children of Israel were come out of the land of Egypt” is used to mark the total amount of time that had transpired from the Exodus to the specified event. This survey leaves little room for suggesting that any greater amount of time had occurred between the Exodus and Solomon's fourth year than the 480 years stipulated in the text.

Likewise, this comparison also makes a strong argument that the beginning of the 480 years mentioned in 1 Kings 6:1 must be understood to be the Exodus itself. Exegetically speaking, there is little room to interpret the 480 years (of 1 Kings 6:1) as starting after the wilderness journey, after the conquest of Canaan land, or any other point besides Israel's going forth from Egypt. These considerations make it very difficult to add more time to 1 Kings 6:1's 480 years by inserting additional periods between the Exodus and the beginning of those 480 years. Since the 480th year clearly coincides with Solomon's 4th year we are left with a plain, demonstrable statement that indicates there were only 480 years from the Exodus to Solomon's 4th year as king.

This textual comparison is important because some have suggested that much more time occurred between the Exodus and Solomon's fourth year as king. Various means have been proposed for reconciling 1 Kings 6:1 with the larger spans of time some calculate for this period. Besides suggestions to add time prior to the start of the 480 years mentioned in 1 Kings 6:1, suggestions have also been made for inserting periods of years in various places throughout the 480 years.

One suggestion has been that 1 Kings 6:1 omits the years wherein the Israelites were in servitude to foreign powers during the period from the Exodus to Solomon. The books of Joshua and Judges provide totals for various periods during which Israel was subject to Chushanrishathaim (8 years, Joshua 3:8), Eglon (18 years, Joshua 3:12-14), Jabin (20 years, Judges 4:3), Midian (7 years, Judges 6:11, 8:28), and the Philistines (40 years, Judges 13:1). The resulting total of adding these numbers together is 93 years. If we deduct 93 years from the total of adding all the figures from Acts 13 plus 40 years for David's reign and the first 3 years of Solomon's reign the math seems to work out. The total that can be derived in this way from Acts 13 is 573 years. Subtracting 93 years from 573 years results in 480 years, the same number mentioned in 1 Kings 6:1.

If the math and logic of this proposed solution were sound we'd still have to reconcile these deductions with the exegetical difficulties presented by the language of 1 Kings 6:1 which we discussed earlier. However, even the logic of this solution seems problematic. The subjugations mentioned above are not the only periods of servitude mentioned in Judges. At least 1, perhaps 2 other periods of foreign oppression are not being included in the 93-year total. Judges 10:7-8 mention an 18-year period of Ammonite oppression of the Israelites. There is also a 3-year period wherein Abimelech ruled Israel. If one or both of these numbers are added to the other periods of foreign subjugation then the math doesn't add up. Consequently, in order to get the amounts of time to work together seems to require the logical inconsistency of including only a particular group of periods of foreign oppression whose only apparent selection criteria may be that they total the right number.

Using the information contained in the clear, straightforward statement of 1 Kings 6:1 we may set the full time from the Exodus to the completion of Solomon's fourth year as 480 full years. This means that the data provided in various Old Testament books and from Acts 13 should be able to fit into this total of 480 years and not exceed it. Reconciling the data contained in these passages begins by recognizing that understanding the chronological relationships articulated in the other passages is an inherently more complicated endeavor than understanding 1 Kings 6:1. While 1 Kings 6:1 directly states that Solomon's 4th year was the 480th year after the Exodus, neither Acts 13 or the various Old Testament books provide a clear statement of the total amount of time contained in this period. Nor do they explain clearly how the amounts of time they do mention relate to one another or to the total duration between the Exodus and Solomon's reign. Let us look at Acts 13.

Acts 13:17 The God of this people of Israel chose our fathers, **and exalted the people when they dwelt as strangers in the land of Egypt, and** with an high arm brought **he them out of it.** 18 **And about the time of forty years** suffered he their manners **in the wilderness.** 19 **And when he had destroyed seven nations in the land of Chanaan,** he divided their land to them by lot. 20 **And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.** 21 **And afterward they desired a king: and God gave unto them Saul** the son of Cis, a man of the tribe of Benjamin, **by the space of forty years.** 22 **And when he had removed him, he raised up unto them David to be their king;** to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

Paul's account in Acts 13:17 mentions the same event as 1 Kings 6:1, the Exodus of the Israelites from Egypt. However, the passages do not seem to end at the same point. 1 Kings 6:1 ends with Solomon's fourth year as king. In Acts 13, Paul ends with King David and does not mention Solomon at all.

In Acts 13, Paul mentions three amounts of time. He states that Israel was in the wilderness for 40 years after the Exodus (v.17-18). He refers to a period of 40 years in relation to the time of Samuel, Saul, and David (v.21-22). And lastly, he

refers to a period of “about 450 years,” which in the King James is typically translated (or placed) in reference to the time of the judges until Samuel the prophet.

If we were to add these amounts together we would have a total number of 530 years ($450 + 40 + 40 = 530$). And we must note that this time may not include the period of David’s reign. According to 2 Samuel 2:11 and 2 Samuel 5:1-5 David’s reign over Judah and Israel lasted 40 years. (For 7 years David reigned over just the kingdom of Judah. And for 33 years he reigned over both Judah and Israel.)

If we have to add the years of David’s reign to the numbers Paul mentions in Acts 13, the total would be 570 ($40 + 450 + 40 + 40 = 570$.) (We should also keep in mind that Acts 13:20 seems to indicate that the “450 years” isn’t an exact number. So, whatever total Paul has in mind may not be a precise amount.) Likewise, 1 Kings 6:1 ends in Solomon’s fourth year. So, since Acts 13 doesn’t mention Solomon’s reign at all we’d have to add the first 3 years of Solomon’s reign to any total Acts 13 is providing. By adding all the numbers from Acts 13 with another 40 years for David’s reign plus the first 3 years of Solomon’s reign would total at 573 years.

A comparison of Acts 13 to 1 Kings 6:1 would seem to present a discrepancy of at least 97 years (573 total years mentioned in Acts 13 minus 476 years from the Exodus to Solomon’s first year as mentioned in 1 Kings 6:1 equals 97 .)

Reconciliation between the data mentioned in Acts 13 and 1 Kings 6:1 involves recognizing that the chronological data provided in Acts 13 is contained in several phrases and over the course of 5 or 6 verses. To understand the total amount of time Paul has in mind in Acts 13 requires a precise understanding of how the phrases, lengths of time, and events in these verses are intended by Paul to relate to one another. This task is not insurmountable, but it is inherently more complex than the simple, singular statement provided in 1 Kings 6:1 stating that Solomon’s fourth year was the 480th year after the Exodus. Here are some of the considerations we must make as we examine Acts 13.

Acts 13:18 refers to the 40 years Israel spent in the wilderness between the Exodus from Egypt and their entrance into the Promised Land under Joshua’s leadership. The next chronological cue Acts 13 provides is the “about 450 years” mentioned in verse 20 near the phrase “after that he gave unto them judges.” Do we add verse 18’s 40 years to the “about” 450 years mentioned in verse 20 for a total of 490 years from the Exodus to the end of the period of the judges? In other words, does verse 20’s 450 years start after the 40 years in the wilderness so that the total period from the beginning of the wilderness travels to the end of the judges is 490 years? Or, are the 40 years of verse 18 included as part of verse 20’s total 450-year period? In other words, the “about” 450 years begin with the Exodus, include verse 18’s 40 years in the wilderness, and then conclude with the end of the period of the judges?

Additionally, are the 40 years mentioned in Acts 13:21 referring to Saul's reign or David's reign? The King James Version translates this passage in way that seems to relate the 40 years to Saul. However, we know from 2 Samuel 5:1-7 that David reigned for 40 years. Likewise, a study of 1 Samuel shows that Samuel and Saul's leadership of Israel overlapped for all except a few years.

1 Samuel 25:1 reports the death of Samuel. 1 Samuel 27:7 reports that David stayed in the land of the Philistines for 1 year and four months. This period extends to 1 Samuel 30:31, which ends that chapter. In the following chapter, 1 Samuel 31, Saul is killed. We can assume that the time between Samuel's death in chapter 25 and Saul's death in chapter 31 may have not been a great deal longer than the 1 year and four months David spent among the Philistines. In any case, the time of Samuel acting as the prophet and judge of Israel overlapped the reign of Saul by all but the final (perhaps 2 or 3) years. 2 Samuel begins immediately after the death of Saul. 2 Samuel 1:1 indicates that David and his men were still in the land of the Philistines (Ziklag). Just shortly after Saul's death, 2 Samuel 2:1-4 reports that David and his men went up to the land of Judah and there he was anointed king of Judah. David is made king of all Israel in 1 Samuel 5:1-7. But the text reports that he had already been king of Judah for 7 years at that point (2 Samuel 2:11, 5:1-5). So, David became king of all Israel 7 years after Saul's death, but he became king of Judah immediately after Saul's death. This means that David's entire 40 year reign (2 Samuel 5:1-5) began after Saul's death even though David had been anointed king by Samuel as a youth (1 Samuel 16:13).

Additionally, David was 30 years old when he became king of Judah just after Saul's death (2 Samuel 2:4-7, 10-11, 5:1-5). However, David was anointed to be king by Samuel only a short time after Saul himself had become king. Saul's installation as king occurs in the last verse of 1 Samuel 11. As 1 Samuel 13:1-15 reports, it was when Saul had been king for less than two full years that Samuel first informed him that God would replace him as king by a man who sought after God's own heart. The pronouncement of Saul's rejection as king is repeated in 1 Samuel 15:26-28. Just seven verses later, 1 Samuel 16:1 begins the story of Samuel anointing David to be king instead of Saul. We can see then that Saul did not reign for more than a few years before David was anointed to replace him.

But we also know that David was 30 years old when Saul died. Therefore, we can reasonably deduce that the largest possible amount of time between Saul becoming king of Israel and David becoming king of Judah is not likely to have been more than 15-20 years at the most. Textual evidence indicates that David was not a child when he was anointed by Samuel. Rather, he was probably a youth of some adolescent age.

The Hebrew word for youth which is used of David in 1 Samuel 17:42 and 55 is "naar" (05288). It is used of Ishmael in Genesis 21:12. Genesis 21 recounts the birth of Isaac. So, we know that Ishmael was around 13-14 years old at that time. (Ishmael was born when Abraham was 86 – Genesis 16:16. But Isaac was born when Abraham was 100 – Genesis 21:5.) While "naar" (05288) can be used of

children of a younger age, we can see that it extends toward adolescent boys in their teenage years.

More concretely, David is referred to in 1 Samuel 16:18 as both a “mighty, valiant man” and a “man of war” just after having been anointed by Samuel in v. 13 of the same chapter. The word translated as “man” in the phrase “man of war” is “iysh” (0376), the Hebrew word typically used for an adult male. Shortly after his conquest of Goliath, Saul appoints David to be a captain over many men (1 Sam. 18:5, 13, 17). Based on these considerations, David should be reasonably understood to have been in his middle to late teens or early 20’s when Samuel anointed him. This would allow for only around 10-15 years or so from Samuel’s anointing of David to the time when David became king of Judah after Saul’s death. Since Saul had only reigned for a few years before David’s anointing, the total time for Saul’s reign seems to be around 20 years and is very unlikely to have exceeded 20 years by much time.

These biblical factors make it difficult to conclude that Saul reigned for 40 years or that this is what Acts 13:21 has in mind. It is, however, conceivable that the total time occupied by both Samuel and Saul’s leadership spanned 40 years and that this is what Acts 13:21 is referring to.

The only question that remains pertains to the reasonable approximation of the duration of time between Eli’s death and David’s anointing by Samuel. Identifying the duration of time between these two events would help us total the number of years that Samuel and Saul lead Israel. Notice that due to the significant overlap of their leadership, we are now considering Samuel and Saul collectively as a single block of time, the total amount of time from the start of Samuel’s leadership to the end of Saul’s kingship. The events within this period involve God’s deliverance of Israel from the Philistines through Samuel (1 Sam. 7:12-15), Samuel becoming old enough to have sons who were old enough succeed him as judges but who are rejected by Israel (1 Sam. 8:1-6, 12:2), Samuel’s subsequent anointing of Saul (1 Sam. 10:1), God’s rejection of Saul (1 Sam. 13:13-14), and finally David’s anointing by Samuel (1 Sam. 16:1-12). Some of this time is specified for us.

It can be assumed that Samuel would have been at the most a young teenager at the time of Eli’s death, perhaps younger. After all, the word for “child” in 1 Samuel 3:1 is the same Hebrew word “naar” (05288) used in Genesis 21:12 to refer Ishmael at the age of 13-14. However, the same Hebrew word is also used in 1 Samuel 1:21-24 to describe Samuel shortly after he was weaned. This passage describes how Samuel was brought to serve in the house of God once he reached that point in his development. Verse 24 actually repeats this same Hebrew word twice in immediate succession, which the English translates as “the child (05288) was young (05288).” Consequently, this word ranges in meaning from a young child to a teenager. However, chapter 2:11 uses this same Hebrew word once again to say that when Samuel’s parents brought him to the house of God, “the child (05288) did minister unto the LORD before Eli the priest.” Chapter 2:18 again uses this same word to speak of Samuel as “a child (05288), girded with a

linen ephod” that was worn by the priests. The application of this phrase to Samuel after he’d been weaned and the redundant usage of the term in chapter 1:24 suggests that Samuel is very young when he first begins to minister alongside Eli in the house of the Lord. But verses 20-21 clearly depict the passage of many years of time for it states that “his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice” and had enough time to have 5 more children. The text states that she “bare three sons and two daughters.” Verse 21 concludes with the phrase, “the child (05288) Samuel grew before the LORD,” once again using the same Hebrew term for “child.” Verses 22-25 describes how Eli was “very old” and how he had to rebuke his sons for their wickedness. Verse 26 again states that “the child Samuel grew on.” From these facts we can well conclude that Samuel was still quite young when he was weaned but old enough to wear the ephod and serve in the house of God at that time. He must have been older than an infant or a toddler. It is easy to imagine him as somewhere between the ages of 3 and 5 at this point. Then at least 5 years pass, assuming Samuel’s siblings are born in consecutive years. The use of phrases like “the child grew” in chapter 2:21 and again in verse 26 suggest the further passage of time, perhaps several years each, enough for noticeable growth. The placement of these two phrases first in connection with the timeframe of the birth of Samuel’s 5 siblings and then afterward, suggests that he may have been perhaps 8 to 12 years old by the end of chapter 2:26.

In verses 26-36, God sends another man to prophesy the coming death of Eli and his sons. Yet chapter 3:1 begins by once again referring to Samuel as a “child” ministering before the Lord. Chapter 3 goes on to record Samuel’s first experience hearing from God and in the midst of the chapter, verse 8 again refers to him as a “child.” This episode concludes with verses 19-20 which declare that “Samuel grew” and “was established to be a prophet of the Lord.” This is the first time Samuel is referred to as a prophet. Eli dies in the very next chapter. More importantly, the use of the phrase “Samuel grew” in verses 19-20 likely designates that Samuel still has some growing to do before he becomes a full-grown man. However, the term “naar” (05288) is not applied to him any more after this point, so we can probably assume that he ends chapter 13 as perhaps a young teenager. The inclusion of this summary description of Samuel continuing to grow and becoming “established” in “all Israel” (1 Samuel 3:20) as a prophet strongly suggest that the further passage of time before Samuel is fully seated as Israel’s leader. This passage of time likely begins with the death of Eli in chapter 4 and concludes in chapter 7 with the events at Mizpeh where Samuel is first described as Israel’s judge.

Chapter 5 is devoted to describing the difficulty the Philistines have when they take the ark of the covenant from Israel in the battle described in connection with the timing of the death of Eli and his two sons in chapter 4:17-22. However, chapter 6:1 begins by telling us that the ark only remained among the Philistines for seven months before they return it to the Israelites in Bethshemesh due to all the trouble it has caused. In chapter 7, Israelites from Kirjath-jearim come and get the ark as requested by the people of Bethshemesh (1 Samuel 6:21-1 Samuel 7:1).

According to 1 Samuel 7:2, the ark remains in Kirjath-jearim for twenty years while Israel laments and then in verse 3, Samuel is presented as leading Israel to battle against the Philistines at Mizpeh. In verse 6, Samuel is first described as judging the people of Israel here at Mizpeh. It is very likely that the duration of time indicated in chapter 3:19-20 in which Samuel grew and was established as a prophet overlaps with, and in fact, pertains to this period of 20 years in which the ark is in Kirjath-jearim, before Samuel is first presented as a judge at Mizpeh in chapter 7. Chapter 7:15 similarly summarizes "And Samuel judged Israel all the days of his life," which suggests this is the start of Samuel's long career as a judge.

The most significant portion of these passages is the 20 year span starting from the death of Eli when the ark remains in Kirjath-jearim before Samuel is presented as Israel's leader and judge. If Samuel was perhaps around the age of 10 in chapter 3:19-20, we might well conclude that he was perhaps 30 years old (or perhaps his mid 30's) at the time he took charge of Israel at Mizpeh in chapter 7.

To this, we must add enough time for Samuel to become old and for his sons to become old enough to judge Israel. The text may indicate that Samuel's sons had already served in a judicial capacity long enough for Israel to conclude that they did not want this to continue. In fact, 1 Samuel 8:1 states that "it came to pass, when Samuel was old, that he made his sons judges over Israel." This statement not only implies some time (however brief) in which Samuel's sons did serve as judges, but it also indicates Samuel's advanced age. Clearly, the text means to convey that Samuel was not merely in his 40's at this time when the elders of Israel ask for a king. However, if Samuel was in his 50's, he would be old enough to be considered "old" and to have had children who were considered full-grown men. Still, Samuel does not die until 1 Samuel 25:1, which suggests that, although old, he could not have been near the end of his years in chapter 8. From these facts, we can construct the following scenario. Samuel would have been perhaps 10 years old or in his early teens when Eli died, at least his 30's when he delivered Israel from the Philistines at Mizpeh, and in his 50's or older when Saul became king. If he lived until the final years of Saul's reign then Samuel would not have lived to be older than perhaps 70 or 90 at the most. And this figure is not unexpected, given that Eli himself was 98 years old when he died (1 Samuel 4:14).

Ultimately, this scenario would entail that Samuel began to judge Israel at around the age of 30 or more beginning at Mizpeh, continued as judge another 20-25 years while his sons grew old enough to succeed him at which point he instead anoints Saul as king in 1 Samuel 8-10, and then remains as prophet for many years overlapping Saul's reign in 1 Samuel 25. Since we already know that David was anointed by Samuel when David was perhaps in his middle or teenage years and that Saul died when David was 30, we can deduce that Samuel's leadership overlapped Saul's reign for perhaps 15 years. This produces a reasonable timeframe of 40 years from the start of Samuel's leadership at Mizpeh until the end of Saul's reign. And because of the way that Acts 13 suggests that the period

of 450 years concludes with the onset of Samuel's leadership at Mizpeh, the preceding 20 years during which the ark was at Kirjath-jearim starting at the death of Eli would all seemingly be included in the 450 years.

These are not hard numbers, but they are reasonable estimates bound by known biblical factors. And such an amount an amount would correspond well with Paul's chronology in Acts 13:20-21. This means that the 40 years mentioned in Acts 13:21 can either refer to David's reign in accordance with 2 Samuel 5:1-7. Or, the 40 years can perhaps refer to the total amount of time that Samuel and Saul lead God's people. If this is the scenario, then perhaps Acts 13:20-21 are referring to a 450-year period that concluded with (but did not include) the onset of Samuel's leadership followed by another 40 years wherein Samuel first and then Samuel and Saul together lead Israel. To this total would then need to be added the 40 years of David's reign and the first 3 years of Solomon's reign. The total would be at least 533 years not counting the 40 years in the wilderness. Obviously, these totals would still exceed the number provided in 1 Kings 6:1. (Or, if the 40 years of Samuel's leadership are included as the concluding segment of the 450 years, then perhaps we would only need to add the 40 years in the wilderness.)

While these may be reasonable ways of interpreting the data provided in Acts 13, they are not the only or necessarily the best exegetical choices. What we decide about the chronological information presented in Acts 13 should be based on the way the Greek is rendered and not simply based on the way our English translations read. With that in guideline in mind, we should be aware that that different manuscript traditions break up the Greek verbiage of Acts 13:17-22 in slightly different ways indicating potentially different relationships between the amounts of years and the events that are described.

As, Tim Warner pointed out in an earlier version of his chronology study, while the KJV and NKJV connect the 450 years to the time from the judges until Samuel (verse 20), other manuscript traditions and translations associate the 450 years with the period related to the conquest and inheritance of Canaan land (verse 19). We must keep in mind that when the original text of Acts was written there were no verse delineations, just a series of Greek phrases and sentences.

There is considerable **disagreement among the manuscript evidence for verses 19-20. The KJV & NKJV follow the reading in the Textus Receptus. But, virtually all of the earlier manuscripts have a different reading...** This [KJV] reading indicates that the period of the judges alone lasted 450 years. But, **the earliest manuscripts place the words "about four hundred fifty years" before the words "after that."** The NASB follows the earlier reading. – The Coming Millennial Sabbath – Part II, Tim Warner, Copyright © July, 2009, answersinrevelation.org

To illustrate the difference Warner provides the reading of the NKJV and the NASB side by side. We will do the same.

NKJV

Acts 13:19-20 And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment. **After that He gave them judges for about four hundred and fifty years...**

NASB

Acts 13:19-20 When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance — **all of which took about four hundred and fifty years. After these things** He gave them judges until Samuel the prophet.

When we approach the critical number of 450 years that is mentioned in Acts 13, we have to decide what Paul intended these 450 years to refer to. There are several options. The first is to follow the English reading of the KJV and understand Paul to mean that there were 450 years between the inheritance of Canaan land under Joshua and the time of Samuel the prophet. In this understanding the period of the judges would itself contain 450 years. However, since this would require adding the 40 years in the wilderness and the time from Samuel to Solomon as well, the total amount of time from the Exodus to Solomon's coronation would exceed the total provided in 1 Kings 6:1. This analysis shows this interpretation of Acts 13:19-20 is not likely to be the one Paul intended.

A second approach to understanding how Paul intended for us to understand the 450 years is that which Warner offered in the previous version of his chronology study. This second option takes the 450 years as a reference to the period from the Exodus to the time of David's conquest of Jerusalem, which in some sense marked the completion of the conquest of Canaan Land. (After all, the Jebusites who ruled Jerusalem are consistently included among the Canaanite nations that God promised to give to the Israelites throughout the Exodus. See Exodus 3:17, 13:5, 23:23, Deuteronomy 7:1, 20:17, Joshua 3:10, Joshua 12:8, and most importantly Joshua 15:63 and Judges 1:21.) This solution works given that Paul's historical presentation begins in verse 17 with the Exodus and ends in verse 22 with David becoming king of Israel. In this way, Paul's reference to 450 years is still understood to refer to the entire period of the Israelite conquest of Canaan with the Exodus and the conquest under Joshua's leadership identified as the earliest events in this 450-year period. The endpoint of the 450 years would be the ultimate subjugation of the remaining Canaanites when David captured Jerusalem. Details provided in 2 Samuel 5:1-7 report that David reigned for 40 years as king. For the first seven years he was king of Judah only and he reigned in Hebron. He was then made king of all Israel, took Jerusalem from the Jebusites, and made it his capital. He then reigned another 33 years and was succeeded by his son Solomon.

This solution would work both linguistically and mathematically. If we add the 33 years after David's conquest of Jerusalem plus the first 3 years of Solomon's reign to the 450 years spanning from the Exodus until David's conquest of Jerusalem the total would be 486 years. Given that Acts 13:20 seems to use the

qualification “about” to describe the 450 years, this total of 486 years would be “about” equivalent to the 480 years mentioned in 1 Kings 6:1 as the span of time from the Exodus until Solomon’s fourth year.

A third option for understanding Paul’s reference to 450 years in Acts 13 involves understanding the 450 years to relate to a span of time from “the choosing of the fathers” until the conquest and division of Canaan Land under Joshua rather than from Joshua to Samuel or from the Exodus until David’s capturing of Jerusalem. This method is the one offered by Warner in his current chronology study. And it has been suggested by other scholars as well.

(We will discuss Warner’s interpretation of Acts 13 in further detail at the end of our study in the section entitled “Final Discussion of the 120 Jubilee Calendar”.)

In an article on their website, Apologetics Press explains some of the linguistic issues involved in the 450 years mentioned in Acts 13. In their article, Apologetics Press cites New Testament scholars including Bruce Metzger, C. F. Keil, and Daniel B. Wallace as support for this interpretation. As these scholars have pointed out, support for understanding the 450 years to span from “the choosing of the fathers” to the inheritance of Canaan land under Joshua comes from the use of the dative case for the phrase “four hundred and fifty years.” This is contrasted to the use of the accusative case which is used in reference to the two mentions of forty years found in verse 18 and 21. When presenting chronological data, the dative case is used to mark the point of time rather than the duration of time. In this way, 450 years would be the number of years since the series of events started rather than a period of 450 years which occurs after some other initial amount of time from the starting point of the series. In the case of Acts 13, the starting point is the “choosing of the fathers of Israel.”

In order to appreciate the significance of this reference, **it is important to notice that the phrase “four hundred and fifty years” is in the dative case. This is in marked contrast with the two references to “forty years,” which are both in the accusative case. “The dative implies point of time, not duration” (Bruce). It indicates that at this point in the narrative 450 years had elapsed, dating presumably from the first event recorded in the apostle’s address...The meaning now is that at the point of time at which the land was given as an inheritance, 450 years had elapsed since the choice of the fathers (v. 17) [1970, p. 32, emp. added]...** In other words, **the 450 years does not point forward to the time of the judges (nor to some period in between the conquest and the judges), but backward to the events preceding the time of the judges. Bruce Metzger, one of the foremost authorities on the Greek New Testament, pointed out that in the original text (specifically the Alexandrian text) verses 17, 18, and 19 are all one continuous sentence, and it was the separating of that one sentence into several English sentences that has caused so much confusion (1994, p. 359). In a footnote in his commentary on the book of Judges, renowned scholar C.F. Keil, speaking of the Alexandrian reading of the text, stated that the phrase under consideration “can hardly be understood in any other sense than this, that Paul reckoned 450 as the time that elapsed**

between the call of Abraham (or birth of Isaac) and the division of the land, namely 215 + 215” (1996, 2:203, emp. added). In his Greek Grammar Beyond the Basics, well-known Greek scholar Daniel B. Wallace stated that “certain formulaic phrases are often employed,...referring to the previous events” (1996, p. 333, emp. added). He then listed Acts 13:20 as one of those instances—and therein lies the key to the alleged discrepancy between 1 Kings 6:1 and Acts 13:20. When the Alexandrian manuscripts are translated properly, it becomes clear that Paul’s statement of “about 450 years” in Acts 13:20 was “referring to the previous events” related in verses 17-19, not the following period representing the time of the judges. The best rendering of this fact comes from the NIV. – Kyle Butt, M.A., Alden Bass, Bert Thompson, Ph.D., The Period of the Judges and a Young Earth, Apologetics Press, <http://www.apologeticspress.org/APContent.aspx?category=11&article=156>

Notice that the quote above states that the NIV translation is the “best rendering” of these considerations of the Greek grammar. For contrast to the NKJV or NASB provided above, below is the translation from the NIV in which the 450 years is clearly meant to entail everything starting with God’s choice of the Israelite ancestors.

Acts 13:17 The God of the people of Israel chose our ancestors; he made the people prosper during their stay in Egypt; with mighty power he led them out of that country; 18 for about forty years he endured their conduct[a] in the wilderness; 19 and he overthrew seven nations in Canaan, giving their land to his people as their inheritance. 20 All this took about 450 years.

The use of the dative can be illustrated with the sentence: “We woke up at 8 A.M. today, ate breakfast, headed to the worksite, and within 8 hours of when we woke up that morning the fence was done.” In this case the 8 hours marks the total time elapsed from the first event in the series (getting up at 8 A.M.) until the completion of the fence. The 8 hours includes the time to eat breakfast, drive to the worksite, and build the fence. It does not tell us how long it actually took just to build the fence. This parallels the way the dative case is used in reference to the 450 years in Acts 13.

The alternative can be illustrated with the sentence: “We woke up at 8 A.M. today, ate breakfast, and headed to the worksite. It took 8 hours to build the fence.” In this case, it is clear that building the fence itself took 8 hours. But it is unclear how the 8 hours relates to the starting point of 8 am. Perhaps the 8 hours began after arriving at the worksite. If it took two hours to eat breakfast and drive to the worksite, then the fence was finished 10 hours after the crew woke up at 8 A.M.

In Period Two of our study we concluded that Abraham was around 70 years old when God established his covenant with him. Thirty years later, when Abraham was the son of 100 years old, Isaac was born to him. Since God specifically selected Isaac to be the heir of the promised inheritance rather than Ishmael or Abraham’s other sons from his later wife Keturah, it is reasonable to conclude

that Isaac's birth is the starting point when God first chose the Israelite patriarchs. (See Genesis 17:19,-21, Genesis 21:10-12, and Genesis 25:1-6.) Jacob's inheriting of the promises and the corresponding rejection of Esau and his descendents may also serve to illustrate this kind of "choosing" of the fathers of Israel.

As we saw earlier in our study, it was 400 years after Isaac's birth that the people of Israel went forth from their bondage in Egypt under Moses and Aaron (Genesis 15:13, Exodus 12:40-41). To these figures we must also add the 40 years in the wilderness and the time it took the nation of Israel to conquer and divide Canaan land under Joshua. Four hundred years from Isaac's birth to the Exodus plus 40 years in the wilderness totals at 440 years. If the conquest and tribal division of Canaan land under Joshua took around 10 years then the total amount of time from the birth of Isaac to the division of the land under Joshua would be about 450 years just as Paul states in Acts 13.

Biblical details provided in Judges require that the conquest and division of Canaanite land took at least 5 years. Caleb was 40 years old when he was sent by Moses to spy out the land of the Canaanites (Joshua 14:7). Caleb was 85 years old, 45 years later, when he received Hebron as an inheritance. This must be 5 years after the 40 years in the wilderness concluded since, after 10 of the spies brought back a bad report, the Israelites were condemned to wander in the wilderness for 40 years (Numbers 13:1-14:33).

Joshua 14:1 and onward describes the beginning of the tribal inheritance in the Land of Canaan on the west side of the Jordan River. The chapters that follow concern the inheritance of the southern parts of the land including Caleb's inheritance of the area of Hebron. Joshua 18:1-5 reports that the northern parts of the land had yet to be subdued. Joshua 23:1 reports that God gave the people of Israel rest from their enemies and states that Joshua waxed old (v. 2). The next chapter reports the death of Joshua at the age of 110 years (Joshua 24:29). The information contained in the Book of Joshua does not specify the exact number of years it took Joshua and the Israelites to conquer the Canaanites and their land.

In his current chronology study, Warner concludes that the division of Canaanite land under Joshua took 10 years.

It is no stretch to assume that it took a total of 10 years before all of the tribes received their allotted land inheritance, and Joshua dismissed the armies to go home to their inheritance. – Tim Warner, Jubilee Calendar, Exodus to God's Promise and Threat to Solomon, www.120jubilees.org

Warner's estimate seems reasonable, but all we know for sure from the Book of Joshua is that the exact number must have been more than 5 years (based on Caleb's ages).

Scholars and historians have identified the Israelite conquest of the land under Joshua as anywhere from 7, 17, or up to 25 years.

Joshua – His work being done, he died, at the age of one hundred and ten years, **twenty-five years after having crossed the Jordan.** – Easton’s Bible Dictionary

Now if to the 40 years that the children of Israel were in the wilderness there be added the 450 said in Acts to have been passed under the administration of the judges, **and about 17 years of the time of Joshua**, 40 years for Samuel and the reign of Saul together... (3) there is reason to believe that what is mentioned here was the common chronology of his time. It accords remarkably with that which is used by Josephus. Thus, (Antiq., book 7, chapter 3, section 1), Josephus says expressly that Solomon "began to build the temple in the fourth year of his reign, 592 years after the exodus out of Egypt," etc. This would allow 40 years for their being in the wilderness, **17 years for Joshua**, 40 for Samuel and Saul, 40 for the reign of David, and 452 years for the time of the judges and the times of anarchy that intervened. This remarkable coincidence shows that this was the chronology which was then used, and which Paul had in view. – Barnes’ Notes on the Bible, Online Parallel Bible Project, bible.cc, <http://bible.cc/acts/13-20.htm>

Whichever number we use would arrive at a total time from Isaac’s birth to the division of the land under Joshua at “about 450 years” just as Paul would be indicating in Acts 13. If we have 400 years from Isaac’s birth to the Exodus plus 40 years in the wilderness plus 5, 10, 17, or 25 years of conquest the optional totals would be 445 years, 450 years, 457 years, or 465 years.

Of the three main options we have seen for understanding the chronological data in Acts 13, only the second two fit with the statement in 1 Kings 6:1. Linguistic, mathematical, manuscript, and exegetical factors support the conclusion that the 450 years mentioned in Acts 13 either refers to the period from the Exodus to David’s capturing of Jerusalem or from Isaac’s birth to Joshua’s conquest of Canaan land. Both options work with the statement from 1 Kings 6:1 that Solomon’s 4th year was the 480th year after the Exodus. Identifying Acts 13:19’s “about 450 years” as starting with the Exodus and ending with David’s conquest of Jerusalem comes very close to the 480 years mentioned in 1 Kings 6:1 if we add the 33 years of David’s rule after the capture of Jerusalem and the first 3 years of Solomon’s reign to the “about 450 years.”

Similarly, identifying the 450 years as the time from Isaac’s birth to Joshua means that Acts 13:19 and 1 Kings 6:1 are discussing two different periods of time and therefore do not conflict with one another. While one of these options may be stronger than the other, both options seem exegetically viable. Neither presents a contradiction between Acts 13 and 1 Kings 6:1. In either case, the conclusion would be that the amount of time from the Exodus to the end of Solomon’s 4th year was 480 years just as 1 Kings 6:1 plainly reports. (Again, we will provide further discussion of Warner’s interpretation of Acts 13 at the end of our study in the section entitled “Final Discussion of the 120 Jubilee Calendar”.)

At this point, our task for this section has largely been accomplished. Now, we can see how easily 1 Kings 6:1 and Acts 13 reconcile with one another to inform

us that there were 480 years between the Exodus and the completion of Solomon's 4th year as king. However, we should also discuss the numbers provided in other Old Testament accounts to see how they relate to this 480-year figure.

Earlier, we listed the various passages and amounts of time that are mentioned in the books of Exodus, Numbers, Deuteronomy, Joshua, Judges, and 1 and 2 Samuel regarding this period. For reference we will restate them below.

Years, Event/Judge – Scripture References

40, Israel in the wilderness – Exodus 16:35, Numbers 14:33-34, Numbers 32:13, Deuteronomy 2:7, Deuteronomy 29:5, Joshua 5:6
5 (or more), entrance into, conquest of, and division of Canaan Land under Joshua – Joshua 14:7, Numbers 13:1-14:33, Joshua 23:2, 24:29
8, subjugation to Chushanrishathaim – Judges 3:8
40, Othniel – Joshua 3:9-11
18, subjugation to Eglon – Joshua 3:12-14
80, Ehud and rest – Joshua 3:15, 30
20, subjugation to Jabin – Judges 4:1-2
40, Deborah, Barak – Judges 6:1
7, subjugation to Midian – Judges 6:1-2
40, Gideon – Judges 8:28
3, rule of Abimelech – Judges 9:22
23, Tola – Judges 10:1-2
22, Jair – Judges 10:3, 11:26
18, oppression by Ammonites – Judges 10:7-8
300, Israel dwelling in Heshbon, Aroer, the coasts of Arnon, and all their cities – Judges 11:26
6, Jephthah – Judges 12:7
7, Ibzan – Judges 12:8-9
10, Elon – Judges 12:11
8, Abdon – Judges 12:14
40, under Philistines – Judges 13:1
20, Samson – Judges 13:24,25, 15:20, 16:31
40, Eli – 1 Samuel 4:15,18
20, The ark at Kirjath-jearim – 1 Samuel 7:2
40, David's reign – 2 Samuel 5:1-7

The first thing to note about these amounts of time is that we can't simply add all these numbers together. Several observations warrant that conclusion. The first is more speculative. The second is not.

The first indication that some of the periods of the judges overlap comes from Judges 10. Judges 10:7-12 reports on the oppression of the Israelites by the Philistines and Amorites. Verse 8 provides a number of 18 years but stipulates that this period involved the oppression of the Israelites on the east side of the Jordan River. Chapter 11 relates God's deliverance of the people east of the Jordan through Jephthah from Gilead (a town east of the Jordan). This account

begins with the Amorites gathering around the town. Jephthah's story continues through the end of chapter 12. As chapter 12 concludes, we are told of Jephthah's death (Judges 12:7), of his successors, and of their years of service (Ibzan – 7 years, v. 8-10; Elon – 10 years, v. 11-12; and Abdon – 8 years, v. 13-15.) As Judges 12 indicates, Jephthah's successors were not all from east of the Jordan. This makes some sense because Judges 10:9 indicates that the Amorites passed over the Jordan to fight against the other Israelite tribes.

The conclusion we may reasonably draw from Judges 10-12 is that the period occupied by these 4 judges (Jephthah, Ibzan, Elon, and Abdon) relates to God's deliverance of Israel from the Amorite oppression which had lasted 18 years. The deliverance provided through these men is counted as the remedy to that oppression. Consequently, the deliverance probably finishes occurring at the same point in time when the 18 years of oppression ends.

On the other hand, Judges 13:1 seems to be returning to describe the Philistine oppression which was first mentioned in Judges 10:7-9 alongside the Amorite oppression. As Judges 13 tells us God's deliverance of his people from the Philistines was first conducted by Samson. What is not clear from the text is whether these Amorite and Philistine oppressions should be reckoned as separate periods totaling 58 years (18 + 40) or as beginning at the same point (Judges 12:7-9). If the two oppressions began at the same time, then we cannot add both periods together. Instead, we must subtract the 18 years (in which both the Amorites and Philistines oppressed God's people) from the 40 years (in which only the Philistines continued to oppress God's people.) This reasonable deduction would also impact how we reckon the years of deliverance through Jephthah, Ibzan, Elon, and Abdon. The Book of Judges may very well be presenting these men as God's remedy to Amorite oppression alone (not Philistine). In which case, the period occupied by these men might also overlap the period of Philistine oppression. If this is the case, then we cannot count the years occupied by these judges as additional time in our chronology of the history of the judges because their rules would overlap the period of Philistine oppression and Samson's time as judge.

The second reason for not simply adding together the numbers of years mentioned in these books has to do with the 300 years mentioned in Judges 11:26. The exchange between Jephthah and the king of the Ammonites recorded in Judges 11:26 establishes that 300 years had passed starting from the time the Israelites had settled in the cities and towns in the region of Heshbon, Aroer, and Arnon. The inhabiting of these cities is reported in Numbers 21:25-32. As Number reports these events took place before the death of Moses. Therefore, this 300-year period mentioned by Jephthah spanned from Moses leading the people to conquer the cities of Heshbon, Aroer, and Arnon (during the 40 years in the wilderness) to the point when God began to deliver Israel by Jephthah's hand. It includes: Moses' death; the fall of Jericho; the conquest and division of Canaan land under Joshua; the period in which Othniel, Ehud, Deborah, Barak, Gideon, Tola, and Jair were judges; as well as the years of subjugation under Chushanrishathaim, Eglon, Jabin, Midian, and Abimelech; and possibly the 18

years of oppression by the Ammonites. Therefore, to cover the same time mentioned in 1 Kings 6:1 (from the Exodus to Solomon's fourth year) the only potential amounts to add to these 300 years include: the time when Jephthah was judge and those after him (Ibzan, Elon, Abdon, Samson, and Eli) as well as the oppression of the Philistines and potentially the time the ark was at Kirjath-jearim, the 40 years of Samuel and Saul's leadership of Israel, 40 years for David's reign, and the first 3 years of Solomon's reign.

Because some of the 40 years in the wilderness are included in these 300 years, we would only need to add a portion of the 40 years that occurred before the conquest of Heshbon, Aroer, and Arnon. Numbers reports that conquest in chapter 21:25-26. The previous chronological data is found in Numbers 10:11 which reports on events that occurred in the second year after the Exodus. The 12 spies are sent out into Canaan land in Numbers 13:1. Numbers 14:34 contains God's proclamation that Israel would wander in the wilderness for 40 years. From this information we may reasonably deduce that the conquest of Heshbon, Aroer, and Arnon took place within a few years time from Numbers 10:11. But we cannot be precise in our measurement of how much of the 40 years in the wilderness took place before the 300-year period mentioned by Jephthah began. For now let us use the figure of 10 years as a placeholder for the amount of time that took place between the Exodus and the conquest of the cities of Heshbon, Aroer, and Arnon.

Therefore, the potential amounts of time to add up from the Exodus to the fourth year of Solomon include:

10 years from the Exodus to the conquest of Heshbon, Aroer, and Arnon

300 years from Heshbon to the beginning of Jephthah's time as judge – Judges 11:26

6 years when Jephthah judged Israel – Judges 12:7

7 years when Ibzan judged Israel – Judges 12:8-9

10 years when Elon judged Israel – Judges 12:11

8 years when Abdon judged Israel – Judges 12:14

40 years of Philistine oppression – Judges 13:1

20 years when Samson judged Israel – Judges 13:24, 25, 15:20, 16:31

40 years when Eli judged Israel – 1 Samuel 4:15, 18

20 years of the ark at Kirjath-jearim – 1 Samuel 7:2

40 years of Samuel and Saul's leadership of Israel

40 years of David's reign – 2 Samuel 5:1-7

The first **3 years** of Solomon's reign – 1 Kings 6:1

A simple total of these numbers yields a result of 544 years. This is 84 years greater than the 480 years 1 Kings 6:1 tell us spanned this period of time. However, the texts where these numbers are found do not inform us of how these amounts of time relate to one another. Because they are reported together in Judges 12, we can conclude that Jephthah, Ibzan, Elon, and Abdon were judges sequentially rather than overlapping and that the amounts of time they are attributed can be added together. Likewise, we know that Solomon's first 3 years were preceded by 40 years of David's reign which were preceded by around 40

years of Samuel and Saul's overlapping leadership of Israel beginning with Samuel's victory over the Philistines at Mizpah (1 Samuel 7:12-15). We can likewise assume that the 40 years of Samuel and Saul's leadership was preceded by a 20-year period wherein the ark was located in Kirjath-jearim (1 Samuel 7:2). This 20-year period must mark the amount of time from Eli's death when the ark was briefly taken by the Philistines and then taken to Kirjath-jearim to the point in time when God first began to deliver Israel from the Philistines by the hand of Samuel at Mizpah (1 Samuel 7:1, 12-15).

The relationships between these amounts of years allow us to add up everything but the 40 years of Philistine oppression (Judges 13:1), the 20 years when Samson judged Israel (Judges 13:24, 25, 15:20, 16:31), and the 40 years of Eli's leadership (1 Samuel 4:15, 18). Certainly, Eli's time as a judge and high priest preceded the 20 years the ark remained in Kirjath-jearim. But how does Eli's 40 years as judge relate to the 40 years of Philistine oppression (Judges 13:1)? And how do the 40 years of Eli and the 40 years of Philistine oppression relate to the 20 years of Samson's judging Israel? Do Eli and Samson overlap one another or not? After all, Eli and Samuel overlap one another. So do Samuel, Saul and David.

Likewise, as we have already noted, Judges 13:1 states that the Philistines oppressed Israel for 40 years. When did these 40 years end? Did they end with Samson becoming a judge? Or, did they end with Samuel's victory over the Philistines at Mizpah? Judges 13:1 reports that the Philistines oppressed Israel for 40 years. These 40 years could easily be understood to be comprised of two 20-year periods. The first of these two periods commenced when God initially began to undermine the Philistine oppression through Samson as Judges 16:31 reports. The second 20 years could similarly correspond to the 20 years of Philistine oppression (wherein the ark was at Kirjath-jearim) which ended with Samuel's victory at Mizpah before. This possibility is also supported by two additional factors.

First, Judges 15:20 states that Samson "judged Israel in the days of the Philistines twenty years." In this way, Samson's 20 years as judge seem to be identified as occurring during the "days of the Philistines" which is reasonably understood as a reference to the 40 years of Philistine oppression mentioned in Judges 13:1.

Second, in the Book of Judges, the account of the history of the judges ends with Samson's death in Judges 16:31. The text concludes by stating that Samson died and had judged Israel for 20 years. To understand the chronology of Judges 17-21, we must take a brief detour.

Number one, these chapters function to establish some settings for the opening chapters of 1 Samuel. For instance, Judges 18:31 is the first mention of Shiloh in the book of Judges. And this verse identifies that the "house of the Lord" is in Shiloh. The opening chapters of 1 Samuel feature Shiloh and the House of the Lord as a central setting, starting in 1 Samuel 1:3. Mizpah is a meeting place for the Israelites as early as the time of Jephthah in Judges 10:17-11:11 (and 11:34).

But after chapter 11 it passes out of mention until chapter 20:1, where it is again a meeting place of Israel and plays a pivotal role in the vents of chapters 19-21. Of course, the meeting of Israel at Mizpeh in 1 Samuel 7:5-6 is the first place that Samuel is definitively identified as taking the lead role in Israel and the first time he is called a judge. Third, Kirjath-jearim, where the ark dwells for 20 years after the death of Eli (1 Samuel 6:24, 7:1-2), has no other mention in the book of Judges except its introduction in chapter 18:12. And fourth, Judges 17-18 and 19-21 recount two narratives that center on the location of Mount Ephraim (Judges 17:1, 19:1). This is the very same location where Samuel's parents live according to 1 Samuel 1:1. Based on these simple facts, it is easy to see how these particular chapters of Judges connect the dots and set the stage for key events in the opening chapters of 1 Samuel.

Number two, we find several significant timeframe cues during chapters 17-21. The first occurs in chapter 19:1, which declares that the narrative to follow in the chapters 19-21 "came to pass in those days." This little phrase is intended to show that the story in chapters 19-21 occurs at roughly the same time as events recorded in chapters 17-18. (For contrast, note that chapter 17:1, simply begins with the phrase "And there was a man of mount Ephraim" and does not denote that the events which follow occurred in the same days as Samson lived in chapter 16. Likewise, chapter 13:1 begins the story of Samson and uses the phrase "And the children of Israel did evil again in the sight of the LORD" to show that it comes after the death of Japhthah and the judges who guided and delivered Israel at the end of chapter 12:7-15.) As we continue to read through the narrative that begins in chapter 19:1, we find that it continues through chapter 20 and ends in chapter 21, which is the final chapter of the Book of Judges. In the midst of this narrative, chapter 20:27-28 identifies the timeframe of all of these chapters. Verse 27 states that the Israelites went up to the house of God, where the ark of the covenant was in those days. The chapter does not say where the house of God was, but we already know from chapter 18:31 that the house of God is in Shiloh. Chapter 20:27 merely adds that the ark of the Lord is there also. Verse 28 states that "Phinehas, the son of Eleazar, the son of Aaron" stood before the ark "in those days" and then Phinehas begins to address the Israelites who have gathered there. From this we can conclude that the events of chapters 19-21 occurred in the days when Phinehas stood before the ark and that the events of chapters 17-18 also occurred around this same time. This leaves simply the question of what we know about Phinehas and when he lived?

Number three, as stated plainly in Judges 20:28, Phinehas is the son of Eleazar and the grandson of Aaron, Moses' brother. When Moses is first called by God in Exodus 3, in verse 16 God specifically tells Moses to go and speak to the elders of Israel in Egypt. In Exodus 6:14-25, we find a list of those elders of some of the tribes of Israel, described as "the heads of their fathers' houses." And at the end of that list, verse 25 states, "And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families." The next mention of Phinehas is in Numbers 25:7-8 before the Israelites enter the promised land, where he is old enough to pick up a spear and thrust it through both a man and a woman together.

From these two passages, we can clearly conclude that Phinehas was born sometime during the Exodus journey and certainly out of his childhood years before the Israelites entered the Promised Land. But before we turn our attention away from Numbers, we should note that this event involving Phinehas pertains to the children of Moab whose King Balak enticed the children of Israel to commit idolatry and fornication (Numbers 22:7, 25:1-8).

Number four, in Judges 11 we find a reference to the events involving Moab in Numbers 22-25. At this time, Jephthah is the judge of Israel and in verses 14-16, he sends messengers to the king of Ammon reminding him that when Israel “when Israel came up from Egypt,” they did not take away the land of Moab or Ammon. Near the end of his message, Japhthah asks three questions in verses 25-26. First, he asks the king of Ammon, “art thou any thing better than Balak the son of Zippor, king of Moab?” This is direct confirmation that Japhthah is referring back to the same events in Numbers 22-25 that involved Phinehas. Second, Japhthah asks, “Did he [Balak] ever strive against Israel, or did he ever fight against them, while Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years?” And third, Japhthah emphatically asks, “why therefore did ye not recover them within that time?” With these words, Japhthah clearly intends to convey that 300 years had transpired since the incident involving Balak and Moab in Numbers 22-25 and yet at no point during that entire 300 years of opportunity did the people of Ammon attempt to acquire the lands in question in Japhthah’s day.

These four facts imply the following conclusion. If we assume that Phinehas was maybe 20 or 30 years old at the time of Numbers 25 and went on to live to a ripe old age, we might suppose that he served as priest for maybe another 70 years or so after Numbers 25. This would mean that the events of Judges 17-21, which occurred during Phinehas’ days as priest, were no less than 200-300 years before the events involving Japhthah in Judges 11. In short, these 5 chapters at the end of Judges pre-date the material in Judges 11 and arguable chapters 12-16 as well. The reason these 5 chapters are included in the Book of Judges is because they pertain to events that took place at the time of the judges. And the reason they are included out of chronological order at the end of the Book of Judges is to provide background information regarding important places that will be central to the setting in the opening chapters of 1 Samuel.

Based on this information, it would seem then that the Book of Judges’ history of the period of the judges ends with Samson who judged Israel in the midst of 40 years of Philistine rule (Judges 13:1-2, 22-24) and died in Judges 16:31. The chronology of chapter 16 does not resume until the beginning of 1 Samuel with Eli, Samuel, Saul, and ultimately David. After the interlude of Judges 17-21, the chronicle of the judges picks back up with Eli and Samuel who are both identified as judges (1 Samuel 4:18, 1 Samuel 7:6, 15). So, we have a period of Philistine oppression spanning 40 years. And we have 20 years of Samson being judge during the days of Philistine oppression followed by Eli’s death after a Philistine raid, 20 years of the ark in Kiriath-jearim, and then Israel’s decisive victory over

the Philistines at Mizpeh by the hand of Samuel (1 Samuel 7:12-15), which together also total 40 years marked by Philistine oppressive action.

Third, we must keep in mind that after Judges 13:1's pronouncement of 40 years of Philistine oppression, the Philistines are the sole enemy discussed in the remaining chapters (excluding chapters 17-21) of the Book of Judges and throughout the onset of 1 Samuel.

These observations provide good reason to conclude that Judges 13:1 through Judges 16:31 together with 1 Samuel 1:1 through 1 Samuel 7:15 are intended to chronicle a 40-year period of Israel struggling against Philistine oppression. Therefore, these texts provide us with a solid means of understanding the relationships between periods of time for which we have no other direct statement. It seems reasonable, therefore, to conclude that the 20 years of Samson and the 20 years between Eli's death and Samuel's victory at Mizpeh are concurrent with the 40 years wherein Israel struggled with the Philistines.

If this is the case, then we cannot add together the 40 years of Philistine oppression with the 20 years of Samson, with the 40 years of Eli with the 20 years of the ark at Kiriath-jearim. Rather, we would only count a total of 40 years from the beginning of the Philistine oppression to Samuel's victory at Mizpeh. Eli's 40 years would overlap this period of Philistine oppression. Eli would overlap Samson's time as judge but precede it by 20 years with both Eli and Samson dying at around the same time. Their deaths would be followed by 20 years of Philistine dominance while the ark is in Kiriath-jearim which conclude with Samuel's victory over the Philistines at Mizpeh.

The fact that the statement in 1 Kings 6:1 is demonstrably more clear than the relationship of the chronological data presented in Judges and 1 Samuel, provides further justification for this understanding regarding the periods mentioned in Judges 13:1, Judges 16:31, 1 Samuel 4:15, 18, and 1 Samuel 7:2, 12-15. The time from the Exodus to Solomon's fourth year cannot be the 544 years that would result from adding the figures from Judges 13:1, Judges 16:31, 1 Samuel 4:15, 18, and 1 Samuel 7:2, 12-15 together. We have no direct textual indication that we should simply add these numbers together. We have good textual reason to think they overlap. And the statement from 1 Kings 6:1, likewise, indicates that some of the periods mentioned in Judges and 1 Samuel must overlap one another for they cannot exceed 480 years.

If we count the periods mentioned in Judges 13:1, 16:31, 1 Samuel 4:15, 18, and 1 Samuel 7:2 as a single 40-year period, then we have a total of 464 years from the Exodus to Solomon's fourth year.

Less than **10 years** from the Exodus to the conquest of Heshbon, Aroer, and Arnon

300 years from Heshbon to the beginning of Jephthah's time as judge – Judges 11:26

6 years when Jephthah judged Israel – Judges 12:7

7 years when Ibzan judged Israel – Judges 12:8-9

10 years when Elon judged Israel – Judges 12:11

8 years when Abdon judged Israel – Judges 12:14

40 years from the start of Philistine oppression including: Eli and Samson acting as judges, 20 years of the ark at Kiriath-jearim, and ending with Samuel's victory at Mizpeh – Judges 13:1, 16:31, 1 Samuel 4:15, 18, 1 Samuel 7:2, 12-15

40 years of Samuel and Saul's leadership of Israel

40 years of David's reign – 2 Samuel 5:1-7

The first **3 years** of Solomon's reign – 1 Kings 6:1

While this number does not exactly match 1 Kings 6:1, it is smaller than the 480 years provided there. This is sufficient because, the Book of Judges does not clearly specify whether the time periods it provides all abut against one another without intervals. For example, there is no reason to reject the possibility of a gap between the end of Abdon's time as judge and the start of Samson's time as judge. Likewise, the amount of time between the Exodus and the conquest of Heshbon, Aroer, and Arnon could feasibly be greater than estimated. Whatever the case may be, we can see that the chronological data provided in Exodus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, and 2 Samuel contains no inherent or necessary contradiction of the statement made in 1 Kings 6:1. The exact relationships between the periods mentioned in these books, or perhaps more precisely, between the periods mentioned in the Book of Judges is not provided. And certainly, we don't have any chronological statements that are as clear as 1 Kings 6:1 or which directly contradict 1 Kings 6:1.

Other reasonable means to understand the amounts of time mentioned in the Book of Judges with 1 Kings 6:1 are possible. But, with these types of biblical considerations in mind, we have good reason to reckon the period from the Exodus to the completion of Solomon's fourth year to be 480 years and conversely, we have no solid, textual reason not to conclude this. The duration of time from the Exodus to the beginning of Solomon's reign (Solomon's first year) would then be 476 full years.

In our previous section we noted that (using the possible totals arrived in our study of Period One) the Exodus may be placed in the year 2508 AM, 2517 AM, 2487 AM, or 2500 AM, alternatively. Because the amount of time from Isaac's birth to the Exodus can be identified as 400 years, the total time from creation to the Exodus is dependent on choices made regarding the calculation of the Genesis genealogies as discussed in Period One of this study. Similarly, though the amount of time from the Exodus to Solomon's coronation is 476 years, the exact date of Solomon's coronation is dependent upon choices we make regarding the calculation of the ages of the patriarchs. Based on those choices, the possible dates for Solomon's coronation are: 2984 AM, 2993 AM, 2963 AM, or 2976 AM.

In his chronology study, Tim Warner employs this same amount of time for this period. As we discussed earlier, because of his specific calculations regarding the period of the patriarchs, Warner dates the Exodus to the year 2500 AM. Using his reckoning, Warner identifies the first year of Solomon's reign as 2978 AM. (The

difference of 478 years rather than 476 years is due to the way Warner counts inclusive or exclusive reckoning for these periods). We also know from 1 Kings 6:1 that Solomon began to build the Temple in his fourth year. Warner identifies the year building began on the Temple as the year 2980 AM. In his study, Warner also identifies David's reign in Jerusalem as commencing in the year 2945 AM.

Thus, **Solomon's reign began in the year 2978AM.** David his father reigned a total of 40 years, but only 33 years in Jerusalem. So, **David's reign in Jerusalem began in the year 2945AM...Solomon began to build the Temple in the year 2980AM. Temple construction took 7 years,** after which Solomon built his palace, taking 13 more years, for a total of 20 years. ⁹ We now arrive at the year 3,000AM, the 60th Jubilee year from creation. – Tim Warner, Jubilee Calendar, Exodus to God's Promise and Threat to Solomon, www.120jubilees.org

As with previous sections, we note that whether we use Warner's calculations or those we've discussed in this study, none of the following significant events took place at 50-year increments from creation: the fall of Jericho, David's anointing, David's capture of Jerusalem, David's becoming king of either Judah, David becoming king of all Israel, Solomon's coronation, the beginning of building of the Temple, and the completion of the Temple.